

INDEX TO RUSSELL'S  
*THE IMPACT OF SCIENCE ON SOCIETY*

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The edition of the richly allusioned *The Impact of Science on Society* indexed here is that of George Allen and Unwin, published in London in 1952. The pagination of Simon and Schuster's edition (New York, 1953) is different and spans pages 1–114 instead of the first British edition's 9–140.

The very first edition of the book (New York: Columbia U. P., 1951) contained two paragraphs comparing Catholicism and Communism that were overlooked for the British and all subsequent editions. Russell regarded them as important, and Sir Stanley Unwin wrote him that they would be incorporated in the next printing. The next printing was not until 1959, and the paragraphs were again overlooked. They belong just before the paragraph on page 109 beginning "Every fanatical creed" in Chapter VI, "Science and Values". These paragraphs are not indexed.—Ed.

I meet many people who think that the evils of Communism can be combated by Catholicism. This seems to me a dangerous error. What are the evils of Communism as it has developed? First, adherence to a rigid and static system of doctrine, of which part is doubtful and part demonstrably false. Second, persecution as a means of enforcing orthodoxy. Third, a belief that salvation is only to be found within the Church and that the True Faith must be spread throughout the world, by force if necessary. (These are the beliefs of Communists.) Fourth, that the priesthood, which alone has the right to interpret the Scriptures, has enormous power, physical east of the Iron Curtain and spiritual over the faithful *in partibus*. Fifth, that this power is used to secure an undue share of wealth for the priesthood at the expense of the rest of the population. Sixth, that bigotry, and the hostility that it engenders, is a potent source of war.

Every one of these evils was exhibited by the Catholic Church when it had power and would probably be exhibited again if it recovered the position it had in the Middle Ages. It is therefore irrational to suppose that much would be gained if, in the defeat of Communism, Catholicism were enthroned in its place. (Pp. 56–7)

- Abraham 10  
 absolute monarchy 105  
 Adler, Alfred 67  
 adventure, impulse to 88, 134  
     *vs.* rashness 135  
 aeroplanes 133  
 Africa  
     cotton market 33  
     North, and Romans 94  
 age, average, in West 39–40  
 agriculture  
     effects of 105  
     in history of man 9  
     integration into larger economy 44–6  
     wasteful of natural resources 121–3  
     *see also* soil conservation  
 air power and governments 37  
 Alexander the Great  
     and superstition 16  
 ambassadors, independence of 35  
 America *see* United States  
 anaesthetics 106  
 anarchy 30  
 Anaxagoras 34, 43  
 animals, and man 123  
 anthropology 10  
 apathy 134  
 Arab-Israeli conflict 95–6  
*Arabian Nights*  
     slaves of lamp in 77  
 Arabs  
     and scientific technique 29  
 Archimedes 29, 90, 91  
 Argentina  
     agriculture 45  
 Arians 111  
 Aristotle 16  
     and causation 20–1  
     movement of heavenly bodies 19  
 armed forces  
     and civil authorities 49  
     international, as concentration of  
         power 116, 139  
     perceptions of own/other nations' 55  
     in Russia 62–3, 65  
 artillery 92  
 arts: authors and artists  
     independence of 81–2, 84–5, 89  
     ascetic mentality 68  
 Asia: population and prosperity 138  
 astrology 16–17  
 astronomers  
     Greek 11  
     prospects for life on earth 120  
 astronomical events indicating disaster 10  
 Atlantic Pact 48  
 atom bomb 31, 94, 131, 133  
 atomic energy 37–8, 64, 122  
 Attica, history 45  
 Attlee, Clement 88  
 Augustine, Saint  
     scientific argument against astrology 16–17  
 Auschwitz 62  
 Australia  
     aborigines 67, 128  
     agriculture 45  
     federal government 80  
 Austria: war with Prussia 110  
*Authority and the Individual* (BR) 139  
 authority *vs.* observation 15–18, 110  
 autonomy of physical world 15, 18–20  
 Aztecs  
     and cannibalism 67  
     and infanticide 128  
 Babylonians  
     and eclipses 11  
 Bacon, Francis  
     and witchcraft 13  
 bacteriological war 127  
 Baltic–White Sea canal 64  
 barbarians, and late Roman Empire 111, 113  
 Barbarossa (Frederick I) 93  
 BBC, independence of 81  
 Bede, the Venerable  
     on comets 12  
 belief(s)  
     on basis of authority, as unscientific 110–11  
     science as determinant 9  
     in superstition 17  
     uncivilized peoples 10  
 benefits of scientific technique 56–7

- Bentham 68, 74, 130  
Bergson, Henri 22  
Bible, false statements in 110  
    *see also individual books of*  
biological conditions of stability (of society) 123–30, 136–8  
biology  
    technique(s) from 39–41  
birth control  
    and population 39, 106, 127–8  
birth rate, low 124, 139  
Black Death 124, 127–8  
Blimps, Col., Romans as 91  
breeding, scientific 66–7  
Bright, John 34  
Britain, happiness in 113  
British Empire, seeming eternal 133  
broadcasting 36, 61, 133  
Browne, Sir Thomas  
    witness against witch (1644) 13  
Burke, Edmund 42  
Butler, Samuel 22  
Byzantine empire 92
- Caesar  
    death foretold by comet 12  
California  
    agriculture 45  
Caligula 62  
calories 130n.  
Calpurnia (in *Julius Caesar*)  
    on comets and royal deaths 12  
Canada  
    agriculture 45  
cancer  
    “why?” questions 21  
capitalist(s)  
    organizational effects on 47–8  
Carlyle 74  
Carthaginians  
    and human sacrifice 10  
Catholicism 108  
causation 20–2  
centralization 35, 36  
change(s), rapid, in conditions of life 132–4  
Charles II  
    and science 12–13  
Charles V, emperor 14  
children  
    in cotton mills 31  
    love for one’s own 109  
    North wind and health of 16  
China  
    child mortality 124  
    European contact with 30  
    starvation 128  
    victory of communism 45, 129  
Chinese, in “Nazi empire” 68  
Christian love 114  
Christians, in late Roman Empire 111  
Churchill, Winston 88  
cinema 133  
class differences in selective breeding 67–8  
coal mining  
    collective profit motive 82–3  
Cobden, Richard 34  
“cog” theory of politics 75, 76–8  
collaborationists 68  
combative instincts 89  
comets 12  
commercial class 45  
common man, cult of 75  
common sense 14  
    pragmatism distinguished from 101  
    psychology and 42  
Commons, House of (UK)  
    Committee of Inquiry into plague and Great Fire 12–13  
Commonwealth (English state, 1649–60) 13  
communications technology 34–5  
    and size of empires 38  
communism 108, 133  
    Chinese peasants and 45  
    coalition government and police power 49–50  
    “cog” theory of politics 75  
    doctrine to confront 86–9  
communists, in universities 81  
compass, mariner’s, discovery of 30  
compassion 112, 113, 114  
competition, regulation of 116, 136  
concentration camps 63  
conception 16
-

- Condorcet 26  
 Constantine I, the Great 35  
 contests, non-violent, and democracy 88–9  
 control of opinion, by oligarchy 60–1, 65–6  
 Copernicus 97  
 Corn Laws, repeal 62  
 cotton industry  
   and scientific technique 31–3  
 [Couturat, Louis] 109–10  
 creativeness, impulse to 113  
 Creator  
   Newton and 19  
 crime prevention 106–7  
 Cromwell 12  
 cruelty, practice of 68, 135  
   diminution due to prosperity 117  
  
 danger: reactions to 113  
 Dante 22–3  
 Darwin, Charles 21–2  
 Darwinism 26–8  
   and population(s) 129–30  
 dead matter, and motion 19  
 Death, or Reason 96  
 death wish, in Western Europe 113, 114  
 democracy 60, 62, 73–5  
   American 78  
   industrialism and 105, 106  
   necessary but not sufficient 68–9  
   political stability and 70–2, 88–9  
 democratic socialism, guidelines  
   for 86–9  
   *see also* socialism  
 Descartes 19  
 despair 111, 114  
 Detroit: car industry 126  
 Dewey, John 99–100  
 dictatorship 71–2  
 discrimination  
   doctrines of, and Darwinism 27  
   disputes, settlement by law 56, 57  
 Disraeli 133  
 dissection 14  
 distrust between East and West 118  
 Divine Purpose 21–2  
 dogma  
   governmental 60  
   two opposing systems 108–9  
 doll's house, Dante's universe as 23  
 Dust Bowl (USA) 121  
  
 earth, as centre of universe 22–3  
 eclipses 11  
 economic technique  
   science as source 9  
 economics, oligarchic 62  
 education  
   increase of 107  
   mass psychology and 42–3  
   oligarchic control of 61, 66  
 “efficient” cause 20–1  
 Egyptians and bull-worship 77  
 eighteenth-century  
   French materialism 19–20  
   liberalism 26  
   scientific outlook 15  
 Einstein 94  
 Eire, and Ulster 96  
 Elbe, River 73  
 elections  
   1945, BR's canvassing (for  
   Labour) 78  
 electricity 34, 36  
 elephants, suffering insomnia 16  
 Enclosure Acts (18th century) 31  
 Engels 31, 110  
 “engineer's philosophy” *see* pragmatism  
 engines, Archimedes' 90–1  
 “enlightenment” (17th century English  
   court) 12  
 environment  
   control over 9–10  
 equality 26–7  
 Erewhonians 77  
 Erie Railroad 88  
 Esperanto 109–10  
 ethical units 70  
 Euclid 27  
 eugenics 66–7  
 Europe 30  
 evolution 22  
   and equality 27  
 exhibitionism 18  
 experience, out of date 133

- exports, agricultural  
  dependence on politics 45–6  
extermination of human race 95
- “fact(s)” and “truth” 101–2
- factories  
  employees and organizations 47, 134
- Factory Acts 62
- family  
  abolition of 67  
  youngest in 25
- famine 125, 128
- fanatical creeds, dangers of 109–11
- “fanatics” (supporters of Cromwell) 12
- Faraday, Michael 92
- Fascism, as cult of hero 75
- Fate  
  astrology and 16
- Fawkes, Guy 84
- fear  
  cause of violence 116  
  religious fervour and 111
- federal systems, government of 79–80
- fellow-travellers 112
- Ferdinand [II] and Isabella [I], of  
  Spain 30
- feudal system 92
- Fichte 66
- “final” cause 20–1
- food supply, diminishing 39–40, 122,  
  136  
  of defeated nation(s) 130  
  and difficulties facing international  
  authority 137  
  and transport 124–5
- Foreign Office  
  BR’s dealings with officials 51
- France  
  at war 94, 132
- free thinkers  
  in Renaissance 17
- free will  
  denial of 97  
  education and 66
- freedom  
  and merit in science and arts 84–5  
  and organizational power 53–4
- French Academy, as useless 85
- French Revolution 74  
  war-scientists’ immunity 92
- Freud 41, 67
- fundamentalism 110
- Galileo 19  
  resistance to his telescope 18  
  trajectories of cannon balls 92
- Gallup poll(s) 134
- gardener (BR’s 1942) and trade union  
  50, 55
- General Elections (UK) 73
- genetics 40–1
- George III 14
- Germans/Germany 71  
  calories needed by 130n.  
  hatred of, after World War I 116–17
- Gibbon, Edward  
  account of Oxford 107
- Gilbert and Sullivan, *The Mikado*  
  (“Pish-Tush” quoted) 112
- Gladstone 131
- God  
  and man, in pre-scientific  
  world 24–5  
  Newton and 19  
  science as proof of 97
- gods and demons 10
- Good Hope, Cape of 30
- good society/world 86–9  
  disposition needed for 108–18
- Gould, Jay 88
- government *see* world government
- Great Fire of London  
  House of Commons inquiry 12–13
- Greeks  
  and astronomy 11  
  and function of science 29  
  and human sacrifice 10
- gunpowder, discovery 29–30
- habits, bad  
  curing 18
- Hakluyt, Richard 35
- Halley 12
- Hammond, Lawrence and Barbara (his-  
  torians) 62
- happiness (of mankind)
-

- in Britain and United States 113  
*vs.* individual happiness 108–9, 114, 128  
 possible contributions from  
 science 104–8, 115  
 and war as escape from organization 134–5
- Hare, Maurice Evan (limerick quoted) 134  
 “hare chews the cud” [Deut. 14: 7] 110
- Harvey, William [printed “Hervey”] 14
- hatred  
 as cause of violence 116–17  
 in fanatical doctrine 109–10
- Hegel 69
- Henry VII 30
- Heraclitus, “first of Fascists” 28
- heredity  
 and equality 27  
 impact of science 40–1
- hero, cult of 75
- heroism in war 93
- Hieron, King 90
- history  
 of pre-industrial economies 45
- Hitler 35, 42, 55, 62, 135
- Hobbes  
 House of Commons ban 13
- Homer  
 Heraclitus on 28  
*Homo Pekinensis* 26, 27
- hope, need for 113
- Hopkins, Ernest Jerome 50
- Hubble, Edwin Powell 22
- human sacrifice 10–11, 105, 121
- humanity  
 scientific outlook and 14, 15
- hydrogen bomb 94  
 and fanaticism 111
- idleness, no possibility of, in factory 134
- Ido 109
- ignorance  
 of officials 51
- imperialism  
 and cotton trade 33
- impulse(s), restraint of 135
- incentive, and democratic social-  
 ism 82–3
- India  
 British Raj 45  
 conquest of 30  
 cotton market 33  
 limitation to British conquests 38  
 and Pakistan 96  
 starvation 128
- individuality, scope for, in modern world 135
- individuals  
 subordination to organizations 134
- indoctrination 43
- Indonesia  
 politics and oil 37
- industrial revolution  
 misery 31
- industrial technique 9, 122–3
- industrialism  
 in bad times 125–6  
 effects 46, 105–6  
*vs.* peasant economy 44–5  
 population increases and 126–7  
 regimentation and 132
- infanticide, for population control 128
- inheritance of acquired characteristics 18
- initiative, opportunity for 74, 76, 139  
 in democratic community/organization 78, 80, 87–9  
 in science 84
- Inquisition  
 as organ of oligarchic government 60–1
- insanity  
 treatment 14
- instability (of society), causes of 121–35
- intellectual effects of science 9, 10
- intellectual honesty 108, 110–11  
 and compassion 112, 113, 114
- internal combustion engine 36–7
- internationalism, Western 128
- Ireland *see* Eire
- Isaac 10
- James I 84  
 and witches 13
- Japanese

- effects of cultural change 132
  - heroism in war 93
  - Jefferson, Thomas 32
  - Jephthah 10
  - Jerusalem
    - besieged by Sennacherib 93
  - Jews
    - and human sacrifice 10
    - Jewish physicists and Hitler 71
    - massacres, and intellectual honesty 112
  - Joan of Arc 92
  - John, King 30
  - Julius Caesar* (quoted) 12
  - justice, and material *vs.* mental goods 82–3
  
  - Kaiser, the (Wilhelm II) 135
  - Kashmir 96
  - King Lear* (quoted) 131
  - Kinglake, Alexander W. 92
  - Kings II, 19: 35 (quoted) 93
  - Knox, John
    - and comets 12
  
  - labels, power of
    - preference for “Left” 59
  - labour
    - forced 63–4
    - productivity 57
  - Labour Party (UK) 78
    - nationalization 79
  - laissez-faire*, and organization(s) 48
  - landowners
    - vs.* industrialists (early 19th century) 62
    - and peasants 44–5
  - Laputa 36
  - Latium, history 45
  - law (international)
    - need to submit to 95–6
  - law and order, in Middle Ages 30
  - League of Nations 115–16
  - Lenin 86
  - Leonardo da Vinci 18
    - job application 92
  - Leopardi, Giacomo (quoted) 97–8
  - Liberal movement
    - revolt against selfishness 59–60
  - liberalism 26
  - liberty
    - democracy and 73–4
    - mental *vs.* material goods 82–5
    - organizations and 47–8, 51–2, 54, 56
  - Lister, Joseph 14
  - listlessness 132
  - Lloyd George 87
  - local politics, interest in 79
  - Lombard League 93
  - love 67
    - Christian 114
    - of humanity 109, 112
  - Louis XI 30
  - Louis XVI 74
  - Lysenko 22, 71
  
  - Macbeth*
    - as government propaganda 13
  - machine, worship of 77
  - mad dogs, bites from 16
  - Magna Carta 29–30
  - Malthus 26, 46, 124, 126
  - man
    - biological success 123
    - extinction owing to science 95, 96
    - skill *vs.* folly 120–1
  - man’s place in universe
    - philosophy of 10, 15, 22–8
  - Marx 31, 66, 85–6, 100, 110
    - Theses on Feuerbach* (quoted) 98
  - mass psychology 42–3
  - materialism 19–20, 97
  - maternal impressions, as myths 17–18
  - matter, and motion 19
  - mechanistic outlook 15, 101
  - medicine
    - contributions of science 106
    - and population control 39, 124
    - and superstition 14–15
    - “men of great creative power”
      - hampered by authority 83
    - merit, estimating 84–5
  - Middle Ages
    - scientific technique 29–30
  - Middle East
    - politics and oil 37
-

- Milan, Duke of (Ludovico) 92  
 Milky Way 23–4  
 Mill, James 26  
 Mill, John Stuart 51  
 Milton  
   and eclipses 11  
   “mute inglorious Miltons” (allusion to  
     Gray’s *Elegy*) 107–8  
 mind and matter 19–20  
 Missing Link 26  
 Mithra 111  
 money-lenders, and peasants 44–5  
 Mongols 94  
 moon  
   origin 21  
 moral code(s)  
   rationalism and 14  
 More: *Utopia* 87  
 mortality rates  
   effects of medicine 106  
   in war(s) 93  
 motion, first law of 18–19  
 motor-cars 133  
 mountaineering analogy  
   for good society 87–8, 139  
   for optimism *vs.* pessimism 114–15  
 Munich “surrender” (30 Sept. 1938) 112
- Napoleon 38, 94  
 Napoleonic Code 33  
 national sovereignty and rule of law 53  
 nationalism  
   opposition to birth control 127–8  
 nationalist propaganda 117  
 nationalized industries 79  
 “natural” motion 19  
 natural selection 27–8  
 Nazis 28, 66, 68, 132  
 negroes, in “Nazi empire” 68  
 Nero 62  
 New Orleans, Battle of (1815) 35  
 New World, discovery of 30  
 New York state  
   Jewish vote 95  
 New York taxi drivers 107  
 Newton 12, 19, 97  
 Nietzsche 28, 74  
 Nile Valley, agriculture 121
- NKVD (Soviet agency) 62  
 “no-men” 51  
 Norris, Frank 45  
 North, Sir Thomas 90–1  
 North Africa, and Romans 94  
 nuclear physics 71, 83–4
- observation *vs.* authority 15–18, 110  
 obstacle(s) to better world 117–18  
 Occam, William of 34  
 officials, power of 48–51  
 oil industry 36–7  
 oil supply 37, 122  
 Old Testament  
   and human sacrifice 10  
 oligarchies 58, 65–6  
   self-interest of 59–60  
 opportunity, and mental goods 83–5,  
   107–8, 134  
 optimism *vs.* pessimism 114–15  
 organic communities 69–70, 135  
 organization(s)  
   “cog” theory 75, 76–8  
   in industrial society 46–51, 59  
   individual psychology and 134–5  
   social psychology of 54–5  
 Orwell, George: *Nineteen Eighty-Four* 99  
 ostriches eating nails 17  
 Oxford, Gibbon’s account of 107
- Paine, Thomas 34  
 Parliament  
   and Charles II 13  
 Pasteur, Louis 14  
 Pavlov 41  
 peace  
   and adventure 88  
   and preference for war 135  
   and prosperity 117, 139  
 peasant economy 44–5  
 persecution  
   democracy and 73–4  
   unfavourable to science 111  
 Persia, and Mongols 94  
 persuasion, art of 42–3  
 pestilence 93  
 Pharaohs, and industrialism 106

- “philosophers of Laputa” [allusion to Swift, *Gulliver’s Travels*] 36  
*philosophes* (18th-century French intellectuals) 97  
 philosophies of science 97–104  
 physical conditions of stability (of society) 121–3, 136  
 physics, laws of 19–20  
 physiology 41, 65  
 Piltdown Man 26, 27  
*Pithecanthropus Erectus* 26, 27  
 Pitt, William, the Younger 34  
 plague  
     Athens 430 BC 93  
     House of Commons inquiry (1666) 12–13  
 Plato: *Republic* 67, 86, 87, 111, 128  
 Pliny 17  
 Plotinus 111  
 Plutarch 90–1  
 poison gas, feasibility of, in Crimean war 92  
 Poland  
     individuals in 76  
 Poles as robots (in Nazi-controlled world) 68  
 police  
     crime-prevention through science 107  
     power 48, 49–50  
     use of telegraph 34, 35  
 “politician’s paradise” 43  
 politics  
     “cog” theory of 75, 76–8  
     ministers and civil servants 49  
     and oil 37  
     three philosophies 75  
     two maladies 131–3  
 Polycrates 34  
 population increases 39–40, 105, 106, 115, 123–30, 136  
     preventing 137–8  
 Port of London Authority, independence of 81  
 Poseidon 102  
 power  
     competition for, among nations 128–9  
     democracy and 73, 115  
     in/between organizations 48–51, 54  
     pragmatism and 100–4  
     in pre-scientific world 24–5  
     in scientific world 9, 25–6, 28  
     State, and scientific technique 30  
     *see also* State, and devolution of control  
 power stations 36  
 pragmatism 99–104  
 prayer, power of 25  
 priests/priesthoods  
     authority of Book vested in 110  
     committed to pretence of certainty 109  
     power through secret knowledge 11  
 primitive communities and death wish 113, 132  
 productivity, science and 57  
 “progressives” 60  
 propaganda 42, 61, 65, 89  
     educational, for population control 127, 138  
     nationalist 117  
 Providence  
     Parliament and 12–13  
 psychoanalysis 130  
 psychological conditions of stability (of society) 130–5, 138–9  
 psychology 41, 65  
     and common sense 42  
     mass 42–3  
     rationalist 130  
     *see also* mass psychology  
 public bodies having independence 81, 139  
 punishment, pleasure in 18  
 Purgatory, Mount of 23  
 Puritans  
     belief in power of Satan 13  
     “purpose” as concept 15, 20–2  
 Pythagoras 34  
 Pythagoreans  
     theory of eclipses 11  
 rage 132  
 railways  
     nationalization of, and self-government 79

- ration books 75
- rationalism, age of 14
- raw materials
- depletion 122
  - rationing by international authority 136
- Reason, or Death 96
- rebels
- energetic people becoming 134
  - leavening for progressive society 83
- reform(s)
- expectation and failure 74
- Reith lectures (BR's) 139
- religion
- compassion as equivalent 114
  - opposition to birth control 127
- religious fervour
- product of fear 111
- Renaissance
- belief in astrology 17
  - skills in scientific warfare 92
- research, scientific
- incompatible with dictatorship 71–2
- revolution(s)
- conditions for success 65
- “Rights of Man” 26–7, 68
- and general welfare 68–9
- Roman Empire
- desire for fanatical creed 111
  - limitations to size 38
  - successful generals as threat 72
- Romans: victory at Syracuse 90–1
- Rousseau 74
- Royal Academy, as useless 85
- Royal Society
- founding 12
  - independence of 81
- rural migration 31
- Russell, Bertrand
- “aunt of mine” [?] 14
  - Foreign Office, his dealings with officials 51
  - gardener (his 1942) and trade union 50, 55
  - hill-top, living on 57
  - his lifetime, changes during 133
  - “pragmatic theory of truth” (quote from) 102–4
  - Reith lectures 139
- Russia
- artists and authors 82
  - Elizabethan attempts to trade with 35–6
  - famines 125
  - forced labour 112
  - individuals in 76
  - oligarchy 62–5, 71–2, 128
  - scientists and political orthodoxy 83
  - third world war and 131
  - Western politics and oil 37
  - see also* Soviet Government
- Russians as robots (in Nazi-controlled world) 68
- salvation 108, 111
- Satan 13
- science
- authority and certainty not claimed 110–11
  - effect on life 94–5
  - as philosophy 28, 97–104
  - and political orthodoxy 83–4
  - and population 124–5
  - psychological effects 133–4
  - two functions 29
  - in war 90–6, 129, 130
- scientific oligarchies and state power 59, 65–8, 70–2
- scientific progress, as condition of prosperity 136
- scientific society 74, 88, 119
- and organizations 134
- scientific technique
- as power 100
  - at battle of Syracuse 90–1
- Scotland
- and witchcraft 13
- sea power 30
- security 87
- Sennacherib, king of Assyria 93
- Shakespeare
- and comets 12
  - and witches 13
  - see also individual plays*
- Shaw, George Bernard 22
- shrewmice, and horses 16

- slavery  
  abolition 32  
  agriculture and 105  
social cohesion  
  war and 38, 39  
social organization  
  changes 9  
  role(s) of individual in 76  
socialism  
  basis for 87  
  democratic, guidelines for 86–9  
  “fad” of foreigners 133  
  power of officialdom and 50  
  revolt against economic oligarchies 60  
Socrates 83  
soil conservation 136  
Solon 45  
sorcery 10  
Southern slave states (us) 32  
sovereign state(s) 115–16  
Soviet Government  
  and atomic energy 37, 64  
  *see also* Russia  
Spartans 128  
spying in oligarchy 61  
stability (of scientific society) 119–20,  
  135, 136–40  
  concerning population 128–30, 136–8  
  of (scientific) oligarchy 70–1  
Stalin 18, 35, 71  
  and heredity 102  
starvation, and national power 128, 129  
State, and devolution of control 79–80,  
  139  
steam 30  
  transportation 33–4  
Stockholm  
  pride in Town Hall 79  
strikes, and individual liberty 51–2  
suffering, spectacle of  
  attitudes to 112  
Sun, and stars 23, 24  
superpower(s) *see* sovereign state(s)  
superstitions  
  scientific rejection of 11, 12–18  
Swift, *Gulliver’s Travels* (allusion to) 36  
syphilis 33  
Syracuse  
  Archmedes’ engines 90–1  
Syria, and Turks 94  
tabus 10  
taxi drivers in New York 107  
technology *see* communications technology  
teeth, in men and women 16  
telegraph 34–6  
telephones 133  
theology  
  effects of Darwinism 26  
theories, scientific  
  “truth” and efficiency 99–100  
thorium 122  
Thucydides 11  
tin, supply of 122  
tools of trade, of nuclear physicists 83–4  
totalitarianism 69–70  
  German and Russian 59, 66  
trade, Elizabethan, and communications 35  
trade unions 31, 79  
  possible functions in industry 80,  
  106  
transport, and food distribution 124–5  
Trotsky 99  
truth  
  “pragmatic theory of truth” (quote from BR) 102–4  
  in science 99–100, 101–2  
tuberculosis 33  
Tudors, power of 30  
Tuscany, Grand Duke (Cosimo II) 92  
unconscious, the, and rapid change 134  
United States  
  cotton industry 32  
  federal government 80  
  Middle West  
    individuals in 76  
    and steam transportation 33  
  nuclear physics 83  
  President of 95  
  supremacy 133  
  unity (national), feeling of 39
-

- universe
    - views of 22–8, 97–8
  - universities
    - improvement in education 107
    - (semi-)independence of 81, 139
  - unwisdom 10, 85
  - uranium 122
  - usefulness to community 86–7
  - Utopias: need to consider 85–6
  
  - vaccination 106
  - values not mechanical 77
  - Vanderbilt, Cornelius 88
  - Vesalius, Andreas 14
  - violence, large-scale: causes 116
  - “virtuous German lady” (1936) 55
  
  - war
    - and agriculture 121
    - effects of modern warfare 52–3, 93–4
    - Heraclitus on 28
    - industry *vs.* heroism 92–3
    - oligarchy and 71–2
    - population(s) and 40, 126, 127, 138
    - power of State and 80
    - prevention 115–16
    - technical progress and 9, 38, 41
    - third world war 131
    - two kinds 94
  - war mentality, in organizations 55
  - wars
    - 1812 35
    - Austro–Prussian 110
    - Civil War (us) 32–3
    - Crimean 92
    - Independence (us) 32
    - Napoleonic 52
    - Peloponnesian 93
    - Punic Wars 11, 45
    - World War I 125, 129
    - World War II 94, 129
  - weapons, modern, and mortality 93
  - Wesley, John
    - and witchcraft 13
  - Western Europe
    - domination of world 30
  - Western Union 48
  - Whitney, Eli 32
  - Wilhelm II *see* Kaiser
  - witchcraft 10, 13–14
  - women (non-scientific) as superstitious 17–18
  - world government
    - feasibility 38–9
    - federalism and 80–1
    - necessary for stable scientific society 128–30, 139
  - writing
    - in history of man 9
  
  - Xerxes
    - teaching Poseidon a lesson 102
  
  - Yenisei River 64
  - “yes-men” 51
  - youngest in family 25
  
  - Zeus 101
-