

Partial Reading List and Notes
October 2022 – February 2023

Lawrence C. Chin

26 October

“American Terror: the military’s problem with extremism in the ranks”, Vice News, 20.10.2022.
(Includes interviews with Kathleen Belew of Northwestern University).

31 October

Angus MacIntyre, “The mathematics of Alan Turing”, Gresham College, 27.08.2011

1 November

“La drôle de guerre d’Alan Turing” and the Spanish version (2014).

4 November

Downloaded Joseph Rotman’s *An Introduction to Homological Algebra* (2nd Ed.) and Tilman Bauer’s *Homologische Algebra und Gruppenkohomologie* (Vorlesung, 2004/ 2005, 2008).

Downtown library. One is going to check out Saunders Mac Lane’s *Homology* but then abandons it because it’s totally unintelligible. One turns instead to the chapter on Abel in Klein’s *Vorlesungen*.

Instead, checked out: Frege’s *Los Fundamentos de la Aritmética* (with Jesús Mosterín), and Jean van Heijenoort’s *From Frege to Gödel: A Source Book in Mathematical Logic, 1879 – 1931*.

5 November

As required by Homeland Security, checked out Bertrand Russell’s *The Principles of Mathematics*, 2nd Edition. (Mainly because of the Russell Paradox in “Contradiction”.)

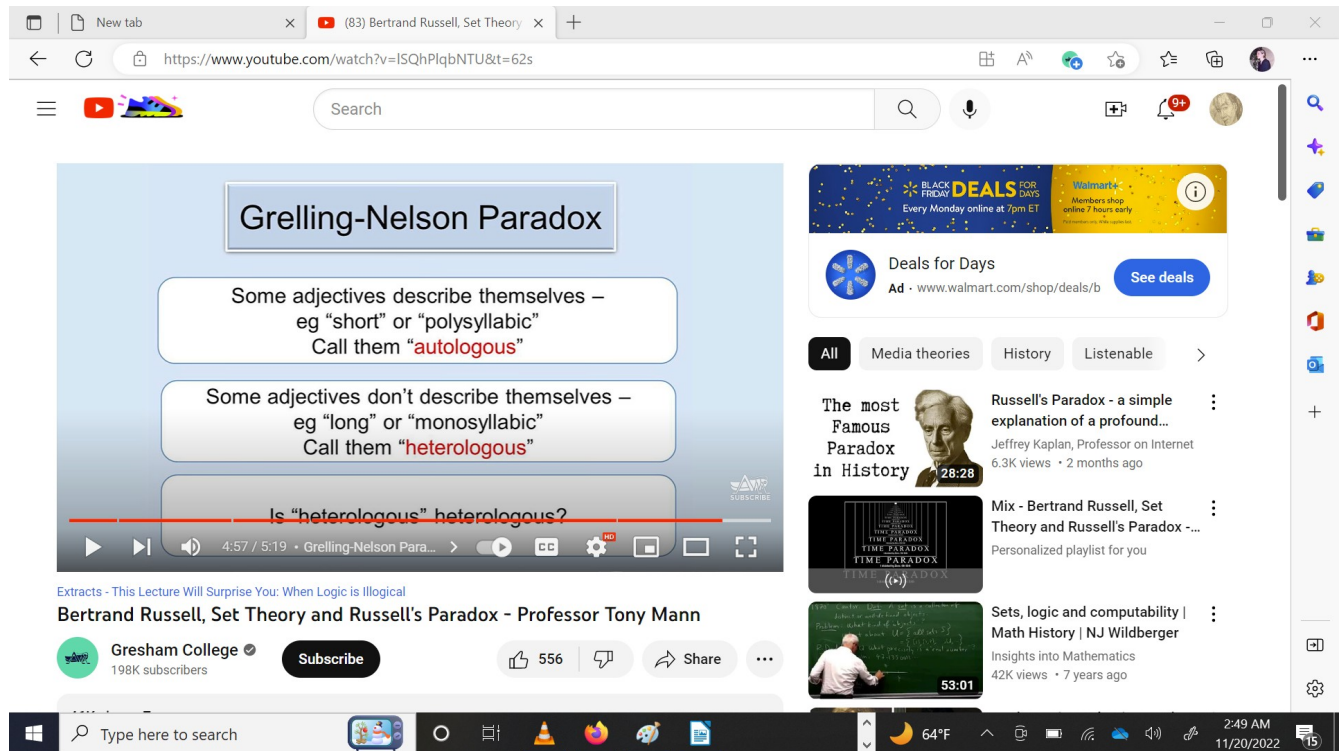
7 November

Frontline: “Putin’s War at Home” (01.11.2022).

18 November

Because one has been reading Heijenoort’s *Source Book* from time to time, one has also downloaded, and read from time to time, Frege’s *Begriffsschrift* and Hilbert’s *Über die Grundlagen der Logik und der Arithmetik*.

Also watched Tony Mann's lecture, "Bertrand Russell, set theory, and Russell's paradox" (Gresham College, 22.02.2015). He mentions also the Grelling-Nelson Paradox that is similar to the paradox of the barber ("The barber shaves everyone who doesn't shave himself"):¹



If "heterologous" is heterologous, then it does not describe itself, which means it does describe itself. If it is not, then it does describe itself, which means it does not describe itself.

Michael Bazzell's 21.10.2022 OSINT show: TOR.LINK and FaceCheck.

20 November

Sabine, "Consciousness and Quantum Mechanics: How are they related?" (19.11.2022)

21 November

At the downtown library. Checked out:

- (a) Sinan Aral, *The Hype Machine* (2020).
- (b) Yuval Noah Harari, *21 Lecciones para el Siglo XXI* (2018).
- (c) Yiyun Li, *A thousand Years of Good Prayers* (2005). (Li is currently at Princeton University.)

24 November

1 What does the barber do with women, who don't shave themselves but whom it's impossible to shave?

Ulrik Buchholtz, “Intuitionism and Constructive Mathematics” (University of Nottingham, 19.01.2016). On Brouwer’s “Unreliability of logic”.

27 November

- (a) Physics Videos by Eugene Khutoryansky, “Quantum Operators” (28.03.2016).
- (b) Edmund Weitz/ HAW Hamburg, “Was ist lineare Algebra? Und wofür braucht man Vektorräume?” (10.04.2022)
- (c) Edmund Weitz/ HAW Hamburg, “Intuitionismus” (26.03.2017).

28 November

While continuing with Klein’s *Vorlesungen*, also: Robert and Ellen Kaplan, *The Art of the Infinite* (2003).

12 December

ZDFinfo Dokus, “Ex-Nazis als Spione: die Gründung des Bundesnachrichtendienstes” (12.02.2022).

19 December

Had continued to read Kaplan/ Kaplan and Harari (*21 Lecciones*).

20 December

Edmund Weitz/ HAW Hamburg, “Surrealen Zahlen” (11.07.2021). Mostly about John Conway’s idea of “surreal numbers”.

25 – 27 December

Downloaded many “The Book of Enoch” editions:

- (a) Michael A. Knibb, *The Ethiopic Book of Enoch* (Oxford University Press, 1978).
- (b) A. Vaillant, *Livre des secrets d’Hénoch* (Institut d’Études Slaves, 1952).
- (c) *Le Livre d’Hénoch (un livre apocryphe de l’Ancien Testament attribué à Hénoch, arrière-grand-père de Noé)*.

And “Frege”:

- (a) Hans D. Sluga, *Gottlob Frege: The Arguments of the Philosophers* (Routledge, 1980).

Also obtained:

- (a) Gilbert Strang, *Introduction to Linear Algebra* (Wellesley-Cambridge Press, 4th Edition, 2009).

30 December

Downloaded, and started reading, Wayne Booth's *The Rhetoric of Fiction* (2nd ed., 1983).

18 January

PBS NOVA, "Einstein's Quantum Riddle" (04.01.2023).

19 January

Downloaded Michael Bazzell's *Extreme Privacy*, 4th ed. (2022).

20 January

Downtown library: Lyman Abbott's introduction to *The Book of Enoch*; "Enoch" in *Encyclopedia of Religion*; Geach's preface to Frege's *Logical Investigations*; and Russell's *Logic and Knowledge* (ed. Robert Marsh). It's interesting to discover that Frege has, in "Der Gedanke", made the same distinction between "real laws" and "fake laws" which one has made in "My experience with the FBI...":

Man gebraucht das Wort „Gesetz“ in doppeltem Sinne. Wenn wir von Sittengesetzen und Staatsgesetzen sprechen, meinen wir Vorschriften, die befolgt werden sollen, mit denen das Geschehen nicht immer im Einklange steht. Die Naturgesetze sind das Allgemeine des Naturgeschehens, dem dieses immer gemäß ist...

21 January

Downtown library. Checked out Harari's *21 Lessons for the 21st Century* and Elisa Bonilla's *El prisionero de la verdad: Bertrand Russell* (1992).

25 January

In regard to Russell's Paradox:

(1) "Every statement that I make is a lie" (including this statement itself) is simply an impossible condition. When one asserts thusly, he's asserting what's logically impossible.

(2) Elisa Bonilla's characterization: the barber shaves *only all* those who don't shave themselves. Such barber cannot possibly exist since "only" contradicts "all".

El problema es que, si lo hace, entonces no afeita *sólo* a los que *no* se afeitan a sí mismos, porque él sí se afeita a sí mismo. Y si la respuesta es negativa, también hay una contradicción en que no afeita a *todos* los que no se afeitan a sí mismos, le falta al menos uno, él mismo... ya que la condición que se refiere a la unicidad de su actividad, en el ejemplo "afeitar *sólo* a los hombres que cumplen con cierto requisito", no es compatible con la otra condición que presenta esta paradoja, a saber, la universalidad de su actividad, es decir que "afeita a *todos* los que no se afeitan a sí mismos"... (*El prisionero de la verdad*, p. 36.)

(3) Bertrand Russell's own statement: "all" is meaningless.

Thus, for example, the collection of propositions will be supposed to contain a proposition stating that “all propositions are either true or false.” It would seem, however, that such a statement could not be legitimate unless “all propositions” referred to some already definite collection, which it cannot do if new propositions are created by statements about “all propositions.” We shall, therefore, have to say that statements about “all propositions” are meaningless. More generally, given any set of objects such that, if we suppose the set to have a total, it will contain members which presuppose this total, then such a set cannot have a total. By saying that a set has “no total,” we mean, primarily, that no significant statement can be made about “all its members.” Propositions, as the above illustration shows, must be a set having no total.

Or the requirement that what involves “all” must fall outside this “all”:

“Whatever involves all of a collection must not be one of the collection”; or, conversely: “If, provided a certain collection had a total, it would have members only definable in terms of that total, then the said collection has no total.”... “All propositions” must be in some way limited before it becomes a legitimate totality, and any limitation which makes it legitimate must make any statement about the totality fall outside the totality. Similarly, the imaginary sceptic, who asserts that he knows nothing, and is refuted by being asked if he knows that he knows nothing, has asserted nonsense, and has been fallaciously refuted by an argument which involves a vicious-circle fallacy. In order that the sceptic’s assertion may become significant, it is necessary to place some limitation upon the things of which he is asserting his ignorance, because the things of which it is possible to be ignorant form an illegitimate totality. But as soon as a suitable limitation has been placed by him upon the collection of propositions of which he is asserting his ignorance, the proposition that he is ignorant of every member of this collection must not itself be one of the collection. Hence any significant scepticism is not open to the above form of refutation... (*Principia Mathematica*, Ch. II, The Theory of Logical Types.)²

Downloaded:

(a) Russell and Whitehead, *Principia Mathematica* (to *56) (1997)

At the downtown library. Checked out:

(b) Sabine Hossenfelder, *Existential Physics*.

(c) Andrew Hogan, *Cazando a el Chapo* (2018).

Browsed:

(d) Russell and Whitehead, *Principia Mathematica* – 1965, 2nd Ed.

26 January

2 The same thing in “Mathematical Logic as Based on the Theory of Types”, in *Logic and Knowledge*, p. 59.

Downloaded Colin Howson, *Logic With Trees* (1997).

29 January

At the library: returned Bonilla's Russell book and checked out Jack Kerouac's *Tristessa*.

30 January

At the library: returned *Tristessa* and checked out Ann Charters ed., *The Portable Jack Kerouac* (1995). Also Lonely Planet, *Mexico* (John Noble et al: Spanish translation).

2 February

Downtown library. Checked out:

(a) Wittgenstein's *Tractatus Logico-Philosophicus*, German with English translation by Pears and McGuinness, and introduction by Bertrand Russell.

(b) Wittgenstein's *Prototractatus*, with a historical introduction by G. H. von Wright.

3 February

Quite busy since last night with Russell's solution to his paradox (the "hierarchy of types"), in (a) "Mathematical logic as based on the theory of types" (*Logic and Knowledge*, p. 57) and (b) "The theory of logical types" (*Principia Mathematica*, Ch. 2., p. 37).

5 February

Downtown library. Checked out Russell's *My Philosophical Development* (1959) along with its Spanish translation, *La evolución de mi pensamiento filosófico* (Juan Novella Domingo). The discovery of the said paradox and its solutions are again narrated in Ch. 6 – 8, "Logical Technique in Mathematics", "*Principia Mathematica*: Philosophical Aspect", and "*P. M.*: Mathematical Aspect". (The theory of type is succinctly summarized in Ch. 7.)

8 February

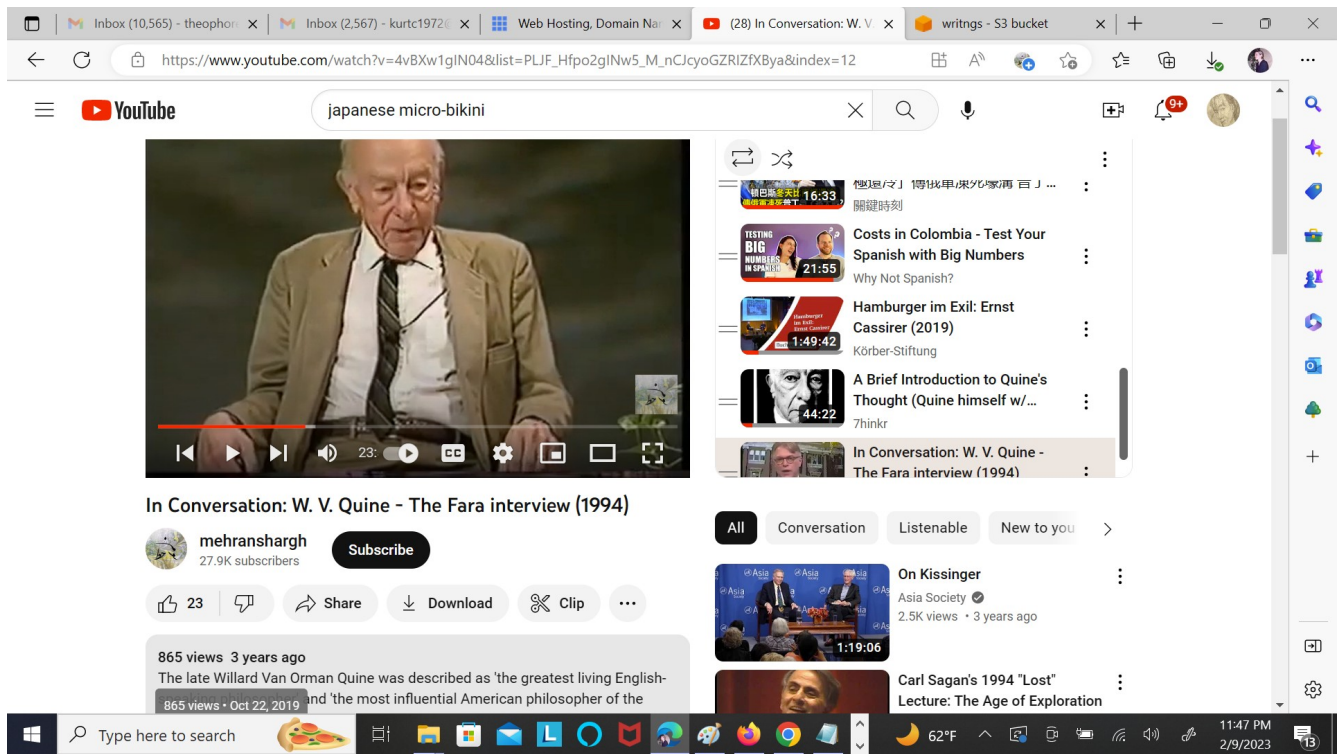
Have been reading, and listening to, Russell's presentation of Aristotle's ethics in his *A History of Western Philosophy*.

9 February

Due to the conversation with Wes:

(a) Hamburger in Exil: Ernst Cassirer (Körber Stiftung, 28.11.2019);

(b) In conversation with W. V. Quine: the Fara Interview (1994).



10 February

2 AM, a very disturbing reading: Thomas Röper's "Die Details werden bekannt: wie die USA Nord Stream gesprengt haben" (Anti-Spiegel, 08.02.2023) and the companion piece by Seymour Hersch, "How America took out the Nord Stream Pipeline" (08.02.2023: seymourhersch.substack.com).

2 PM, more of Röper: "Was ich schon 2022 von einem Whistleblower über die Nord Stream Sprengung erfahren habe" (08.02.2023).

Then, at the library. Checked out:

- (a) Bertrand Russell, *The History of Western Philosophy* (1945, 1972).
- (b) Byung-Chul Han, *La sociedad del cansancio* (segunda edición ampliada; trad. Arregi – Ciria).

13 February

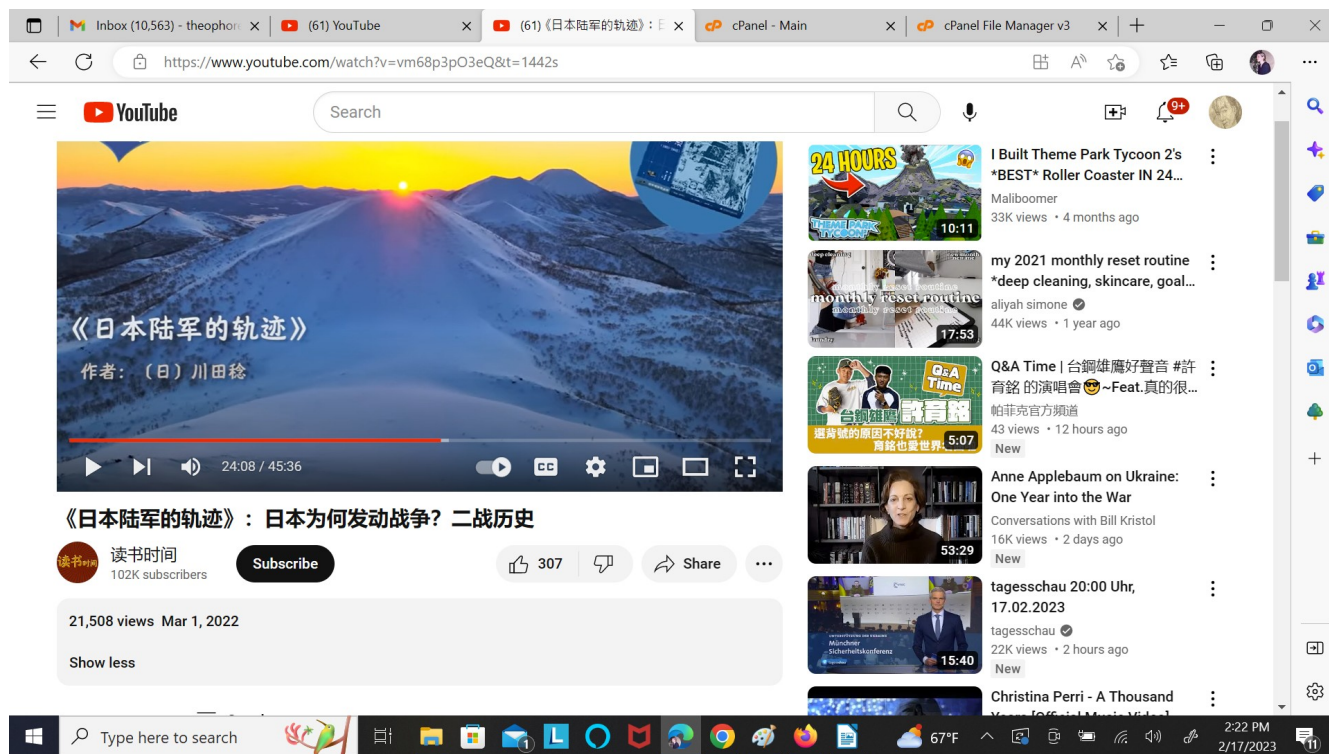
Quite focused on Harari's *21 Lessons* in the past few days. However, today, while in the library, a few remarks about Wittgenstein in George Pitcher, ed., *Wittgenstein: the Philosophical Investigations* (1966).

Then, downloaded:

- (a) Michael Bazzell, *OSINT Techniques* (10th ed., 2023).
- (b) Hans Sluga and David Stern, ed., *The Cambridge Companion to Wittgenstein* (Cambridge University Press, 1996).

16 February

Listened to this excellent book review.



How, during the interwar period, a faction of army bureaucrats came to dominate the Japanese government apparatus and determine Japan's foreign policies. Very similar to the way in which, in the US after WWII, a bunch of national security bureaucrats emerge, form factions, and come to determine the United States' foreign policies at the expense of the democratically elected presidents and congressmen and -women.