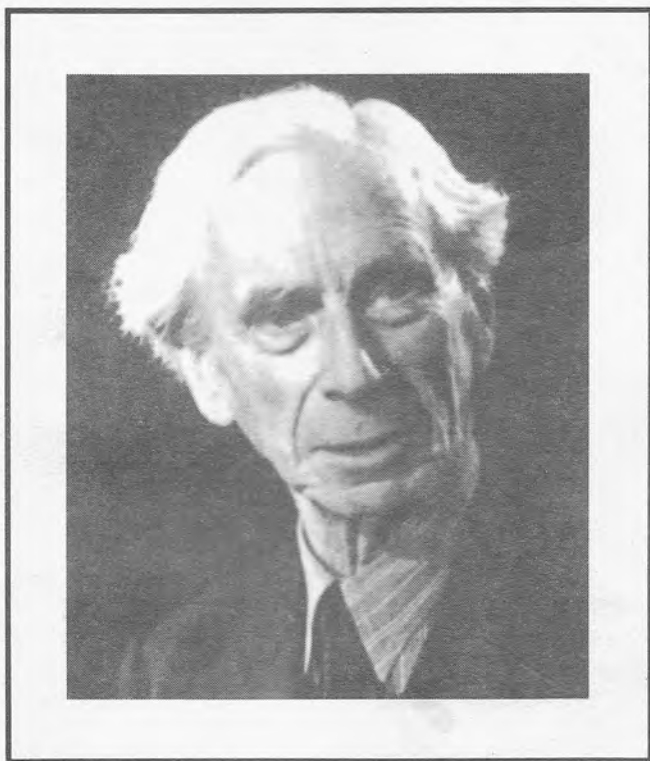


THE BERTRAND RUSSELL SOCIETY QUARTERLY

August, 1996

No. 91



THE BERTRAND RUSSELL SOCIETY

QUARTERLY

Newsletter of The Bertrand Russell Society

August, 1996

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CONTENTS

From the Editor	Michael J. Rockler	p. 3
From the President	John R. Lenz	p. 5
Letter from Elizabeth Eames		p. 7
Letter from Chandraklala Padia		p. 8
Minutes of the 1996 Bertrand Russell Society Annual Meeting	Donald W. Jackanicz	p. 9
Minutes of the 1996 Bertrand Russell Society Board of Directors Meeting	Donald W. Jackanicz	p. 11
Photos from the 1996 Banquet		p. 13
Words No Object for Willard Van Orman Quine	Thomas Magnell	p. 18
Metaphors of Education	Dr. Harikesh Singh	p. 20
Book Review	Stefan Andersson	p. 23
Book Review	John Shosky	p. 29
BRS Library		p. 32

The Bertrand Russell Society

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

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

The Bertrand Russell Society Quarterly is published in February, May, August and November. Letters and manuscripts should be addressed to:

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OFFICERS OF THE BERTRAND RUSSELL SOCIETY

Chair and Quarterly Editor	Michael J. Rockler
President	John Lenz
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From the Editor Michael J. Rockler

With This issue of the *Bertrand Russell Quarterly*, I begin my second year as editor. The new format for the *Quarterly* has been well received; I have been encouraged by the many positive comments I have received from members. The number of submissions has also been increasing and we have published articles by many Russell scholars including Paul Hager, John Shosky, Gladys Leithauser and many others. I look forward to this second year as your editor and as the continuing chair of Bertrand Russell Society Board of directors. This year has certainly been an interesting and productive one for the Society.

In May the Bertrand Russell Society had its annual meeting at Drew University where President John Lenz teaches classics. Those who participated found the experience a worthwhile one; it was a very successful meeting. Attendance numbered more than fifty persons which made it one of the largest BRS meetings conducted over the last several years. Persons who attended the meeting enjoyed a variety of presentations on many aspects of the life and work of Bertrand Russell. This issue includes the secretary's report on the meeting which provides a detailed description of the event.

Next year's annual meeting will be held in late May, 1997 and will be a joint meeting with Canadian and American humanists. It will be similar to the large and successful gathering that was held in Toronto in 1994. The meeting will be held at the Center for Inquiry in Buffalo, New York. This facility, recently completed, is an important place for humanists and it is certainly an appropriate meeting place for those interested in the work and life of Bertrand Russell.

The Center for Inquiry is the editorial headquarters of *Free Inquiry* and it contains an extensive library of humanist materials. Several years ago Lee Eisler, Vice President Emeritus of BRS, donated his Russell library to the Center.

Hamilton, Ontario is only about thirty minutes by car from Buffalo and thus persons attending the meeting can visit the Russell Archives located at McMaster University in Hamilton. It is also only a very short drive from Buffalo to Niagara Falls.

All in all the 1997 annual meeting will provide all those who attend with a variety of valuable experiences. I hope that everyone can join us next May for our second joint meeting with the Humanists at the Center for Inquiry. You should begin to make your plans now.

One more reminder. Please submit articles and letters for publication to the *Bertrand Russell Society Quarterly*. Everyone is welcome to send material. I look forward to hearing from you and I hope to see everyone in Buffalo in 1997.

NOTE: Nominations are now being accepted for The Board of Directors election that will be held in November. Send nominations to Michael J. Rockler, Board Chair.

From the President
John R. Lenz, President, BRS
jlenz@drew.edu

I thoroughly enjoyed our annual Russell pilgrimage in May and thank all who contributed to it. These annual meetings fulfill one of the most important functions of the Bertrand Russell Society, when like-minded individuals congregate to renew their interests and acquaintances. In all some fifty persons attended the sessions and social events. This mixture of "love and knowledge" and Red Hackle contributes significantly, as Russell thought, to the good life.

The word "pilgrimage" reminds me of Russell's imaginative writings of 1902-03 with this title. At that time he envisioned "the notion of the Pilgrimage to the Mountain of Truth" (see *The Collected papers of Bertrand Russell*, vol. 12, p. 31). Luckily, he largely abandoned this quest and developed his own remarkable variety of sensible skepticism. This spirit was present at our conference and could even be used to debunk a hagiography of Russell himself.

It was refreshing to learn from James Birx that Russell, who perhaps underestimated the implications of evolution, did not master and anticipate *everything* in the modern science of his time. In many ways Russell must be understood against a late Victorian background. (In attendance at Drew was also BRS member Stefan Andersson, author of the book, *In Quest of Certainty* about Russell's development up to 1903). On the other hand, David Rodier argued that Russell was more up-to-date on research about Plato (for his *History of Western Philosophy*) than is usually thought.

Russell's imaginative fiction of the 1950s (presented by Michael Rockler with progressive and democratic techniques), likewise, was felt to be intriguing but drew a mixed reaction. Trevor Banks (who later metamorphosed into Bertie) reminded us that Russell made some embarrassingly "unquotable" utterances. Ray Monk's controversial new biography met with shocked disbelief, providing a topic of discussion for next year's meeting.

Overall, the various papers showed how Russell's writings continue to speak to us on many subjects. John Shosky showed the usefulness of the approach outlined in the 1946 essay "Philosophy and Politics." Laurie Thomas applied Russell's liberal vigilance to question modern journalism. Prize-winners Brian Rookey and Gideon Makin provided new explanations of Russell's seminal papers in logic. Alan Ryan presented a rich comparison of Russell and Dewey on "cosmic piety and impiety," and Tim Madigan invoked Russell's legacy to humanism. And BRS member Ray Perkins shows that Russell's spirit of inquiry is alive and well with his recent book, *Logic and Mr. Limbaugh* (Open Court, 1995).

The success of this conference bodes well for our next annual meeting, to be held in conjunction with the Council for Secular Humanism (formerly CODESH) and the Humanist Association of Canada, and tentatively scheduled to meet at the Center for Inquiry in Buffalo, NY on the Weekend of May 30-June 1, 1997. Several speakers are already lined up!

In June, the Center for Inquiry held a conference on pseudo-science about which two articles have appeared in *The New York Times*. Also in the news--by the way--it was recently reported that 1996 BRS Award recipient W.V.O. Quine received a "12th annual Kyoto Prize, Japan's richest award given by a private foundation . . . often called the Nobel Prizes of Japan."

As for myself, I have been busy in enlarging the BRS Home Page on the World Wide Web, which was created by Tom Stanley. Did you know that Karl Popper, Ludwig Wittgenstein, and the Vienna Circle all have web sites of their own? At our site you will find links to these as well as a number of texts by and about Russell that are available electronically. One day more of the corpus will be available in this convenient, searchable form. BRS members can help by making available (that is, typing or scanning in) works by Russell that are out of copyright. More generally, our presence on the Web helps to fulfill our important mission of disseminating information about Russell and interest in his works. The requests I regularly receive, as well as the enthusiasm displayed at our recent gathering and the steady stream of new books about Russell, both praiseworthy and critical, keep me confident that he speaks to the present and the future.

Speaking about future . . . I have been reading Russell's writings relevant to the theme of my upcoming Fall course on Utopias. Was Russell utopian? What do you think? I will share my thoughts on this--well next time. In the meantime, please e-mail me, check out the BRS Web site at <http://daniel.drew.edu/~jlenz/brs.html> and, as always, tell us what else you would like to see the BRS do.

Letter from Elizabeth Eames

512 Orchard Drive
Carbondale, IL 62901

May 2, 1996

Dear Professor Jackanicz,

It was gracious of the Bertrand Russell Society to make me an honorary member -- I am afraid I cannot often be useful to the society, but I am wondering if the society could help me out on a matter. When my Bertrand Russell's Theory of Knowledge was about to go out of print I retained a number of copies, and I would like to make them available to the members of the society for the price only of packaging and mailing. I wonder if you could have inserted in the Bertrand Russell News an offer to mail a copy to any member who wished one for the price of \$4.00 to the U.S., \$5.00 (U.S.) to Canada?

I would very much appreciate your help in the matter.

With best wishes,
Elizabeth R. Eames

Letter from Dr. Chandrakala Padia

Reader in Political Science
New G/7, Hyderabad Colony,
B.H.U. Campus,
Varanasi - 221 005,
India

April 22, 1996

Prof. Michael J. Rockler
529 14th Street, NW, Suite 1125
Washington, DC 20045, USA

Dear Professor Rockler,

I must congratulate you for bringing out the Russell Newsletter so well. Everyone appreciates it here. I am writing you this letter to inform you that Bertrand Russell Society is doing very well here. After our last seminar on "Indian Democracy", we could arrange two more discussions. One was on Metaphors of Education held on 23-9-1995. A complete copy of the paper delivered and the discussion followed is being enclosed for publication in the forthcoming copy of your newsletter. In this one day seminar most of the commentators highlighted the role of Bertrand Russell in promoting the true meaning of education.

The second talk was delivered by Prof. Constance Jones of America who delivered a talk on Unity and Diversity: five Phases of the dissemination of Hindu thought in the U.S. A detailed report of this talk and following discussions shall also be sent to you very soon.

I take this opportunity to wish you all the best for 1996 Annual conference of the Bertrand Russell Society. The subject is very relevant and I could have contributed if I were in U.S.A. Kindly make an appeal to the members of the Russell Society to donate books to the Benaras Chapter of the Russell Society. Because of this chapter, a number of students are taking keen interest in the writings of the Russell. Kindly remember me to everyone there and convey our deep sense of admiration for your sustained interest in the works and life of this great philosopher, whom we regard as one of the greatest humanists of the 20th Century.

Thanking you and with warm personal regards,

Sincerely yours,
Chandrakala Padia

**Minutes of the 1996 Bertrand Russell Society
Annual Meeting
Donald W. Jackanicz, Secretary**

The Annual Meeting of The Bertrand Russell Society was held May 3-5 at Mead Hall, Drew University, Madison, New Jersey and at The Madison Hotel, 1 Convent road, Morristown, New Jersey, U.S.A..

Friday, May 3, 1996

All meeting events on this date took place in Mead Hall.

The meeting was called to order at 7:30 p.m. by President John R. Lenz, who welcomed those assembled and provided an overview of the meeting. Book Award Committee Chairperson Donald Jackanicz presented the 1996 BRS Book Award to Paul J. Hager for his Continuity and Change in the Development of Russell's Philosophy. Thomas Magnell then presented the 1996 BRS Award to Willard Van Orman quine. (As Messrs. Hager and Quine were unable to attend, their award plaques are to be mailed to them.) The meeting was recessed at 8:05 p.m. The Board of directors meeting was then held. (Refer to the separate Board minutes.)

Saturday, May 4, 1996

All meeting events on this date took place in Mead Hall, except that the Red Hackle Hour and the Banquet were held at The Madison Hotel.

President Lenz reconvened the meeting at 9:15 a.m. The following paper presentations were made during the morning session: H. James Birx, "Russell and Evolution"; John Shosky, "Philosophy and Politics"; and Tim Madigan, "Russell's Humanism". To begin the afternoon session, Michael Rockler offered a "Workshop of Russell's Fiction" in which three works ("Cranks", "Zahatopolk", and "The Theologian's Nightmare") were examined. The following paper presentations also were made during the afternoon session: David Rodier, "Russell's Plato"; and Alan Ryan, "Cosmic Piety and Impiety in Russell and Dewey". The meeting was recessed at 4:35 p.m.

The Red Hackle Hour and Banquet were held from 5:30 p.m. to 9:00 p.m., respectively in the Convent Suite and the Madison Suite. At the end of the Banquet, Trevor Banks appeared as Russell in a well-received performance of some forty minutes.

Sunday, May 5, 1996

All meeting events on this date took place in Mead Hall.

The meeting was reconvened by President Lenz at 9:00 a.m. the following paper presentations were made: Brian Rookey, "What is Meaning?" (1996 Recipient of the Prize for an Undergraduate Paper); Laurie E. Thomas, "Bertrand Russell and the Liberal Media" (1996 Runner-up for the Prize for an Undergraduate Paper); and Gidon Makin, "Some Relevant Misconceptions Concerning the theory of Descriptions" (1996 Recipient of the prize for a Graduate Paper).

President Lenz then opened the annual Society Business Meeting. He announced (1) Christos Tzanetakos is planning a combined meeting of American humanist, Atheist, and freethinker groups to be held in 2000 somewhere in the United States, (2) the BRS will be listed in the Conference of Philosophical Societies's directory for a \$10 fee, (3) Carl Westmann will work on sending BRS advertisements and other mailings to humanist groups, and (4) member Ray Perkins's new book, *Logic and Mr. Limbaugh* (Open Court, 1995), has appeared. Secretary Donald Jackanicz summarized events at the May 3 Board of Directors meeting and reported on the acceptance of honorary membership by Ken Coates, Elizabeth R. Eames, Michael Foot, Antony Flew, Paul Kurtz, and Willard Van Orman Quine. Peter Stone then proposed that honorary membership be offered to Noam Chomsky. Following discussion, it was agreed that Mr. Stone would send a formal nomination letter to the Board of Directors Chairman. Tom Stanley's recent work on a BRS homepage was praised, and it was announced that the homepage will be moved from Mr. Stanley's computer account to that of President Lenz.

Following words of farewell from President Lenz, the meeting was adjourned at 12:40 p.m.

Minutes of the Bertrand Russell Society
Board of Directors Meeting
May 3, 1996
Donald W. Jackanicz, Secretary

The 1996 Annual Meeting of the Board of Directors of The Bertrand Russell Society was held at Mead hall on the campus of Drew University, Madison, New Jersey, U.S.A. on Friday, May 3, 1996. The meeting was called to order at 8:05 p.m. by Chair Michael J. Rockler. The following directors were present: Kenneth Blackwell, Dennis J. Darland, Lee Eisler, Donald W. Jackanicz, Robert T. James, John R. Lenz, Stephen J. Reinhardt, Michael J. Rockler, John E. Shosky, and Thom Weidlich. Several non-Board members were also present.

The first order of business was the election of Board and Society officers. As follows, each incumbent (nominated by the persons shown in parentheses) was unanimously reelected:

- Board Chairman: Michael J. Rockler (Mr. Jackanicz)
- Board and Society Secretary: Donald W. Jackanicz (Mr. Lenz)
- Society President: John R. Lenz (Mr. Weidlich)
- Society Vice President: John E. Shosky (Mrs. Lenz)
- Society Vice President/Information Emeritus: Lee Eisler (Mr. Jackanicz)
- Society Treasurer: Dennis J. Darland (Mr. Lenz)

Treasurer Dennis J. Darland then reported that the Treasury balance is \$2,819.92 (\$2,450.43 checking, \$369.49 savings) and that there are 181 paying members (including regular, student, limited income, and life members, but omitting honorary, Benares Chapter, and Philippine Chapter members).

Discussion turned to the site of the next two annual meetings. As agreed upon at the 1995 Board meeting, it was confirmed that the next annual meeting will be held in June or July 1997 at an Ontario, Canada location (e.g. Niagara Falls or Toronto) in conjunction with the joint meeting of Free Inquiry and the Humanist Association of Canada. Concerning the 1998 annual meeting site, to bring the meeting to a central North American location, Mr. Rockler proposed Chicago and Mr. Blackwell suggested an unspecified Nebraska site. Non-Board member Jan Eisler discussed her recent work with Florida freethinker groups and volunteered to help plan a Tampa or central Florida meeting. The vote was Tampa or central Florida--6, Chicago--1, not voting -- 3. (there was no formal motion for the Nebraska site).

Other matters considered included the following: (1) As David Johnson has resigned from the Philosophers' Committee, Mr. Shosky will undertake more Committee work, such as reviving the BRS session at the American Philosophical Association/Eastern Division's annual December meetings. (2) Mr. Rockler and Mr. Lenz will ask Sheila Turcon to head the Book Award Committee. (3) A strategy must be created to increase and retain membership. Methods suggested were a prominent insert in the Bertrand Russell Society Quarterly, a review of advertising policy, new fundraising techniques, a revival of the Membership Committee with the chairperson to do substantial work, and contacting the Bertrand Russell Peace Foundation about possible cooperation. (4) the membership pamphlet and application form will be reedited. (5) Non-Board member Peter Stone suggested offering honorary membership to Noam Chomsky. It was agreed that Mr. Stone would discuss this matter at the May 5 Society Business Meeting. (6) Mr. Lenz proposed organizing a Bylaws Committee. Mr. Blackwell, Mr. Lenz, and Mr. Reinhardt volunteered to serve on the Committee.

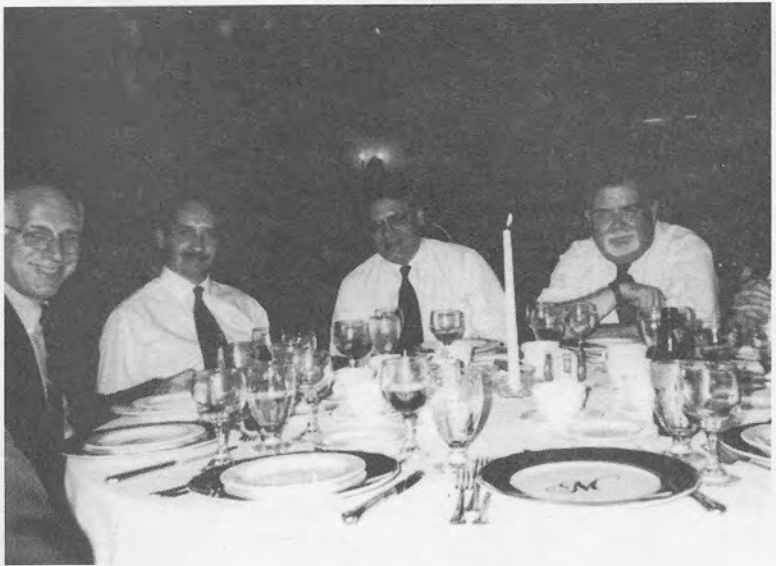
The meeting was adjourned at 9:54 p.m.



**Photos From The 1996
Annual Meeting Banquet**



Bertrand Russell Speaks



Good Food and Friendship



The Effects of Red Hackle



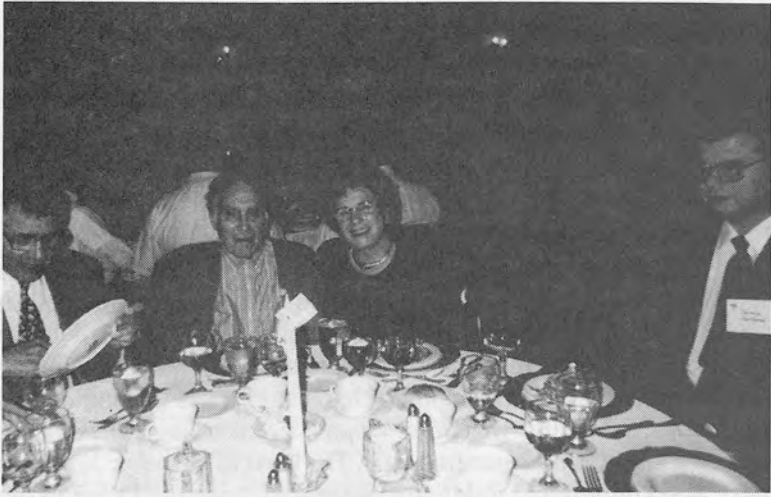
Enjoying the Program



Enjoying the Hackle!



Some Special Guests



Vice President Emeritus and Friends



Allan Ryan Recommending Bertie's Favorite Drink

**Words No Object for
Willard van Orman Quine
Thomas Magnell
Chair, Dept. of Philosophy, Drew University**

**REMARKS ON PRESENTING THE BRS AWARD
TO WILLARD VAN ORMAN QUINE**

Willard van Orman Quine is widely regarded as a prominent representative of analytic philosophy, though this is a questionable description, since he is perhaps best known for his critique of the notion of analyticity. His work ranges over mathematical logic, philosophical logic, ontology, epistemology, and the philosophy of language. He is the author of over a dozen books, including *Word and Object*, *From a Logical Point of View*, *Methods of Logic*, *Mathematical Logic*, *The Ways of Paradox*, *Selected Logic Papers*, and *Ontological Relativity*. Several of these books are in fact collections of papers. And much of his most important work has been in the form of papers: "Truth by Convention," "On What There Is," "Reference and Modality," "Quantifiers and Propositional Attitudes," "On Frege's Way Out," "Epistemology Naturalized," and his most celebrated paper, "Two Dogmas of Empiricism." Quine's works are the stuff of serious philosophy, not withstanding remarks of Mc X and Bernard J. Ortcutt.

Quine has done most of his work while at Harvard. He was there first as a graduate student, then as one of the first fellows in the Society of Fellows, and later as an Instructor and professor of various ranks for the better part of half a century.

Quine is a fitting recipient of the Bertrand Russell Society Award. Russell and Quine knew each other and had mutual respect for each other. Quine's interest in mathematical logic was spurred on by *Principia Mathematica*. Russell set the problems and provided the canvas for Quine to draw on. Quine has written of Russell that in the first two-thirds of the century, "his philosophical influence, direct and indirect, over this long period has been unequaled." Quine's comment is quite correct.

Russell's admiration of Quine is evident in a riposte to Peter Strawson's "On Referring." If he is unfairly dismissive of Strawson, he makes his feelings clear:

I am at a loss to understand Mr. Strawson's position on the subject of names. When he is writing about me, he says: "There are no logically proper names and there are no descriptions (in this sense)" (page 26). But when he is writing about Quine, in *Mind*, October 1956, he takes a quite different line. Quine has a theory

that names are unnecessary and can always be replaced by descriptions. This theory shocks Mr. Strawson for reasons which, to me, remain obscure. However, I will leave the defense of Quine to Quine, who is quite capable of looking after himself.²

As far as I know, Russell never wrote similarly about any other American philosopher, though he did once write in similar vein about A.J. Ayer. I might add that throughout his life, Ayer maintained a high view of Quine that he had formed back in the Vienna Circle days. Russell, Ayer, and Quine form a twentieth-century triumvirate of clear, no-nonsense, urbane philosophers.

Quine's work, like Russell's, is durable--as is Quine himself. He is approaching his eighty-eighth birthday, having been born June 25, 1908. I am sure that with this award, go our best wishes to Van on his natal day. I must confess an added sentiment here, since June 25 is my birthday as well. If I may indulge in just a few more words, let me say:

To Ayer Humean;
To Russell, with paradox divine.
But Quine is mighty fine.

Gavagai!

¹ W.V. Quine, "Russell's Ontological Development," in *Theories and Things* (Cambridge, Mass.: The Belknap Press of Harvard University Press, 1981) p. 73.

² Bertrand Russell, *My Philosophical Development* (New York: Simon and Shuster, 1959), p. 240.

"Metaphors of Education"

Dr. Harikesh Singh

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Bertrand Russell, an outstanding mathematician and philosopher of the 20th century while authoring his "Unpopular Essays" wrote an essay with the caption "An Outline of Intellectual Rubbish". Here he wrote:

"Man is a rational animal - So at least I have been told. Throughout a long life, I have looked diligently for evidence in favour of this statement, but so far I have not had the good fortune to come across it, though I have searched in many countries spread over three continents. On the contrary I have seen the world plunging continually further into madness. I have seen great nations, formerly leaders of civilization, led astray by preachers of bombastic nonsense. I have seen cruelty, persecution, and superstition increasing by leaps and bounds, until we have almost reached the point where praise or rationality is held to make a man as an old fogey regrettably surviving from a bygone age. All this is depressing, but gloom is a useless emotion. In the past with more attention than I had formerly given to it, and have found, as Erasmus found, that folly is perennial and yet the human race has survived (Unpopular Essays, p. 70)".

In every society, follies of various types have been prevalent. But human intellect has also been simultaneously searching out alternatives in the forms of remedies of these follies. Hence, from Aristotle to Aurobindo, all the noble philosophers of the world have been incessantly trying to lead humanity towards a better superior state of survival. In the same way, many concepts are being delineated in a more rational manner so as to enrich them with better perspectives. 'Education' is the only conceptual instrument which serves this phenomenal purpose, but due to so many irrational factors, this term itself has been used so loosely that it sometimes loses its significance. Now there is an urgent need to reconceptualise its metaphors.

'Education' and 'Humanity' always have been complementary to each other. Since the inception of mankind, education has remained to be an inseparable part of evolution. In future also, both will remain co-existent. Along the passage of decades, centuries and millenia, terms acquire a large area of connotation and synonyms, metaphors or connections get attached to certain terms. It has happened with the term education also. At present more than a dozen metaphors of education are in prevalence. The vividness of the metaphors loses the precision of the conceptual clarity of any term and the same has again occurred with the concept of education.

Conceptual discrepancies sometimes lead to grave misconceptions which cause irreparable loss. Hence, it is a challenge before the academicians to analyse a concept threadbare and arrive at logically sound conclusions.

The prevalent metaphors of education, which are frequently used, are instructions, training, indoctrination, regimentation, admonition, adjudication, teaching, learning etc. Now, let us examine the etymology of the term 'Education' itself and evaluate the appropriateness of these metaphors in relation to conceptual viability of education. 'Educare' and 'Educere' both etymological origins of 'Education' are the combination of two Latin Original Words 'E' and 'Duco' which mean 'from within' and 'lead out' respectively. Etymologically, it is clear that education is that which optimizes the innate capabilities. Hence, the most fundamental metaphor of education presupposes that possibilities are already there in the individual at the time of conception or birth what we are doing or we have to do, is to provide conducive environment for the fullest realisation of those inherent capabilities.

The other presupposition that every child at the time of birth is having a mind which is 'tabula rasa' (clean slate), is also admissible to the extent that the adult society, should only draw desirable sketches and not absurdities on it. Leaving the cultural and national contexts aside, we must analyse the conceptual misnomers, objectively. Education is not less than 'conscientisation' in its ultimate purposes or finalities or internalities. Rest of the purposes like literacy, functional numeracy, skill learning and its training, cramming, cognition, conation, employability and subservience to state, are secondary in nature. Due to so many false explanations we have admitted these purposes of education as the ultimate ones, and hence, the most fundamental concepts of the term education have either been degenerated or lowered down. Not only this, all the time we teach formally that education as an organised enterprise is the sub-system of social system. But there is much urgency to define education phenomenally that it is a superprocess.

'Conscientisation' is attained through phenominal components like identification, clarification, awareness, commitment and sacrifice for the values. This is the real purpose of education. Hence, the champions of the world religions have churned out the norms, values and ideals for the humankind. In this process of crystallisation of ideals, the conscientisational instrumentality or functionality of education is realisation and the height of the purpose of education are safeguarded. Even quality of survival of humankind and humanity is ensured properly. It also justifies the claim of human beings to have the nomenclature 'Homo Sapiens' (animals of rationality). Now the natural intelligence of human beings has evolved superior artificial intelligence (super computers etc.). Hence there is a threat to the

sensitivity of human race and its axiological superiority. It is only the uniqueness of the combination of 'head' and 'heart' of human beings that has classified us as 'Homo Sapiens'.

'Intellect' is always secondary and 'intuition' is primary. A proper synthesis of intellect and 'intuition' may give rise to the most acceptable model of 'conscientisation' which may further prove to be the best model for the modern man. The formal institutions of education do have certain inbuilt limitations and, hence, such institutions through their prototype pedagogy and curricula cannot instill values among the learners. What is required is that value oriented teachers can only inspire the children, adolescents and adults to inculcate faith in values and sense of sacrifice for the sake of values. This stage of being educated may enrich us with the proper insight of discriminating between the do's and don't's of our speech, action and thought. Conclusively, it may be said that axiologically conscientised individuals are the properly educated individuals, and only such individuals are the real assets of a nation or society.

The challenge of scrutinising the concepts and further reconceptualising them is ultimately on the shoulders of the intellectuals of the world. The scientific temper of the intellectuals, or better to say, of the intelligentsia can only benefit us in pondering over this issue. When the metaphors will get momentum and usage, then fallacies may reach the level of antidirectionality. It has happened with education in some societies and, therefore, the catholic thinkers have voiced slogans like 'deschooling', 'school is dead', 'compulsory mideducation' etc. Such movements with negative terminologies are the superior metaphors of education. If education is to be saved from any weaknesses, it is very essential that metaphorical rectification is accomplished so as to revive our own faith in the intrinsic worth of the phenomenon of education. The cardinality and subtlety of education need to be reinterpreted and consequently reconceptualised.

Bertrand Russell had also speculated likewise while writing 'Ideas That Have Helped Mankind' in his popular book "Unpopular Essays". Russell wrote "There should be some among my readers who would like to see the human race survive, it may be worthwhile considering the stock or moral ideas that great men have put into the world and that might, if listened to, secure happiness instead of misery for the mass of mankind (Unpopular Essays, p. 124)". This proposition is also a solicited version of conscientisation of individuals through education.

Bertrand Russell: The Spirit of Solitude

Ray Monk, Jonathan Cape, London, 1996, 680 pages.

BOOK REVIEW

by Stefan Andersson

Ray Monk has through his much praised biography of Ludwig Wittgenstein established himself as one of the great biographers of this century. He has now completed the first part of a biography of Bertrand Russell. It covers the years from his birth 1872 to 1921, when he returned from China, married Dora Black, became a parent for the first time at age forty-nine, and commenced his career as a freelance philosopher and writer. At this point Russell had lived half of his life.

Monk's book can on the one hand be compared to earlier biographies of Russell by Ronald W. Clark (1975) and Caroline Moorehead (1992), and on the other hand to his own biography of Wittgenstein. Russell and Wittgenstein are two of the most important philosophers of the twentieth century. They had a great influence on each other, which now, through Monk's eyes, can be seen from both person's perspectives.

The most important difference between Monk's biography of Russell and earlier ones is that Monk, with a solid background in philosophy, has the ability to combine a description of Russell's life with an analysis of his philosophical development. Monk has also found an overall theme, which makes his psychological analyses of Russell's complicated emotional life seem, in most cases, well-grounded and convincing. This theme is indicated in the title of the book "The Spirit of Solitude". Monk has tried to knit together the three passions of Russell's life, which he talks about in the prologue of the autobiography: "the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind".

Clark and Moorehead have, by practically neglecting Russell's search for knowledge and certainty, failed to see the tension between this passion and the two others and therefore also failed to notice all three of them were attempts to cure one fundamental problem; his deep sense of isolation and loneliness, which, according to Monk, was linked to his fear of mental illness. Russell tried, according to Monk, to cure his sense of solitariness by establishing contact with something outside himself; another person, humanity at large, or the external world. In this context Monk could have quoted another crucial passage of Russell's *Autobiography*, where he says that "human affection is to me at bottom an attempt to escape from the vain search for God".

Russell is today hardly known for his attempts to come to grips with the traditional Christian conception of God as a person in some sense, but no one can read Monk's biography without noticing how often Russell

in his letters expresses a wish to reach a religious understanding of life. For a while he found comfort in, what Spinoza called "the intellectual love of God", but in the long run Spinoza's god turned out to be too abstract to have any real practical influence on his daily life.

The backbone of Monk's book consists to a large degree of quotations from Russell's letters to the different women he had relationships with. Monk says in the introduction that he is "aware that the personality thus revealed is one that many will find repellent, but it has not been my aim to present him in an unfavourable light". He goes on to mention things for which he admires Russell greatly: his intelligence, his commitment to philosophical clarity and rigour, and his dedication to the causes of social justice and international peace. He poses the challenge to those, who like himself, admire Russell to understand how his good qualities could coexist "with a sometimes quite chilling coldness to those close to him, and a disturbing capacity for deep and dark hatreds." This is a challenge indeed, but Monk's treatment of Russell also challenges his own statement that he is an admirer of Russell.

Monk ends the introduction by saying that "When Russell told Ottoline that the character in fiction with which he felt most 'intimate' was Dostoyevsky's Rogojin - the sinister, embittered murderer of *The Idiot*, consumed by hatred, disappointment and jealousy - he was, I think, revealing something crucially important in understanding his own character." What Monk hopes to have shown is how Russell possibly could have seen himself in this light. "If the portrait that results is less attractive than those previously drawn, it is also, I hope, more complex and interesting, and, I believe, more accurate." Monk's portrait is definitely less attractive than earlier ones. In some ways it is more interesting, but I doubt that it is more accurate.

The epigraph to Monk's book is a quotation from *The Idiot*, and it is a good one if one sees in Russell a person whose life was dominated by the struggle to find faith in God: "How grimly Rogojin had spoken that morning about 'losing his faith'. That man must be suffering terribly . . . Rogojin wasn't just a passionate soul, he was a warrior; he wanted to bring back his lost faith by force. He felt an agonising need for it now . . . Yes! To believe in something! In someone!"

However, the Rogojin in this epigraph has little to do with the sinister, embittered murderer consumed by hatred, disappointment and jealousy that Monk talks about. It is true that Russell sometimes was tormented by jealousy and sometimes even felt murderous impulses, but these were not feelings that dominated his life. On the whole he was a loving and caring person, who suffered deeply from the pain he inflicted on others. If there was any feeling besides love that can be said to have dominated his life, it was the need to believe in some transcendent value or being. Monk's

biography really shows this, which makes it hard to understand why he does not emphasize this side of Russell rather than the ones he highlights.

Monk has done a good job describing Russell's childhood and adolescence, but he only devotes ten pages to his undergraduate years at Trinity College. In the next chapter he shows how Russell was influenced by McTaggart's conception of love and how it fitted in with his understanding of religion at the time. Then he goes on to show how Russell came under the influence of Spinoza, after having read Sir Frederick Pollock's book *Spinoza: His Life and Philosophy*, and how Russell identified Spinoza's God with the 'Absolute' of McTaggart's neo-Hegelianism.

It is in the fourth chapter that one starts to get the feeling that Monk does not particularly like Russell as a person. He tries to convince the reader that Russell did not care very much about his newly wedded wife and he uses the 'Self-Appreciation' that Russell wrote for the *Golden Urn* in the spring of 1897 to prove his case. He takes Russell's silence concerning the death of his grandmother as an indication of his impassability. Because Monk has not found an entry in Russell's diary or a letter expressing his feelings concerning his grandmother's death, does not prove that Russell at this time was a cold and insensitive person.

In the following chapter Monk describes the development of Russell's "religion of sorrow", his discovery of the paradox and his deteriorating relationship with Alys. The two first are well done, but his moralizing over Russell's dying love to Alys is tedious. Russell found himself stuck in an awful situation, but Monk shows little sympathy for his attempts to deal with it.

The years Russell spent on preparing *Principia Mathematica* get 27 uninspired pages, and it seems that Monk is just waiting for Russell to meet Lady Ottoline Morrell. The first six months of their love-affair receives 30 pages. Monk does a good job in describing how Russell's love for her had a religious dimension. He also brings out Russell's complicated relationship to God, which is revealed when at the height of love he is faced with the possibility of having cancer. Russell later wrote to Ottoline "my first reaction was to congratulate the Deity on having got me after all just as happiness seemed in sight. I suppose that in some underground part of me I believed in a Deity whose pleasure consists of ingenious torture." This is not the only time Russell hints at that he somehow believed in the existence of a wicked God.

When Ottoline enters the scene, we are on page 200 and Russell is just about to turn 39. The following ten years get 400 pages many of which are filled with quotations from letters he wrote to Ottoline. There is no doubt that she was an important person in his life and she brought out emotions in him that otherwise might have remained dormant, but by relying so heavily on the letters to Ottoline, Monk gives the impression that

Russell had nothing else to do than to think about religion and sex. In one letter he writes "Turbulent, restless, inwardly raging - I shall always be - hungry for your God and blaspheming him. I could pour forth a flood of worship - the longing for religion is at times almost unbearably strong." It might seem strange that his hunger for God decreased as his interest in Ottoline declined; maybe his hunger for God was not so deep and pure after all? However, Monk never seems to doubt the sincerity of Russell's religious yearnings, and I think rightly so.

While Russell was courting Ottoline, another person entered his life who would have a great influence on him and his philosophical thinking. Russell was 39 and Ludwig Wittgenstein 22 when they met for the first time. Wittgenstein had come to Cambridge with the intention of learning mathematical logic from Russell, who soon realized that his new student was very talented. They were both interested in the question how to define logic. One might think that Russell should know the answer to this question, since he and Whitehead had tried to show that mathematics could be deduced from logic. But things were more complicated than that and Russell hoped that Wittgenstein would come up with a satisfactory answer. The outcome of Wittgenstein's investigations did not turn out to be what Russell had hoped for, but this was not clear to Russell at the time.

They also had other interests in common, religion being one of them, but it turned out that their approaches to this subject were so different that after a while, they decided not to talk about it. When Wittgenstein had read Russell's essay "The Essence of Religion" he came to him and told him how much he hated it. Russell's idea of religion and mysticism was influenced by Pythagoras and Spinoza, Wittgenstein had a completely different understanding of the topic.

The second part of Monk's biography covers the years from the outbreak of the First World War to 1921. During these years Russell tried to maintain his relationship with Ottoline at the same time as he had affairs with Helen Dudley, Irene Cooper-Willis, Vivien Eliot, Constance Malleson and finally Dora Black. What caused much of Russell's problems during these years was his wish to find a woman with whom he could have legitimate children. Ottoline did not want to divorce her husband and she did not want to have another child with Russell. Helen Dudley would probably have born him a child with great pleasure, but when he returned from his trip to the United States, he had lost interest in her. This put him in an awkward situation when she showed up in England believing he wanted to marry her. Russell's way of handling the situation is nothing he was proud of. Monk knows this, but shows no mercy.

Ottoline, realizing how badly Russell needed a woman he could truly fall in love with, tried to act as a match-maker. However, not much came out of Russell's relationship with Irene Cooper-Willis. Then Russell

had an affair of a different kind with D.H. Lawrence. Together they started to work on a new religion that would replace the old one. Russell's version appeared in his lectures on the principles of social reconstruction, which were later published as a book. Monk's treatment of their failed collaboration is interesting.

Monk then goes on to Russell's affair with Vivien Eliot and makes a big case of having shown, to his satisfaction, that Russell had a sexual relationship with her and that it had negative effects on her sanity and that he later tried to cover up the whole story. I do not think it is fair to accuse Russell of causing either Vivien Eliot's or Helen Dudley's mental illnesses; they were both mentally unstable when he met them and her certainly had good intentions in both cases. How their lives would have developed if they had never run into Russell is impossible to say.

At the same time as Russell was having an affair with Vivien, he met another married woman with whom he really fell in love and whom probably would have married, if she had agreed to have children with him. Constance Malleon was a young, strikingly attractive aristocratic actress, who was known to most by her stage name "Colette O'Neil". They met in September 1916 and they soon became lovers. In his letters to her he expressed his passionate search for "something transfigured and infinite - the beatific vision - God - I do not find it, I do not think it is to be found - but the love of it is my life - it's like passionate love for a ghost." The war had not killed his religious yearnings, but seeing how the name of God was misused by both sides, made him realize that not much good could come out of organized forms of religion.

For a while Russell had at least three relationships going on at the same time. Monk does not miss the opportunity to show how Russell tried to make the best out of the situation by all means available for a man trapped by his own wish for love and children. Russell does not come out as a very honest man, but anyone who has been in a similar situation knows that it is not an easy one. There is nothing wrong with Monk's ambition to tell the truth concerning Russell's twists and turns, what I do mind is his lack of empathy for Russell's predicament.

There is much that is new and good in Monk's book, but I think he would have gained much if he had spent less time on Russell's complicated love life, refrained from moralizing, and put more emphasis on Russell's intellectual and political achievements. His book has already received a number of positive reviews, but I agree with Galen Strawson that the main problem with Monk's book is one of hostility and that he "lacks the sympathy essential to biographical intelligence, as he did not when he wrote his outstanding biography of Wittgenstein." (Independent On Sunday, 14 April, 1966).

Monk has responded to Strawson's review and denies that he has been hostile and claims that he has only been truthful. Concerning Strawson's comparisons of the relative moral defects and virtues of Russell and Wittgenstein, Monk claims that he has no position on the subject: "It is not my concern to make a morally comparative evaluation of the two, and nothing in my book suggests otherwise." (Independent One Sunday, 21 April, 1966).

It seems to me that Monk wants the best of two worlds; there is nothing wrong with preferring Wittgenstein to Russell as a philosopher and a human being, but I find it hard to understand why Monk tries to deny what is quite obvious to anyone who has read both of his biographies. I am very impressed by Monk's achievements and not at all hostile to him because he has shown that Russell was far from a saint, but I would lie if I tried to deny that I think he has failed to hide his true feelings about Russell. Some things do not have to be said; they simply show themselves.

Stefan Andersson is presently in Toronto and at the Bertrand Russell Archives. Thanks to Ken Blackwell who showed me his review-file with Strawson's review and Monk's reply.

BOOK REVIEW

Russell by A.C. Grayling

Reviewed by John Shosky

Department of Philosophy and Religion

The American University

A.C. Grayling. *Russell*. Oxford university Press, 1996. 115 pages.
ISBN 0-19-287-683-X.

If you want a full account of Russell's life and achievements, you will probably look for Monk's new book. But if you are in the market for a brief introduction to Russell, then I recommend Grayling's book on Russell. This is the contribution for the Past Masters Series, which has presented short assessments of major religious and intellectual figures for the past two decades.

The choice of biographer is admirable: Grayling is Lecturer in Philosophy at Birkbeck College, London, and Senior Research Fellow at St. Anne's College, Oxford. Perhaps best known for his previous contribution on Wittgenstein within this series, Grayling is one of the few scholars to have demonstrated deep sympathetic and reasonably *impartial* scholarship on both Russell and Wittgenstein, placing him in a select class with Monk, Pears, and Ayer.

As with each edition of the Past Masters Series, the book begins with a brief accounting of Russell's life and work. Then Grayling proceeds to cover Russell's legacy in logic, philosophy, science, politics and society. More specifically, Grayling alights on all the major touchstones: the rejection of idealism, foundations of mathematics, theory of descriptions, theory of types, sense data, logical atomism, neutral monism, embrace of science, ethics, practical morality, educational views, political writings, and anti-war actions. Finally, the book ends with an assessment of Russell's influence.

Grayling was asked to do all of this in approximately 100 pages -- an impossible task. In addition, there was the specter of John Slater's similar book, published two years ago by Thoemmes Press. But Grayling deserves high marks for a job well done. Russell's long and varied life, vast influences, and lasting relevances beg for massive volumes of careful documentation and endless speculation. Even the mammoth undertakings by Ronald Clark and Monk are said to leave out important material. I suspect that Russell's story can only be coherently told by choosing and consuming rich slices of his history, which will unfortunately tell us more about the

author's choices than about Russell. Each book on Russell then becomes an idiosyncratic tale, revealing the author's preferences and intentions by using Russell as the historical backdrop. Put another way, we are discovering many Russells, each a reflection of the prior views and bias of the authors. Given the weight of material, and without meaning to sound like a refugee from a graduate "lit crit" class, this simply can't be helped.

Therefore, *Russell* is a book that loudly invites second-guessing "what ifs", and "you should haves". I know that I would have preferred more of a discussion about Russell and Wittgenstein's mutual influences on each other, more about Russell's interactions with Dewey, and much more about Russell's sympathy with logical positivism. I would surely have preferred less of Grayling's over-enthusiastic praise of Russell's socialism and anti-war efforts. Stylistically, I would have asked for less overlap and continuous restatement throughout the text (once is enough in a small book). I should have insisted that the poor writing and editing of chapter one on Russell's life and work be corrected -- the sentences often read like talking points and the word "called" is overused to the point of severe distraction.

But there is much to praise about this book. I am greatly impressed by the flow of the writing in the remainder of the book. The discussion of the theory of types is most insightful, especially the later links to Ryle. The explanations of Russell's atomism, realism, and reliance on logic are important to philosophy. I also admired the obvious risks that Grayling took, emphasizing Russell's work on the mind/body problem, the use of postulates in Russell's later scientific work, and Russell's writings on education. The discussion of four books in the text is very interesting: *The Foundations of Mathematics*, *Our Knowledge of the External World*, *Power*, and *Human Knowledge: Its Scope and Limits*. In particular, Grayling's excellent use of the second chapter of *Our Knowledge of the External World*, "Logic as the Essence of Philosophy", is the highlight of the book, showing how that chapter links Russell's logical and epistemological enterprise tightly together, and demonstrating the power of analytical philosophy, the use of Ockham's Razor, and Russell's atomistic metaphysics. As well, the chapter on Russell's influence is a courageous, daring, and clear statement of Russell's profound importance as an intellectual figure. Grayling argues that in modern philosophy, Russell is "practically its wallpaper." I agree with him that the complete history of the twentieth century cannot be told without significant reference to Russell. For Grayling, Russell is "an epic figure," in the same company as Aristotle, Newton, Darwin, and Einstein.

I suspect that this will be a controversial book by those who take notice of it. I also suspect that for political, personal, or prejudicial reasons some Russell scholars will take no notice of it at all. But this is a vital book on Russell. Along with Monk's great work, this book ushers in a new age of mainstream reacceptance of Russell. Grayling is correct in noting that the

ascendancy of Wittgenstein has now come and gone, and it is time to give Russell his due as a first rank philosophical figure. This book is an attempt to provide an honest account of Russell, showing that Russell is the major philosophical figure of the last century.

I highly recommend this book. It would be a useful text in almost any philosophical setting. It is accessible for novice and advanced students of Russell. It is a readable, thoughtful, cogent, and remarkable effort by a great scholar. This book will take its rightful place alongside the brilliant introductory texts by Ayer and Slater.

BRS LIBRARY

The Society library sells and lends books, audiotapes, videotapes, and other materials by and about Russell. Please direct library inquiries and requests to Tom Stanley, Box 434, Wilder, VT 05088 (tom.stanley@infoport.com).

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By Bertrand Russell:

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The library has a small supply of Caroline Moorehead's BERTRAND RUSSELL: A LIFE--for sale for \$14.00 (postage paid)

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Modern Mastery of Nature", "The Limits of Human Power", "Con
flict and Unification" and "The Achievement of Harmony".

- 204 "Life Without Fear." 1951 34'
- 205 "Portrait from Memory: Whitehead." BBC 1952 15'
- 206 "Man's Peril." BBC 1954 15'
- 207 Russell-Einstein Manifesto. 1955 30'
- 208 "The World and the Observer," BBC 1958 30'
- 209 Kalinga Prize Press Conference and Acceptance Speech. 1958 48'
Includes five minute interview of January 24, 1958.
- 210 "Address to the CND." 1959 30'
- 211 "The Influence and Thought of G.E. Moore." BBC 1959 42'
Interviews with Russell, Leonard Woolf, Morton White and John Wisdom.
- 212 Address to the Berkeley Vietnam Teach-In. 1965 14'
- 213 "Appeal to the American Conscience." 1966 29'

Interviews, debates:

- 225 "Is Security Increasing?" NBC 1939 30'
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- 233 "Close-Up." Elaine Grand Interview. CBC 1959 30'
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Lectures, broadcasts:

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- 252 "Bertrand Russell." 1986 Professor Giovanni Costigan. 100'

- 253 "Portrait of the Philosopher as Father." Katherine Tait. (In German) 30'
- 254 "Bertrand Russell's Philosophy of Education." William Hare. 15'
- 255 "Bertrand Russell's Pacifist Stance in World War I." CFMU-FM 1992 30'
- 256 "Russell vs. Dewey on Education." 1992 115'
With Michael Rockler, Tim Madigan and John Novak.
- 257 "A.J. Ayer's Language, Truth and Logic" by Darren Staloff. 1994 40'

Documentaries:

- 275 "The Life and Times of Bertrand Russell." 1962 40'
- 276 Beatrice Webb on the Russells / Russell on the Webbs. 1966 35'
- 277 "Sound Portrait of Bertrand Russell." NPR dramatization. 1980 60'
- 278 "Bertrand Russell: A Reassessment." BBC 1980 43'
- 279 "Bertie and the Bomb." Soundtrack of BBC television program. 1984 40'

Miscellaneous:

- 300 "The Conscience of Wisdom." CBC 1962 62'
- 301 "Sinfonia Contra Timore" by Graham Whettam. Dedicated to Russell. 1972 27'

Additions to the Lending Library

Bertrand Russell: the Spirit of Solitude by Ray Monk. London: Jonathan Cape

Russell by A.C. Grayling. NY: Oxford University Press.

My Father, Bertrand Russell by Katharine Tait. Bristol: Thoemmes Press.

Thoemmes titles can be ordered from Books International, P.O. Box 605, Herndon, VA (1-703-435-7064). *Bertrand Russell and the Origins of Analytical Philosophy* will be available soon.