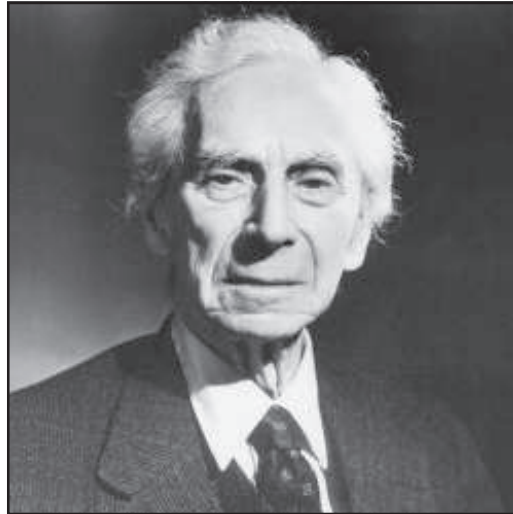


UNESCO Kalinga Prize Winner - 1957



Bertrand Russell

BERTRAND ARTHUR WILLIAM RUSSELL

[Born : 18th May 1872 in Ravenscroft, Trelleck, Monmouthshire, Wales, UK
Died : 2nd February 1970 in Penrhyndeudraeth, Merioneth, Wales, UK]

*Through the long years
I sought peace,
I found ecstasy, I found anguish,
I found madness,
I found loneliness
I found the solitary pain
that gnaws the heart,
But peace I did not find.*

*Now, old & near my end,
I have known you,
And, knowing you,
I have found both ecstasy & peace
I know rest,
After so many lonely years
I know what life & love may be
Now, if I sleep,
I shall sleep fulfilled.*

Bertrand Russell

What I have Lived for

Three passions, simple but overwhelmingly strong, have governed my life : the longing for love, the search for knowledge, and unbearable pity for the suffering of mankind. These passions, like great winds, have blown me hither and thither, in a wayward course, over a deep ocean of anguish, reaching to the very verge of despair.

I have sought love, first, because it brings ecstasy - ecstasy so great that I would often have sacrificed all the rest of life for a few hours of this joy. I have sought it, next, because it relieves loneliness - that terrible loneliness in which one shivering consciousness looks over the rim of the world into the cold unfathomable lifeless abyss. I have sought it, finally, because in the union of love I have seen, in a mystic miniature, the prefiguring vision of the heaven that saints and poets have imagined. This is what I sought, and though it might seem too good for human life, this is what - at last - I have found.

With equal passion I have sought knowledge. I have wished to understand the hearts of men. I have wished to know why the stars shine. And I have tried to apprehend the Pythagorean power by which number holds sway above the flux. A little of this, but not much, I have achieved.

Love and knowledge, so far as they were possible, led upward toward the heavens. But always pity brought me back to earth. Echoes of cries of pain reverberate in my heart. Children in famine, victims tortured by oppressors, helpless old people a hated burden to their sons, and the whole world of loneliness, poverty, and pain make a mockery of what human life should be. I long to alleviate the evil, but I cannot, and I too suffer.

This has been my life. I have found it worth living, and would gladly live it again if the chance were offered me.

Bertrand Russell

Bertrand Arthur William Russell

(18.05.1872 - 02.02.1970)

Bertrand Russell, British Philosopher, logician, essayist, and social critic, best know-for his work in mathematical logic and analytic Philosophy, is the twentieth century's most important thinker. Many consider him to be the greatest philosopher of the twentieth century. He was born in to an aristocratic family in 1872 and the zenith of Brittain's economic & political dominance, and died in 1970 when Britain's power had been obscured in fairy tales subsequent to world wars. John Stuart Mill was his god father. He was one of the World's most influencial critics of nuclear weapons and the American war in Vietnam.

Bertrand Arthur William Russell was born at Trelleck on 18th May, 1872. His parents were Viscount Amberley and Katherine, daughter of 2nd Baron Stanley of Alderley. At the age of three he was left an orphan. His father had wished him to be brought up as an agnostic; to avoid this he was made a ward of Court, and brought up by his grandmother. Instead of being sent to school he was taught by governesses and tutors, and thus acquired a perfect knowledge of French and German. In 1890 he went into residence at Trinity College, Cambridge, and after being a very high Wrangler and obtaining a First Class with distinction in philosophy he was elected a fellow of his college in 1895. But he had already left Cambridge in the summer of 1894 and for some months was attaché at the British embassy at Paris.

In December 1894 he married Miss Alys Pearsall Smith. After spending some months in Berlin studying social democracy, they went to live near Haslemere, where he devoted his time to the study of philosophy. In 1900 he visited the Mathematical Congress at Paris. He was impressed with the ability of the Italian mathematician Peano and his pupils, and immediately studied Peano's works. In 1903 he wrote his first important book, *The Principles of Mathematics*, and with his friend Dr. Alfred Whitehead proceeded to develop and extend the mathematical logic of Peano and Frege. From time to time he abandoned philosophy of politics. In 1910 he was appointed lecture at Trinity College. After the first World War broke out, he took an active part in the No Conscription fellowship and was fined £100 as the author of a leaflet criticizing a sentence of two years on a conscientious objector. His college deprived him of his lectureship in 1916. He was offered a post at Harvard university, but was refused a passport. He intended to give a course of lectures (afterwards published in America as *Political Ideals*, 1918) but was prevented by the military authorities. In 1918 he was sentenced to six months' imprisonment for a pacifistic article he had written in the *Tribunal*. His *Introduction to Mathematical Philosophy* (1919) was written in prison. His *Analysis of Mind* (1921) was the outcome of some lectures he gave in London, which were organized by a few friends who got up a subscription for the purpose.

In 1920 Russell had paid a short visit to Russia to study the conditions of Bolshevism on the spot. In the autumn of the same year he went to China to lecture on philosophy at the Peking university. On his return in Sept. 1921, having been divorced by his first wife, he married Miss Dora Black. They lived for six years in Chelsea during the winter months and spent the summers near Lands End. In 1927 he and his wife started a school for young children, which they carried on until 1932. He succeeded to the earldom in 1931. He was divorced by his second wife in 1935 and the following

year married Patricia Helen Spence. In 1938 he went to the United States and during the next years taught at many of the country's leading universities. In 1940 he was involved in legal proceedings when his right to teach philosophy at the college of the City of New York was questioned because of his views on morality. When his appointment to the college faculty was cancelled, he accepted a five-year contract as a lecturer for the Barnes foundation, Merion, Pa., but the cancellation of this contract was announced in Jan. 1943 by Albert C. Barnes, director of the foundation.

Russell was elected a fellow of the Royal Society in 1908, and re-elected a fellow of Trinity College in 1944. He was awarded the Sylvester medal of the Royal Society, 1934, the de Morgan medal of the London Mathematical Society in the same year, the Nobel Prize for Literature, 1950.

In a paper "Logical Atomism" (*Contemporary British Philosophy, Personal Statements, First series. Lond. 1924*) Russell exposed his views on his philosophy, preceded by a few words on historical development.

Bertrand Russell died on February 2, 1970.

Biographical Sketch

British philosopher, mathematician and social critic, one of the most widely read philosophers of the last century. Bertrand Russell was awarded the Nobel Prize for Literature in 1950. In his memoirs he mentions that he formed in 1895 a plan to “write one series of books on the philosophy of the sciences from pure mathematics to physiology, and another series of books on social questions. I hoped that the two series might ultimately meet in a synthesis at once scientific and practical.”

“The belief that fashion alone should dominate opinion has great advantages. It makes thought unnecessary and puts the highest intelligence within the reach of everyone. It is not difficult to learn the correct use of such words as ‘complex’, ‘sadism’, ‘Oedipus’, ‘bourgeois’, ‘deviation’, ‘leaf’; and nothing more is needed to make a brilliant writer or talker.”

(from ‘On Being Modern-Minded’ in *Unpopular Essays*, 1950)

Bertrand Russell was born in Trelleck, Gwent, the second son of Viscount Amberley. His mother, Katherine, was the daughter of Baron Stanley of Aderley. She died of diphtheria in 1874. Her husband died twenty months later, after a long period of gradually increasing debility. Lord Amberley was a friend of John Stuart Mill - he was “philosophical, studious, unworldly, morose, and priggish,” wrote Russell later in his autobiography. Katherine, whom Russell only knew from her diary and her letters, he described as “vigorous, lively, witty, serious, original, and fearless.” When she died she was buried without any religious ceremony. At the age of three Russell was an orphan. He was brought up by his grandfather, Lord John Russell, who had been prime minister twice, and his wife Lady John.

Inspired by Euclid’s *Geometry*, Russell displayed a keen aptitude for pure mathematics and developed an interest in philosophy. “I like precision,” he once said. “I like sharp outlines. I hate misty vagueness.” However, when he was about fourteen

he became interested in theology, but during the following years he rejected free will, immortality, and belief in God. He read widely, mostly books from his grandfather’s library, but it was only at Cambridge, when he started to read such “modern” writers of the early 1890s as Ibsen, Shaw, Flaubert, Walt Whitman, and Nietzsche. At Trinity College, Cambridge, his brilliance was soon recognized, and brought him a membership of the ‘Apostles’, a forerunner of the Bloomsbury Set. After graduating from Cambridge in 1894, Russell worked briefly at the British Embassy in Paris as honorary attaché. Next year he became a fellow of Trinity College. Against his family’s wishes, Russell married an American Quaker, Alys Persall Smith, and went off with his wife to Berlin, where he studied economics and gathered data for the first of his ninety-odd books, *GERMAN SOCIAL DEMOCRACY* (1896). A year later Russell’s fellowship dissertation, *ESSAY ON THE FOUNDATION ON GEOMETRY* (1897) came out. “It was towards the end of 1898 that Moore and I rebelled against both Kant and Hegel. Moore led the way, but I followed closely in his footsteps”, Russell wrote in *My Philosophical Development* (1959).

THE PRINCIPLES OF MATHEMATICS (1903) was Russell’s first major work. It proposed that the foundations of mathematics could be deduced from a few logical ideas. In it Russell arrived at the view of Gottlob Frege (1848-1925), that mathematics is a continuation of logic and that its subject-matter is a system of Platonic essences that exist in the realm outside both mind and matter. *PRINCIPIA MATHEMATICA* (1910-13) was written in collaboration with the philosopher and mathematician Alfred North Whitehead. According to Russell and Whitehead, philosophy should limit itself to simple, objective accounts of phenomena, Empirical knowledge was the only path to truth and all other knowledge was subjective and misleading. - However, later Russell became sceptical of the

empirical method as the sole means for ascertaining the truth, and admitted that much of philosophy does depend on unprovable a priori assumptions about the universe. He, however, maintained in contrast to Wittgenstein, that philosophy could and should deliver substantial results : theories about what exists, what can be known, how we come to know it.

After Principia Russell never again worked intensively in mathematics. Russell's interpretation of numbers as classes of classes was to give him much trouble : if we have a class that is not a member of itself-is it a member of itself ? If yes, then no, if no, then yes. After discussions with Wittgenstein Russell accepted the view that mathematical statements are tautologies, not truths about a realm of logico-mathematical entities.

Russell's concise and original introductory book, *THE PROBLEMS OF PHILOSOPHY*, appeared in 1912. He continued with works on epistemology, *MYSTICISM AND LOGIC* (1918) and *ANALYSIS AND MIND* (1921). In his paper of 1905, 'On denoting', Russell showed how a logical form could differ from obvious forms of common language. The work was the foundation of much twentieth-century philosophizing about language. The essential point of his theory, Russell later wrote, "was that although 'the golden mountain' may be grammatically the subject of a significant proposition, such a proposition when rightly analysed no longer has such a subject. The proposition 'the golden mountain does not exist' becomes 'the propositional function "x is golden and a mountain" is false for all values of x'." (from *My Philosophical Development*)

In 1907 Russell stood unsuccessfully for parliament as a candidate for the Women's Suffragette Society, and the next year he became a Fellow of the Royal Society. Believing that inherited wealth was immoral, Russell gave most of his money away to his university. His marriage ended when he began a lengthy affair with the literary hostess Lady Ottoline Morrell, who had been a close

friend of the Swedish writer and physician Axel Munthe (1857-1949). Other liaisons followed, among others with T.S. Eliot's wife Vivien Haigh-Wood. Later Russell wrote about his sexual morality and agnosticism in *MARRIAGE AND MORALS* (1929). Russell stated the human beings are not naturally monogamous, outraging many with his views. He also opposed existing laws against homosexuality and maintained that sexual relations between unmarried people are not morally wrong.

At the outbreak of World War I, Russell was an outspoken pacifist, which lost him his fellowship in 1916. At the beginning of the war, he helped organize a petition urging that Britain remain neutral. In 1918 Russell served six months in prison, convicted of libelling an ally - the American army - in a *Tribune* article. While in Brixton Gaol, he worked on *INTRODUCTION TO MATHEMATICAL PHILOSOPHY* (1919). World War I darkened Russell's view of human nature. "I learned an understanding of instinctive processes which I had not possessed before." Also Ludwig Wittgenstein's criticism of Russell's work on the theory of knowledge disturbed his philosophical self-confidence. Russell visited Russia in 1920 with a Labour Party delegation and met Vladimir Lenin and Leon Trotsky, but returned deeply disillusioned and published his sharp criticism, *THE PRACTICE AND THEORY OF BOLSHEVISM* (1920).

In 1922 Russell celebrated his 50th birthday, believing that "brain becomes rigid at 50." He was a famous and controversial figure - "Bertie is a fervid egoist," Virginia Woolf wrote in her diary about her friend, but Russell saw himself as "a non-supernatural Faust." From about 1927 to 1938 Russell lived by lecturing and writing on a huge range of popular subjects. In 1927 he gave a lecture, 'Why I am not a Christian', in which he stated that "The whole conception of God is a conception derived from the ancient Oriental despotisms. It is a conception quite unworthy of free men. "Russell' views were attacked by T.S. Eliot in his journal *The Monthly Criterion*. Eliot wrote that "Atheism is often

merely a variety of Christianity”, and Russell’s “non-Christianity is merely a variety of Low Church sentiment.” Russell pursued his philosophical work in *THE ANALYSIS OF MIND* (1921) and *THE ANALYSIS OF MATTER* (1927). Between the years 1920 and 1921 he was professor at Peking, and in 1927 he started with his former student and second wife Dora Black a progressive school at Beacon Hill, on the Sussex Downs. In *ON EDUCATION* (1926) Russell called for an education that would liberate the child from unthinking obedience to parental and religious authority.

The experiment at Beacon Hill lasted for five years and gave material to the book *EDUCATION AND SOCIAL ORDER* (1932). In 1936 Russell married Patricia Spence, who had been his research assistant on his political history *FREEDOM AND ORGANIZATION* (1934). In 1938 he moved to the United States, returning to academic philosophical work. He was a visiting professor at the University of California at Los Angeles, and in 1940 he was appointed Professor of Philosophy at the College of the City of New York. The appointment was revoked and he was barred from teaching basically because of his libertarian opinions. Judge McGeehan declared that “considering Dr Russell’s principles, with reference to the Penal Law of the State of New York, it appears that not only would the morals of the students be undermined, but his doctrines would tend to bring them, and in some cases their parents and guardians, in conflict with the Penal Law”. The judge also tried to hint that Russell promoted the practice of masturbation, in which he referred to Russell’s book entitled *EDUCATION AND THE GOOD LIFE* (1926). From California Russell went to Harvard, where his lectures proceeded without incidents. An appointment from the Barnes Foundation near Philadelphia gave Russell an opportunity to write one of his most popular works, *HISTORY OF WESTERN PHILOSOPHY* (1945). Its success permanently ended his financial difficulties and earned him the Nobel Prize. In 1944 Russell returned to Cambridge as a Fellow of his old college, Trinity.

During World War - II Russell abandoned his pacifism, but in the final decades of his life he became the leading figure in the antinuclear weapons movement. From 1950 to his death Russell was extremely active in political campaigning. He established the Bertrand Russell Peace Foundation in 1964, supported the Jews in Russia and the Arabs in Palestine and condemned the Vietnam War. In his family life Russell had his own tragedies : his son John and his grand daughters Sarah and Lucy suffered from schizophrenia. Russell turned over the care of John to his mother Dora. Lucy killed herself five years after Russell’s death.

Retaining his ability to cause debate, Russell was imprisoned in 1961 with his fourth and final wife Edith Finch for taking part in a demonstration in Whitehall. The sentence was reduced on medical grounds to seven days in Brixton Prison. His last years Russell spent in North Wales. His later works include *HUMAN KNOWLEDGE : ITS SCOPE AND LIMITS* (1948), two collections of sardonic fables, *SATAN IN THE SUBURB* (1953) and *NIGHTMARES OF EMINENT PERSONS* (1954), and *THE AUTOBIOGRAPHY OF BERTRAND RUSSELL* (1967-69, 3 vols.), in which he stated : “Three passions, simple but overwhelmingly strong, have governed my life : the longing for love, the search for knowledge and unbearable pity for the suffering of mankind.” Russell died of influenza on February 2, 1970. When asked what he would say to God if he found himself before Him, Russell answered : ‘I should reproach him for not giving us enough evidence.’

Though Russell was a pioneer of logical positivism, which was further developed by such philosophers from the ‘Vienna circle’ as Ludwig Wittgenstein and Rudolf Carnap, he never identified himself fully with the group. “The stuff of which the world of our experience is composed is, in my belief, neither mind nor matter,” he wrote in *The Analysis of Mind*, “but something more primitive than either. Both mind and matter seem to be composite, and

the stuff of which they are compounded lies in a sense between the two, in a sense above them both, like a common ancestor." In *Human Knowledge : Its Scope and Limits* Russell argued that while the data of sense are mental, they are caused by physical events. The world is a vast collection of facts and events, but beyond the laws of their occurrence science cannot go, it only gives us knowledge of the world.

For further reading :

- *The Philosophy of Bertrand Russell*, ed. by P.A. Schilpp (1946);
- *Bertrand Russell's Philosophy* by L. Aiken (1963);
- *Bertrand Russell on Education* by J. Park (1963);
- *Bertrand Russell and the British Tradition in Philosophy* by D.F. Pears (1967);
- *Russell* by A.J. Ayer (1972);
- *The Life of Bertrand Russell* by R.W. Clark (1975);
- *Russell* by R.M. Sainsbury (1979);
- *Bertrand Russell and His World* by R.W. Clark (1981);
- *Bertrand Russell and the Pacifists in the First World War* by J. Vellacott (1981);
- *Bertrand Russell : A Political Life* by A. Ryan (1988);
- *Bertrand Russell* by A. Brink (1989);
- *Idealism and the Emergence of Analytic Philosophy of Bertrand Russell* by F.A. Rodriguez - Consuegra (1991);
- *Bertrand Russell* by C. Moorehead (1992);
- *Russel and Analytic Philosophy* by P. Hylton (1990);
- *Russell's Idealist Apprenticeship* by N. Giffin (1991);
- *The Mathematical Philosophy of Bertrand*

Glossary on Kalinga Prize Laureates

Russell by F.A. Rodriguez - Consuegra (1991)

- *Bertrand Russell* by C. Moorehead (1992)
 - *Russell and Analytic Philosophy* by A.D. Irvin and G.A. Wedeking (1993);
 - *Bertrand Russell : The Spirit of Solitude 1872-1921* by Ray Monk (1996);
 - *Life of Bertrand Russell* by Ray Monk (1996)
- Bertrand Russell : The Ghost of Madness, 1921-1970* by Ray Monk (2000) - **Note :** **Ludwig Wittgenstein** (1889-1951) sent his first work *Tractatus Logico-Philosophicus* to Russell from Italy in 1918, where he had been taken prisoner on the front of World War - I. Wittgenstein succeeded in 1939 G.E. Moore as professor of mental philosophy and logic in Cambridge, but resigned in 1947 and the Finnish philosopher Georg Henrik von Wright was invited to succeed Wittgenstein.

Selected Bibliography :

- GERMAN SOCIAL DEMOCRACY, 1896
- AN ESSAY ON THE FOUNDATIONS OF GEOMETRY, 1897
- CRITICAL EXPOSITION OF THE PHILOSOPHY OF LEIBNITZ, 1900
- PRINCIPLES OF MATHEMATICS, 1903
- PHILOSOPHICAL ESSAYS, 1910 (reissued as *mysticism and Logic*, 1981)
- PRINCIPIA MATHEMATICA, 1910-1916 (with Alfred North Whitehead)
- THE PROBLEMS OF PHILOSOPHY, 1912 - *Filosofian ongelmia*
- THE SCIENTIFIC METHOD IN PHILOSOPHY / OUR KNOWLEDGE OF THE EXTERNAL WORLD, 1914
- PRINCIPLES OF SOCIAL RECONSTRUCTION / WHY MEN FIGHT, 1916
- JUSTICE IN WARTIME, 1916
- POLITICAL IDEALS, 1917
- ROADS TO FREEDOM Socialism, Anarchism and Syndicalism, 1918
- *Mysticism & Logic and other Essays*, 1918

Glossary on Kalinga Prize Laureates

- INTRODUCTION TO MATHEMATICAL PHILOSOPHY, 1919
- THE PRACTICE AND THEORY OF BOLSHEVISM 1920
- THE ANALYSIS OF MIND, 1921
- THE PROBLEM OF CHINA, 1922
- THE ABC OF ATOMS, 1923
- THE PROSPECTS OF INDUSTRIAL CIVILIZATION, 1923 (with Dora Russell)
- ICARUS; OR, THE FUTURE OF SCIENCE, 1924
- THE ABC OF RELATIVITY, 1925
- WHAT I BELIEVE, 1925
- EDUCATION AND THE GOOD LIFE, 1926
- ON EDUCATION , 1926 - Kasvatus ja elämäntaito
- SCEPTICAL ESSAYS, 1927
- THE ANALYSIS OF MATTER, 1927
- AN OUTLINE OF PHILOSOPHY, 1927
- WHY I AM NOT A CHRISTIAN, 1927 - Miksi vapaa-ajattelija ei voi olla kristitty
- SELECTED PAPERS OF BERTRAND RUSSELL, 1927
- MARRIAGE AND MORALS, 1929- Avioliitto ja moraali, suom. J.A. Hollo
- THE CONQUEST OF HAPPINESS, 1930- Onnen valloittaminen, suom. J.A. Hollo
- THE SCIENTIFIC OUTLOOK, 1931
- EDUCATION AND THE SOCIAL ORDER, 1932
- THE NATURE OF MATHEMATICS, 1933
- FREEDOM AND ORGANIZATION, 1814-1914, 1934
- IN PRAISE OF IDLENESS, 1935
- RELIGION AND SCIENCE, 1935
- THE AMBERLEY PAPERS, 1937 (ed.)
- WHICH WAY TO PEACE ?, 1938
- POWER : A NEW SOCIAL ANALYSIS, 1938
- AN INQUIRY INTO MEANING AND TRUTH, 1940
- An inquiry in to meaning and Truth, 1941
- LET THE PEOPLE THINK, 1941
- Our knowledge of the External World as a Field for scientific method in philosophy, 1944
- The History of Western PHILOSOPHY, 1945 - Lansimaisen filosofian historia 1-2, suom. J.A. Hollo
- History of Western Philosophy, 1946
- PHILOSOPHY AND POLITICS, 1947
- HUMAN KNOWLEDGE : ITS SCOPE AND LIMITS, 1948
- LETTERS OF D.H. LAWRENCE TO BERTRAND RUSSELL, 1948
- AUTHORITY AND THE INDIVIDUAL, 1949
- UNPOPULAR ESSAYS, 1950
- THE WIT AND WISDOM OF BERTRAND RUSSELL, 1951
- NEW HOPES FOR A CHANGING WORLD, 1951
- THE IMPACT OF SCIENCE ON SOCIETY, 1952
- BERTRAND RUSSELL'S DICTIONARY OF MIND, MATTER, AND MORALS, 1952
- SATAN IN THE SUBURBS, 1953
- NIGHTMARES OF EMINENT PERSONS, 1954
- ETHICS AND POLITICS, 1954 - Etiikka ja politiikka
- HUMAN SOCIETY IN ETHICS AND POLITICS, 1954
- PORTRAITS FROM MEMORY, 1956 - Muotokuvia muistista, suom. J.A. Hollo
- JOHN STUART MILL, 1956
- LOGIC AND KNOWLEDGE, 1956
- UNDERSTANDING HISTORY, 1957
- THE WILL TO DOUBT, 1958
- BERTRAND RUSSELL'S BEST, 1958
- THE VITAL LETTERS OF RUSSELL, KHRUSHCHEV, DULLES, 1958
- WISDOM OF THE WEST, 1959
- THE PHILOSOPHY OF LOGICAL ATOMISM, 1959
- THE FUTURE OF SCIENCE, 1959
- MY PHILOSOPHICAL DEVELOPMENT, 1959
- COMMON SENSE AND NUCLEAR

Glossary on Kalinga Prize Laureates

- WARFARE, 1959
 - ON EDUCATION, 1960
 - BERTRAND RUSSELL SPEAKS HIS MIND, 1960
 - THE BASIC WRITINGS OF BERTRAND RUSSELL, 1961
 - EDUCATION OF CHARACTER, 1961
 - HAS MAN A FUTURE ?, 1961
 - FACT AND FICTION, 1962
 - UNARMED VICTORY, 1963
 - NIGHTMARES OF EMINENT PERSONS, 1964
 - ON THE PHILOSOPHY OF SCIENCE, 1965
 - WAR AND ATROCITY IN VIETNAM, 1965
 - WAR CRIMES IN VIETNAM, 1967
 - THE AUTOBIOGRAPHY OF BERTRAND RUSSELL, 1967-69 -Elämäni I-III
 - THE ART OF PHILOSOPHING, 1968
 - DEAR BERTRAND RUSSELL, 1969
 - ATHEISM, 1972
 - THE COLLECTED STORIES OF BERTRAND RUSSELL, 1972
 - MY OWN PHILOSOPHY, 1972
 - RUSSELL'S LOGICAL ATOMISM, 1972
 - ESSAYS IN ANALYSIS, 1973
 - BETRRAND RUSSELL'S AMERICA, 1973
 - WITTGENSTEIN'S LETTERS TO BERTRAND RUSSELL, MAYNARD KEYNES AND G.E. MOORE, 1974
 - BERTRAND RUSSELL : AN INTRODUCTION, 1975
 - MORTALS AND OTHERS, 1975
 - THE COLLECTED PAPERS OF BERTRAND RUSSELL, 1983 (projected 28 vols.)
 - PHILOSOPHICAL ESSAYS, 1984
 - THEORY OF KNOWLEDGE, 1984
 - DEWEY AND RUSSELL, 1985
 - German Social Democracy, 1986
 - ESSAYS ON LANGUAGE, MIND AND MATTER, 1988
 - PHILOSOPHICAL PAPERS, 1896-1899, 1990
 - LOGICAL AND PHILOSOPHICAL PAPERS, 1909-1913, 1992
 - THE SELECTED LETTERS OF BERTRAND RUSSELL, 1992
 - FOUNDATIONS OF LOGIC, 1993
 - TOWARD THE 'PRINCIPLES OF MATHEMATICS' 1900-1902, 1993
 - THE SELECTED PAPERS OF BERTRAND RUSSELL, 1993
 - LOGICAL AND PHILOSOPHICAL PAPERS, 1909-1913, 1993
 - LAST PHILOSOPHICAL TESTAMENT 1947-1968, 1998 (ed. by John Slater)
 - MORTALS AND OTHERS : AMERICAN ESSAYS 1931-1935, 1998
 - PROPHECY AND DISSEDENT, 1914-16, 1999
-