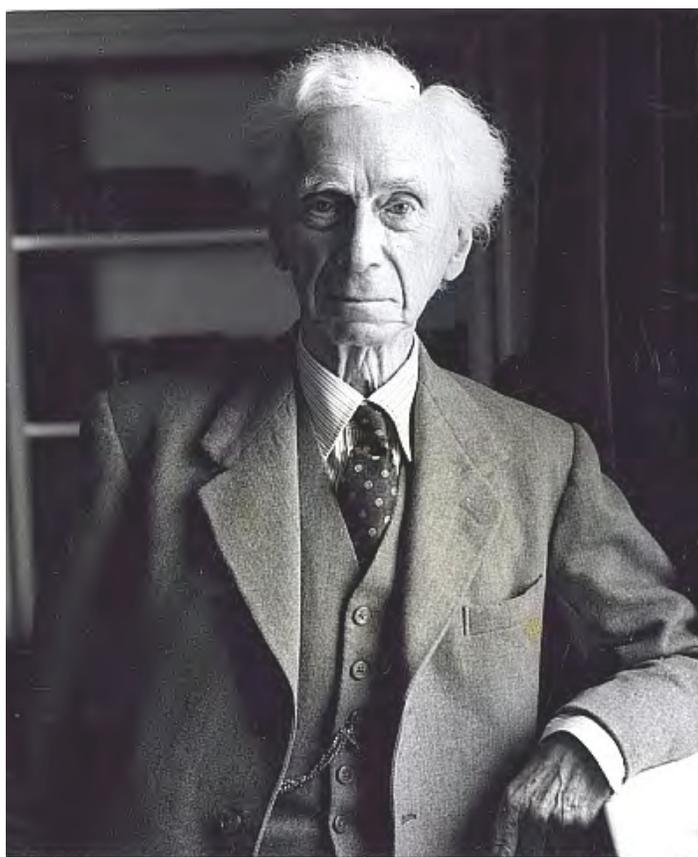


BERTRAND RUSSELL SOCIETY

BULLETIN



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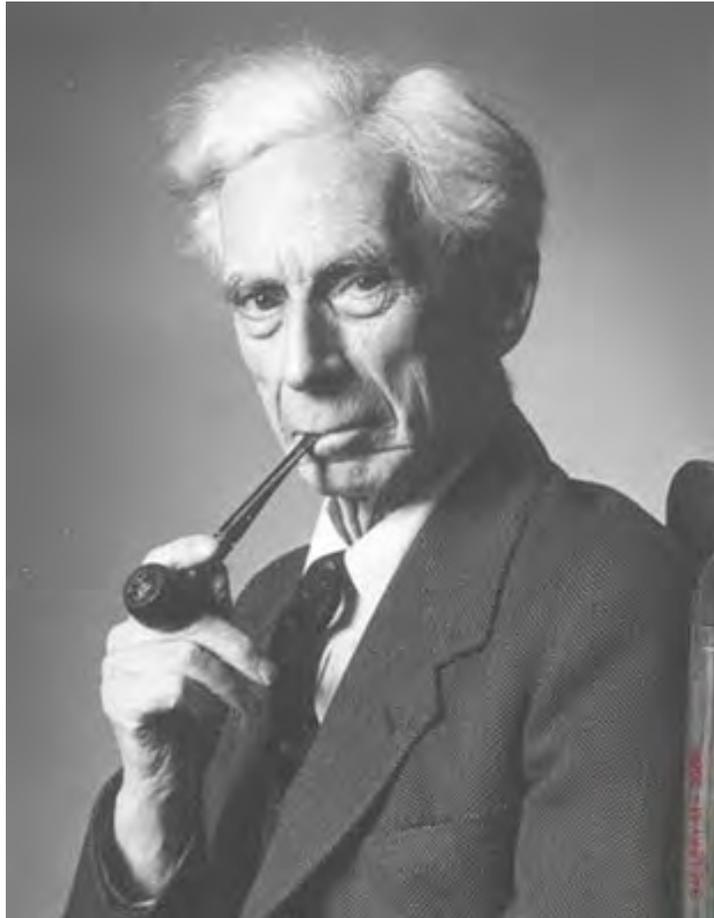
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INTRODUCING THE BERTRAND RUSSELL SOCIETY BULLETIN

Welcome to the first of issue of what we now call the *Bertrand Russell Society Bulletin* (or *BRS Bulletin*). **If you have not renewed your membership in the Society, please turn to the inside back cover for information on how to do so.**

You may have been surprised to note that this first issue is numbered 145. Where did the other 144 issues go? That's a good question, to which the answer is as follows: *The BRS Bulletin*, as official organ of the BERTRAND RUSSELL SOCIETY, succeeds two previous, much valued publications:

- *The Bertrand Russell Society Newsletter* was published from March 1974 (no. 1) through May 1995 (no. 86). Its first editor was Lee Eisler, and it contained information about recent publications concerning Russell, other items of interest to BRS members, as well as reports on activities of the Society.
- *The Bertrand Russell Society Quarterly* was published from August 1995 (no. 87) under various editors including Michael J. Rockler, Peter Stone, and most recently, Rosalind Carey and John Ongley, whose last issue was dated Fall 2009 (no. 142-144).

Thus, maintaining continuity with these previous publications of the Society, we are now at number 145. I'd like to thank Rosalind Carey and John Ongley for the outstanding work they did editing the immediately preceding issues of the *Bertrand Russell Society Quarterly*. I'd like to take this occasion to apologize to Society members for the delay in putting out this issue of the *Bulletin*. Our aim for the *Bulletin*, as the name suggests, is to provide timely information about current and upcoming events, highlight the major projects

concerning the life, work and legacy of Russell, and present features of interest to the BERTRAND RUSSELL SOCIETY membership and friends.

The *Bulletin* will include the following regular items:

- News about Russell related activities, including the Annual Meetings of the Society, and major projects focused on Russell's work.
- Columns, of which the first appears in this issue on Russell's Homes, brought to us by Sheila Turcon of the Russell Centre and Archives.
- Articles of special interest – in this issue, a fascinating study of Russell and the Chicken by Tim Madigan – something you won't find anywhere else.
- Annual Reports from the Board and Treasurer of the BERTRAND RUSSELL SOCIETY.

We hope to add other regular columns and features for future issues, and solicit ideas from those who might be interested in contributing on a particular Russellian theme, such as Russell's logic, or Russell's books. You can contact me with ideas and proposals at: dsblitz@gmail.com.

This *Bulletin* will appear on a regular basis and will be sent by mail to all BRS members. We will also make available a number of copies to be used in informing potential new members of the Society of the range and scope of Russell-related activities. Moreover, the *Bulletin* will be available on-line, with regular updates and special features. The web-site, maintained by on-line editor Kris Notaro, is at:

<http://www.bertrandrussell.org>

THE MANY WORLDS OF BERTRAND RUSSELL

David Blitz

Central Connecticut State University

We are all united by a single interest: the life, work and times of Bertrand Russell, and we are not alone. Immediately below, in alphabetical order, is a list of many of the current (and two archived) projects involving Bertrand Russell. They represent what I term the “Many Worlds of Bertrand Russell”, involving hundreds of people working not only to keep alive the work of one of the most important 20th Century philosophers and thinkers, but also to highlight the relevance of his ideas and approach to current problems in the 21st century. I’ll describe these projects further below, in a slightly different order, with a reference to the main web-site for each. If you go to the *BRSB* website at <http://www.bertrandrussell.org>, or are reading this online now, you can simply click on the link following each project description in order to go to that site. If you are aware of any additional projects (and there surely are) please contact me with details at dsblitz@gmail.com. Here is the preliminary list, alphabetized according to the first initial of its specific descriptor:

1. **Bertrand Russell Society Annual Meetings**
2. **Bertrand Russell Archives**
3. **Bertrand Russell Audio-Visual Project**
4. **Bertrand Russell BRACERS Database of Letters**
5. *Bertrand Russell Society Bulletin*
6. *Collected Papers of Bertrand Russell*
7. *Russell: Journal of Bertrand Russell Studies*
8. **Bertrand Russell Letters Project**
9. **Bertrand Russell Library**
10. **Bertrand Russell Society List**
11. *Bertrand Russell Society News* (archived)
12. **Bertrand Russell Peace Foundation**
13. *Bertrand Russell Society Quarterly* (archived)
14. **Bertrand Russell Research Centre**
15. **Bertrand Russell Society**

The following pages contain details on each of the above, starting with the publisher of this *Bulletin*, the BERTRAND RUSSELL SOCIETY:

Bertrand Russell Society

The BRS was formed in 1974, four years after the death of Russell. It is the major organization devoted to the study and popularization of the philosophical, political and public work of Russell. The Society holds annual meetings at which papers, both scholarly and topical, are presented. The Society also supports talks and panels on Russell at the eastern and central meetings of the American Philosophical Society, in conjunction with the History of Early Analytic Philosophy Society. The Russell Society supports publication of *Russell: Journal of Bertrand Russell Studies*, which is further described below. The Chairperson of the Board of the BRS is Chad Trainer; the President is Alan Schwerin. For more on the Society, go to its webpage, at:

<http://users.drew.edu/jlenz/brs.html>

Bertrand Russell Society Annual Meeting

The Annual Meeting of the BR Society is the occasion for members to meet, socialize, and present and hear papers on topics related to the philosophical, political, and public work of Bertrand Russell. This year the meeting was held at Drew University, with John Lenz as host; for 2012, the meeting is projected, subject to final confirmation, for Plymouth State University in New Hampshire; stay tuned for details in forthcoming *Bulletins*. Because the meetings are held at university campuses over the summer, food and rooms are quite inexpensive. There are also good deals in local hotels for meeting attendees who prefer off-campus accommodations. Presentations cover a wide variety of topics – from Russell’s logic to his lodgings, and much in between. There is a banquet which involves a Red Hackel hour, in honor of Russell’s preferred scotch which is, sadly, no longer produced. A good time is had by all, and any member of the BRS can attend and if so desired, submit a paper to be considered for presentation. Information on this past year’s, 38th annual meeting is available here:

<http://russell.mcmaster.ca/brsmeeting>

Bertrand Russell Research Centre

The Bertrand Russell Research Centre is located at McMaster University in Hamilton, Ontario Canada where the *Bertrand Russell Collected Papers* are edited, and where the Bertrand Russell Archives are located. Additional projects, further described below, include the BRACERS database of Russell’s letters and the recently launched *Collected Letters of Bertrand Russell* project. The Russell Research Centre is now located in new office space in the Mills Memorial Library at McMaster, after a stint of many years in the Togo Salmon office building on campus. The Research Centre is headed by Nick Griffin, who is also a Canada Research Professor. The Centre staff include Andy Bone, who is Senior Research Associate, and Arlene Duncan, who is office manager and typesetter for the *Collected Papers of Bertrand Russell* and *Russell: Journal of Bertrand Russell Studies*. For more information on the BR Research Centre go to its website at:

<http://russell.mcmaster.ca/>

Bertrand Russell Archives:

The Archives are located in the Archives and Research Collections Division in Mills Memorial Library at McMaster University. In 1968, Russell, anxious to preserve his legacy and finance the Bertrand Russell Peace Foundation, sold his papers to the McMaster University Library, then headed by William Ready. The first acquisition of material (RA1) came during the last years of Russell's life; the second acquisition (RA2) came four years after Russell's death; the third (RA3) is on-going, as new material is discovered, purchased or photocopied. Ken Blackwell, as the Honorary Russell Archivist is more than honorary: besides playing a major role in cataloguing both RA1 and RA2, he edits *Russell: the Journal of Bertrand Russell Studies* and maintains BRACERS, the database of Russell's letters. For many years Carl Spadoni, recently retired but still active, was Head of the Archives and Research Collections Division which houses the Russell Archives. Sheila Turcon is one of the archivists who maintain and update the collection. Anyone can arrange to visit the Archives and see manuscripts, articles, pamphlets, interviews and much more; contact the Archives by email at: archives@mcmaster.ca. The Russell Archives web page is at: <http://russellarchives.mcmaster.ca>

Collected Papers of Bertrand Russell

The *Bertrand Russell Collected Papers* are an on-going publication project with the British publisher, Routledge, to print a standard edition of Russell's shorter writings, whether intended for publication or not, and his unpublished books. To date, vols 1-15 (with volume 5 still to come) and vols. 21, 28, and 29 have been published, of a projected 35 volumes. The three volume *Bibliography of Bertrand Russell* (edited by Ken Blackwell and Harry Rujia) is a useful key to Russell's published articles and much more. The *Collected Papers* project is housed in the Russell Research Centre. A list of volumes, published and in preparation is available at: <http://russell.mcmaster.ca/brworks.htm>

Russell: The Journal of Bertrand Russell Studies

Russell: The Journal of Bertrand Russell Studies is edited by Ken Blackwell and published by the Bertrand Russell Research Centre. It has been continuously published since 1971 and is currently at volume 31 of the New Series (there were 40 numbers in the previous series, from 1971 to 1981). The *Journal* features scholarly articles about Russell's philosophy and logic, in addition to his political writings and popular works. The most recent issue was a special number "PRINCIPIA MATHEMATICA @ 100", edited by BRS members Nicholas Griffin, Bernard Linsky and Kenneth Blackwell, based on papers presented to a special conference of the same title in 2010, the centenary of the publication of volume one of that three volume work. The *Journal* is distributed in print to all members of the BRS. Articles in the journal are peer-reviewed and available to members on-line at: <http://digitalcommons.mcmaster.ca/russelljournal/>

BRACERS: Database of Bertrand Russell Letters

BRACERS is one of two projects related to the hundred thousand and more letters which Russell wrote and received during this long life time. This project, headed by Ken Blackwell, involves a massive database of letters, with a short synopsis of most of them, that is searchable online. Do you want to know how many letters Albert Einstein wrote to Russell, and on what topics: check with BRACERS. Ditto for correspondence with Frege, Wittgenstein and tens of thousands more, from Heads of State to individuals who wrote Russell with queries, advice, or admonitions and more often than not, received fascinating replies. More letters are being catalogued weekly. The website for BRACERS is at:

<http://russell.mcmaster.ca/bracers>

Collected Letters of Bertrand Russell

This is a relatively recently undertaken project, headed by Nick Griffin of McMaster University and the BR Research Centre. The goal is to transcribe all letters written by Russell, with editorial notes, and make these available online. The project has developed its own Java based software to aid in transcription, annotation, and publication of the letters. The Project Manager is James Chartrand, and the website for the project is at:

<http://russell.mcmaster.ca/brletters.htm>

Bertrand Russell Library

The BRS has an online library of many e-texts of Russell's writings, as well as audio and video material featuring Russell. The library is maintained by Tom Stanley; there is a "Member's Area" for the audio and video material, with access limited to BRS members. For username and password, contact the librarian at: tjstanley@myfairpoint.net. Material is constantly being added. The website is available at:

<http://www.russellsocietylibrary.com/>

Bertrand Russell List

The BRS-List is sent daily by email via a list server and enables members of the BRS to engage in exchanges over issues of mutual interest related to Russell and contemporary developments. Recent discussion has included the nature of Russell's atheism, Russell's interaction with the philosopher A. J. Ayer, and Russell's views on the Mideast, given current unrest and protest in that area. Daily consolidations of postings are available, or you can get a copy of each email as sent. The web site is at:

<http://mailman.mcmaster.ca/mailman/listinfo/brs-list>

Bertrand Russell Audio-Visual Project

The Bertrand Russell Audio-Visual Project has digitized almost all of available sound and motion picture material featuring Bertrand Russell. These have been digitally restored and a collection of 18 DVDs was recently presented to the Russell Archives at

McMaster University: the 13 part series of 1959 interviews with Woodrow Wyatt (text published as *Bertrand Russell Speaks his Mind*, 1960); 3 topical interviews with Ralph Miliband (“Man and the 20th Century”, “War and Peace”, and “Wealth and Poverty”) as well as the two part debate with Edward Teller on nuclear disarmament, hosted by Edward R. Murrow on the TV interview series *Small World*. These and others will, hopefully, be available to BRS members for purchase in 2012. The project is coordinated by David Blitz, with the assistance of Kris Notaro and the late Tom Toomey. The project is housed at Central Connecticut State University and is jointly organized with the Bertrand Russell Archives. A web site is available at:

<http://bertie.ccsu.edu/russellaudiovisual>

Bertrand Russell Peace Foundation

Russell, after his experiences with the Campaign for Nuclear Disarmament (CND) and the Committee of 100 in Great Britain, launched the Bertrand Russell Peace Foundation in 1963 to continue his efforts on behalf of world peace, nuclear disarmament, and human rights around the world. The Foundation publishes a journal, the *Spokesman*, and has a publishing arm, Spokesman Books, both located in Great Britain. The Foundation is not linked to the Russell Research Centre. It’s website is located at:

<http://www.russfound.org>

Bertrand Russell Society Newsletter (archived)

The *Bertrand Russell Society Newsletter* was published from March 1974 to May 1995, and is available on-line through a password protected site. For username and password, contact Dennis Darland at dennis.darland@yahoo.com. The site is located at:

<http://dennisdarland.com/brs>

Bertrand Russell Society Quarterly (archived)

The *Bertrand Russell Society Quarterly* was published from 1987 to 2009, and is archived in two locations. Issues from August 1987 to August 2003 are maintained by Dennis Darland at the site mentioned above for the *Bertrand Russell Society Newsletter*. Issues edited by Rosalind Carey and John Ongley from 2003 – 2009 are available at the following website:

<http://www.lehman.edu/deanhum/philosophy/BRSQ/index.html>

Bertrand Russell Society Bulletin

This is the bulletin you are now reading. It will be published in print on a regular basis, but will also have a web-site with all the content of the print issue, as well as additional features, including active links to all of the projects mentioned above. Kris Notaro is the online editor and David Blitz is the coordinating editor. Thanks to David White for helping to launch this first issue. The website for the *BRSB* is located at:

<http://www.bertrandrussell.org>

MR. RUSSELL'S CHICKEN: A NEW SYMBOL FOR PHILOSOPHY

Tim Madigan
St. John Fisher College

In this paper, I will examine Bertrand Russell's two famed usages of a chicken analogy—the first in his ‘On Induction’, from *The Problems of Philosophy* (1912), the second in his 1959 book, *Common Sense and Nuclear Warfare*, where he describes the game known as “chicken” and offers mordant comments on those who play the geopolitical version of it. I will furthermore offer an argument as to why the chicken rather than the owl should be the symbol of philosophy, and give due credit to Mr. Russell’s Chicken as the exemplary case.

When choosing an animal symbol for philosophy, the one which immediately comes to mind is the owl of Minerva, which as Hegel tells us, only flies at dusk. But consider what that means: by the time it comes to understand what is going on, the moment has already passed. What kind of a symbol is *that* for a discipline which prides itself on its prescience and relevance?

I, therefore, propose another bird to be the symbol for philosophy—one, unlike the owl, which comes to life with the break of day. I’m speaking, of course, about the chicken, a magisterial creature who crows for joy as the sun arises, and who struts about majestically rather than, like the owl, who skulks furtively about in the dark, constantly asking “who?” Instead, the chicken makes bold assertions: cockle-doodle-DO. The owl asks, the chicken does.

Before you accuse me of counting my chickens before they hatch, may I remind you that this noble bird has had a long and illustrious connection with the history of philosophy. It was Socrates, after all, whose dying words in “The Phaedo” were “I owe a cock to Asclepius.” He didn’t want to go to his death with any debts hanging over him, and he felt that it was important to sacrifice a chicken to the god of health, for all true philosophers seek death. His friends made sure to honor his request so he could die in peace—although what the chicken felt about this remains unrecorded.

Another famous chicken and philosophy story relates to Diogenes the Cynic, about whom many legends have accrued. It is said that when the noted philosophers of Plato’s Academy stated that the best definition of a human being is “a featherless biped,” Diogenes rushed into their midst waiving a plucked chicken. “Here is Plato’s man,” he declared. Often called “Socrates Gone Mad,” Diogenes by such puckish behavior tried to demonstrate that a philosophy without abstract ideals or metaphysical certainty can be a lot of fun. There is such a thing as positive disillusionment, as the Academy members were so rudely reminded. (They were not daunted by Diogenes’ plucked chicken, by the way. They merely added to their definition of “man” that he is a featherless biped *with flattened nails*. Idealists are not noted for their sense of humor.)

Tradition further tells us that Francis Bacon, ever the experimentalist, sought to demonstrate the possibilities of food preservation by packing a chicken with ice, and thereby caught pneumonia and died shortly thereafter (perhaps this was the origin of the popular breakfast treat of bacon and eggs?). Immanuel Kant, while working on his masterpiece *The Critique of Pure Reason*, was driven to distraction by the constant crowing of a rooster, and fled his apartment to escape from the noise. If he had only listened to this wise old bird, he might have solved a few antinomies. For the chicken has played a very useful role in understanding philosophical conundrums. Consider Bertrand Russell's famous paradox of induction, found in his famed work from 1912 *The Problems of Philosophy*:

Experience has shown us that, hitherto, the frequent repetition of some uniform succession or coexistence has been a *cause* of our expecting the same succession or coexistence on the next occasion . . . Things that we see become associated, by habit, with certain tactile sensations which we expect if we touch them And this kind of association is not confined to men; in animals also it is very strong. A horse which has been often driven along a certain road resists the attempt to drive him in a different direction. Domestic animals expect food when they see the person who usually feeds them. We know that all these rather crude expectations of uniformity are liable to be misleading. The man who has fed the chicken every day throughout its life at last wrings its neck instead, showing that more refined views as to the uniformity of nature would have been useful to the chicken. [On Induction", *The Problems of Philosophy* (1912)]

Mr. Russell's chicken, at least, has learned a valuable lesson. And, as William Poundstone reminds us in his 1992 book *Prisoner's Dilemma*, Russell had a second chicken analogy in his repertoire, that of the game (popularized in the 1955 film *Rebel Without a Cause*) whereby two cars drive directly toward one another and the one which swerves is deemed to be "the chicken":

Bertrand Russell saw in chicken a metaphor for the nuclear stalemate. His 1959 book, *Common Sense and Nuclear Warfare*, not only describes the game but offers mordant comments on those who play the geopolitical version of it Herman Kahn's *On Thermonuclear War* (1960) credits Russell as the source of the chicken analogy. (Pages 197-198)

Or, as Russell himself puts it in *Common Sense and Nuclear Warfare*:

But statesmen, both in the East and the West, have not arrived at any possible programme for implementing the prevention of war. Since the nuclear stalemate became apparent, the Governments of East and West have adopted the policy which Mr. Dulles calls 'brinkmanship.' This is a policy adapted from a sport which, I am told, is practiced by some youthful degenerates. This sport is called 'Chicken!' It is played by choosing a long straight road with a white line down the middle and

starting two very fast cars towards each other from opposite ends. Each car is expected to keep the wheels of one side on the white line. As they approach each other, mutual destruction becomes more and more imminent. If one of them swerves from the white line before the other, the other, as he passes, shouts ‘Chicken!’, and the one who has swerved becomes an object of contempt. As played by irresponsible boys, this game is considered decadent and immoral, though only the lives of the players are risked. But when the game is played by eminent statesmen, who risk not only their own lives but those of many hundreds of millions of human beings, it is thought on both sides that the statesmen on one side are displaying a high degree of wisdom and courage, and only the statesmen on the other side are reprehensible. This, of course, is absurd. Both are to blame for playing such an incredibly dangerous game. The game may be played without misfortune a few times, but sooner or later it will come to be felt that loss of face is more dreadful than nuclear annihilation. The moment will come when neither side can face the derisive cry of ‘Chicken!’ from the other side. When that moment is come, the statesmen of both sides will plunge the world into destruction.

Or, in other words, there’s no shame in being called a “Chicken!” So, far from having its neck wrung, Mr. Russell’s chicken now emerges as a symbol to save us all from nuclear destruction. What could be more inspirational? Instead of the peace sign—another symbol identified with Russell’s efforts towards disarmament—perhaps peace lovers should wear around their necks rubber chickens to demonstrate their concern for both humanity and for all life, since chickens too would fare badly from nuclear fallout.

In ethical theory, Peter Singer (whose depictions of chickens in their modern-day industrialized coops in his book *Animal Liberation* is the stuff of nightmares) has alerted us to the need to overcome “speciesism.” And there is the much noted “Coolidge Effect”, which is often utilized in discussions of whether humans are naturally monogamous. As the story goes, President Calvin Coolidge and his wife were visiting a farm one day and were given separate tours. When Mrs. Coolidge saw the lone rooster, and asked if he was sufficient for all the many hens, the farmer replied that he serviced them several times a day. “Really?”, Mrs. Coolidge said. “Please tell that to Mr. Coolidge.” Upon doing so, the President (who, unlike most holders of that position, was a man of few words), said “Same hen each time?” “No,” the farmer admitted, “a different one each time.” “Tell that to Mrs. Coolidge,” Silent Cal reposted. Surely the author of *Marriage and Morals* understood the meaning of this retort.

There are a host of other poultry paradoxes with which we are all familiar, and which—like the proverbial tree falling in a forest with no listeners—still drive us to distraction. Which came first, the chicken or the egg? Is chicken soup *really* good for the soul? Which weighs more, a ton of bricks or a ton of chicken feathers? And, most famously, the granddaddy of all conundrums: why *did* the chicken cross the road? This perennial stumper has led to countless ingenious answers, many attributed to

philosophical greats. Consider just a few, which I gathered from various philosophical joke sites:

- *Plato*: For the greater good.
- *Aristotle*: To actualize its potential.
- *Epicurus*: For fun.
- *Marcus Aurelius*: He had no choice but to do so.
- *Pyrrho the Skeptic*: What chicken? What road?
- *Zeno*: To prove it could never reach the other side.
- *Thomas de Torquemada*: Give me ten minutes with that chicken and I'll find out.
- *David Hume*: Out of custom and habit.
- *Ralph Waldo Emerson*: It didn't cross the road; it transcended it.
- *Karl Marx*: It was an economic inevitability.
- *Nietzsche*: Because if you gaze too long across the Road, the Road gazes also across you.
- *Jean-Paul Sartre*: In order to act in good faith and be true to itself.
- *Ludwig Wittgenstein*: The possibility of "crossing" was encoded into the objects "chicken" and "road", and circumstances came into being which caused the actualization of this potential occurrence.

Or, in the case of Mr. Russell's chicken, because he finally understood induction, and got the hell away from the farmer about to wring his neck. *That's* proof enough of the value of philosophical thinking.

An entire history of philosophy could be taught using nothing but chicken-road-crossing examples. What other creature has so inspired us? Not Machiavelli's fox or lion, not Schopenhauer's poodle, Not Schrödinger's cat, and certainly not Buridan's ass. It is none other than Mr. Russell's chicken who continues to provoke discussion and deep thoughts. Let us therefore spurn the night-dwelling owl and put the yard bird in its place. In the immortal words (if not the exact meaning) of Henry David Thoreau: "Our winged thoughts are turned to poultry." Ask not for whom the cock crows – it crows for thee!

A version of this paper was presented at the 38th annual meeting of the Bertrand Russell Society, held at Drew University in Madison, New Jersey.

RUSSELL'S HOMES: RAVENSCROFT

Sheila Turcon

McMaster University Archives and Bertrand Russell Research Centre

This is the first in a series of articles about Russell's homes.

Russell was born at his parents' country home of Ravenscroft in Monmouthshire in 1872. In his *Autobiography* he describes the house as being "very lonely", located "in a wood just above the steep banks of the Wye." The house was situated near the settlements of Trelleck and Chepstow in Wales, close to the border with Gloucestershire, England.

His parents, Viscount and Viscountess Amberley, had previously lived at Rodborough Manor in Stroud, Gloucestershire which was owned by Amberley's father. In 1870 Earl Russell decided to sell Rodborough and the Amberleys were forced to find somewhere else to live. They visited Ravenscroft for the first time on 14 April. It was then owned by a Mr. Morris. Amberley liked it at once but his wife Kate did not. Although there were 88 acres of land, there was no view of the Wye river from the house. The dressed stone house itself was quite large with ten bedrooms. It had extensive bay windows, quoins and an imposing veranda. Kate Amberley was disappointed finding the property "flat and tame". The asking price was £7,000. On the 24 June with time running out to find a place, they decided on Ravenscroft, buying the house with only 40 acres of land for £5,000. They moved in on 20 July with their two children, Frank and Rachel.



Arriving at the house, Kate and her husband walked in the nearby wood which she had not seen in her previous visit. She became "quite enchanted with the wildness and beauty of the place." She and Amberley were not to live at Ravenscroft for long. Kate died in 1874; her husband in 1876. They were buried in the garden, but their bodies were later moved to the family vault at Chenies Manor, Buckinghamshire. The grave stones were left. Russell went to live with his grandparents at Pembroke Lodge in Richmond, just outside of London.

Sometime between 1876 and 1887 the name of the home was changed to Cleddon Hall (sometimes spelled Cleiddon) which is the name still used today and the house was

purchased by Arthur Bosanquet (1828-1885). It is not known if he purchased it directly from the Russell family. The first mention of Cleddon Hall in *The Times* is the marriage announcement of Arthur's son, Oswald Vivian Bonsanquet in 1887. The property stayed in the family until 1957. Although it was sold after Arthur's widow died in 1936, it was purchased by her daughter and her husband, Clarence John Hobkirk. The list price in *The Times* in 1957 was only £2,000. A few years earlier in the spring of 1953, Russell visited Ravenscroft with his wife Edith. He wrote in his *Autobiography* that he found the house in good repair but the grounds had not been kept up. Much later Edith remembered this visit in a letter to Brendon Lynch who had recently visited Cleiddon Hall. She wrote: "When my husband and I made a sentimental pilgrimage there many years ago, not long after the Second War, it and all the grounds were in a very derelict state and I rejoice that it is now, I am told, being restored to some of its former charm". (12 May 1972).

In May 1948 Stanley Allen wrote to Russell, quoting an extract from a local history book found by his oldest son who lived near Monmouth. "Lord and Lady Amberley were both possessed of views on life in strange discord to those of the simple-minded people among whom they settled, and strange stories are told of their proceedings and of the upbringing of their children."

The Hall was sold again to George and Dorinda Taylor in 1964. They had found the house in great need of repairs. In 1968 they got in touch with Christopher Farley, Russell's secretary, who visited the property. Farley wrote to the Taylors after his visit, telling them that Russell has "several paintings by his mother of Cleddon Hall including one which hangs in his dining room and shows the house almost exactly as it is today, with the exception of the drives, which were much larger a hundred years ago." Although the Russell Archives has several water-colours by Kate Amberley, those of Cleddon Hall are not among them. Russell also wrote to Mrs. Taylor in July 1968, noting that since he left before his fourth birthday, he had no memories of the house. He thanked her for sending him photographs of the property.



The Taylors took great pains to restore the property, keeping everything as much as possible as it used to be, with the exception of course of the kitchen and bathrooms. In correspondence with Kenneth Blackwell, Russell Archivist, Mrs. Taylor describes the work they had done on the staircase where dry rot had set in. Since timber was no longer supplied in the same sizes, her husband George was cutting the treads himself to match the existing stair width (9 January 1973). She wrote an article on Ravenscroft's

restoration for the *Russell Journal* (no. 7, autumn 1972, pp. 9-10). It seems rather poor timing that Chris Farley would write to Patricia Quick of Aldus Books only the month before that "Lord Russell does not recommend taking a new photograph as the place has been altered substantially since his residence there in the early 1870s." (4 June 1968). The following month the Taylors were in touch with Russell and sent him the photographs of their restoration work. Russell was then able to see how closely the house matched his mother's paintings.

Most recently, the house was sold again in 2009 for £1,400,000. It is not known if the Taylors owned it until then or if it had yet another owner. At the time of sale the description of the house noted that many period features had been retained. These included in the main reception rooms -- shuttered windows, fine fireplaces, coving, sprung floors and panelled doors. The drawing room had fine plasterwork with full height French windows leading out to the gardens. The size of the property was 31.60 acres.

Russell's birthplace is still standing. If he had been born at Rodborough it would not, as that property burned down in 1906.

Next Issue: Pembroke Lodge.

Sources

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Bertrand and Patricia Russell, *The Amberley Papers* (London: George Allen and Unwin, 1937)

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Correspondence in the Russell Archives: George and Dorinda Taylor, Christopher Farley, Patricia Quick (Aldus Books Ltd.), Brendan Lynch, Stanley Unwin (George Allen and Unwin), Bertrand Russell, Edith Russell; dates in article above

Illustrations: Photographs taken by the Taylors and sent to Bertrand Russell in 1968.

A TIMELINE FOR RUSSELL AND WHITEHEAD AS LOGICIANS

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Title Page of Volume 1 of the first edition of
Principia Mathematica (1910)

The principal source for this timeline has been the *Collected Papers* edition. Other sources include Russell's autobiography, but it has been used with caution; in particular, his descriptions of the preparation of *The Principles of Mathematics* (1903) and *Our Knowledge of the External World as a Field for Scientific Method in Philosophy* (1914) are quite inaccurate.

? = date approximate

+ = from then onwards

DATE	EVENT
1890–94	Russell at Trinity College Cambridge, studying mathematics and philosophy.
1895–1901	Russell Fellowship for six years, on the philosophy of mathematics; as a neo-Hegelian, duly uses its logic.
1896+	Russell engages with Cantor's set theory.
1897	Russell publishes <i>An Essay on the Foundations of Geometry</i> .
1898	Whitehead publishes <i>Universal Algebra</i> , including some Boolean algebra.
1899+	Russell changes philosophy from neo-Hegelianism to a form of positivism.

DATE	EVENT
3 Aug. 1900	Russell and Whitehead hear Peano in Paris; Russell quickly converted.
Sept. 1900+	Russell learns Peano's mathematical logic, adds logic of relations.
Jan. 1901?	Russell conceives of logicism.
Feb. 1901	Russell completes paper on relations for Peano's journal.
May 1901?	Russell finds "his" paradox in set theory.
1901+	Whitehead's interaction with Russell gradually becomes a collaboration on the logicism project.
Aug. 1901	Russell completes paper on series for Peano's journal.
Oct. 1901	Russell gives Trinity course on principles of mathematics, the first on mathematical logic in Britain; audience includes Whitehead, Hardy, Hawtrey and Jourdain.
May 1902	Russell sends the manuscript of <i>The Principles of Mathematics</i> to Cambridge University Press.
June–Nov. 1902	Russell begins to read Frege in detail; adds appendix to book.
June 1902–Feb. 1903	Russell handles proofs of book; many new footnotes, some passages rewritten.
Nov. 1902	Russell adds appendix to book with attempted solution of the paradoxes.
May 1903	Russell publishes <i>The Principles of Mathematics</i> .
June 1903	Whitehead elected Fellow of the Royal Society of London.
fall 1903	Whitehead gives Trinity course on "applications of logic to set theory".
Apr.–May 1904	Russell and Keyser dispute the need for the axiom of infinity in set theory.
Aug. 1904?	Russell discovers the need for the axiom of choice in set theory.
Sept. 1904	Whitehead lectures on Peano's logic before the British Association for the Advancement of Science.
1905–06	Whitehead produces important work on geometry, with consequences for logicism and for theories of space.
1905–08	Russell and MacColl dispute the need for modal logic.
July 1905	Russell's theory of definite descriptions in "On Denoting" provides ground for mathematical functions in logicism.
fall 1905–summer '06?	Russell devises "substitutional theory" of mathematical logic and develops it extensively; but abandons it because of paradoxes and other reasons.
late summer 1906?	Russell decides on the vicious circle principle as the ground for solving the paradoxes
early 1907	Whitehead and Russell exegete logicism by writing out <i>Principia Mathematica</i> , dividing up first draft by sections; Russell writes out final version.
spring 1907	Whitehead gives Trinity course on "the principles of mathematics".
May 1908	Russell elected Fellow of the Royal Society of London.

DATE	EVENT
July 1908	Russell publishes survey paper on logicism in <i>American Journal of Mathematics</i> .
Sept. 1909	Russell sends to <i>Revue de Métaphysique et de Morale</i> the major part of the <i>PM</i> introduction on types, complete with Whitehead's editing, ostensibly as reply to Poincaré.
Oct. 1909	First three volumes of <i>PM</i> literally carted to Cambridge University Press; book approved by Johnson.
Nov. 1909?	Press requests financial support for publication; Whitehead and Russell secure it from the Royal Society and themselves.
Oct. 1910–16	Russell begins Trinity lectureship on “the principles of mathematics”, “mathematical logic”, and related topics.
Dec. 1910	Volume 1 of <i>PM</i> published.
1910–18?	Whitehead works on Volume 4 of <i>PM</i> , on aspects of geometry, but then abandons it.
1911–13	First interactions between Russell and Wittgenstein, over logic and philosophy; invention of the truth-table method for evaluating compound propositions.
Jan.–May 1911	Whitehead notices conceptual error in handling cardinals in Volume 2; printing delayed, some rewriting for Whitehead, some extra printing costs for Russell.
1912	Russell organizes section on the history and philosophy of mathematics at the International Congress of Mathematicians at Cambridge, held in September.
1912, 1913	Volumes 2 and 3 of <i>PM</i> published.
1914	Russell's first major book in its philosophical style: <i>Our Knowledge of the External World</i> .
Mar.–May 1914	Lecture courses by Russell at Harvard University and the Lowell Institute on <i>PM</i> and on <i>Our Knowledge</i> ; extensive notes taken by T. S. Eliot and Victor Lenzen.
1916–17	Russell privately teaches Jean Nicod and Dorothy Wrinch.
July 1916	Russell dismissed from lectureship for unpatriotic view of the Great War.
Oct.–Nov. 1917	Russell offers public course in London on introduction to mathematical logic.
Jan.–Mar. 1918	Russell offers public course in London on philosophy of logical atomism.
May–Sept. 1918	4½ months for Russell in Brixton prison for anti-war activities; writes popular account of logicism, helped by Wrinch, who brings him books from libraries.
1918	With Russell's backing, Jourdain publishes <i>The Philosophy of Mr. B*tr*nd R*ss*ll</i> , a perceptive sequence of observations on logic, a few by Russell himself, with an appendix of pertinent passages from Lewis Carroll, especially the <i>Alice</i> books.
1919	Russell publishes <i>Introduction to Mathematical Philosophy</i> .

DATE	EVENT
1919+	Wittgenstein back with a long paper on logic; argues it [<i>Tractatus</i>] point by point with Russell at The Hague and later.
1920–21	Russell teaches mathematical logic at Peking University.
1921+	Wrinch secures possibility of publication for Wittgenstein in a German philosophical journal as long as Russell writes an introduction.
1921	In this introduction to Wittgenstein, Russell proposes a hierarchy of languages, but never realizes significance of his suggestion.
1921–22	Cambridge University Press offers new edition of <i>PM</i> .
1923	Russell provides Carnap with lengthy manuscript summary of <i>PM</i> .
1923, 1924	Russell writes new material for edition, but does not propose hierarchies.
1925–26?	Press resets Volumes 1 and 2; Russell reads proofs with Ramsey.
1925, 1927	Second edition of <i>PM</i> published; Volume 3 lithographed.
1926	Whitehead dissociates himself in <i>Mind</i> from second edition of <i>PM</i> .
1927	Russell in <i>The Analysis of Matter</i> carries out logical constructionism in the context of the new physics.
1931, 1932	Russell reviews Ramsey's <i>Foundations of Mathematics</i> for <i>Mind</i> and <i>Philosophy</i> .
1934	Whitehead sketches in <i>Mind</i> a new version of logicism, but with a social core; not influential.
1935+	Russell returns somewhat to logic: technical paper, long new preface to reprint of the <i>Principles</i> .
1935–41	Russell contacts with new generation of logicians: Tarski, Gödel, Quine (and Carnap already); some impact on <i>An Inquiry into Meaning and Truth</i> (1940).
1942–44	Russell has some involvement with logic when dealing with the Schilpp volume <i>The Philosophy of Bertrand Russell</i> (1944).
1948	Russell makes some use of logic and probability theory in <i>Human Knowledge</i> .
1950	Russell reads paper to Metalogical Society "Is Mathematics Purely Linguistic?".
1956, 1959	Russell writes various logical and philosophical memoirs, published in <i>My Philosophical Development</i> .
–1965?	Continuing nemesis for Russell: failing to understand the significance of Gödel's first incompleteness theorem, or even state it properly.
1967–69	Russell publishes autobiography, with some account of his logical career, mostly in Volume 1 (text mostly written much earlier, from 1931 onwards).
1969	Russell supports the publication of Spencer Brown's <i>Laws of Form</i> , despite its anti-logicistic view of logic.

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