A FREE MAN'S WORSHIP: A CRITICAL ANALYSIS

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ABSTRACT

Bertrand Russell (1872–1970) was born in England. He was a mathematician by his study but using the mathematics for the purpose of logic he turned to be a most distinguished modern analytic philosopher. He has written most of his works on social issues. He came to be a lecturer in mathematics. However, he lost it because of his pacifist views in the World War 1. He lectured in England. He did work in the USA too but it was his imputed sexual immorality that a court in theUSA denied his lectureship at the City College of New York. In one of his works, he wrote a proposal that temporary marriage should be allowed for undergraduates. Nevertheless, he stayed in America lecturing in different universities, and finally, in 1994, he regained his post at Cambridge University. He lived a pacifist throughout his life and later advocated for nuclear disarmament, too. In 1950, he was awarded the Nobel Prize for literature. He is still known as a most controversial writer of the twentieth century. He is widely known as a philosopher and social critic. His works touch all aspects of human life.

Russell's works vary in theme. Yet it is known fact that his philosophy is very controversial, too. No work has absolute truth. Most works are likely to go against convention. His first major work was The Principles of Mathematics (1900). Having collaborated with Alfred North Whitehead he wrote Principal Mathematical. It is the most important work in mathematics in three volumes. He has attempted to show that mathematics comes from logic. Therefore, the principles of pure logic are needed to understand mathematics.

Throughout his life he carried on his pacifist views and for his views, he suffered imprisonment, libelous attack and he also lost his lectureship in philosophy at Cambridge in 1916. There are many other works that he wrote besides mathematics – Our Knowledge of the External World (1920), Analysis of Mind (1921), Marriage and Morals (1992), Education and the Social Order (1932). History of Western Philosophy (1945) and Why I am Not a Christian (1957).

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