Background
As a philosopher, mathematician, educator, social critic and political activist, Bertrand Russell authored over 70 books and thousands of essays and letters addressing a myriad of topics. Awarded the Nobel Prize in Literature in 1950, Russell was a fine literary stylist, one of the foremost logicians ever, and a gadfly for improving the lives of men and women.

Born in 1872 into the British aristocracy and educated at Cambridge University, Russell gave away much of his inherited wealth. But in 1931 he inherited and kept an earldom. His multifaceted career centered on work as a philosophy professor, writer, and public lecturer. He was arguably the greatest philosopher of the 20th century and the greatest logician since Aristotle. Analytic philosophy, the dominant philosophy of the twentieth century, owes its existence more to Russell than to any other philosopher. Russell was involved, often passionately, in numerous social and political controversies of his time. For example, he supported suffragists, free thought in religion and morals, and world government; he opposed World War I and the Vietnam War, nationalism, and political persecution. He was jailed in 1918 for anti-war views and in 1961 for his anti-nuclear weapons stance. Active as a political and social critic until his end, Russell died in 1970 at the age of 97.

Bertrand Russell - THE VALUE OF PHILOSOPHY (Edited)

...HAVING now come to the end of our brief and very incomplete review of the problems of philosophy, it will be well to consider, in conclusion, what is the value of philosophy and why it ought to be studied. It is the more necessary to consider this question, in view of the fact that many men, under the influence of science or of practical affairs, are inclined to doubt whether philosophy
is anything better than innocent but useless trifling, hair-splitting distinctions, and controversies on matters concerning which knowledge is impossible.

This view of philosophy appears to result, partly from a wrong conception of the ends of life, partly from a wrong conception of the kind of goods which philosophy strives to achieve. Physical science, through the medium of inventions, is useful to innumerable people who are wholly ignorant of it; thus the study of physical science is to be recommended, not only, or primarily, because of the effect on the student, but rather because of the effect on mankind in general. Thus utility does not belong to philosophy. If the study of philosophy has any value at all for others than students of philosophy, it must be only indirectly, through its effects upon the lives of those who study it. It is in these effects, therefore, if anywhere, that the value of philosophy must be primarily sought.

But further, if we are not to fail in our endeavour to determine the value of philosophy, we must first free our minds from the prejudices of what are wrongly called 'practical' men. The 'practical' man, as this word is often used, is one who recognizes only material needs, who realizes that men must have food for the body, but is oblivious of the necessity of providing food for the mind. If all men were well off, if poverty and disease had been reduced to their lowest possible point, there would still remain much to be done to produce a valuable society; and even in the existing world the goods of the mind are at least as important as the goods of the body. It is exclusively among the goods of the mind that the value of philosophy is to be found; and only those who are not indifferent to these goods can be persuaded that the study of philosophy is not a waste of time.

Philosophy, like all other studies, aims primarily at knowledge. The knowledge it aims at is the kind of knowledge which gives unity and system to the body of the sciences, and the kind which results from a critical examination of the grounds of our convictions, prejudices, and beliefs. But it cannot be maintained that philosophy has had any very great measure of success in its attempts to provide definite answers to its questions. If you ask a mathematician, a mineralogist, a historian, or any other man of learning, what definite body of truths has been ascertained by his science, his answer will last as long as you are willing to listen. But if you put the same question to a philosopher, he will, if he is candid, have to confess that his study has not achieved positive results such as have been achieved by other sciences. It is true that this is partly accounted for by the fact that, as soon as definite knowledge concerning any subject becomes possible, this subject ceases to be called philosophy, and becomes a separate science. The whole study of the heavens, which now belongs to astronomy, was once included in philosophy; Newton's great work was called 'the mathematical principles of natural philosophy'. Similarly, the study of the human mind, which was a part of philosophy, has now been separated from philosophy and has become the science of psychology. Thus, to a great extent, the uncertainty of philosophy is more apparent than real: those questions which are already capable of definite answers are placed in the sciences, while those only to which, at present, no definite answer can be given, remain to form the residue which is called philosophy.

This is, however, only a part of the truth concerning the uncertainty of philosophy. There are many questions -- and among them those that are of the profoundest interest to our spiritual life -- which, so far as we can see, must remain insoluble to the human intellect unless its powers become of quite a different order from what they are now. Has the universe any unity of plan or purpose, or is it a fortuitous concourse of atoms? Is consciousness a permanent part of the universe, giving hope of indefinite growth in wisdom, or is it a transitory accident on a small planet on which life must ultimately become impossible? Are good and evil of importance to the universe or only to man? Such questions are asked by philosophy, and variously answered by various philosophers.
But it would seem that, whether answers be otherwise discoverable or not, the answers suggested by philosophy are none of them demonstrably true. Yet, however slight may be the hope of discovering an answer, it is part of the business of philosophy to continue the consideration of such questions, to make us aware of their importance, to examine all the approaches to them, and to keep alive that speculative interest in the universe which is apt to be killed by confining ourselves to definitely ascertainable knowledge. Many philosophers, it is true, have held that philosophy could establish the truth of certain answers to such fundamental questions. They have supposed that what is of most importance in religious beliefs could be proved by strict demonstration to be true. In order to judge of such attempts, it is necessary to take a survey of human knowledge, and to form an opinion as to its methods and its limitations. On such a subject it would be unwise to pronounce dogmatically; but if the investigations of our previous chapters have not led us astray, we shall be compelled to renounce the hope of finding philosophical proofs of religious beliefs. We cannot, therefore, include as part of the value of philosophy any definite set of answers to such questions. Hence, once more, the value of philosophy must not depend upon any supposed body of definitely ascertainable knowledge to be acquired by those who study it.

The value of philosophy is, in fact, to be sought largely in its very uncertainty. The man who has no tincture of philosophy goes through life imprisoned in the prejudices derived from common sense, from the habitual beliefs of his age or his nation, and from convictions which have grown up in his mind without the co-operation or consent of his deliberate reason. To such a man the world tends to become definite, finite, obvious; common objects rouse no questions, and unfamiliar possibilities are contemptuously rejected. As soon as we begin to philosophize, on the contrary, we find, as we saw in our opening chapters, that even the most everyday things lead to problems to which only very incomplete answers can be given. Philosophy, though unable to tell us with certainty what is the true answer to the doubts which it raises, is able to suggest many possibilities which enlarge our thought and free them from the tyranny of custom. Thus, while diminishing our feeling of certainty as to what things are, it greatly increases our knowledge as to what they may be; it removes the somewhat arrogant dogmatism of those who have never travelled into the region of liberating doubt, and it keeps alive our sense of wonder by showing familiar things in an unfamiliar aspect.

Apart from its utility in showing unsuspected possibilities, philosophy has a value -- perhaps its chief value -- through the greatness of the objects which it contemplates, and the freedom from narrow and personal aims resulting from this contemplation. The life of the instinctive man is shut up within the circle of his private interests: family and friends may be included, but the outer world is not regarded except as it may help or hinder what comes within the circle of instinctive wishes. In such a life there is something feverish and confined, in comparison with which the philosophic life is calm and free. The private world of instinctive interests is a small one, set in the midst of a great and powerful world which must, sooner or later, lay our private world in ruins. Unless we can so enlarge our interests as to include the whole outer world, we remain like a garrison in a beleaguered fortress, knowing that the enemy prevents escape and that ultimate surrender is inevitable. In such a life there is no peace, but a constant strife between the insistence of desire and the powerlessness of will. In one way or another, if our life is to be great and free, we must escape this prison and this strife…

The mind which has become accustomed to the freedom and impartiality of philosophic contemplation will preserve something of the same freedom and impartiality in the world of action and emotion. It will view its purposes and desires as parts of the whole, with the absence of insistence that results from seeing them as infinitesimal fragments in a world of which all the rest is
unaffected by any one man's deeds. The impartiality which, in contemplation, is the unalloyed desire for truth, is the very same quality of mind which, in action, is justice, and in emotion is that universal love which can be given to all, and not only to those who are judged useful or admirable. Thus contemplation enlarges not only the objects of our thoughts, but also the objects of our actions and our affections: it makes us citizens of the universe, not only of one walled city at war with all the rest. In this citizenship of the universe consists man's true freedom, and his liberation from the thraldom of narrow hopes and fears.

Thus, to sum up our discussion of the value of philosophy; Philosophy is to be studied, not for the sake of any definite answers to its questions since no definite answers can, as a rule, be known to be true, but rather for the sake of the questions themselves; because these questions enlarge our conception of what is possible, enrich our intellectual imagination and diminish the dogmatic assurance which closes the mind against speculation; but above all because, through the greatness of the universe which philosophy contemplates, the mind also is rendered great, and becomes capable of that union with the universe which constitutes its highest good.