

philosophical mould' (p. 173). It would take more than the 'rough winds' borrowed from Shakespeare's sonnet to blow insight for the reader into that image.

The discussion of the axioms of infinity and choice that follows suffers from the same flaws. He describes Ramsey as having cast 'a covetous eye' in the direction of these axioms (p. 175). It would be as helpful to claim that he cast 'a cold eye' on axioms, certainly among the most difficult things to covet. In the same way, Sahlin notes that 'it is odd that the founders of logicism wouldn't budge an inch when it came to this ontological assumption [the axiom of infinity]' (p. 176). Somehow the axiom of 'infinity ± an inch' seems hard to motivate.

While some of Sahlin's comments are legitimate reconstructions of Ramsey's arguments, there are other observations which mislead beyond anything that Ramsey said. For example, Sahlin writes, 'Actually, it is interesting to note that one can see with some precision how Ramsey gradually departs from logicism by giving up its axioms one at a time' (p. 177). Logicism is not a view that can be abandoned in this piecemeal fashion, although uncertainty about axioms (like choice) could lead to a rejection of the whole logicist programme. (One may see a reflection of this movement in French intuitionists like Borel and Baire.) Sahlin's picture strikes one as little more plausible than the idea of giving up an axiom one symbol at a time.

Sahlin's exposition of Ramsey's views is the victim of the absence of critical support, an abundance of overblown metaphors, and simple misuses of language. This is not to say that his discussion fails of its purpose, to send the reader back to Ramsey. It is likely that the reader will hurry back to Ramsey to find out what he could have said to produce Sahlin's prose. The comments that Sahlin makes about the structure and development of Ramsey's ideas lose their effectiveness in such surroundings.

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