

*Protokolsätze*, etc.—with Russell reading into Wittgenstein's *Tractatus* the epistemological doctrines of his own book, *Our Knowledge of the External World*, and Wittgenstein rejecting Russell's interpretation as a complete misunderstanding—extended also to the notion of "ostensive definition." Even today, we are so accustomed to looking at the notion from an epistemological point of view that we may forget that, like all "definition," it is at home first and foremost in the theory of language, rather than the theory of knowledge. (This very habit may have made me needlessly resistant to Michael Lipton's alternative translation.) It was possible, therefore, to accept the notion when explaining the *Verbindung der Sprache und der Wirklichkeit*—assuming that the ultimate terms and propositions of a logically perspicuous language acquire their meanings "ostensively"—without going on to use it also as the starting point for an entire epistemology.

This (I believe) is what Wittgenstein did; and I ought to have seen this point more clearly earlier since, so far from falsifying my interpretation, it strengthens it. In both phases of his philosophy (I should still argue) Wittgenstein was concerned with the same fundamental questions about the scope, limits, and meaning of language, as an instrument of expression, representation, and reason. In neither phase was he preoccupied with epistemological issues, and his change of direction in the late 1920s took place entirely within his account of the ways in which words and utterances are given a meaning within language.

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### The Tucholsky Complaint

I GREATLY ENJOYED Walter Laqueur's brilliant analysis of "The Tucholsky Complaint" [ENCOUNTER, October 1969], but I must point out that the description of the Germans as a nation of *Richter und Henker*—instead of *Dichter und Denker*—does not come from Tucholsky, but from Karl Kraus. This mix-up is very awkward, as Kraus even refused to meet Tucholsky, rejected all his advances and protested against his (Kraus') works being in any way coupled with those of Tucholsky, whom he called the author of poems in favour of the German war effort during the first World War (*Verfasser von Werbegedichten fuer eine Kriegsangeleihe*) and "*feuilletonistischen Mitarbeiter der buergerlichen Presse*" (*Die Fackel*, No. 857-863, p. 64-1931). A year later (*Die Fackel*, No. 868-872, p. 81) he castigated him for denigrating (*Verulkung*) Rosa Luxemburg and Karl Liebknecht.

London

J. W. BRUEGEL

THE MIX-UP is not mine. Tucholsky did make use of the "*Richter und Henker*" phrase. But I am not a Krausologist and I have no reason to doubt Dr. Bruegel's explanation, namely that Kraus invented it.

London

WALTER LAQUEUR

## AUTHORS

**John Mander** is a contributing editor of ENCOUNTER. His recent books include: *Berlin, Hostage for the West* (Penguin Special, 1962), *Great Britain or Little England?* (Secker & Warburg, 1963), and *Static Society: The Paradox of Latin America* (Gollancz, 1969; published in the U.S. by Knopf as *The Unrevolutionary Society*). He is currently engaged on a historical study of Anglo-German relations. His recent articles in ENCOUNTER include "Letter from Prague" (August 1968) and "Beirut, Damascus, Tel Aviv" (February 1968)...

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**Dennis Silk** writes that his contribution in this number "is part of a book about Jerusalem written with the help of a grant from the Howard Foundation of Brown University. I should like to dedicate my piece to Arieh Sachs and Harold Schimmel, the two Ss or the one S, and to Ana Marcovici-Cleja..."

THE BOOK by **Noam Chomsky**, *American Power and the New Mandarins*, which is referred to in this number's "Column" and "Letters," has just been published in Britain by Chatto & Windus (42s.) and Penguin (8s.). *The Neophilias* by **Christopher Booker** is published by Collins at 50s. ...

ERRATUM: Due to an unfortunate printers' error in our November issue two lines were scrambled in **Anthony Storr's** article "Misunderstanding Psycho-analysis" on page 89. Lines 30-36 should have read: "Harlow's work with Rhesus monkeys suggests that even so profound a mental disorder as schizophrenia may be dependent upon disturbance in the mother-child relation, whereas quite a number of analysts (including Jung) have thought it likely that some chemical cause for schizophrenia would be discovered."

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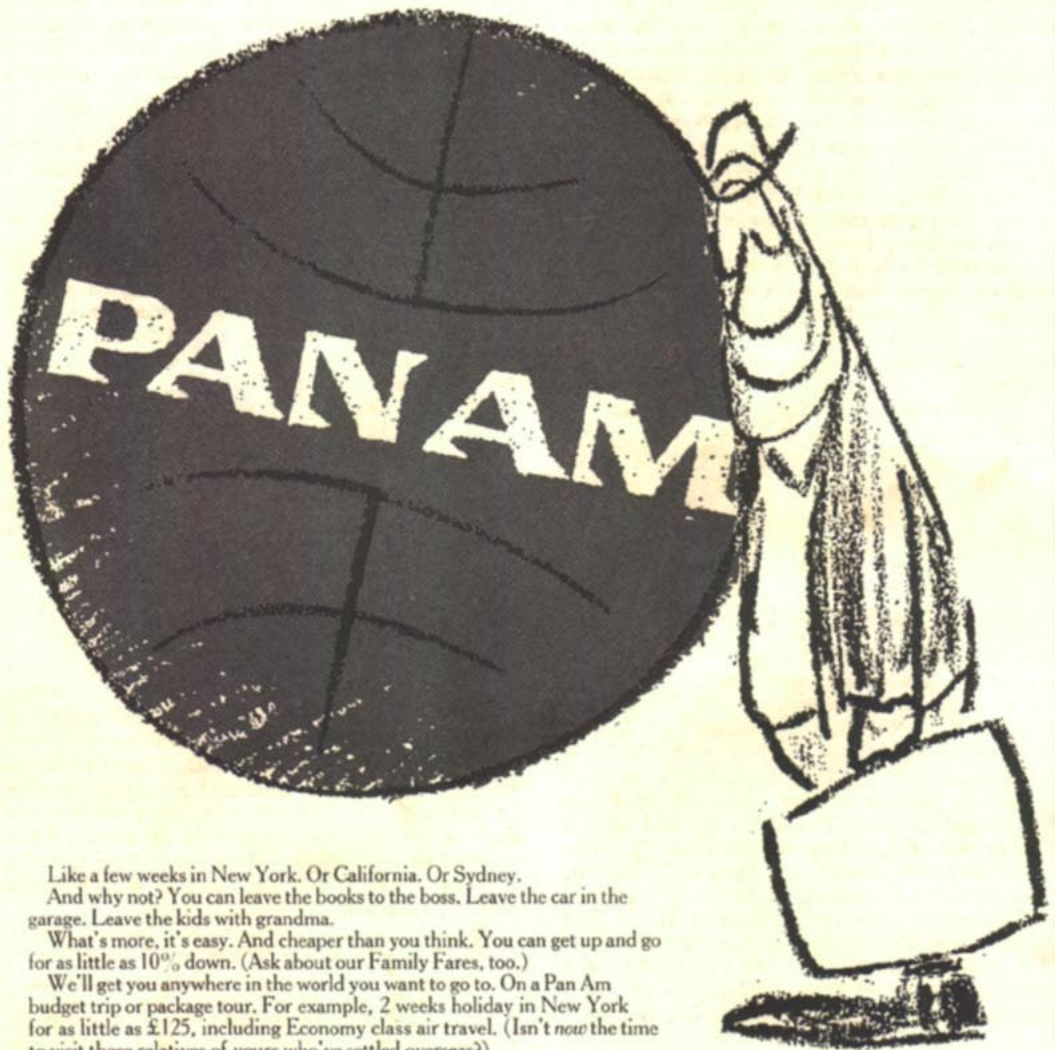
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