CHAPTER II

SECTION A : CHIEF FORMATIVE INFLUENCES ON BERTRAND RUSSELL

SECTION B: PROMINENT MORAL SCHOOLS OF THE WEST UP TO RUSSELL'S TIME
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CHIEF FORMATIVE INFLUENCES ON BERTRAND RUSSELL

Bertrand Russell was born and brought up in a highly aristocratic family of courtly background supported by royal favour as his grandfather, the First Earl Russell, was the Prime Minister of England for two terms, one from 1846 to 1852, and the other from 1865 to 1866. This royal position obviously made the family fully enriched in socio-political, cultural and intellectual heritage. Besides, the family was not totally free from the contemporary religious and ethical views either. The impact of all these cultural, political, intellectual, religious, social, moral ramifications that Russell had to receive from his family did a great deal to shape his views and visions in later life. His rationalistic, scientific and moral outlook consequently brought him such a position in which he has been able to project himself as one of the greatest social analysts and humanitarian thinkers of the twentieth century with the profoundest sense of social betterment and undeterred continuity of mankind. His moral views are, no doubt, the inevitable outcomes of his strenuous effort to understand the real nature of the progress and development of universal human society. Russell has given expression in a very distinct manner to the very influences that had worked positively in moulding his intellectual and mental set-up in his highly appreciated work *The Autobiography of Bertrand Russell*.

Here in this chapter a humble attempt has been made to throw light on the chief formative influences on Russell during the early part of his life, that is, up to 1910 in which year his reputation was established as a scholar of high intellect after the publication of *Principia Mathematica* a joint work done in collaboration with A.N. Whitehead. It is imperative on anybody's part who
wants to understand and assess Russell's moral philosophy and other socio-political activities to get well acquainted with such influences as worked on him like guiding forces throughout his life.

The concerning influences, after taking the different perspectives into account, may broadly be divided into five categories, namely- (1) Family Background, (2) Academic Organizations, (3) Association with the Men of Merit and Dignity, (4) Contemporary Socio-political Trends, and (5) Distinguished Works of Different Writers. Out of all these categories only the relevant and major influences have been brought into consideration as follows:

The Family Background:

In 1876, at the age of four, Bertrand Russell was brought to Pembroke Lodge in Richmond Park, a house where his grandparents were staying. By that time he was an orphan, and the grandparents came forward to bear the risk of looking after him keeping him in their own lodge. The grandeur of Pembroke Lodge played a very significant role in his life up to the age of eighteen. Here he lived in close proximity with nature, and the wide horizons with the unimpeded view of sunset had an irresistible fascination for him. He found solace in the kingdom of nature, and the universal truth in the laws of nature made him ponder over the role of the men-made laws. Again, his association with the grandfather, a man well past eighty, was a great lesson for him, because he could enjoy a nice opportunity to know about personalities like Napoleon, Carlyle, Herbert Spencer, Darwin, Gladstone and so forth besides many other socio-political events like "American War of Independence" as the grand old man used to narrate his vivid experiences with all these personalities and events very often to his grandchild in a lucid manner. Thus, Bertrand Russell, while living in Pembroke Lodge, was much impressed by the grandeur of nature and the heroic stories told by his grand father about his past experiences.

The influence of the grandmother on Russell's life is also quite noteworthy so far as the question of morality is concerned. She was a Scotch Presbyterian, liberal in politics and religion, "but extremely strict in all matters of morality" 2. Her sense of morality was, as Russell observed, totally that of Victorian puritanism. Wine, tobacco, non-vegetarian diet etc. were totally abhorred by her. Her life was austere, and she despised anything related to worldly honours. Russell had to bear all that moral restraint exercised upon him by his grand mother. When he grew up to the age of fourteen he came to realize that her intellectual limitations and puritan morality became almost trying to him. Nevertheless, when he grew old he realized retrospectively the benefit of the role that the grandmother had played in the early part of his life. Russell says: 'as I grew older, I realized more and more the importance she had in moulding my outlook on life. Her fearlessness, her public spirit, her contempt for convention and her indifference to the opinion of the majority have always seemed good to me and have impressed themselves upon me as worthy of imitation' 3.

Her famous sentence 'Thou shalt not follow a multitude to do evil' written on the fly-leaf of a 'Bible' given to him as a gift led him in later life to be not afraid of belonging to small minorities for noble causes. It was under the influence of his grandmother that he could acquire certain amount of knowledge of French, German and Italian languages as she could speak all these languages without the slightest trace of accent. Besides, Russell got a nice chance to know about Shakespeare, Milton, the eighteenth century English poets, the signs of the Zodiac, the names of Nine Muses and many other things from his grandmother even in his childhood period. Russell was also made equally aware of the ills of war when he was about seven by his grandmother who was passionately opposed to imperialism, and

2. 1bid  p.20.
3. 1bid  p.22.
frequently asked him to think negatively of the Afghan and Zuhu wars which had occurred by that time. This attitude affected Russell quite considerably in cherishing an anti-war zeal in his later life.

Opportunity also favoured Russell to give a significant shape to his views under the influence of his Uncle Rollo who had considerable knowledge of science, and who frequently told him much about it. Such types of discussions on scientific matters did a great deal to stimulate Russell's interest in science. Similarly, his unmarried aunt Agatha also did a lot to influence him during his childhood days through her initiative to make him inclined to general education and also English constitutional history. Russell admits that his German nursery governess named Miss Hetschel whom he met at Pembroke lodge could nourish his attitude towards the kernel of German language and literature as well.

Russell was immensely influenced by the virtues of his mother whom he discovered one day from one of her diaries. He felt a profound respect for his mother who during her lifetime devoutly addressed several meetings in favour of woman suffrage. She was a lady of radical opinion and was 'vigorous, lively, witty, serious, original and fearless". These are the very qualities which also got reflected in Russell's own life later on. Similarly, the influence of his father Lord Amberley is also equally noticeable on his life. Russell describes his father as "philosophical, studious, unworldly, morose and priggish". He writes that both his parents were ardent theorists of reform, and prepared to put into practice whatever theory they believed to be acceptable. Lord Amberley was a disciple and friend of John Stuart Mill from whom both Amberley and his wife learned to believe in 'birth-control' and 'votes for women'.

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6 Ibid, p-15
Russell profoundly admired all such qualities of his parents, and in later life he, too, raised his voices for what his parents had intended to do for common people. Lord Amberley's book "An Analysis of Religious Belief" laid deep impression on his mind. Moreover, his library containing the Father, works on Buddhism, accounts of Confucianism and so on stimulated Russell towards intellectual development. 7

D.A. Spalding, the tutor of Russell's elder brother, Frank, was a man of considerable scientific ability, and was also a Darwinian. Spalding and Cobden Sanderson, both atheists, were left by Lord Amberley to be the guardians of his two sons with a view to protecting them from the 'evils of religious upbringing'. 8

Russell's grandparents, by no means, allowed these two gentlemen to become the guardians of their grandchildren as it was, in their view, a kind of Victorian horror to go against religion. Though this event, no doubt, laid a deep impact on Russell's mental development, he was, it was found, being more guided in his later life predominantly by his father's views on religion.

At the guidance of his elder brother Russell, hardly eleven by age, started reading Euclid, and he soon discovered that he might easily go through the works of this mathematical genius. Russell writes "As soon as I realized that I was intelligent, I determined to achieve something of intellectual importance if it should be at all possible, and throughout my youth I let nothing whatever stand in the way of this ambition. 9

Finally, at the age of thirty eight, Russell finished the 'Principia Mathematica' in 1910. Whitehead's influence on him in mathematical line was so profound that he accepted mathematics as his chief interest and chief source of happiness till he turned to philosophy.

9. Ibid, p. 37
Significantly, a number of minor influences were also received by Russell from his family background during his childhood days. But the influences mentioned above were prominent and adequate enough to build a strong and stable future so as to keep his intellectual, socio-political and moral outlook fully rationalistic, scientific and humanitarian.

**Academic Organizations:**

As far as academic organizations are concerned, the name of Cambridge is to be sounded first which played a vital role in directing Russell's mind towards academic progress. Here he was blessed with the opportunity to meet a galaxy of intellectuals, from whom he could gather variegated experiences related to academic line. His interest in mathematics brought him to Cambridge at the age of eighteen, and there he started working on Mathematics under the guidance of Alfred North Whitehead. (1861-1947). His best friend was Sanger who was incredibly quick in solving a problem of mathematics. They agreed upon theology and metaphysics, but disagreed upon politics.

Anyway, Russell was much impressed by Sanger's penetrating intellect and warm affection. It was in the fourth year at Cambridge that Russell came to study moral science and philosophy extensively. In philosophy he was much inspired by McTaggart, the Hegelian philosopher. At Cambridge he had really exercised a great intellectual influence on Russell. Of course, after 1998 Russell no longer accepted McTaggart's philosophy.\(^\text{10}\) Whatever may be the case, it was through McTaggart's influence that Russell formed a belief that: "Hegel (and in a lesser degree Kant) had a profundity not to be found in Locke, Berkeley, and Hume or in my former pope Mill.\(^\text{11}\) At Cambridge itself Russell had the occasion to meet G.E Moore whose association proved to be extremely effective in his life. Here at Cambridge Russell got associated with a body known as 'The Society' in 1892.


This body was comprised of the people of intellectual eminence, and it taught Russell to shun "taboos," "limitations" etc. that stood as barrier to absolute freedom of speculations. In the debates of "The Society" Russell was profoundly impressed by George Travelyan, Lytton Strachey, Whitehead and many others who used to take active part to discern the profundity of their intellectual merits and judgements. The very important principle that he learnt from "The Society" was to keep up intellectual honesty throughout his life even in the teeth of any possible hazards. He was so impressed by the virtues of the teachers of Cambridge that he says: "I cannot remember any instance of a teacher resenting it when one of his pupils showed him to be in error." Of course, during World War I, he came to realize that intellectual honesty, even at Cambridge, had its limitations. All the same, Russell admits that Cambridge was the only place on earth that he could regard as his own home.

Russell went to Berlin in 1895 just after his first marriage with a view to studying 'German Social Democracy.' There he was much impressed by the Social Democrats who were, to speak the truth, fiery revolutionaries. The impact of these revolutionaries on him got well reflected in a lecture that he had to give at London School of Economics in 1896. This visit to Berlin, in the truest sense, inspired Russell to develop a sense of revolutionary spirit in him. Similarly his visit to America in 1896 made him realize "the superiority of Germany to England in almost all academic matters."  

The 'International Congress of Philosophy' of 1900 held in Paris opened the eyes of Russell to a new dimension of intellectual life. Russell calls this occasion a turning point in his life as he was destined to meet there the eminent mathematicians Borel and Peano. He had already known Peano by name and seen some of his mathematical works. The best thing that he learnt from Peano was the art of precision in notation, and this helped him much prepare his famous 'Principia Mathematica' in later years.

13. Ibid, p.133.
Russell was invited to give the Lowell Lectures in Boston during the spring of 1944, and concurrently to act as temporary Professor of philosophy at Harvard. There he met almost all the professors of philosophical genius. By that time Professor William James was already dead, Professor Santayana had taken up his residence in Europe, and Professor Royce had had a stroke. The philosophical faculty of Harvard thus suffered three major losses when Russell paid a visit to this famous academic centre. Russell, however, was immensely impressed by the role of the "Harvard School of Philosophy."

Thus, his visit to different academic centres of outstanding repute, his association with a good number of intellectual organizations, and his participation in a number of lectures, discussions etc. inside the continent and abroad contributed both positively and creatively to moulding his career as one of the greatest intellectual figures of the twentieth century.

**Association with the Men of Dignity and Merit**

Besides, the host of people that he came across in connection with his family background and academic organizations, Bertrand Russell had had many other occasions on which he could associate himself with various distinguished personalities whose influences on his life need to be properly rated. Here, we would like to mention only a few selected personalities just to give an idea in what ways Russell had been influenced by them.

Just before his sixteenth birthday, Russell was sent to an 'Army Crammer' at old Southgate where he happened to meet Edward FitzGerald, a great mountain climber. Russell was amazed at his extensive knowledge of literature. His library having a good collection of first editions was also an amazing source of academic inspiration for Russell. On his invitation, Russell went abroad with him for the second time after the age of two, the first being his visit to Pembroke Lodge. He visited Paris, Switzerland and many other parts of Europe with him. It was FitzGerald who first stimulated in him the idea and need of visiting foreign countries.
At Cambridge, too, Russell's friend Crompton could easily win his heart by the power of his accurate knowledge of English poetry, especially that of William Blake. Of Crompton Russell says: "He was one of the wittiest men that I have ever known, with a great love of mankind combined with a contemptuous hatred for most individual men." 14 Further Crompton's democratic feelings had also left indelible mark on Russell's life.

Another two friends at Cambridge whom Russell deeply admired were Goldsworthy Lowes Dickinson and Roger Fry. Dickinson inspired Russell by his gentleness and pathos. In the third year at Cambridge Russell was lucky enough to meet G.E. Moore, an ideal genius for him. Moore's unique quality not to tell a lie aroused in Russell's mind a profound sense of respect for him. Russell writes: "In the world of intellect, he was a child" 15 He also admits that Moore greatly influenced his philosophical outlook in spite of his being two years younger than him.

Bob Trevelyan was Russell's special friend whom he thought to be the most bookish person that he had ever known. He earned this habit of extensive reading from this fellow who had a minute knowledge of the strategies and tactics that were concerned with all the great battles of the world as found in the reputable books of history. He also felt a great fascination for Trevelyan's library which was amazingly enriched both in history and in literature.

In 1889, Bertrand Russell came in close contact with Sidney and Beatrice Webb, a married couple, who could exercise ample influence on shaping Russell's political views. They also did a lot to give a shape to the intellectual backbone of British Socialism. The great lesson that Russell learnt from this couple was about how one should try to live on self earning. Though, later on, Russell discarded the political views of the Webb family, they taught him that one cannot live apart from the political scenario of one's time In the same year he happened to meet

15. Ibid, p. 64.
Logan Pearsall Smith, an American by nationality, who used to fervently talk on moral matters with him. So far as political ideology is concerned, Logan was a socialist, but very ascetic in sexual morality; in religion, of course, he was an agnostic. Russell supported the enterprize of Logan to persuade free thinking young people to preserve a high standard of personal discipline and self denial.

Russell was also closely associated with Lytton Strachey, the famous English writer, and Keynes, the well known economist of this generation. Keynes's intellect could easily enthral Russell, and on many occasions he very carefully entered into debate with this genius fearing that he might be crushed under the attack of his sharp and positive arguments. Likewise, he had great admiration for Lytton Strachey who gave him lesson of not fearing, in any circumstances, to bring out the folly and wickedness even of the big people. 16

Another influential figure in Russell's life is Lady Ottoline Cavendish-Bentinck, wife of Philip Morrell, a member for the parliamentary election of 1990. Russell writes: "Ottoline had a great influence upon me, which was almost wholly beneficial. She laughed at me when I behaved like a don or a prig, and when I was dictatorial in conversation. She gradually cured me of the belief that I was seething with appalling wickedness which could only be kept under by an iron self-control. She made me less self-centred, and less self righteous. 17 Her influence also made him less puritan and less censorious than he had been before. Russell remarks that he would have remained much narrow minded, had he not met Ottoline in the very first half of his life.

Russell describes his meeting with Joseph Conrad, the outstanding English novelist, as an event of importance during 1913. Though he differed in many opinions, they were extraordinarily at one in something very fundamental. He had so great an admiration for Conrad that his own son was named John Conrad after taking due permission from this distinguished author.

16. Ibid, p. 73.
17. Ibid, p. 205.
The intellect and literary genius of Gilbert Murray, later a Professor of Greek at Oxford, profoundly worked on Russell's mental development. He had a close intellectual relation with Gilbert, and Gilbert also kindly responded to Russell as the occasions demanded. Russell attached much importance to Gilbert's views in ethical discussions. He writes; 'What I want to discover is, whether you, too, do not hold moral principles not deducible from utilitarianism, and therefore inconsistent with it'. 18

As mentioned above, Russell's association with a galaxy of professors at the 'Harvard School of Philosophy' was very much encouraging and inspiring for him as all of them offered him an effective opportunity to look into his own philosophical temperament and thereby adopt his own views. He was largely impressed by the prestigious positions held by Professor William James, Professor Santayana and Professor Royce at the 'Harvard School of philosophy', an academic organization that he considered to be the best in the world in this line. 19 There at Harvard he met T. S. Eliot, one of the greatest English poets of the twentieth century, as his post graduate student.

Thus, in the stream of life up to 1910, a year in which Russell's genius was established after the publication of Principia Mathematica, he happened to meet a large number of meritorious people, some were already well known and some not willing to have public exposition, whose influences, major or minor, did guide Russell's life through the path of intellectual, moral, socio-political and scientific outlook.

Contemporary Socio-political Trends:

The Socio-political trends extending over the second half of the nineteenth century and the first two decades of the twentieth century had much impact on Russell's life in giving a free shape to his socio-political and intellectual outlook for the subsequent period of his life. Notwithstanding the fact that Russell emerged

19 Ibid, p. 211.
as a great twentieth century thinker, the socio-political impact of the entire nineteenth century worked effectively on him as he came to know all the happenings of the century through strenuous study of history. Of course, even after 1910 up to the outbreak of World War I in 1914, Russell was much perturbed by the socio-political trends that prevailed all over Europe during the period concerned. As Russell was always against any kind of war, he cherished the view that war should have to be avoided by hook or by crook in the greater interest of mankind. Lots of disagreeable views of many of his friends on war made him review his own position that concerned the further continuity of human race. Such political upheavals consequently led him to think about adopting diverse programmes in search of a new light for the peaceful continuity of mankind for which he is today universally recognized as a great thinker of the twentieth century.

As Russell's views were unchangeably scientific and rationalistic, he could easily get at the point that outward progress of society is not at all possible without scientific knowledge and its application. The influence of science on shaping Russell's intellectual outlook gets fully reflected in his significant work *The Impact of Science on Society.* In the essay 'Science and Tradition' he writes that "as a result of a new control over the environment which scientific knowledge has conferred, a new philosophy is growing up involving a changed conception of man's place in the universe." His thorough study of Copernicus, Kepler, Galileo and Newton led him to conclude that it is only science that can play a vital role in the further continuity of the human race in a civilized form. Darwin's teaching about the evolutionary process of human existence is also apt to support Russell's views on God and any organized religion. The nineteenth century is an age of extensive scientific awareness among the people, and Russell was also obviously under the spell of such scientific aura.

So far as socio-political influences are concerned, Bertrand Russell owed much to Karl Marx for his theory of scientific socialism. In the later years, of

course, Russell decided not to accept all the views of Marx on bourgeois social system as Marx was chiefly concerned with the interest of the working class only. Russell observed, "Socialism has been advocated by most of its champions chiefly as a means of increasing the welfare of the wage-earning class". 21

Though there had been some Utopian ideas about socialism prior to Karl Marx, the credit goes to Marx and Engels for the theory of so called scientific socialism as manifested in the 'Communist Manifesto' and 'The German Ideology'. This Marxian doctrine of socialism came out to be a forceful political trend in later nineteenth century Europe. The socialist trend spread far and wide, and it consequently took the form of the 'International Socialist Movement'. 22

Moreover, Russell thoroughly studied Marx's 'The Materialistic Interpretation of History'. 'The Law of the Concentration of Capital' and 'The Class War.' He came to support and accept the fundamental characteristics and objectives of the socialistic doctrine after a threadbare analysis of such theories. Further, in praise of the 'Communist Manifesto' Russell says:

"This work is of such importance in the development of Socialism and gives such an admirable statement of the doctrines set forth at greater length and with more pedantry in 'Capital' that its salient passages must be known by anyone who wishes to understand the hold which Marxian Socialism has acquired over the intellect and imagination of a large proportion of working class leaders" 23.

As Russell was not a wholehearted supporter of Marx's socialism, he himself advocated a new doctrine of socialism by the name 'Guild Socialism' which concedes what is valid both in the claim of State Socialists and in the syndicalist fear of the State, by adopting a system of federalism among traders for reasons similar to those which are recommending federalism

among nations." 24 'International Working Men's Association' founded in 1864 under the aegis of Karl Marx opened a new vista for Russell to look into various socialistic programmes undertaken by the association in the later period.

Russell, again, had to deliberate to a greater extent on the impact of what is known as Anarchism, not in the popular sense of the term but in a specific sense as deemed by him to be a theory opposed to every kind of forcible government. Anarchists like socialists usually believe in the doctrine of class-war. That is why it objects to such institutions as the police and the Criminal law by means of which the will of one part of the community is forced upon another part. According to this theory "Liberty is the supreme good in the Anarchist creed, and liberty is sought by the direct road of abolishing all forcible control over the individual by the community."25 Russell did not set aside all these views of the Anarchists while he was trying to pass his comment on the social system that he himself desired. Michel Bakunin who was the founder of Anarchist communism, thus, could influence Russell by his idea of such doctrine for changing the pattern of society.

Another influence that Russell considered to be important was received from what is known as Syndicalist Movement which is based on the professed revolutionary ideas of the 'Trade Unionism' of France. He supports the view of the syndicalists who look upon man as a producer rather than consumer. For the syndicalists "what our modern society needs is not a little tinkering here and there, nor the minor readjustments to which the existing holders of power may readily consent, but a fundamental reconstruction, a sweeping away of all these sources of oppression, a liberation of men's constructive energies, and a wholly new way of conceiving and regulating production and economic relations."26 It is true that Russell's humanitarian zeal was much augmented by the ideas that the syndicalists wanted to give them effect through different programmes of agitation like general strikes etc.

24. Ibid, p. 27.
25. Ibid. p.45.
26. Ibid, p.76.
During the nineteenth century, England was in a very congenial position for imperialistic expansion both in the continent and abroad. The British imperialism deeply felt the need of forming a powerful military organization in order to face any confrontation that might occur in the process of expansion activities. There is no denying the fact that the nineteenth century British rulers had to get mostly involved in different wars and battles from the very beginning of the century. Of them, the battle of Trafalgar (1805), Peninsular War (1807), The Battle of Waterloo (1815), The Crimean War (1854), Boer War (1899) are prominently worth mentioning here. The aura of armament was running rampant all over Europe threatening tremendous havoc of lives and properties of the concerning nations. Russell, through the serious study of European history, earned adequate knowledge of the incalculable losses that had been caused by such pro-war activities.

For the first time in his life he witnessed the consequent of Boer-War of 1899 At the initial stage he favoured the British militarism as he "declared himself to be a liberal imperialist". At the end of the war, he was totally disillusioned and came to the conclusion that war is, in no cases, good for mankind. This experience of reality finally impelled him to adopt the doctrine of 'Pacifism'.

Thus, an anti-war attitude was fertilized in his mind which became vigorously active during the World War I in 1914. The impact of Boer-War was so strong and effective in his mind that it appeared to be vehemently instrumental in raising the voice of peace for the world through the mouth of Bertrand Russell to the last day of his life and also raising the voice of protest against any war for war's sake.

**Distinguished Works of Different Writers:**

In addition to the influences as have been reckoned above, Russell also received some other influences that worked effectively on his mental development from a number of books other than the texts and references that he required for his academic career. Most of such books have been referred to in his *Autobiography* with the details how he had been affected by them. These books that he had to go

through in the first part of his life contributed a great deal to his later thinking that came to light in his different works on diverse subjects. We would like to honestly admit that only those books which have been mentioned by him in his Autobiography, and which are found to be relevant to our purpose are going to be dealt with here. The role played by these books in shaping his rationalistic, scientific, moral and socio-political outlook is, beyond question, very serious and significant.

The very first book that Russell mentions in his Autobiography is 'An Analysis of Religious Belief' written by his father John Amberley and posthumously published. The liberal views of his father, a free thinker, on religion incorporated in this work inspired Russell, too, to form equally liberal views on religion when he grew up. What is more, his father's library was also quite influential for him in forming an intellectual career in the later period.

During his childhood, his tutor D.A. Spalding very frequently referred to William Jame's Psychology. Spalding, a Darwinian and an atheist, instilled the idea of reading this book in Russell even during the very childhood. The book made Russell well acquainted with Jame's views on the various functions of human mind.

Russell's grandmother used to read aloud to him many stories chiefly those of Maria Edgeworth. But she did not allow him to read all and everything, that he could easily get, on moral grounds. He, on the contrary, grew a habit of reading anything that he came by keeping her in total ignorance. He also found much interest in the scandalous news items published in the news papers despite the strict prohibition from his grandmother. Thus, secretly or openly, he was avidly in the habit of reading anything he came by, and ultimately he had finished reading much of standard English literature including Shakespeare, Milton, Dryden, Cowper, Thomson, Jane Austen and other English writers of great repute. In this way Russell built up a strong hold on literary works to which he makes allusions in the passages of his different writings.


'A Victorian Childhood' written by Amabel Huth Jackson laid deep impression on Russell by its poetic description of Pembroke Lodge. She was also the source of inspiration for him to read Verlaine, Dostoevsky, the German Romantics and other literary geniuses. Thus, very gradually, he became an omnivorous reader in his childhood itself. The impact of Thomas Hardy's 'The Trumpet Major' and 'Far from the Madding Crowd' impelled him to study the sensitiveness of the simple people living in the agricultural surroundings. This also aroused in him the humanitarian feelings which are required for true brotherhood among men. He also extensively read the poetry of Tennyson, Milton, Byron, Shelley and other romantic poets. Shelley's revolutionary zeal as expressed in his poetry was much impressive for him. On the other hand, he judged Tennyson's 'In Memoriam' to be a bad kind of poetry though he had thoroughly read it.

At Cambridge, he got the chance to read Mill's Autobiography which led him to abandon the 'First cause' argument and to become an atheist. He writes:

"Throughout the long period of religious doubt, I had been rendered very unhappy by the gradual loss of belief, but when the process was completed, I found to my surprise that I was quite glad to be done with the whole subject." 30

Then he started reading Dante, Machiavelli, Comte, Carlyle, Gibbon and so forth. He had also gone through Mill's 'Political Economy' and Logic, Milman's 'History of Christianity' and Jonathan Swift's 'Gulliver's Travels' unexpurgated. The account of the Yahoos had a profound effect upon him, and Russell began to see human beings in that light. Herbert Spencer's 'The Man versus the State', too, played the similar role in his mind though he could easily detect Spencer's bias. It was Tyndall, an eminent Man of Science that did a lot to shape Russell's scientific outlook through his book 'The Forms of Water'.

Russell was also much impressed by Draper's *Intellectual Development of Europe* which he considered to be a very good book. George Cantor's *Mannichfaltigkeitslehre* and Frege's *Begriffsschrift* gave Russell the gist of what he wanted to cater to his intellectual hunger while he was in fourth year at Cambridge. He also pursued the views of Keynes as reflected in his *The Economic Consequences of the Peace* in the matters of economics. Lytton Strachey's *Eminent Victorians* appeared to him in those days hilariously amusing which caused him to laugh so loud while reading in prison that he forgot that prison is a place of punishment.

Another influencing book for him is the *History of the City of Rome* by Gregorovius which came to his hand while travelling abroad with his first wife Alys immediately after his marriage in 1894. For Russell, this period was intellectually the most fruitful period of his life. He had also a true bent of mind to study history. This book had profound impact on him, and consequently he harnessed his pen in producing different articles on historical subject like *On History*, *The Materialistic Theory of History*, *History as an Art* etc.

*Hippolytus* a great tragedy translated by Gilbert Murray, *Hamlet, King Lear* and other tragedies by Shakespeare and any kind of writings on tragic theme could influence him in drawing out the various causes of human tragedy which ultimately became the main concern of his long professed human sympathy. As a student of philosophy Russell, no doubt, went through almost all the relevant works of the Western philosophers either as texts or as references. But in his *Autobiography* he has especially mentioned the name of Plato's *Republic* which germinated in him an idea of reconciling the world of beauty with the world of morals. He says:

"I agree with Plato that tragic poets ought to make us feel virtue to be beautiful, and ought (on the whole) to avoid the praises of vice. His

31. Ibid, p. 73.
austerity in matters of Art pleases me, for it does not seem to be the easy condemnation that comes from the Philistine" 32

Goldsworthy Lowes Dickinson's book 'A Modern Symposium' was found quite excellent by Russell as the book deals with the achievement of different prominent figures like Gladstone, Disraeli, Henry Sidgwick, Bob Trevelyan, Ferdinand Schiller, Santayana, Sidney Webb and so forth. He also recommended this book to many of his friends to read with much attention. Similarly, the impact of Tolstoy's 'War and Peace' was profoundly influential on his sensitivity which he had re-read to enter into its heart in a better way.

Russell was also greatly impressed by the works of Joseph Conrad, the famous English novelist. He admired the story of 'The Heart of Darkness' for its philosophical background. His other two novels 'The Secret Agent' and 'Under Western Eyes' were suffused with political feelings against Russia both Tsarist and Revolutionary, and Russell supported these views because he saw that much of human liberty was curtailed in Russia during both the regimes.

Here it is worth mentioning that during his whole life he came across innumerable books, papers, articles etc. on different subjects which he could easily read as he was a tremendously bookish fellow. Thus, he could have the taste of all those books that he considered to be fit for reading. Nonetheless, the influences of those books that he had to go through during his early part of life are quite significant, because their influences gave a stable support to his intellectual life on which, in the later years, he was able to critically analyse and accept any work, no matter however famous the author was. That is why, it may be assumed, he could not help gratefully alluding to the above mentioned books in his Autobiography.

As the core subject of our Project is an attempt to analyse and assess the different aspects of Russell's moral philosophy, it is, no doubt, imperative on our part to draw an outline of the different Moral Theories of the past and of the present as well. Unless it is done, it may be envisaged that our endeavour will not hit the proper target to serve the purpose. Moreover, Russell himself had gone through all these theories, and after discussing their pros and cons he tried to establish his own views as reflected in his various works.

Before we proceed further, we should have a clear idea about the term "Moral Philosophy". Here our first query is 'What is Moral Philosophy?' The answer to this query seems to require some elaboration as it is not easy to have an all-comprehensive definition in a single sentence. Moral philosophy is the other name of Ethics. It has been derived from the Greek adjective 'ethica' that comes from 'ethos'. Ethos means customs, usages and habits. Again, the word 'moral' is derived from the Latin substantive 'mores' which also means customs. Thus, moral philosophy, according to John S. Mackenzie, 'discusses men's habits and customs, or in other words their characters, the principles on which they habitually act, and considers what it is that constitutes the 'rightness' or 'wrongness' of these principles, the good or evil of these habits'.

Again, according to William Lillie 'Ethics has been defined as the normative science of conduct, and conduct is a collective name for voluntary actions'.

Moral philosophy is also concerned with the 'Highest Good'. It is, thus, the science of morality. Mackenzie also calls it 'the science of the ideal involved in human life'. So, moral philosophy deals with what is good and what is right in human voluntary actions. It is also a universal process to study 'good' and 'right' all along the history of mankind. Again, the end of moral philosophy "is to define the nature of the 'Highest Good' of man as a member of society"35 As it is a normative science it deals with what should be rather than what it is.

Lillie has conveniently divided the history of European Ethics into three periods each with its own special characteristics. These are (1) The Greek Period which lasted from the beginning of the ethical study to A.D. 500., (2) The Medieval period which lasted from A.D. 500 to A.D. 1500, and (3) The Modern period from A.D. 1500 onwards. In the Greek period the Greek city state formed the background of the moral life, and the man who performed his duties as a citizen was regarded a good man. During the Medieval period a good life was identified with the holy life as morality was dominated by church. In the modern period morality is more concerned with the free individual and his rights and duties in relation to other free individuals. Nevertheless, as Lillie says, "To the present day our ethical thinking is largely determined by two influences, the free reflection that arose in the Greek city states and the moral tradition of Jews and Christians that was taught by the church of the middle ages."36

Bertrand Russell was a student of Western Philosophy in the main. It is also true that moral philosophy has also its glorious growth in the Oriental countries like India. But no evidence of its vigorous influence on Russell's life is found in any of his works. Of course, in a very few essays he has made allusion to Buddhism and the Gita, but they are not influential at all. On this ground, Oriental moral philosophy has been kept aside from the purview of our dealing, and,

36. William Lillie, op.cit., p. 239
on the contrary, Western moral philosophy has been taken up for the study of the moral edifice of Bertrand Russell.

Now, the questions "Why do the moral thinkers try to propound their theories?" and "what are the uses of moral theories in the society?" come to the surface the moment we think of the importance and relevance of such moral philosophy. For the proper answer to these questions, one must be distinctly clear of the everlasting relation that exists between man and society. Since the progress of man is rooted in society, the role of society in man's life is growing more important and indispensable with the advancement of civilization. In a word, mankind itself is a universal society though the notions of nationality, ethnicity, religion, culture etc. tend to divide such concept of universality into many fragments each claiming its own existential identity. Despite the fact of such perennial claim for separate identity, an unceasing and unbreakable inter-relation among the existent nations is still at work to unite the fragments into a single whole, and the sense of globalization thus has become a remarkable feature of the modern thought.

It is also hoped that mankind will continue to exist so long as rationalist outlook and fellow feeling among the people of the world simultaneously exist. But how? What human thoughts and actions will turn out to be instrumental in keeping the wick of human existence ever burning? Here, arises the need of moral philosophy to get the correct answers to such queries. Mankind is still lucky enough that the flame of rational judgement has not yet blown out, and the sense of universal brotherhood, though marred from time to time, has not been extinguished as yet.

The universal human society must be a sound society for the all-round progress of mankind. Aristotle's general view that man without society is either a beast or a god is very significant. For a sound society, all the members must follow certain set of moral codes, and these moral codes may also be gained
from the society itself. As Lillie says: "our moral ideas develop in association with those of other people and are being constantly criticized and modified by the opinions of others." 37 It is only in society that man can achieve his humanistic ideals. That is why a good society is needed for the good of man where one can live with human dignity. But the good of society is to be achieved by man by following the moral ideals like 'good', 'right', 'virtue' etc. For such moral uplift of the society, moral thinkers have tried to offer their ethical views on how a man should lead his life, though the acceptability of such views are undergoing changes from time to time. Whatever may be the case, here we are going to make a very honest attempt at throwing light on the views of the moral thinkers chronologically up to the time of Bertrand Russell.

To know the beginning of ethical studies, we must trace it back to Pythagoras (580-500 B.C.), the pre-Socratic philosopher of Greece. In his ethical view, "he laid emphasis on asceticism and the purity of conduct." 38 He also prescribed some taboos, too, as necessary conditions for good citizenship. He condemned suicide and accepted vegetarianism. To abstain from beans, not to touch a white cock, not to stir the fire with iron, and not to eat the heart are some of his prohibitions for an ethical life. Though it is doubtful whether anybody accepted his views or not, he was the first man to ascribe such prohibitions on man's life for leading a good life in the society of his time. After Pythagoras, Democritus (460-300 B.C.) is the prominent Greek moral thinker who laid stress on 'Happiness' as the moral ideal which in general means surplus of pleasure over pain. This sounds hedonistic, but it is more Socratic than hedonistic. According to Democritus, pleasures of the senses are not true pleasures. He says that happiness lies in cheerfulness which is the state of the soul, and, not of the body or of the senses. He again says that true happiness follows the gentle movement of the fiery atoms. Democritus does not favour sex pleasure, for it is disturbing, fleeting and follows

37. Ibid. P. 239.
38. Y. Masih : A Critical History of Western Philosophy,
from crude images. He also teaches the cultivation of true friendship. The ideal of Democritus also teaches the steadfastness and tranquillity of the inward soul.

Prior to Socrates, the sophists had their own theory of morality. They held that morality consists in pleasure as they considered feeling to be the seat of morality. As pleasure may vary from person to person, the individual state alone becomes the measures of morality. Therefore, the sophists appeared to be pragmatist and utilitarian in their approach to moral philosophy. Again, for the sophists, the state law should be based on customs and conventions. "Goodness" and "Justice" may also vary under different circumstances. The sophists professed the view that "might is right". Hence justice is the right of the strong.

Socrates (about 469-399 B.C.), who is commonly regarded as the founder of Western philosophy 'regarded himself throughout his life as a student of Moral science'. Socrates considered that a thorough understanding of the nature of goodness was a necessary condition for living a thoroughly good life. He expressed this view in the maxim "Virtue is knowledge". For Socrates, morality issues forth from rational insight into the good. As reason is one and the same for all, so, moral laws are universally valid. Moral laws, according to Socrates, are not based on feelings and desires, but on rational thought. In relation to Ethics, Socrates laid down three propositions:

1. Virtue is knowledge through concept. So, nobody does wrong knowingly, therefore, vice is ignorance.

2. As virtue is knowledge, so virtue can be taught.

3. Virtue is one.

For Socrates, thus, morality is the universal knowledge of the good. The 'good' is advantageous for man and contributes to his happiness.

Plato (428-27--347 B.C.) as accepted widely, has given a system of thought to the western philosophy. In his famous work Republic he has mentioned that

39. Ibid, p, 29
40. Ibid, p, 36
ethics is the highest and greatest study for the philosophers. For him, the *summum bonum* of ethical life is not pleasure of the senses, but is wholly reason, for it comes from the rational part of the soul which is eternal. Not even good is wholly good, because Plato finds some gap between opinion and intellect. Again the art of living successfully is not good either. An art means the capacity of doing the opposites. But good is good for its own sake and cannot be a means. Plato also views that for an ethical life release from the bondage is necessary.\(^{42}\) Plato further says that the ethical end of an individual has to be measured by the perfection of the state, and this determines the moral excellence of each individual.

Aristotle (384-322 B.C.) is famous for his Nicomachean Ethics. He says that the essential of a moral life is the control of appetites and passion by reason. This habitual control is known as virtue which is also called the Golden Mean. For him, happiness attained by the performance of virtuous activities is said to be the end of life. In his teaching of Nicomachean Ethics, he gives a very clear solution of hedonism and rationalism. Thus, Aristotle successfully reconciles the partial claims of Sophists, Socrates and Plato.\(^{43}\) He was also a great supporter of the freedom of will. But there is in Aristotle

"an almost complete absence of what may be called benevolence or philanthropy. The sufferings of mankind, in so far as he is aware of them, do not move him emotionally; he holds them, intellectually, to be an evil, but there is no evidence that they cause him unhappiness except when the sufferers happen to be his friends."\(^{44}\)

During the Greco-Roman period a number of ethical movements came into being, and they are Cyrenaicism, Cynicism, Stoicism, Epicureanism etc. Cynicism was founded by Antisthenes, and was popularized by Diogenes of Sinope. For the Cynics pleasure, riches, honour, poverty, misery, even death were regarded as indifferent events. A wise man is he who is free from the human desires.

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42. 'Ibid., p. 64.
43. Ibid., p. 112.
and their satisfaction. In the Indian system of thought this is known as the state of Sannyasa (renunciation). They think pleasure has no connection with goodness. Almost contemporarily, Aristippus of Cyrene (435-366 B.C.) founded the ethical theory known as Cyrenaicism in the tune of hedonism. For Aristippus, one should give oneself to pleasure as it comes along one's way. As pleasure is momentary and fleeting, one should not lose time in thinking about its pros and cons, rather enjoy it instantly.

Stoicism was founded by Zeno (336-264 B.C.) in Athens. In Stoic ethics, three things have been mentioned namely Nature, Virtue and Duty. By 'nature', the Stoics mean that it is working according to laws, and all the processes within it are fully determined. Hence, nature means 'necessity' 'Virtue' means working according to conceptual thought through deliberation. "Duty" really means the same thing as virtue. However, it means moral act in full harmony with Nature. Here in his performance of duty a wise man follows the command of his higher self called God. Thus, for Stoics, 'God' is necessary support of morality. Hence morality becomes resignation to the 'Divine will, or, to the inevitable rational order.

Epicurus (341-270 B.C) was the founder of Epicureanism. This theory developed the Cyrenaicism of Aristippus. The Epicureanism held the view that the transitory pleasure should be set aside in favour of more enduring pleasure for life as a whole. Above all the theory prized mental joy much more than bodily pleasure. A wise man, according to Epicureanism, is he whose wants are few and is satisfied with bread and water alone. They love the aesthetic refinement of life and abstain from scientific pursuits. They are not even interested in mathematics, logic, rhetoric and other branches of human knowledge. The peace of mind undisturbed by any fear of death, fate and gods was their chief object of living.

45. William Lillie, op.cit., p. 95
46. Y. Masih, op.cit., p.129
47. Ibid., pp.128-129.
The philosophy of Scepticism developed during the 3rd century BC, under the leadership of Pyssho (365-275 B.C.) who was in Alexander's army, and campaigned with it as far as India. It is a philosophy which doubts and denies the possibility of knowledge, and despairs of attaining truth. The ethical views of the sceptics are rooted in those of the sophists. For the sceptics "people differ in their behaviour as to the nature of God; for instance, some think Him corporeal, some incorporeal." Thus, the sceptics could not have a fixed set of moral codes.

During the era of Medieval philosophy (A.D. 400-1400) St. Augustine (A.D. 353-430) passed his comment on moral evil. He maintained that evil is also creation of God, and it is necessary for the enhancement of greater good. No man by his own nature is utterly corrupt and by himself cannot be saved. He further says that man himself is responsible for his moral fall as Adam was. St Augustine's explanation of moral evil is wholly religious. For him, it is God who is responsible for any evil committed by man. Whatever may be the case, St Augustine's ethical views manifest how much medieval ethics was dominated and influenced by the Christian theology.

St. Thomas Aquinas (A.D. 1225-74) follows Aristotle in the philosophy of morality. But his ethics has been greatly influenced by his theological consideration. Aristotle was of the view that the highest end for man is contemplation of the idea of God. This contemplation gives the highest happiness to man in his earthly life. Again Acquinas gives priority to intellect over will. So, his views on ethics are intellectualistic.

From the views of St. Augustine and St. Thomas Acquinas, it becomes very clear that Medieval moral philosophy was fully backed by Christian theology. William Lillie says: "The standard of right and wrong had been given finally beyond dispute in the revelation of God's law in the Bible as it was interpreted by the church, and to raise doubts or to ask questions was dangerous heresy if not impious with a becoming severity." Thus, during the entire Medieval

49. William Lillie, op. cit., p. 95
period people followed this types of ethical views, and were tightly in the clutch of Christian theology.

The authority of Church over Medieval moral philosophy started losing ground very gradually towards the end of the fourteenth century. As a result, the beginning of the fifteenth century witnessed its almost disappearance from the moral thinking of man. The emergence of individualism with the chief objectives of human freedom and human accomplishment caused by the revival of Greek thinking and learning was gradually annihilating the domination of church from the moral life of the modern man. Russell asserts "Emancipation from the authority of church led to the growth of individualism, even to the point of anarchy. Discipline, intellectual, moral, and political was associated in the minds of the men of the Renaissance with the scholastic philosophy and ecclesiastical government." 50 Moreover, the effect of science on practical life was building up in men a quite different outlook from that of the theoretical philosophers. As scientific technique required the co-operation of a large number of individuals organized under a single direction, the need of a well-knit social structure was on high demand. Therefore, an ethically neutral society was felt to be very urgent. These factors ultimately gave rise to practical sentiment in the minds of the Renaissance people. So, instead of taking anything dogmatically, the modern philosophers looked at it rationally and scientifically. This is how they could give a new shape to the social behaviour and outlook of the modern men. The moral thinkers also started looking for new meaning of moral concepts and theories in order that they might be accepted according to the need of the society.

Benedict de Spinoza (A.D. 1632–77) deserves the credit of becoming the first prominent moral thinker in the modern period though Francis Bacon and Rene Descartes are the forerunners in the philosophical thinking of this age. Spinoza endeavoured to expound his moral views in his chief work the 'Ethics' published posthumously.51 Spinoza's primary aim, as stated in his 'Ethics', is to

50. History of Western Philosophy, op.cit., pp. 480-481
51. Ibid, p. 552.
find out spiritual rest. The happiness of man depends solely on the quality of objects to which he attaches his love. Spinoza makes it clear that man should have love for the eternal and infinite, and this love alone can give pure joy. He also says that the knowledge of 'right' may make one's conduct 'good'. He also grants a certain amount of freedom so that our mind may strive for infinite. For him, the function of mind is also very important in gaining 'pure joy'. With such traits of moral philosophy, Spinoza prepared a new ground for the modern ethics based on individualism.

Gottfried Wilhelm Liebnitz (A.D. 1664-1716) professed that man should have freedom to pursue the perfection that consists in enlightened benevolence of all. But free action does not mean any action without determinism. So, he viewed that one should be clear of one's goal before striving for acquiring it. Thus, according to Leibnitz a free action must be guided by clear perception. His views of determinism and clear perception in relation to freedom of mind have carried the modern ethics further ahead. John Locke (1632-1704), the Empiricist, also states that liberty depends upon the necessity of pursuing true happiness and upon the control of our passions. 52 Liberty is necessary to promote the general good. For the restraint of this liberty, divine law alone can do the needful; human laws are not much necessary. Again, so far as pleasure is concerned, man seeks, according to Locke, the proximate desire, not the distant pleasure. But distant pleasure is the ultimate pleasure for which prudence is needful as moral duty. 53

During the first half of the eighteenth century no philosopher was found to be much concerned about innovating any new theory of ethics although the prominent philosophical figures like George Berkeley (A.D. 1685-1753) and David Hume (A.D. 1711-1776) could give a new jolt to the thinking of the contemporary people by their theories of 'Subjective Idealism' and 'Scepticism' respectively. As Berkeley was a 'Bishop' by profession, he obviously upheld the Christian theory

52. Ibid. p. 593.
53. Ibid p. 595.
of morality and thought of no new morality in its place. David Hume, of course, tried to write something on the subject of morality in the third part of his work "Treatise on Human Nature", But it was neither influential nor much radical as well.

Jean Jacques Rousseau (A.D. 1712-78) could exercise certain amount of influence on eighteenth century thinking in relation to philosophy, liberty, taste, manners and politics. It is true that he was not an outstanding theorist of morality, but his way of thinking and living against the contemporary ethical codes was very shocking and astounding. His lifestyle itself was a good example of how he violated the traditional ethical codes. In the Essay Discourse of Equality (1754) he holds that man is naturally good, and only by institution is he made bad which is an anti-thesis of "the doctrine of original sin and salvation through the church" 54 He is also recognized as the father of the nineteenth century Romantic movement who could instil the sense of freedom from the bondage of traditional views in the minds of the Romantics. Similarly, the ideals of the French "Revolution" (1789) namely "Equality", "Liberty" and "Fraternity" were also effectively nurtured by his views and visions.

It is also worth mentioning here that the nineteenth century romantic writers of England, specifically the poets headed by William Wordsworth (A.D.1770-1850) being influenced by the ideals of the French revolution, sought for a new kind of social behaviour based on love, humanitarian zeal and sympathy for the common people of the society. Though no moral philosophy was doctrinated by them (as they were mostly poets, not philosophers) that might be called an ethical movement, their voices for natural simplicity, duties towards humanity, condemnation of the artificial way of living, mutual sense of brotherhood, hope for getting a happier world and so forth undoubtedly ranked them with the great ethical thinkers of the world. Wordsworth's famous saying 'Plain living and high thinking' is, no doubt, a fitting example of what sort of way of living he seeks from the

54. History of Western Philosophy; op.cit., P. 663.
members of the universal human society. He utters in the sonnet 'London, 1802'

"Rapine, avarice, expense,
This is idolatry; and these we adore:
Plain living and high thinking are no more.
The homely beauty of the good old cause
Is gone; our peace, our fearful innocence
And pure religion breathing household laws."  

The above quoted lines manifest very clearly what sort of morality Wordsworth professes for an ideal society. Nature is the best moral teacher for him and he sounds the same tune in the poem 'The Tables Turned.'

"One impulse from a vernal wood
May teach you more of man
Of moral evil and of good
Than all the sages can."  

Here, Wordsworth suggests that grandeur of life may be gained through natural simplicity, not by the artificiality of the industrialization. Similarly, Coleridge voices for charity and humanitarian spirit condemning all the enemical forces that may harm mankind in his famous poem 'The Ancient Mariner.' Byron and Shelley also hope for a new world based on love through their revolutionary voices. Shelley's hope for a new world of happiness is fully vigorous as he writes in the poem 'Ode to the West Wind'

"O Wind,
If Winter comes, can Spring be far behind?"


56. Ibid. p.61.

In this way, all the English romantic poets including Keats, Southey and other minor poets voiced for a better humanity so that people can live in happy and peaceful situation. We now see that such nineteenth century romantic poets were pre-occupied with a wide sense of social morality notwithstanding the fact that they are not recognized as moral philosopher in the pure sense of the term. Similarly, the growth of what is known as "Victorian Morality" cultivated by Tennyson, Matthew Arnold, Dickens, Hardy and others is also a dominating trend of moral thinking during the later nineteenth century in England.

The moral views of Immanuel Kant (A.D.1724-1804), the German philosopher of never-fading repute, could also move the people of the age with considerable effect. In the realm of morality his main emphasis is that volition and conduct should be kept clear of emotions and intervention of religion. Willibald Klinke in his English translated work "Kant for Everyman" points out that the highest value, for Kant, is not "inner happiness or bliss but good will."\(^\text{58}\) Kant professes that the value of human life is not to be measured by the amount of happiness it brings, but by the extent to which individual gives evidence of good will. This 'good will' must spring from the consciousness of duty. 'Good will' is not to be valued by what it affects or achieves, but by its ability to attain any particular set purpose. He further states that the severe injury a man can inflict on his duty towards himself is a lie, as lying amounts to the advancement or destruction of human dignity. According to his opinion man should get welfare from all sides, and, at the same time, cherish a philanthropic attitude to others, and philanthropist should not want to keep the recipient of help under any obligation. Kant's view is that "it is not religion which leads to true morality, but vice-versa, religion must itself proceed from Morality".\(^\text{59}\)

The widely known ethical movement after Kant is Utilitarianism which was advanced by Jeremy Bentham (A.D. 1748-1832) and, later on, was adopted


\(^{59}\) Ibid, p. 113.
by John Stuart Mill (A.D. 1806-1873), Bentham was the recognized leader of "philosophical radicals". He held not only that good is happiness in general, but also that each individual always pursues what he believes to be his own happiness. He also stresses that men are to be punished by the criminal law in order to prevent crime, not because we hate criminal. Anyway, as an utilitarian he says that "only the principle of utility can give a criterion in morals and legislation, and lay the foundation of a social science." 60

J. S. Mill says in his 'Utilitarianism' that "pleasure is the only thing desired; and, therefore, pleasure is the only thing desirable" 61. The ethical part of the utilitarian doctrine which is logically independent of the psychological part stresses that those desires and those actions are good which, in fact, promote the general happiness. His view is that Utilitarian ethics should be democratic and anti-romantic which Nietzsche (A.D. 1844-1900) vehemently contradicts. Mill is also of the view that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness. 62

Henry Sidgwick (A.D. 1830-1900) expounded rational Utilitarianism according to which pleasure is the only intrinsic value that is good in itself. It is ultimately desirable for all, as the thinks. It is the rational object of desire. Sidgwick also maintains that prudence, benevolence and justice are the three rational principles of the distribution of happiness. He, above all, regards 'pleasure' as 'good' and 'Universal happiness' as 'Universal good.' For him, it is an intuition of conscience of practical reason that 'pleasure' or 'happiness' is the highest good. These are the elements of 'Intuitionism' and 'Rationalism' in Sidgwik's doctrine. Thus Sedgwick advocates that "Rational Utilitarianism' is different from 'Empirical Utilitarianism.'" 63 of Bentham and J.S. Mill.

60. History of Western Philosophy, op.cit., p. 744.
61. Ibid. p. 744.
63. J. Sinha, p. 104.
Karl Marx (A.D. 1818-83), has his own theory of ethics which has brought about noticeable changes in the moral thought of the people that live in the classified societies of today. It has a lasting impact on the minds of the larger section of the universal people. For Marx, "all morality is class-morality." Allen W. Wood in his work *Karl Marx* states that 'the Marxian view that valid moral standards (e.g. of right and justice) consist in what corresponds to the prevailing mode of production." 64 According to Marx, the ideas of 'right' and 'justice' as moral standards in a capitalistic society promote bourgeois class-interest only, and serve to protect what Marx regards as an inhuman social system. Marx himself says that in bourgeois society morality is only a 'bourgeois prejudice' 65 masking bourgeois interest. There is no reason for a proletarian to promote 'bourgeois interests or contribute to the stability of capitalist society. On the other hand, he is opposed to the traditional morality and rejects it on the ground that "it represents blind submission to entrenched customs and stands in the way of human development by protecting outmoded social structure" 66 Anyway, it has been found that Marx is concerned with morality in two ways. First, one must give a sociological and historical treatment of what morality actually has been for societies concerned; it needs to be traced from material conditions. Second, one must analyse and come to a decision about moral obligation. Marx is sure that moral obligation has no independent effect and is merely a masked and distorted form of the interest of the ruling class determined by material conditions. Thus, Marx's proposed morality is one that can be expected to help the working class and the poor come out of the clutch of all sorts of capitalist evils.

In this way, we have here made an attempt to make a brief survey of the chief ethical trends and movements that prevailed mostly in the Western world up to the time of Bertrand Russell. Our present society is also following certain moral standards and codes which vary from place to place. Russell did thoroughly

66. *Karl Marx*; op.cit., p. 150.
study all the ethical movements with an analytical and critical insights, and after that he comes to evolve his own moral philosophy both individual and social. Thus, Russell's moral philosophy is undoubtedly the clear manifestation of his reaction to the different ethical movements of the world which he studied letter for letter in order to know their essence and also their impact on human society.

By getting well-acquainted with the chief influences that worked on him and also the different schools of moral theories of the West up to his time, we may now conveniently proceed to the next step of our process to throw light on his own concept of 'Morality'.

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