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Dear Mr. Iwamatsu:
I am very grateful to you for your kind letter. I find it of intense interest, and I am deeply sympathetic to your aims and conscious of your difficulties. I think it is a tremendous pity that the peace movement in Japan has been compromised by those who are partisans to the Soviet Union. Nuclear annihilation is an imminent danger, because of the behaviour of both East and West. I think that your letter to the person who replied to you from the United States is most admirable. I am, of course, very pleased that you support the statement I prepared with Albert Einstein, and if you would feel able to partake in the work of the Pugwash Conferences I am sure that you would be welcome. If you wish to, you should write to Professor J. Rotblat, Department of Physics, St. Bartholomew's Hospital, London, E. C. 1.

When you are putting your position to your colleagues in Nagasaki and in the Council, please make clear that you have my support in what you are trying to achieve.

With good wishes,

Yours sincerely,

Bertrand Russell
I was as much impressed by this letter, September 14, 1962, as by Russell's first letter. This letter, which was Russell's fourth one, encouraged me very much. Russell warmly understood my difficult situation with his good will and vigorously supported me with his confidence. His good will and confidence afforded the keenest delight to me.

My letter to which Russell wrote the above answer had been written on September 5. It described my peace activities and my situation in the Japanese peace-movement, which had some historical difficulties. My letter is as follows:

Your Lordship:  
Thanks very much for your magnificent message to the World Conference Against A. & H. Bombs Meeting in Nagasaki on August 9th, 1962. We are deeply moved by it. In order to express our thanks correctly, I think I must refer to the last Conference and still more to the movement against A. & H. Bombs in Japan.

Until March of this year (1962), the activities of the Nagasaki Council Against A. & H. Bombs, as a local organization, had been confined to protesting or signature-seeking campaigns, and it had never sent letters abroad. The Council has long been satisfied with such activities. It is since I got into taking charge of education and publicity for the Council that it has set about to inform foreigners about the severe damage from the A. Bomb and to join with many persons in the rest of the world who love peace. I believe that these are the most significant works for the Council in one of the damaged districts. I have written, translated into English, typed, and addressed a large number of letters by myself. I am an
associate professor of the Faculty of Economics of Nagasaki University and my principal occupation is to study and lecture on the history of economics. Ever since March, I have been working hard for the Council every day. But no body has estimated my activity positively, nor has anybody proposed to help me. I think the peace movement should include every person, and every person should contribute his or her share towards peace. It seems that the status quo of the Nagasaki Council, in which I must do, at the sacrifice of my principal occupation, an amount of work sufficient for many others who do almost nothing, does not meet the requirement of the peace movement.

As a scholar, I approve of the Russell-Einstein declaration and I am glad that I take my ground on your thinking. I was deeply affected by your message. There are in this country, however, diverse views on the subject of banning the A. & H. Bombs and preventing nuclear war. The opinion which was expressed most animatedly at the last Conference is that of class struggle=peace movement, which blames American Imperialism as a warmonger and defends the U. S. S. R. as a peaceful influence. The Council, affected by such a view, does not protest against the U. S. S. R. so strongly as against the U. S. A. Of course, a great many persons in this country do approve and support your thinking (an overwhelming majority of the A. Bomb sufferers have such an idea). But their voice is feeble and smaller than that of the organized labourers (although not so many among the organized labourers are communists). It is to be regretted that humanism, based on the experience of A. Bomb suffering,
is apt to be ignored even here in Nagasaki. And so the activities for peace of the Nagasaki Council are weak and the peace campaign in Nagasaki is frail. I have written a great many protests, appeals, and English letters in accordance with my own view, which is not necessarily a dominant one in the Council.

I, having directly written to you and having immediately received an answer from you, and being one among young scholars, give you 'my strongest support for your ideas and actions. I am afraid that you will be disappointed to know the reality of our peace movement. Would you kindly send us your letters instructing us in promoting campaigns?

I intend to use your message to the best of my ability for the future as well as at the time of the World Conference.

I enclose the paper which we made just before the Nagasaki Meeting. My view is fairly minutely expressed in its several articles.

I also enclose a copy of my letter answering to some Americans who opposed my brief letter of April 27, 1962 inserted in the May 6 issue of the "Los Angeles Times".

Very respectfully yours,

Shigetoshi Iwamatsu

A copy of my letter which I enclosed in the above letter is that addressed to Mr. Kendall which was an answer to his letter of which I already gave an almost full account in my previous essay, "The Beginning of my Correspondence with Bertrand Russell
My letter to Mr. Kendall, dated September 4, 1962, is as follows:

Sir:

I had the pleasure of receiving your kind letter. I am sorry that you could not understand us. But many thanks for your informing me of your idea, since it is most valuable for my future intellectual activity. I want to tell you what we think, in order that you may correctly understand us.

(1) Humanism. — It is owing to humanism — the idea which regards it most important for mankind to live happily, respecting every person's dignity — that we protest against nuclear testing and demand general and complete disarmament. You say that the freedom which you enjoy is absolutely valuable for mankind. Although we acknowledge that freedom in that sense is valuable, we do not necessarily conclude that it is the sole summum bonum. When there exist several positive values to which we should pay respect, it is most important for each and every person to live in peace, respecting others.

(2) Humanism opposes war. — As war classifies humanity into "enemy" and "ally" and then tries to destroy the enemy, it stands opposite to humanism, which esteems human happiness and dignity. As you admit, any war is harmful and immoral, whether it be carried out by knives or nuclear weapons. Notwithstanding, you insist that you will commence a war when it is necessary for freedom. We oppose every sort of war, whatever its end may be.

(3) We must prevent nuclear war at any cost. — We oppose every kind of war. Especially today we must avoid war at
any cost, because any modern war will be a nuclear one which is very different from the past wars. Nuclear war will destroy all the human beings on the earth by radiation and heat rays. We derive this conclusion from the never-to-be-forgotten tragic suffering from the A. Bomb which we had in August, 1945. Nowadays, there can be no war which aims at justice and which necessarily ends with the victory of justice. Nuclear war will destroy both the just and the unjust, and exterminate both the conqueror and the conquered (in the superficial sense). There can be no ends which are able to justify war.

(4) Continuity of our standpoint. —— According to your letter, it is natural that we Japanese should have been attacked by the A. Bombs. Besides, it is because of those bombs that we are now able to enjoy freedom and economic prosperity. Therefore, we have neither the right to dwell upon the damage from the A. Bombs nor the right to protest against nuclear testing.

Please, however, understand the inner life of the earnest Japanese people.

It was only a few Japanese —— the militarists and plutarchy supported by the Emperor System, which is the symbol of feudal absolutism —— that brought on that war. These advocates of war suppressed critical persons by anti-democratic laws and thereby forced the whole Japanese people into the war. In order to rationalize it, they took every occasion to educate the people, especially the young, with the following ultra-patriotism. “The Emperor is God, offspring of the highest God Amaterasu-oomikami, and so Japan is the country governed by God. Therefore, Japan is by far the noblest
and highest country in the world. The Japanese public must devote themselves to the Emperor, making light of their lives as feather and without regarding their own happiness." The suicide airmen "Kamikaze" were originated by this devotion to the Emperor.

Most of us were school-children during the war. As soon as we began to think by ourselves, we sincerely reflected upon the course of that terrible war. After doing so, we now take a definite standpoint towards the war. We oppose the sudden attacks on Lukouchiao and Pearl Harbor. We oppose the then Japanese leaders who started the attacks and the following war both in China and in South-East Asia. We deeply reflect upon the blame for the war. It should be attributed to Japan. We enacted the constitution, referring to the suggestion of General MacArthur, and swore that we would never appeal to arms for the settlement of all matters of dispute between nations and that we would renounce all military arms. This oath is based on self-consciousness of sin which we Japanese committed through the war.

At present, however, there are signs of the revival of militarism, ultra-patriotism and anti-democracy —— the cause of war —— and the army, which is forbidden by law, is about to be furnished with nuclear arms, strongly supported by the U.S. Government. Therefore we advocate against the present Japanese Government and the U.S. Government that we should abandon arms and check the revival of militarism.

It is owing to such a deep reflection on the cause of the war that we advocate absolute pacifism and general and total disarmament. It is, on the contrary, the Japanese who do
not like to reflect on the cause of the last war that accept it —— the war against you —— and approve the present nuclear testing and nuclear arms.

(5) The meaning of informing about the damage from the A. Bomb. —— We have sworn that we will not allow A. & H. Bombs to drop, because we grieve over the death of hundreds of thousands of people, who were our blood relations, intimates and friends. Our grief cannot be only individual or civic. We maintain without hesitation that our grief should be shared by the whole humanity. That is because the destructive power of nuclear weapons is so immense that all humanity is confronted with the possibility of extermination. Our claim that the resolving of any international dispute by the use of nuclear arms would mean the extermination of mankind will be well understood by the people of the whole world when they will acknowledge the cruelty of nuclear arms. In other words, we are informing the whole world about the cruel damage from the A. Bomb in order that every body may understand our claim to be right and natural for humanity. As the result of our serious experience, we believe that we should think over human happiness as members of the human race, as the Russell-Einstein Declaration says, more than as individuals, citizens or nations.

(6) The arms race is by far the most dangerous. —— The argument that the development of nuclear arms would prevent future war is believed to be right by many in the world. But the nuclear arms race is not an answer to national and international security, but the road to ruin. To my regret, this letter is too long to describe the reasons. I would like
only to advise you to examine the speech made by Secretary of State Dean Rusk, in Concord, New Hampshire, on June 16th, 1962. It is no use manufacturing shelters in such a situation. I hope that you will understand what we think as accurately as possible.

Sincerely yours,
Shigetoshi Iwamatsu

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Dear Professor Iwamatsu:
Thank you very much for your letter which I was pleased to receive. I hope you are successful in your efforts. I am enclosing a recent work of mine which I believe you will enjoy.

Yours sincerely,
Bertrand Russell

This is a letter which Russell wrote to me on October 8, 1962, in his answer to my letter of September 27.

The "recent work of mine" which was enclosed there is a very tiny and lovely book. This book is as small as 82 by 118 mm in size, and is composed of eight sheets of paper, one side of each is golden in colour and the other white.

This was designed as a text-book for the children on Mars. The title is as follows:

HISTORY OF THE WORLD
in epitome
(For use in Martian infant schools)
by
Bertrand Russell
drawings by
Franciszka Themerson
Gaberbocchus

The full text of this tiny book is one very short sentence. It is:

Since Adam and Eve ate the apple, man has never refrained from any folly of which he was capable.

The meaning of this short sentence is, of course, very clear. It is a witty warning for the human beings living on this planet Earth.

Besides this suggestive sentence, there are two illustrations and one photograph in this book. Both illustrations and the photograph, also, express the very serious warning. The photograph, at the end of this book, shows the explosion of an Atomic Bomb.

The sentence, illustrations and photograph symbolize the end of the human race on Earth. This tremendous small book is for the Martian infant schools after the extinction of human beings on Earth.

Although this book is very small in size, the implication of this very small book is so great that other voluminous books can hardly equal it.

It is, however, to be observed that the real implication of this book would be Russell’s paradoxical expression of his profound affection for and implicit confidence in the human race.

The week which began on the 22 and ended on the 28 of October, 1962, was, as everyone knows, the week of the Cuban Missile Crisis.
During the most critical crisis which human beings had ever had, Russell worked very hard with his several secretaries to prevent the extermination of mankind. He analysed all the information coming to him, talked with his secretaries about what should be done urgently and sent many telegrams to the leaders of the two powers, the U. S. and the U. S. R. He and his secretaries worked day and night, and could hardly sleep during the week. One of his secretaries, Mr. Cristopher Farley, told me, at the later date when I met him in Nagasaki, that they had been unable to sleep for a week.

Russell's and his young aides' activities were so devoted and magnificent that the amazing success of preventing the crisis from becoming worse was justly worthy of being called the "Victory of Lord Russell". At this time, Russell was 90 years and 5 months old.

On October 30, I sent a letter to Russell, expressing my heartful thanks for his self-sacrificing devotion. It is as follows:

Your Lordship:
I am very grateful for your kind letter of 8th October, which enclosed your recent work for use in Martian infant schools. As I told you in my last letter, I wrote an essay centering around your kindly letters for the bulletin of my university. In it, I omitted, for instance, the following words, "by those who are partisans to the Soviet Union", lest you should be misunderstood by hasty readers. I beg your pardon for my omission. Besides your kind letters, I referred to the Russell-Einstein Declaration, Message to the World Conference Meeting in Nagasaki on August 9th, and History of the World in epitome. Referring to these works, I tried to explain your
thinking faithfully as well as carefully. I wish I had time to translate it into English. Yesterday I spoke about you and your letters to the students who attended one of my lectures. I have no words to thank you enough. Because you played the most important part during the Cuban crisis. I expected you would do some eminent services, as soon as I heard the bad news. Some Japanese newspapers have reported about you for these several days. They reported that you had sent a telegram to President Kennedy on the 24th (the 23rd according to one newspaper), saying that the United States policy against Cuba was a threat to mankind and that President Kennedy had taken a desperate step forward. They reported, also, that you had sent a telegram to Premier Khrushchev on the same day, appealing lest he should be provoked by the unrighteous action of the United States. One of the papers reported, too, that you had sent a second telegram to Premier Khrushchev on the night of the 24th, demanding that he should direct Soviet ships not to enter the sea near Cuba long enough to get the acceptance of the United States, and encouraging him that if he succeeded in avoiding war the whole world would bless him. It is reported, also, that you had sent a second telegram on the same night (the 25th according to one paper) to President Kennedy, saying “I urge you most strongly to make a conciliatory reply to Mr. Khrushchev’s vital overture and avoid a clash with Russian ships long enough to make a meeting and negotiations possible”. It is also reported that you had cabled Prime Minister MacMillan and U. N. Acting Secretary-General U Thant. One of yesterday’s newspapers reported that you had written
Mr. Kennedy on the 27th. The translation from the Japanese news story is as follows: "Can you accept the inspection of Cuban bases by the UN and can you abandon the United States’ military bases in Turkey? Withdrawal of the United States’ bases near the Soviet Union will strengthen the American position toward peace and bring a similar reaction from the Soviet Union."

One of today’s newspapers reports that, on the 28th you admired Mr. Khrushchev’s letter on dismantlement of Cuban missile bases, saying: “Premier Khrushchev resolved to check war which would be caused by American militarism. Mankind owes Premier Khrushchev much gratitude. President Kennedy owes an absolute duty, feeling moral responsibility, to achieve the removal of NATO and the Warsaw Pact and disarmament and to examine the whole problem concerning war and peace.”

Owing to your great efforts, we could get through the most critical situation in human history. Therefore we should thank you from the bottom of our heart. I hope we can follow you in order to bring about peace.

We, the Nagasaki Council Against A. & H. Bombs, sent a letter to President Kennedy on the 27th, demanding that he withdraw the quarantine against Cuba, because we feared it would cause the Third World War, which meant the extermination of mankind.

I wrote a letter to Prof. Rotblat on the 16th of October, saying that I was informed of his name and address by the Earl Russell and that although I esteemed it the greatest honour to participate in the work of the Pugwash Conferences, I wondered whether I had the qualifications for membership
but that as I heard we should separate the Pugwash movement from the Pugwash Conference in a sense, I supposed there might be some activities to which I could contribute.

With all good wishes,

Very respectfully yours,

Shigetoshi Iwamatsu

On 19th November, 1962, Russell answered me as follows:

Dear Mr. Iwamatsu:

Thank you for your kind wishes. I was pleased to receive them.

As you might appreciate, the crisis was such that it was not at all clear that we should survive the week, but I can assure you that the solution to the crisis made the week one of the most worthwhile of my entire life.

With good wishes,

Yours sincerely,

Bertrand Russell

Russell compiled the detailed records of his own devoted activities at this urgent crisis, and those at the Sino-Indian Crisis, and published them as a book “Unarmed Victory” the next spring.

(January 20, 1976)