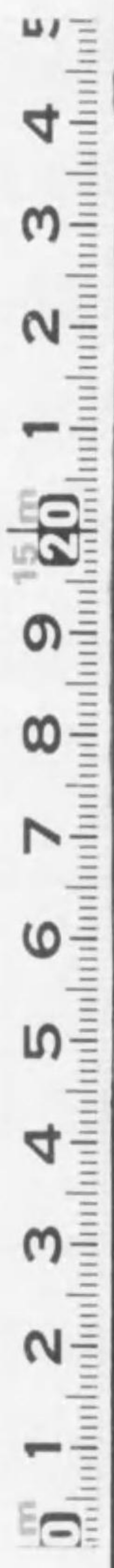




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吉田教授述

倫理學

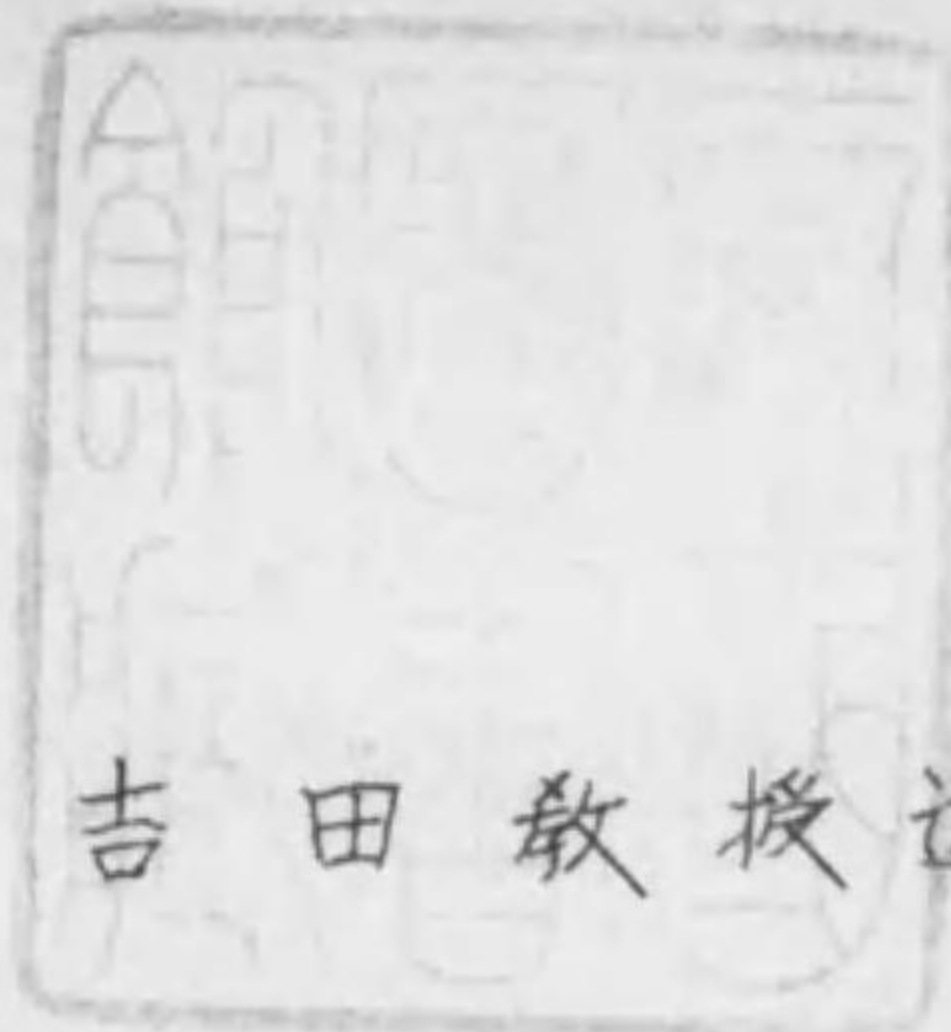
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昭和二年度東大講義

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吉田教授述

倫 理 學

昭和二年度東大講義

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倫理學概論

吉田教授

倫理學ハ一言ニシテ云ヘハ、道德的評價ヲ考究スル
ノテアル。

人格ノ特性

Kant

人格トハ有限即無限的存在物テアル。又特殊即普
通的存在物テアル。又同円異中心的存在物テアル。
要スルニ二重性カ其ノ特色テアル。然ツテ何時モ解
決ヲ要スヘキ課題ヲ有ツテキル。Kantハ人間ハ
ニ世界ニ属ス。一方知的世界、同時ニ他方感性的の世
界ニ在ンテキル。若シ純粹ニ前者ノモノテアルナラ
ハ、イツモソレニ反セズニ自律的ノ法則ニ一致シ其
処ニハ義務ハ生セヌ。又全ク後者ノミテアルナラバ
理性ノ法則カアルコトカナシ。二者共ニ *purely*
ナルモノナラハ、*sollen* ^{intellektual}ニ生セナシ。シカルニ人
間ハ Kantノ如ク *interektual world*ト
*sensual world*トニ在ルモノテアル。故
ニ 道德的 法ト云フモノガ生ズル。

W. Wallace, Natural Theology and ethics, p. 4 - "In personality we have the contrast between the limited actuality and the unlimited possibility, between the phenomenal aspect and the essential being, between the particular definiteness and the latent universal. Personality is the power of realizing and keeping in view the universal, free, and unlimited being amid the particular and definite or isolated forms which threaten to Coercive it.

Thus a person is on the one hand an individuated or individual being ----- which on the other hand has

the capacity of regarding itself self as a universal. This is the so-called mystery, grandeur or contradictional personality. In the little physical individuality there is a potential universality.

人間ハ現在ノ刺激ニ應ジテ衝動的ニ生活ヲナス一面ト。又過去ノコトヲ自覚的ニ思ヒ起ス。ソレヲソレヲ理由トシテ新生活ヲ営ムコトカアル。コレハ性ノ動物ニ見ラレヌ。動物自身ハ決シテ自覚的ニハ思ヒ起サナイ。又人間ハ將來自己ノ理想スヘキ理想ノ目的ニ對シテ努力スル。

衝動的ニ生活ヲ現在ニ生活ト名付ケテ過去將來ヲ見テノ生活ヲ超現在の生活トスレハ。人間ハ現在ニ生活ヲナスト同時ニ超現在の生活ヲナス。コレハニ重性トニ者ノ衝突カオコル等ノモノナル。コニ ought ノ感カオコル。コレニ感情ノ生活カ伴フ感情ニ種々レ。超現在の生活者ノ要求スル感情ハ福祉ト云ハシカ。コレハ苦痛ヲ感ジツモ精神上ノ満

足ヲ感スルコトカアル。コ、ニ感情ニハナーノ差引
動足カ行ハレヌ。

「カク我々ハ超現在の生活ヲナスモノテアル。現在
主義者ハ自家撞着ヲ持ツ。ニ重性ヲ他ノ方面カラ見
ルト又部分的 全体的生活ト云フコトモ出來ル。人
間ニハ種々ノ慾カアル。飯リニ食慾カオコリコレニ
支配サレテアツタトセハ部分的生活テアル。他ノ方
面ノ慾カコ、ニ入ツテ來テ始メテ全体的生活テアル。
全体トシテノ自己ヲ察見セントスルモノヲ

self-realization トスルモノカアル」

T. H. Green (Oxford 大学) ナドハコレヲ
カ説シテキル。Green. ノ学徒中、Bradley
カアル。彼ハGreen. ノ説ニ改良ヲ加ヘ

self-realization ハ全体トシテ、自我ノ
實現テノ人格的、自我ノ實現ニ達セス。故ニ *as*
a whole テハ斥リス。what kind of
whole ト云フコトヲ考ヘナケレハナラヌ。即チ無
限性ヲ具ヘテキル *whole* ラナケレハナラヌト。
自覚トハ限ラレタモノトシテ自我ヲ知ルコトテアル
カコレヲ Bradley ハ限ラレタルモノトシテ考ヘ

ル所ニ無限カアルト説イタ。有限ヲ自覚スルトコロ
ニ無限カアルコトニナルノテアル。自覚カアルタメ
ニ不完全ノ惡ヲ悟ルノテ理想ノ完全ニ努カスルコト
ニナル。テ自ラヲ不完全ト自覚シテ理想ニ努カスル
ト云フコトハ完全性カソコニ舍ラレテキルト云フ
proof テアル。

(Selling ハ神ヲ認識スルモノハ矢張り神テア
ルト云フテキル)

「有限即無限ハ又動的金銀ト云フコトモ得ル。人格
ハ自覚的 *life* ト云フコトモ出來ル。無限ハ完全
ニ出來上ツタ無限テナイ。ソレハ死物ト等シイカラ。
故ニ動的無限テアル」

Croce (Italy 人) ハ *Satan* ハ決シテ神
以外ノモノニ非ス。神自ラノモノテアル。神自ラカ
神ノ生命ヲ實現スル意味ニ於テ *Satan* ヲ造リ之
ニ克服シテ行クトシタ。辯証法的最善觀ト呼フ。

Fichte ハ絕對我ヲ立テタ。生命トシテノ自我ノ
活動ヲトクニ當リテソレニ反對スルモノヲ説カナケ
レハナラヌ。コレヲ非我トシタ。非我ハツカシ

以外ノモノテナイ。

said to be reflexive when it is not ^{increased} increased by adding one to it.

7. ^{Non-inductive} Uninductive property of numbers is one which is hereditary and belongs to 0. we may define the "inductive numbers" as 0.

thus possess all inductive property. They may be the same as what are called the "natural numbers". That is the ordinary finite whole numbers to all such numbers. proves by.

They are those number which can be reached from 0. by successive additions of 1; in other words they are all the numbers that can be reached by counting but beyond all these numbers, there are the infinite numbers.

and infinite numbers do not have all inductive property such numbers therefore, may be called non inductive. all those properties of numbers which are proved by unimaginary step by step process from one number to the next are liable to fail when we come to infinite numbers. There is no greatest finite number; thus no succession of steps from one number to the next will ever reached from finite number to infinite one, and step by step method of proof fails.

Bradley:

God is something besides the things of this world. The infinite is a something over against.

beside, and outside the finite,
and hence is itself also
finite, because limited by
something else. ト云フテキルガ

Broutroux ハソレノ証明ニ困難ヲ感シテ凡テ物
ニハ原因アリ。コノ現象ノ世界ニハ本体ノ世界アリ
コノ世界カ無限的ナルモノトシテ考ヘラレルト云ツ
テキルガ。コレハ妥當ト思ハレヌ。即チ現象ト現象
トノ關係ノ中ニ The Beyond ヲ認メントスルカ
ラテアル。ト云ツテ非難シテキル。又消極的ノ証明
ニツマテハ尚非難シテキル。The Beyond カナ
イト証明サレ又故アルトスルコトハ妥當テナイ。サ
レハ外部ノ Beyond ハ正シキモノテナク内部ノ
Beyond カ妥當トシテキル。"The Beyond
That is within"

ソコヲ Bradley ハ what then is the
true sense of infinite?

It does really negate the finite,
so that the finite disappears,
not by having a negative set

over against it, but by being
taken up into a higher unity,
in which becoming and element,
it ceases to have its original
character, and is both suppressed
and preserved. The infinite is
thus, "the unity of finite and
infinite"

Hegel ハ眞ノ無限ハ有限ト無限トノ統一デソレ
ハソレ自身外ノ sense = テソレ自身無限テアル。
即チ普通ノ意味テノ無限ハソレニ有限カ對立サレ
separate シテキル ソレト異リタル sense テ
無限テアル。ソレカラ The finite is not
sublated by the infinite as by
unindependent power existing
apart from it, but it is its
infinite side, to sublate itself ト云
ツテキル。ソレ故ニ無限ハニ重 sense ヲ有ツ。即
チニツノ moment トシテノ sense テソレハ惡
イ infinite テ。他ハ云ハレタ兩方カ moment

トリト云ツテキテコレカ正シイ。

更 = Barclay. In the infinite you can distinguish without dividing; for this is an unity holding with in itself, subordinated factors which are negative of, and so distinguishable from, each other; while at the same time the whole is so present in each, that each has its own being in its opposite, and depends on that relation for its own life. This whole is hence "relative" utterly and through and through; but the relation does not fall outside it; the relatives are moments in which it is the relation of itself to itself, and so is above the relation and is absolute reality.

The finity is relative to something else; the infinite is self-related. It is this sort of infinite which the mind is.

「ソコテ第一ノ無限ヲ not finite トセハ、第二ニハ not the finite トナシ、第三ニハ finite - infinite ト言フヘキテアル。

コレニヨリ 世界観 人生観 カ即チ三通トナル。即チ 1. ハ 自我主義テアル。物本主義的ノモノカコレニ correspond スル。

2. 超絶的ノモノテ、神本主義的ノモノテアル。
3. ハ人ヲ基トシテ、人本主義ト云フコトニナル。人ノ意味ヲ眞ニ理解セバソレハ人即チ神トナル。故ニ神人本主義トモ云ハレヌウ。

故ニ人格ハ相助的ニ重性トリト叫ブ。有限ノ姿テ無限ノ本質ヲ有スル。故ニ單ナル特殊個々ニテナク本質ハ同一普遍テアル。換言セハ特殊ノ姿ニ表ハレタル普遍 特殊化サレタル普遍テアリ。即特殊の普遍的ナルモノテアル。特殊ニテ異リ、普遍ニテ同一テアル。コノ性質ハ心ノ外ナシ。

Bradley, 个体人格の Organism / 如く社
会 / member である論ヲキル。

The difficulty is, being limited
and so not a whole, how extend
myself so as to be a whole? The
answer is, be a member in a whole.
Here your private self, your finitude,
ceases as such to exist; it becomes
the function of an organism.
You must be, not a mere piece of,
but a member in a whole.

The whole to which you belong,
specifies itself in the detail of
its functions, and yet remains
homogeneous. ----- It lives not
many lives but one life, and
yet cannot live except in its
many members. Just so each
one of the members is a life,
but not apart from the whole

which lives in it. The organism
is homogeneous because it is
specified, and specified because
it is homogeneous. In the moral
organism the members are aware
of themselves, and aware of
themselves as members. I do not
know myself as mere this,
against something else which is
not myself. The relations of the
others to me are not mere external
relations. I know my self as a
member; that means I am aware
of my own function; but it means
also that I am aware of the
whole as specifying itself in me.
The will of the whole knowingly
wills itself in me; the will of
the whole is the will of members,
and so, in willing my own

function I do know that the others will themselves in me. I do know again that I will myself in the others and them find my will vice more as not mine, and yet as mine. "Realize yourself as an infinite whole" means "realize yourself as the self conscious member of an infinite whole, by realizing that whole in yourself. When that whole is truly infinite, and when your personal will is wholly made one with it, then you also have reached the extreme of homogeneity and specification in one, and have attained a perfect self realization.

今、實際上排他主義カ、ハビコツテキルガ、ソレニニアツテ

(1) Plutocracy. 全一の生活ニ於テ必要ナルモノトシテ認メラレタ時ハ富ハヨイモノテアルガ排他的ニナツタトキカ悪イ。

物質ニ對スル人格ノ態度ニニアリ。

1. 物慾ニ満足ヲ與ヘルト云フ程度テ物質ハ價值ハ認メラル、ソレヲ認メテソノ價值ノ奴隷トナルト云フ態度ヲアル。

2. コレハ1ノ反對テアルガ、消極的ニ慾ヲオコスナ。價值ヲ認メルナト云フ消極的態度ヲアル。ソカソコレハ7ノ反動トシテハ意義アルガ最後ノモノテハアリ得ナイ。

3. ハ物質價值ニ理想の價值ヲ見出シテコレニヨリテ物質ヲ尊敬スルト云フ態度ヲアル。

(2) Egoism. 全一の生活ノ中カラ自己ノミヲ孤立サセテコレノミヲ孤立的ニ生活シテ行クコトテアル。自己ノ要求ヲ満スコトカイツモ悪イト云フノテハナイ。

人格ニハ三ツノ獨特ノ感情カアル。Solonyofカ云ツテキル如ク。

(1) *Shame*. *shame* / 感情ハ人格尊嚴性 / 自覚ノヒラキテアル。コレノ發動ハ *Conscience* / 發動テアル。 *shame* / モノハ悪ク *shameless* / モノハ善テアル。 *Bible* (旧訳=) *and the eyes of them both wear open, and the seed fig leaves together and*

Descartes ハ "I think therefore I am" ト云ツタガ *Solovyof* : "我恥カシイト怒ス。故=我在リ" ト云ツテキル。

(2) *Pity*. 同情テアツテ自覚的ニオコル。若シミニ對スル *Pity* ハ社会的道德ノ根本基調トモ云ツテキル。

(3) *Piety or reverence*.

「尊キモノヲ見出シテ *Piety*, *reverence* カ出來テ。ソノ人格ノ中ニ尊キモノカ存在スル」ト云フコトヲ注意セネハナラヌ。

孟子ハ羞惡ノ心ナキハ人ニ非ス。羞惡ノ心ハ義ノ端ナリ。是非ノ心ナキハ人ニ非ス。是非ノ心ハ知ノ

端ナリ。惻隱ノ心ナキハ人ニ非ス。惻隱ノ心ハ仁ノ端ナリ。辭讓(恭敬)ノ心ナキハ人ニ非ス。辭讓ノ心ハ礼ノ端ナリ。ト云ツテキル。

Bosquet ハ、人間ノ別々ナルヲ思ハセルノ *feeling* テアル。 *Lust* *inlust* / *feeling* テアル。コノ *feeling* ハ *Private* ナルモノテアルカラ *Lust* / *feeling* / 形式的方面ハアルカ内容(精神的)ヲ有スル。コノ内容ヲ重視セスニ形式ニ重キヲ置クカ為メテアル。

Principle of the individuality and value.

Feeling, which is *imform* *immediate*, must be of the nature of an inner unity and does not issue out into a content uniting it with others----. It is this which is essentially private to us, and it is its privateness which keeps us ourselves and prevents us from becoming somebody else.

when the self is fully formed
it can recognize a unity with
other selves, and yet not
transcend the limits of immediate
feeling. The pure privacy and
communicability of feeling as
such is superseded by the
self-transcendence and universality
of the contents -----, the con-
ception that individuality or
personality has its centre in
the exclusiveness of feeling
neglects the essential feature
of individuality or personality
of it self. It has an aspect of
distinct in shareable radiacy,
but in substance, in staff and
content it is universal,
communicable, expansive. -----
Self-distinction becomes more

marked; but True self-distinction
is hastebe to self-absorption. It
is a distinction in identity, and
is the reverse of exclusiveness.
A finite mind may conjoin in
itself an indefinite number of
capacities, and may over lap, repeat,
or comprehend in any degree,
the material experiences of
other minds. There is no limit
of principle, but only a fluctua-
ting practical limit to the unity
of experience in different bodies,
as there seems to be hardly
any to the diversity of experience
in one. If we are not one with
others, why should we be one
with ourselves? Both are alike
distinct from and incompatible
with my present self; both are

cemented to it by the same
stuff and material of unity,
contents of communicable feeling;
and the other may in these ways
be far more closely knit with
me than is my previous self.

The Definition of Ethic.

Moral judgment / 研究ヲスル / カ
Ethicヲアル. S. Alexanderハ Moral
order and process = The proper
business is the study of moral
judgmentト云ク. G. Heymamanハ又
Die Ethic ist jetzt gesagt wie
Wissenschaft von Gutem (Sittli-
chen) and bösem (Un-sittlichen)
ト云ツテキル. 所カソノ評價ヲ受ケルモノ、訂正ト
ナルモノハ Conductヲアルト考ヘテ、Ethic
ハ行為ニツキテ研究スルモノナド、云フ誤レルモノ
カアル. 現代 Sciences =

{ 出来事トシテ事實トシテ取扱フ学カアル.
{ コレニツキテ評價スル学カアル. コノ評價ニツキ
テ研究スル学カ在ル

即チ positive sciences ト Normative
Science トニ様アル. サレバ行為ノ学トスルハ
事實的学ヲアルカ、評價的学ヲアルカ、不明テ正シ
クナイ.

又評價ニモ、真々否々、美々否々、道徳的評價ヲ
スルノカ倫理学ヲアル.

Deweyハ "Ethics is the science
that deals with conduct, in so
far as this is considered as
right or wrong good or bad."
ト定義シテキル. 又、換言シテ "Ethics aims
to give a systematic account of
our judgment about conduct, in
so far as these estimate it from
the stand point of right or wrong
good or bad." Character = 関係スヘ
クテ除外セルノハ遺憾ナル.

Davidson ハ "Ethic is the science of human character and conduct as they ought to be" ト云ツテキル。ケレドモコノ ought to be ハ又問題ヲアル。要スルニニ者ヲ合セラ見ルトヨイ。

Ethic トハ Greek "ethos" カラテ。慣習。風俗。Sitten, custom ノ如クモノテアル。Sitten ヲ歴史的人類的ニ考察スル。即チ Moral ideas ノ歴史的記述ヲ主眼トスルヲ Ethic トシ。又実践的ナルモノハコノ事實ヲ評價スル学カアル。

テ前者ノ研究ハ Ethnographic (慣習史) テ後ノモノガ即チ嚴密ナル意味ノ Ethic テアルト Poulsen ハ言ツテキル。

Sorley ハコレニツキテ見ルニ "The historian may be able to tell us what kind of life was held to be good at any time, and how the ideas about the good life have varied or developed; but when

he goes on to say whether the life called good was really good or not, he is no longer a mere historian; he has raised the question of the validity of the ideas which he records, and of the worth, of the life which he describes. In doing so he has passed to a new point of view, which is not that of the historian, but that of moralist" ト言ツテキル。

テコノ評價ノ對象トナルモノハ何カ?

即チ行為ヲアル。然ラハ行為トハ何カ「行為ハ人格ノ活動ノ範圍ニ限ラレテキル。然シ Human action 全部カ評價ケレトイ。Human conscious action テアリ。ソノニ「意識的活動ヲアル」即チ Human conscious and voluntary action テアル。「行為ハ choice of life テアル。云フマテモナク。目的ニ基ケルモノテナケレハ

ナラヌ。

Wundt ハ、人間ノ行動ヲ三分シテキル。即チ

1. Automatische Bewegungen.

生理的 (Pure Physiological.)

2. Trie Bewegungen.

簡單ナル動機カラ出ル意志活動。

3. Willkürbewegungen

價值ノ衝突ニオケル時ノ活動。

Bewey ハ又 "Conduct as moral may thus be defined as activity called forth and directed by ideas of value, where the values concerned are so mutually incompatible as to require consideration and selection before an over action is entered upon" ト云リテキル。

Kant ハ、活動カ行爲ト云ハル、ハソレカ責任ノ法則ノ下ニ來ル時ナリ。活動者カ、ソノ選択的意志ノ事由ニヨリテ、ソノ活動ノ主体ナリト認めラレタル時ナリ。活動者ハカ、ル活動ヲナスコトニヨリテ能

果ノ創作者ナリトセラレ責任ヲ負フヘキモノト認めラレヘキモノナリ。活動ニツキテ責任ヲ向ハレ得ル場合、カ、ル活動ノ主体ヲ人格ト云フ。コレニ反シテ何等ノ責任ヲ向フ能ハサルモノハ事物ナリ。

道德的責任ノ負荷、即チ歸獎トハ活動者カ活動ノ創造者ナリト認めラレ、判断ヲ云ヒ。カ、ル活動ノ法則ヲ行爲ト云ク。法則ハカ、ル活動ニ適用セラル、モノナリ。

Sidgwick ハ、熟考的執意ニアリテハ常ニニ以上ノ後果中ソノ一ニ對スル意識的選択アルモノナリ。道德的譴疑ノ對象タル精神事項即チ執意ハ單ニ動作ノ後果ヲツカウシ又コレヲ心中ニ表現スルノミニ非スシテソノ後果ハ選択シ決意シ。且ツ決意スル自我ノ活動ヲ含ム。

Aristoteles:—

There is a difference between acting from ignorance and doing a thing in ignorance. Thus, if a person is intoxicated or infuriated, his is not regarded as acting

from ignorance, that as acting from intoxication or fury; yet he does not act consciously but in ignorance. ソノ意味チ人間ヲ Moral being トシテ一般ニ認メテキル。

Moral / 意味ハ正不正ノ批評ヲ受ケルト云フ意味チ nonmoral ハコレノ反対チ、コレノ道德的ニ没交渉ナリト云フノチ。Moral ノ中善ノミヲ意味スルモノチ Moral ト云フコトカアルカ。コレノ反対ハ immoral テアル。故ニ Moral ニハ廣狭ノニ義アル。

Moral or immoral ハ目的ニ關聯シテキル。ヨイト云ハレルトモハ目的ニ適フトモテアル。ソノ時一ツノ目的ニ適フヨリ Possible ナル最多ノ目的ニ適スル方カヨイト思フノハ遠ツテキル。然ス Special ナル目的ニ適フカ "ヨイ" ノテアル。而モ人間ニハ目的ニ自覺的ナルモノテアル。

"Vertus" ハ徳ノ意ト共ニ "人間ヲシイ" ト云フ意味テアル。

自由ノ問題。

選擇トハ既ニ自由ヲ許シテキル。コレハ古來論セラレタノチ Indeterminism ト Indeterminism ノ對立サヘアル。コレハ極端ニ定ツテキルトモハニ者共間違ツテキル。

Determinism トナレハ Will 活動ニ、風ヤ雨ト同様ニ見ルカラ道德ハ全ク Illusion ナリト云フコトニナル。ケドスヘテノ人カ遠ツテキルカヲソノ中ニ意味ヲナスト云ツテキル。コレニ反シ自由トナルト責任カツイタ。Kant ノ道德法則ヲ事實トシテ論シテキル。ソノ道德法則ヲ事實トシテ見ルニハ必然的ニ認メテケレハナラヌ。ソレヲ道德法則ノ Postulates ト云ツテキル。

ソノ (1) ハ自由テアル。テ道德法則ト自由トノ關係ハ、道德法則ハ自由ノ ratio cognoscendi (Erkenntnis Gründe) ト云ツテキル。反換、言ヒ方ヲスルト自由ハ法則ノ Real Gründe ト云ヒル。Kant ハ自由ヲ如何ニ見ダカト云フト "自由ハ Causality (原因性) テアル。但シソレハ自分以外ノ原因ニヨリテ活動スヘク決定ナレルト

云フノテナフ自内自ラヲ活動セシメルト云フ意味テ
 ノ原因性ナル。 *Natural necessity* ハア
 ラエル非理性的存在物ノ *Property* ナル。ソ
 レハ自内自身以外ノ外的ノ活動ニヨリテ決定サレル
causality ナル。 *causality* ハ何レニシ
 テモ *Gesetz* ニヨリテ決定サレルト云フ概念ヲ俾
 フ。結果ハ何レヲモ原因ニヨリテ *Gesetz* サ
 レルト云フ意カアル。故ニ自由トハ 法トシテ考ヘ
 ラレテハナラヌ。自然ノ法ト云フ意味テ決定サレル。
 自然ノ法ハ *heteronomy* ナルモノナル。故
 ニ他ノ原因アルヲ要スル。然ルニ人格ノ活動ノ場合
 ハ *autonomy* ナル。自内内ニ原因アル。ソ
 コニ自由ノ意味ヲ考フル。外ノ方面カラ云フト。
Indeterminism ハ全クノ氣マ、ノ活動デア
 ルト云ツテキル。 *Will is original
 uncaused cause. will without any
 motive* ナルモノノ活動ト云ツテキル。コレニ對
 スル *Determinism* ハ *Will* 活動ヲ自然界ノ
 モノト同様トシテ必然論ヲ述ヘタ。

cause { *efficient cause* 軌道原因。過去ノ
 活動ノ引キツゞス。
final cause 目的原因。未來ヲ選
 択シテノモノ。

Determinism ハコノニ者ヲ注意スルコトナシ
 テ *efficient cause* ノミヲ重視シタ。
Solovyof " *Determinism in general*
 ト *Mechanical determinism* トヲ混同スヘ
 カラス" ト云ツテキル。

*Determinism in general merely
 affirms that every thing that
 happens, and therefore all human
 conduct, is determined by
 sufficient reasons, apart from
 which it can not take place, and
 given which it happens with
 necessity.* トシテキル。

Kant { *efficient cause* ---- *vis a*
tergo.
final cause ---- *vis a fronte.*

目的ハ如何ナル性質カト云フト。現在 fact ト
ナツテキナイモノテアル。觀念テアル。必ス自余カ
コレヲ Realize スルヲ得ト云フ確信ト実行的
態度トヲ要スル。即チ fact, impulse,
wishes テハナイ。又目的ハ自我ノ以外ニハナイ
要スルニ現在ノ不完全ナル状態ノ自我ヲ離レテモッ
トヨイ自我テアリタイト云フコトテアル。

Bennett:— what is understood
by an ideal (目的) is a more
or less complete personality
which may be realized by
human ^{effort} in the future.

Mackenzie:— To act without
motives, that is, without reference
to any thing that may reasonably
serve as an inducement to
action, would be to act from
blind impulse, as some of the
lower animals may be supposed
to do. But this is evidently the

very reverse of what we under-
stand by freedom.

自己固有ノ法ニ基キテ本性ヲ発露スレコトニハ
Degreeノ問題ヲ入ル。自由ト必然ハ相ルヘカラ
ナルモノテアルト思フ。

Bergsonニヨルト自我トソノ教トヲ以テコノ
トヲ説イテキル。

Croceハ川ノ流レト河床ノ關係ニツキテ言ツテ
キル。概ノ言ニ As the bed of the river
regulates the course of the river
and is at the same time continually
modified by it, so is it with
passions and volitional acts

Bergson:— --- an idea which
is truly ours, fills the whole of
ourselves, not all our ideas, however
are thus incorporated in the
fluid mass of our conscious state.
Many float on the surface, like
dead leaves on the water of a

pond. ----- Among these are the ideas which we receive ready made, and which remain in us without ever being properly assimilated. ----- If, in proportion as we get away from the deeper strata of their self our conscious states tend more and more to assume the form of numerical multiplicity, and to spread out in a homogeneous space, it is just because these conscious states tend to become more and more lifeless more and more impersonal. ----- only to these as we shall see, does the associationist theory apply. and the outward manifestation of this inner state will be just what is called a

free act, since the self along will have been the author of it, and since it expresses the whole of the self. Freedom thus understood is not absolute, as a radically libertarian philosophy would have it; it admits of degree; for it is by no means the case that all conscious states blend with one another as raindrops with the water of a lake. Here will be found within the fundamental self, parasitic self which continually encroaches upon the other. Many live this kind of life and die without having known true freedom. it is the whole goal, in fact which gives rise to the free

decision: and the act will be
so much the free. The more
the dynamic series, with which it
is connected tends the fundamental
self. Thus understood are
exceptional, even -----

It has been pointed out that
we generally perceive our own
self by refraction through space.
That our conscious state

crystallize into words and that our
living and concrete self thus
yet covered with an outer crust
of clean-cut psychic states, which
are separated from one another
and consequently fixed. In the
morning, when the hour strikes
at which I am accustomed to
rise, etc. ----- this
impression merely stirs as an

idea which is so to speak,
solidified on the surface. The
idea of rising and attending to
my usual occupations in this
instance I am a conscious
automaton ----- it will be
found that the majority of our
daily actions are performed in
this state. ----- It is to these
acts that the associationist
theory is applicable. Hence there
are finally two different selves,
one of which is, as it were, the
external projection of the other,
its partial representation. We
reach the former by deep
introspection which leads us
to grasp our inner states as
living sense, constantly becoming,
as states not amenable to measure

which permeate one another and of which the succession in duration has nothing in common with juxta position in homogeneous space. But the moments at which we thus grasp ourselves are rare, and that is just why we are rarely free. The greater parts of the time we live out side ourselves, hardly perceiving anything of ourselves but our own ghost, colourless shadow which pure duration projects into homogeneous space. Hence our life unfolds in space rather than in time, we live for the external world rather than for ourselves, we speak rather than think, we are acted, rather than act ourselves. To

act freely is to recover possession of ourself, and to get back into pure duration. In order that our consciousness shall coincide with something of its principle, it must detach itself from the already made and attach itself to the being-made. Our feeling of duration, I should say the actual coinciding of our self with itself admits of degrees.

絶対内在観=スルト×コノニツノ説明カツク。コレヲ超絶対ト見ルト頗ル困難ナル。神ノ自由ト人間ノ自由ノ間ニ矛盾ヲ来スル。Bosanquetカノノ困難点=ソマテ曰ク、— It is a contradiction to say that God, being a person separate from man, wills that man should have a will.

シカル = エルト 反駁ナルハ中世 / Schola 派 /
人 *St. Thomas Scotus* ; — Freedom in
man can only be understood
freedom in God. ト云リテキル。If the
whole world is not the result of
free act, there can be no
freedom in the world.

Motive theory と Consequences theory.
Consequence theory 問題外テアル。ケド
行為者 = ヨリテ *preconceivable* ナル結果 / 範
圍ヲトルナラハヨイ。ソノ *preconceivable*
consequence と intention トスル。(志
向)。

Motive と Intention = ヲステ。Motive
ハ行為 / 目的原因トナリタルモノテアル。故ニ
Consequence = ハソノ目的ニ應スルモノカ出
テ來ルケレドモ、ソノ外ノモノモ多クアル。will セ
サルモノモアル、テアル。ケレトモカ、ル all
consequences と intention トナス。故ニ

intention / 範圍ハ Motive ヨリ広イ。
Sidgwick。

二者 / 關係ハ。Motive ハ、ソノ自身ヲ exist
スルトハ考ヘラレヌ。必ス周圍ニアル一定ノ
Intention / 性質ニテ。具體的 / Motive /
原因カ考ヘラレル。具體的動機 = 抽、動 + 志向。
テトルヘキハ、"具體的動機論"。テアル。

人間ハ發展可能ヲ予測シテキル。スルト

intention = 對シテ社会カラ非難サレルコトヲ
アル。ソノ人ノ全カヲ盡シタコトヲモ、矢張批評セ
ラレルト云フノハカ、ルコトカラテアル。

子供ハ始メ自分ヲ意識スル前ニ周圍ノモノヲ意識
スル。ソレハ動クモノノ方カ動カスモノヨリモ早ク
regularity ナルモノヨリ irregularity / モノ
ノ方カ早イ如キ Process ヲトルモノヲ self
ヨリ other self ヲ知ルガ。ソレハ外面的ニテ
アル。Baldwin ハカ、ル程度ノ人格ヲ
projective stage = アル人格ト名付ケテキ
ル。ソノ中ニ他我ノ如キモノトシテ自我ヲ知リテキ
ルノテアル。ソシテ外面的ヨリ内面的 = 知ル行程カ

進ムガソレヲ subjective stage / 人格ト名
ツケル。ソレヨリ ejective stage / 人格ニ
進ムノテアルガ。カ、ル程度ニナル内ニ Einfü-
hlung 的ナルモノテアル。Ejective stage
ニ進ムノニ Obedience x imitation ナドカ
行ハレルノテアル。Taking and giving
ナドモ行ハレルガ。ソノ中ニ universal ナル
self カ develop セラレシ、アルノテアル。コ
レヲ Baldwin ハ人格的發展ノ弁証法ト云ツテキ
ル。This give and take between
the individual and this fellows
we may call the dialectic of
personal Growth ----- and the
two get purified and clarified
together by this twofold reaction
between project and subject,
and subject and object. My
sense of myself by imitation
of you, and my sense of yourself
grows in terms of my sense

of myself. Both ego and alter
are thus essentially social;
each is a socius. He thinks
of the other, they alter, as
his socius just as he thinks
of himself as the other's socius
----- in short the real self
is the bipolar self, the social
self, the socius.

giving and Taking = 密接關係ナルモノ
トシテ language = 就イテ。

Language / 定義トシテ三ツト

(1) 概念思想、内容ヲ符号傳達サレル sign ナル。

(2) social tradition ナルモノナルコト。

(3) voluntarily = 用ヒラレルノテアル。意
志ニヨリテ用ヒラレルモノテアル。

以上テ、感情氣分ノ現レトシテノ叫ビ声トハ、異
ルモノテアル。シカシカラ Wundt ハ「概念思
想、内容ヲ傳達スルコトハ language ナルト

ハ云ヘナイ、カ、ルモ、テ感情ヲ示シテキルモノモ
アル、又感情ヲ示ス *Langage* モアルトシテキル。
Wundt = 云ハスレハ左ノ如ク *Symptome*
ニヨリテ、他人カ自分ヲ理解シテ戴クコトカ出来ル
ガ、シカシコノ *Symptome* ハ意志カ加ハリ
テカ否カテ注意スヘキテアル。又感情ヲ発表セル言
葉テナク、感情ニ関スル概念ヲ発表スルモノテアル。

Langage = 三種アル。

- (1) Spoken language
- (2) Written Language
- (3) Gesture language. テアル。

Staut, *Analogic psychology* =
Language. in the largest appri-
cation of the term, include the
natural signs gesture language
--- and all kinds of written-
language as well as articulate
speech. ト云ツテキル。社会的ニ傳承サレルト
云フコトハ (1) arbitrary and (2) conventional
ニ分サレル。サレハ language ハ race -

characteristic ナルモノテナイ。又心ノ状態
ノ自然ノ表レトシテノ号ビ声トモ異ナル。

gefühlskant ハ獸テモ人間テモ同シテアル。

Sayce ナル言語学者ハ *Language is not*
one of the characteristics of the
race, not one of those fixed and
permanent . which
distinguish the different
ethnological types of the man.
while the characteristics of the race
remain definite and unalterable,
language is ever shifting and
changing, ever in the condition
of the Herakleitian flux. The
Ethiopian can not change his
skin, however easily he may
change the tongue he speak.
Interjectional pries are the sign
for all men, we all make the
same kind of exclamation. when

heart was angry or surprised.
They express our emotions, not
our ideas.

Lipps: Die ethische Grundfragen
= 3 v. 1.

Wir sehen um uns Menschen, die
als Menschen uns gleichen.

Dieser Satz ist genau genommen
unrichtig. Wir "sehen" uns keine
Menschen. Was wir sehen, das
sind menschliche Körper und
Bewegungen. --- Wir hören
ausserdem menschliche Laute,
vor allem Sprachlaute. Aber
dies ist es nicht, was wir
meinen, wenn wir von "Menschen"
reden. Ein Mensch ist nicht ein
Körper, der sich bewegt und
Laute hervorbringt. Sondern ein
Mensch ist eine Persönlichkeit

, ein Wesen, das empfindet,
vorstellt, fühlt, will, hofft,
fürchtet u s w. Und von allem
dem sehen wir nichts; alles
dies entzieht sich unserer
sinnlichen Wahrnehmung. ---

Wie kommen diese beiden
Tatsachen, fremde Gebärde und
eigene Trauer, zusammen?

Diese Tatsache bezeichnen wir
mit einem der Psychologie
unserer Tage völlig gefäufig
gewordenen Namen, nämlich dem
Namen "Einfühlung". Ich "fühle"
eigene Trauer, fühle also
"mich" mit dieser, durch die
Wahrnehmung der Gebärde in
mir geweckten Bestimmtheit
meines eigenen Wesens. "in"
die Gebärde, oder allgemeiner

gesagt, in der sinnlichen
Erscheinung eines fremdem
Individuums, "ein"-----

Es entsteht für mich schliesslich
durch solche und verwandte
Akte der Einfühlungsakte
Konstituieren dasselbe. Das
fremde psychische Individuum
ist also von mir geschaffen
aus mir

Sein Inneres ist aus dem
meinigen genommen. Das fremde
Individuum oder Ich ist das
Ergebnis einer Projektion,
Spiegelung, Hineinstrahlung
meines selbst, oder dessen, was
ich aus Anlass der sinnlichen
Wahrnehmung einer fremden
Körperlichen Erscheinung in
mir erlebe.

又"他ノモノト同情カ我々ヲ愛他的ニ活動セシム
ルニ至ラサセラルル"ト云ハレテ居ル。他ノモノヲ
自己的ナルモノトセハ愛他的ト云フコトモ又独立的
ナル根源トナルモノヲ利己的カラ生レルモノトイ
ト論シテキル。結局我々ハ内的同一体 (inner

)テアルト云フテ Ohne die so
andere Menschen fühlt mich,
gar nicht gäbe ト云ツテキル。

Urban, 價值論, 中 = Die Ethische
Grundfrage. 37 P. As I look
about me the man appears, now in
this point, now in that increased
beyond. The measure found in
myself. That means as we
know that expressions in others
awake in me the idea of
an increase of an element in
my own nature. So arises in
me a new idea of personality
with. just in so far as it

represents an extension of my
real personality, is in
comparison with the latter an
ideal personality. トテ。

言語=関シテ再言スルニ、言語ノ中テ根本言語ハ
Gestured Language テトル。Wüandl
=ヨレハ Darum ist kein Thier,
nicht einmal der in Organisation
der Arme und Hände dem
Menschen so nahe stehenden
Affe, zu dieser Entwicklung
hinweisender Gebärden aus
Greifbewegungen vorgeschritten
而シテコト、指シ的、Gestured Language
=ハ、目的物カ目前ニアルヲ要スル、モシ目前ニナ
トスハ、模倣的身振(模倣指示)テアル、シカシコ
レハ有形的、モノニ限ラル、シカシ人間ハ無形ノモ
ノカハ Gesture テ表スコトカアル、コレハ象徴
的身振リ言語ト云ハレテキル。

Whitney's Life and growth of
Language テ、言語ハソレニヨリテ人カ意識的
=意志ヲ以テ思想ヲ表ハサントスル道具ナリ"ト云
ツテキル。古イ人テハ France, Maine
de Biran "The word becomes a
sign only when it is "voluntarily
produced" and speech is the
characteristic fact of human
life. Animal do not speak,
because

X The passage from animal to
intellectual or active life
manifests itself in the child
the moment he transforms his
wailing or first cry of pailing
signs or calling, which
he uses voluntarily in order

that his nurse or parents
may come to him ----- This first
transformation is most
remarcable, it is the first
humam act, the first and true
foundation of language ... There
can be no real ideas where
there are no voluntary signs"

又 Mezes = ヨルト「動物ノ單ナル Language
(叫ビ声)ヲ用フル=過ニス speechノカヲ
有スルモノハ只人間ノミ。シカラハ speechヲ
シテ單ナル Languageカラ異ラシムル本質的特
質的ハ何カ。即チ " speechノ本質ハ断突ヲナス
カ=アル。 (1) 断突ノ本質ハ自己意識=アル。ト云
ヒ。断突ト云フ Psych-factヲ知ラレハ無意
的=意識上=来リ去ツタリスル單ナル觀念ト

contractシテ考ヘルトヨイ。タトハ意識ナレ
テキルコトテモ觀念ナル言葉= fitセントス
ル企テタルモノハナイ。タトハハ無意的=景色ヲナ

カメキル如キ場合テアル。又例ハハ或ル猿者カ偶
然怪我ヲシテ思ハス疼シタ苦痛ノ叫ビ声ト。後ニ看
察婦=有意的ニ痛ミヲ訴ヘタ声トハ動物ノ叫ビ声ト
前者ハ同種ノモノテアル。後者ノモノハ人間=特有
ナル speech テアル。

次ニ自己意識ナシニハ Wordsヲナシテキテモ
断突ヲナシタトハ言ハレナイ。ト云ツテキル。

「言語ノ起源ニツキテ。

コレニ付キテハニ種類アル。

- (1) 任意的ニ作り出サレタモノテアル。
- (2) 自然的發生ノモノテアル。トスルモノノ
發展説。

(1)ハ又ニ分セラル。即チ

- (a) 人カ任意的ニエキシテ依レルモノト云フ説ト。
- (b) 神ノ意志ニヨリテ依ラレタルモノトスル。

(2)ニ付キテモ亦ニ分セラル。

(1) 客観的ノ響テアル。ソレカ本テ自然ニ言語カ
出来タトスル。

(2) 主観的ノ感情氣分カ自然ニ出来タモノトスル。)

以上四種ニ對シテ Wundt ハ

- A. Hypothese von Kunstliche Ursprung ----- (1) / (1) or Erfindungstheorie
- B " von Gottlichen Ursprung ----- (1) / (2) or Wundertheorie
- C " der Entstehung aus objectiven ----- (2) / (1) Naturlauten or Nachahmungstheorie
- d. " " " aus Subjectiven ----- (2) / (2) " or Naturlaute Theorie

以上、説、見方ノ外ニ又言語ト理性トカ何レカ先
ニ發生セルカト云フ問題テアル。又種々アルカ
同時説カ有カトナツテ來タ。

Solovyov " Rational Knowledge
ハ、ソノ形式テハ General nation ニヨリテ
條件ツケラレテキル。 General nation ハ多

数ノ出來事ノ中ニ於ケル意義ノ同一ヲ示シテキル。
ソシテカ、ル概念ノ real and objective
unity ハ言語ノ中ニ表ハサレテキル。カレハ
言語ヲシテハ Rational activity カ考ヘラ
レヌ。コレニヨリハ Erfindungstheorie
ハ理性カ先トナシ。又 C モコノ中ニ表レラレル。
唯タ B ハ同時説トシテ批難カオコラナシ。ソコテ
コレカ Entwicklungstheorie カ有カ
タルモノトナツテ來タ。コノコトニ関シテ Whitney
ハ " Man could not become man
except by language; but in order
to possess language, he needed
already to be man ト云ヒ。 W. von
Humboldt " Der Mensch ist
nur Mensch durch sprach
um aber die Sprache zu finden
müsste er schon menschen sein
又 Man could not rise from
what he was by nature to what
he was able and intended to

become, and ought to become,
except by the aid of speech,
but he could never have produced
speech; had he not being at
the outset gifted with just
those powers of which we still
see him in possession, and which
make him man.

又コレニ對シテ Wundt = ヨルト
Grundgesetz カアルト云ツテキル。コレヲ
Das Gesetz der schöpferischen
Synthese ト云ツテキル。即チソコニアリシモ
ノチヲ出シタリテ、ソレカ創作者ニ見ユルモノテ
アルト云ツテキル。

Das Grundgesetz aller geistigen
Entwicklung. wonach das Folgende
gung und gar aus dem
Vorangegangenen entsteht und
dennoch ihm gegenüber als
eine neue Schöpfung erscheint.

jede Stufe dieser Entwicklung
ist in Keime schon in der
vorangegangenen enthalten und
ist doch ihm gegenüber ein
Neues.

「生物學的人生觀ニツマテ
「人間ノ心ニ限度ヲ許ス主義ヲアルト云ハレテキル。
コレハ倫理的な自然主義トモ云フ。心ハ Lust
inlust、感情ヲモチコレニヨリテ支配サレテキ
ルカラ心ヲ否定スルコトハ出来ヌ。單ナル人間ハ感
覺上ノ being トリスルモノヲ快樂主義トナス。
快樂説ニツマテ云フニ Hedonism -

コレハ結果論ノ上ニ立チナケレハナラヌ。ソノ理
由ノハ動機論ヲ諒クコトハ無意味ナコトナル。
ソノ上ニ分量主義トナラナルヲ得ヌ。コノ分量計算
ハ實行出来ヌコトアル。此ノ計算ニハ
Common measure カ必要ナルカコ
レハナイ。ソコテ分量ノ外ニ質ノ考ヲ入レテキル。
Bentham、後ノ J. S. Mill テアル。

次=此、考トハ反對ノ立場ニアル考ヲ述ヘル。「即チ人格主義ニ反シ生物学的人生觀ノ立場テアル」

或者ハ之ヲ倫理的な自然主義トモ稱ヘテ居ル。或ル者ハ自然主義、性質ハ人間ノ心ニ極小ノ意義ヲ有クモノテアルトシテ居ル。如何ニ自然トハ云フモノノ人間ノ心ニ由ラヌトハ説カナイ。極小ト云フコトカラテテ苦痛、快楽、感情カナイトハ云ヘナイ。而シテコノ快楽苦痛ニヨリ左右セラレルト見ルノテアル。

結局カ、ル立場ヨリ人間ヲ觀察スレハソノ結果快樂説ヲ生スル。尤之カラ批評シヨウ。

Hedonism: 快樂ヲ得ル事以外ニ何物モナイトスル。之ハ即チ結果論ノ立場ニ立ツネハナラヌト云フノハ動機論ヲ説クコトハ衆意義トナル。即チ動機ハ皆同様ナ事ニナルカラテアル。即チ唯快ヲ求メ^避ケルコトハ同一動機テアルノミチアル。其ノ上ニコノ説ノ當然ノ結論ハ分量主義トナルノテアル。而シテ快樂説ヲ徹底的ニ説ク者ハ皆此ノ結果論分量

計算主義ニ立ツテアルノテアル。Cyrenaic School, Hobbes, Bentham 等ハ徹底的ニ分量主義ヲ唱ヘシ。Benthamノ如クハ自分ノ説

ヲ *Moral Arithmetics* ト稱シタ。然ラ之ハ採用サル可クモナイ。

第一ニ之ハ實現不可能テアル。計算方法ハ與ラレテキナイ。仮リニ一歩譲ルトシテモ其ハ人生生活ノ眞ニ反シテキル。即チ我々ノ生活ノ眞相ハ仮定的ナ分量計算等ヲシナイテ取捨ヲナス。故ニ Benthamノ後ニ J. S. Mill カ出テ之ヲウケナガラモ之ヲ攻撃シテキル。Millハ分量主義ヲ捨テ進シクカ而シ結局行キ詰ルヨリ外ハナカツタ。結局快樂説ハ價值ヲ失ツテキル。Benthamノ説ノ如クハ結局自滅スヘキ性質ノモノナリテアル。「彼ハ道德的價值計算法ニケ條ヲ擧ゲテキル。

- 1) *intensity* - (如何程ノ強サノ快樂或苦痛ヲ少クスルカ)
- 2) *duration* - (快樂ノ時間的繼續)
- 3) *certainty or un certainty* (確實性ヲ根拠トセルモノ)
- 4) *propinquity* (遠近-空間的規定) *some kind of feeling*
- 5) *fecundity* (多産性) *tendency to be followed by the*
- 6) *purity* - (純粹性即チ反射的種類ノ感情)

= 伴ハレル傾向テアル)

?) *extent* - (人性、多少ヲ意味スル、即チ快樂影響ヲウケル人生ノ幸チ之カ *Utilitarianism* ナルカ故ニ出テ来ルノテアル。)

ソコテ之等ノ標準ニヨツテ計算ヲ行フ、而シテ十カ多イカ一カ多イカラ調査スル。

彼ノ欠陥ハ *Common measure* ト云フ事ヲ考ヘテキナイコトニアル。(例ヘハ五マルクト三円ヲ合セテ8ト云フカ如シ) 即チ事實出来ナイコトヲ又管ニ論シテキルノテアル。更ニ讓歩シラコノ計算ノ方法カ可能テアルトシテモ人生生活ノ真相ハ之ニ反シテキル。人間ハ分量大テ取捨選択ヲシテキナイ。

Bentham 曰ク「我ラカヨイ *Mill* ハ此ノ点テ *Bentham* = 反對シテキル。--- "我々ハ *dignity* ヲ持ツ。ソノ *dignity* ヲ汚ス如キ快樂ハ分量カ大テモ之ヲ避ケル" ト、尚云フ "人間ハ *Beast* トシテ、快樂ヲ充分興ヘルト云フ約束ノ下ニ動物ニ変化シヨウトハセナイノテアロウ。 *intelligent* + 人間ハ *ignorant man* =

ナレ。然ラバ *ignorant man* トシテ快樂ヲ興ヘルテアロウト云ツテモ、肯ジナイデアロウ"。而シテ彼ハ彼ノ有名ト言葉ヲ強シテキル。

"It is bitter to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied..."
更ニ彼ハ語ル。

"It is quite compatible with the principle of utility to recognize the fact that some kinds of pleasure are more desirable and more valuable than others. Human beings have faculty more elevated than the animal appetit, and, when once made conscious of them, do not regard any thing as happiness that does not include their gratification."

之ハ既ニ快樂説ヲ捨テタ人ノ云フ可キ言葉テアル。

彼ハ確カニ眞ノ優劣ヲ見タ。彼ハ人間特有ノ快樂ヲ
認メ之ヲ満足セシメヌト云フ。重複スルカ之ハ彼ノ
云フ可ク正當ナ言テハナイ。彼ノ快樂説的ノ或ル標
準ヲ立テテキル。故ニ彼ハ捨テテ可ク快樂説ニ捕ハ
レテキルノヲアル。免同快樂主義ヲ捨テ又限リハ分
量主義ヲトル。其処ヲ彼ハ「良質トハ分量論ノ事
ヲアル」ト云フツケテキル。

〔快樂説ヨリ來ル當然ノ結論ハ、之カ自利主義トナ
ルハ勿論、幸テ快樂トハ自然主義的快樂テアリ。カ
ル快樂ハ悪スルハ其レ自身ノ快樂ニ外ナラス。故
ニ惡セラシムル快樂ハ自己ノ快樂ヨリ他ナリ。故ニ
egoistic hedonism トナル。〕

Cyrenaic school モ之ニ同シ。(多クノ快樂論者
ハ功利説ヲ採ツテキル。之ハ自利主義カ一寸都合カ
悪イタメテアル。コノ點ニアルト Bentham マテカ
自利主義トナルハ又善ナルノニ功利主義ニ早廢リヲ
マツテキル。Bentham ハ云フ。

The greatest happiness of all those
whose interest is in question is
right and proper, and the only right

and proper and universally desirable
end of human act.

又 Mill ..

The happiness which is the utilitarian
standard of what is right in conduct
is not the agent's own happiness but
that of all concerned.

又

To do as you would be done by.
and to love your neighbour as your
self, and constitute the ideal
perfection of utilitarian morality.

ト云ツテキル。ダカ快樂説カラハカ、ル論ハ必然
的ニ出テ來ナイ。而シ Bentham ハソコニ大ナル
問題カ含マレテキルコトニ氣付カス人間ハ一般ニ自
利的ナリト信ツテキタ。彼ハ一般ノ幸福ヲ増進スル
コトヲ手段トシテ自己ノ利ヲ得ントスルト説ク。然
ルニ功利説ハ一般ニ快樂ヲ得ントスル。Mill ハ之
ニ氣付イタカ考ヘテ見ルニ証明容易ナラス之ヲ証明
スルタメニ無理ヲ生シ故ニゴマカシマツタ。テア

14. 即ち Utilitarianism, 1 中 = 曰フ.

No reason can be given why the general happiness is desirable except that each person desires his own happiness.

Each person's happiness is a good to that person; and the general happiness, therefore a good to the aggregate to all person.

5 要スルニ快樂説當然ノ結論ハ自利説トナル、故ニ自然主義ノ倫理ヲ出シテ快樂説ヲ評シテキル

Sorley 曰フ.

Utilitarianism only becomes a practicable end for individual conduct when psychological hedonism has been given up.

Sidgwick, Sorley ハ功利主義ノ証明ハ快樂説ニ立チテハ不可能ト見テ直観主義ヲトリ Mill 等ノ缺點ヲ曝露シタ。

Sidgwick:—

彼ハ公正ノ原理 (Principle of justice) ヲ立テタ。即チ何人ニテモ自己ニトリテ正シト判断スル行為ハ自己ト同様ノ事情ニオケル人ニハ正シト暗ニ断定スルモノナリト云ツテキル。此ノ原理ハ理性ニヨリテ直観的ニ知ラレルモノナル。古來ノ道德ハコノ原理ヲ善シテキルト証明シテ被リカノ例マテ奉ケテキル。Christ, Golden Rules, Do to others as you would have done to do others. --- Bible

Do not to others as you would not by others. --- Hobbs ナドナル。

Sidgwick ハ彼ノ影響ヲ受ヘタ人トシテ Clark ト Kant トヲ奉ケテキル。Clark ハ Two fundamental rules of righteousness = 善イテキルカ、ソノ中、Rule of Equity, 中ニ。

Kant. Kategorische Imperativ ハ其ノ主意ヲアラハシテキル Handle so, so dass die maxime deines willens

zugleich als allgemeines Gesetz
gelten können. ト云ヒ. 更ニ

Handle so, dass du die Menschheit
sowohl in deiner Person,
als in der Person eines jeden
Anderen jeder Zeit, zugleich als
Zweck, niemals bloss als Mittel
brachst. ト云ツテキル.

此処ニ於テ快樂説カ意義ツラレルノテアル.

Utilitarianism ニツキテ. 概ハ Mill 論ヲ
明々知ニ曝露セハルノ破目アルヲ知ルヘシ. 而シテ
コノ破目ヲ充タスモノハ理性的仁愛ノ直観スルノミ.
又公正ノ公理. 即チ同様ノ場合ニハ同様ニ処理セラ
レサルヘカラストハ. 其ノ適用ヨリ見レハ直観的系
統ニ属スルト共ニ公理説ニモ入ル. 而シテ余ハ理性
的仁愛ノ公理カ

サレド近時功利説ヲ説ヘシ学者ハ上ニ要ヘタル如キ
行論ニヨリ第一原理ノ真理ヲ証明セントセサルコト
、シ今若シ. 英國功利論者ノ第一 Mill カ英ヘシ

功利ノ原理ヲ意味セハ其ノ論旨ノ正當ヲ示シメカ
為メニハコノ種ノ考察ニヨルヲ要スヘシ.

Hedgwick ハ倫理説ヲ三分シテアル. 即チ自利説
功利説. 直観説テアル. 前二者モ関係アリ. トシ又
功利説ト直観説ト関係密ナルモノトシタコトハ
彼ノ独創テアリタ. 直観説ヲ前三分シテアル.

1. Perceptual intuitionism -----

子供ノ井中ニ入ラントスルト共ニ如キ. コノヲ助
ケルゴトニテアル.

2. Dogmatic intuitionism -----

自然的ト認メルモノヲ個々ノ場合ニ當テハメルコ
トテアル. コレハ Common sense 的テアル.

3. philosophical intuitionism

トシタ.

又他ノ方面カヲ見ルト快樂主義ノ當然ノ師能トシ
テ現在主義トナルソレハ感セラレツ、アルモノテ
ナケレハナラズカラ. 即チ瞬間主義テアルトモ云ハ
ル. スルト現在の自利説ト云フヘキモノテモアル.
所カソノ結論カ人間生活ノ眞諦ニ外レテキル. 将来
ノ大ナルタメニ現在ノ快樂ヲ犠牲ニスル事實ト云フ

モノカナル。Sedgwick ハコノ意ニ関シテ理性的
的自愛 (Rational self-love or
Prudence) ヲ謂フ。Prudence may
mean either regard for ones
own good on the whole or the
principle that there often as
such is neither less nor more
valuable than now. ト云ツテキル 又
理性的自愛或ハ Prudence / 原理ハ吾人ノ意識的
生活各部ヲ不公平ナク考慮ニ加フルノ原理ナリ。簡
明ニコノ原理ヲ述フレハ皆ソノモノノ現在ト同一ニ
見ルヘキモノニツテ。何レニモ之レヲ重メシ。之ヲ
軽メスベカラス。コノ原理ノ形式ハ。即チ現在ノ小
ナル善ハ確カナルコト勿論ナリト云モ。將來ノ大ナ
ル善ヨリヨマモノニ非スト云フコト之レナリ。-----
若シ自利論者カ "何故ニ余ハ余ノ幸福ヲ捨テ。他人
ノ一層大ナル幸福ヲ求メナルヘカラスカ" ト云フ
疑問ニ答ヘサルベカラストセハ。自利論者ハ "何
故ニ余ハ現在ノ Happiness ヲステ。將來ノ大ナ
ル Happiness ヲ求メサルヘカラスカ" ニ對ス

ル答ヲ求ヘサルヘカラスコト明カナリ。若シ自己
ノ將來ノ感情ヲ考フルニ何故ニ。-----
----- 同シク他人ノ感情ヲ考ヘサルカ。ト云ツ
テキル。次ニ之ニ對スル批評ノ重大ナルモノハ。快
樂說ハ快ヲ求メ若ク云ルト云フ元理ニ立ツカコレモ
正シカラス。トナス。一般ニハ精神上肉體上ノ状態
ニ適スルコトカ目的トナル。ソノ目的ヲ得スコトカ
快樂ヲ伴フトスル。然ルニ適當ナル目的ヲ実行スル
コトニ伴フ快樂ト目的トセラレタル快樂トヲ混同シ
テハナラスト云フコトテアル。Muirhead ハ同
様ニ批評シテキルカソノ言葉ニ "idea of
pleasure と pleasure in ideas トヲ混
同シテキルト説イテキル。此ノ意ニハ Kant
モ亦次ノ如ク云ツテキル。

Kant: — Auch geht nicht immer
die Lust oder Unlust an dem
Gegenstande des Begehrens vor dem
Begehren vorher und darf nicht
allemaal als Ursache, sondern
kann auch als Wirkung desselben

angesehen werden.

従って大ニ快楽ヲ得トセハ可ナコトヲスル方
カヨイカト云フト却テ自分ノスナコトヲスルト云
フコトニナル。即チ快楽ニハコレヲ目的トスルト却
ツテ得ラレヌ。コレヲ Sidgwick ナドハ快楽説ノ
逆理ト云ツテキル。"Lust"ヲ求ムルニハ先ツ
Lust 以外ノ事物ヲ欲求セサルヘカラス。蓋シ
Lust ハカ・ル非利害的衝動ノ満足ニヨリテ始
テ感セラル、モノナレハナリ。例ヘハ食欲ハ食物ヲ
得ントスル直接ノ衝動テソレヲ得タルトモハ多少快
ヲ感スル。サントコレヲ以テ Lust ハ食欲ノ対象
ニシテ、吾人ノ意志ハ己ノ感情ノ再現ノクメニ刺戟
セラル、モノニ非ズ"ト云ツテキル。コレニ関シ
テ彼ハ Pleasure of pursuit ナルモノ
ヲ力説シテキル。即チ Pleasures of pursuit
ハ各人ノ生活ヲ愉快ナラシムルニ要項ニシテコレヲ
目的ノ到達ヨリ生スル Lust ニ比スルニ遙カニ教
育ノ上ニアリ。----- 追求ノ Lust ヲ得ンニハ先
ツ自己ヲ中心トスル念慮ヲ抑制セサルヘカラス。サ
レハ所謂自利的 Lust 説ニ従ヒ自己ノ Lust /

ミテ目的トスヘツトハコレヲ得ル途ヲ知ラサルモノ
ナリ。蓋シコレヲ求ムル熱心ナルコリ Lust ヲシ
テソノ最高点ニ達セシムルコト能ハサルヲ得テナリ。
コレニ於テ吾人ハ Lust 説ノ根本的逆理ニ違セリ。
曰ク。"Lust ヲ得ントスル欲求發スズルトモハ
コレヲ得ルコト能ハストスルコレナリ。愚索研究ノ
Lust ハ好奇ノ熱心ニ馳ラレ自己ヲ忘ルノ人ニ於テ
見ラル。arts ニテコレヲ見ルニ身体的能力ノ実
行ハ強盛ニシテ微妙ナル快楽ヲ伴フモノナレトモコ
ノ快楽ヲ得ルニハ先ツ Lust ヲ度外視セサルヘカ
ラス。仁愛ノ場合ニテハ特ニコレノ逆理ナルヲ見ル。
仁愛ヨリ起ル Lust ヲ享受センニハ先ツ自己ヲ顧
ミコレヲ他人ノ為メニ善事ヲナサントスル欲求ノ存
在ヲ要ストセリ。

Letchy ; —

満
え

徳ヨリ生スル Lust ヲ追求スルハコレヲ得ル途
ニアラス。テ徳ノ Lust ハコレヲ目的トセサルト
モニ於テ聲口得ラルヘキナリトシテキル。

今仮リニ一歩ヲ譲リテ人間ハ何時モ Lust ヲ目
的トシテ居ルト云フトスルト、Lust 説ハ自滅ス

ル。何故カト云フト *Lust* ハ價值判断ノ標準トナルトスル説ハ成立セヌカラテアル。例ヘハ童カトノ如キテアル。 *müssen* ----- 自然現象ノ法則：----- *sollen* ----- 道德法則トノ區別ヲ辨別スヘキコトヲ忘レテキル。コレヲ *Psychological hedonism* ト *ethical hedonism* トノ對立ト見ラレル。コレヲ *Lust* 論者ハ區別セヌ混同シテキル。 *Bentham* カゴノ牙值カ最モ露骨テアル。即チ自然ハ人間ヲニ君主ノ下ニオイタ。苦痛ト快樂ノ下ニ支配サレテキル。人間カ何ヲスルカト云フコトヲ決メルノモ、何ヲナスヘキカラ命スルノモ *Lust* ト *Unlust* テアル。一方ニテハ正不正ノ標準、他方ニテハ因果連鎖、コノ二者カ大イニ續イテキルトシテキル。

Nature has placed under the governance of two sovereign master, pain and pleasure, It is for them along to point out that we ought to do, as well as to determine what we shall do. On the

one hand, the standard of right and wrong, on the other chain of causes and effects, are fastened to their throne. — Bentham

コノ言葉ヲ批評シテ *Sorley* ハ "If the two sovereign master's pain and pleasure" "determine what we shall do", It is hardly necessary for them also, to point out what we ought to do" The end is already given in the nature of action.

テ功利説ハ快樂説カラ出發ハ出来ヌ、ソレカ出來ル為メニハニツノ *condition* カ必要テアル。

(1) 今ソレカ目的トサレテキタイト云フコト、(コノ点テハ功利説ハ合ツテキル)。

(2) 今ハ事實トナツテキタイカ早晚事實トナリ得ルモノテアルコトテアル。(Utilitarianism ハコレニ反スル)。

Wundt カ *Utilitarianism* = 英ヘタル批評

=ヨルト. Wenn das individuelle Lustgefühl sittlich werthlos ist, so ist es auch das Lustgefühl vieler oder aller. Der Utilitarismus ist daher nichts als ein erweiterter Egoismus. ト云ツテキルカ同感ヲアル。

「生物進化ヲ説クコトニヨル倫理説。

evolution ハ今日事實トシテ認メラレテキル。

Period infancy; no period infancy;
struggle for existence Kampf ums Dasein.

survival of the fittest.

survival / モ / 性値 / Heridity. -----

又コレ等 / モ / 達 / Struggle.

コノ evolution theory =ヨル倫理説ハツカシ
排他主義的トナツテキルノテアル。弱肉強食主義的

ニナツテキルノテアル。コノ派ノ人 = Spencer
カアルガ。彼ノ倫理説 =ヨルト。進化スレハスル程

Lust カ大 = Unlust カ小 カクナリ。ソノ進化ノ

極ニナルト Lust ハ極大. Unlust ハ極小ニナル。
"コノ Rational ヲ過去ノ説ハ Imperically
ナルモノニ過ズ"ト云ツテキル。ソコヲ直接トシ
テ進化ニ貢献スヘキテアルトナシテキル。人間活動
ノ目的ヲニ分シテ

Ultimate end.

proximate end.

「進化ハ最適者残存ヲ説ク。快樂説ハ Lust ナル
ヲナシ。Unlust ヲ逃カスルノテアル。コ
ノ Lust 主義ト進化トノ関係ハ最適ナルコトニ
Lust ヲ感スルモノハ残存スル。

Certain conditions which must be
fulfilled before concrete life -
that is greatest happiness - can
be obtained in any society -----
Data of Ethics.

Rational Utilitarianism does not
take welfare for its immediate
objects of pursuit, but conformity
to certain principle which, in the

nature of things causally determined welfare.

Sentient existence can evolve only on condition that pleasure-giving acts are life-sustaining acts.

然シ草葉ハ如何ト云フト Spencer トハ平行ハセス。何カト云フト。苦痛ノオカ増シテキル。 Lust モ増シツカシカツコト以上 Unlust カ増シテキル。生物ハ True living テアリ。人間ハ理想ニ一致スル living 即チ Well living テアル。

コ、ニ於テ伴侶ト Spencer = 反對テアリ。 Bennett ナドモ Spencer ノ説ハ事實ニ反スト云ヒ Muirhead モ反對シテキル。

Banett; Ethical aspect of Evolution, 中テ Evolution is the equal and parallel growth of opposites

of opposites ト云ヒ。 Essential property of forward evolution is increase of forth. the distinctive characteri-

istic of forward evolution is not the elimination of defects, or the acquisition of or preservation of advantages, but the parallel development of both defects and advantages, accompanied by continually increasing output of energy. 又 forward evolution =

於テ見出サレルモノハ adaptation and mis adaptation / 同時的平行的増加ナリ。人間ノ出産ノ時ニ於ケル困難ト危険ハ月カニ最高ナル人種ニ特有ナル Misadaptation / 一例ナリ。

The ease with which a savage woman gives berth is much more like that of a wild beast.

同様ノコトヲ産見ニツキテモ云フヲ得ハシ。高等動物ニナル程 Misadaptation to their

envel / 増大スルコトハ小兒ノ場合ニ於ケル程着明ニ認メラルハハナシ。 The food of civilized nation is, no doubt, more

varied than that of a savage, but that is not without corresponding drawback

身体ア、各器官、ソレ自身、用ト弱点トハ向ハス
トスルモ全体ニ大補ナル一般弱点アルヲ知ラサル
ヘカラス。即チ" 或レ一部ノ器官ノ破滅若クハソノ
functionノ不完ニトアルコトニヨリテスラ"
ノタメニ全身体ノ活動ヲ妨ケ、或ハ全ク之ヲ滅亡セ
シムルコトアリ。極メテ小サキ damageニテスラ
人ヲ死ニ致ラシムルコトナキニアラス。之レニ及シ
polypusノ如キ等生物ニアリテハ幾多ノ断片
ニ断タル、モ何等ノ生命ヲ失フコトナキナリ。身
体各器官ノ進化ノ度高キ程 liability to
derangementモ又増大スルハ普通ノコトナリ。
ト云フテ可ル。

Sorleyモ亦自然主義ノ倫理体系ニ於テ次、如キ
コトヲ云フテ可ル。

At the same time the increase
of knowledge and of skill always
implies not merely the means

of satisfying old wants, but the
creation of new ones. The aesthetic
sensibilities may be a source
of painless pleasure, yet even
their cultivation can not be said
to be matter of pure gain to their
possessors; for the pain or
discord is to be set against
the pleasure of harmony. The
refinement of intellectual and
emotional nature opens up wider
ranges of both kinds of feelings.
Each worker must perform that
operation only to which he has
been specially trained, or which
he can do best, and in this way
industrialism tends ^{to occupy the greater parts of the} working hours of an
increasing proportion of human
lives in the repetition of short
series of mechanical movements

which call out a bare minimum of the faculties of the worker.

Dwarf his nature, and reduce his life to a mere succession of the same monotonous sensation.

Eugenics: Sir Francis Galton.
Eugenic is the study of agencies under social control that may improve or impair the racial qualities of future generation either physically or mentally.

又 "Eugenics" の目的ハ各階級ヲソノ最善ノ見本ニテ代表セシムルニアリ。優良ナルモノヲシテ現在ノ割合ヨリ一層多ク次ノ時代ニ貢献セシムルマウニクルニアルト云ツタ。

劣悪ナルモノヲシテ現在ノ割合ヨリモ少ク次ノ時代ニ貢献セシムルマウニスヘシト。他人(アル批評家)ハ又コレニ附加シテキル。

尚今

研究者ハーツノ理論ヲ述トシテキル。即チ

"acquired characteristic" ハ遺傳セズト云フ法則ヲアル。スルニ種カ大切ナリト云フコトニアル。Eugenics (優性學) モアルガ。"種カ第一主義" ノタメニ結婚ヲ選シテノ人種改良トナラサルヲ得ナイ。

然シコレハアマリニ生物學的ニシテ人格ノ尊嚴ヲ汚辱スルコト甚シイ。シカシ Galton

It might be introduced into the national conscience ト云ツテキルハ注意スヘキナル。

Platz ノ統スル會。

Eugenics = 對スル先次問題カアル。ソレハ social justice ナリ。コノコトニ關シタル著書 = H. Wallace ノ論文 = "social environment and moral progress" ノ中ニ。大多數ノ婦人カ生計ヲ支フルニモ足ラサル賃銀。タメニ苦シキ Labour = 服シ止ムナクバナラサル結婚ヲナサザルヲ得サル如キ社会ニアリテハ如何ニシテ最善的、良性的關係ヲ立法ニヨリテ成立

スヘキヲ得ヘキカ。

男女共ニ最善ノ勤業ニ基キテ治勤スルヲ得ルノ自由ヲ得ル時遊惰ト贅沢トナリ他方ニ若シキ勞働ト餓死トカナクナリタル時スベテノモノカ

best education + 授ケルニ至ルト云 best and wise ナルモ、カ opinionノ指導者トナルヲ得タル時始メテ劣悪ナルモノ、淘汰シ得ラレ人種ハ精神的ニ、肉体的ニ公正セラル、ニ至ルハ、ト云ツテ可ル。

Hobhouse; Eugenically consider, the broad duty of society is so to arrange its institutions that success is to the socially fit, and this is only possible in proportion as the social order is based on principles of just and equitable organization.

Wallace - 2

(1) Social evils are due to our living under a system of

universal competition for the means of existence, the remedy for which is equally universal co-operation

- (2) It may be also defined as a system of economic antagonism, as of enemies. The remedy being a system of economic brotherhood, as of great family.
- (3) Our system is also one of monopoly by a few of all the means of existence..... the remedy is freedom of access to land and Capital for all.
- (4) Also it may be defined as social injustices, inasmuch as the few in each generation are allowed to inherit the stored-up wells of all preceding generations, while the many inherit nothing

the remedy is to adopt the principle of equality of opportunity for all.

Spencer ハ生物学的人生觀ヲ主張シタ。ソノ為メニ人間ヲ社会的進歩ノ原動力ト認メテカッタリテアル。換言セハ人間カ如何ナル善ヲナシテモ自カ其ノ原因テナク又惡ノ場合モ又同シテアリ。ト考ヘラレルノテ總テ社会的原因ニ見テ了ツテ人間ヲ操リ人形ノ如ク見テキル。

Great man: Spencer ハ偉大ナルモノハ全ク否定シテキル。偉人ノタメニハ社会的變化モ起ラナイ。ト云ヒ。 If there is to be anything like a real explanation----- this explanation must be sought not in the great man himself. but in the aggregate of social conditions out of which he and they (變化) have arisen.

Macleay 同メモ又同様ノ如クコトヲ云ツテ

#14. It is the age that makes a man, not the man that makes the age. In equalities of the intellect, like inequalities of the surface of the globe, bear so small a proportion to the mass, that in calculating its great revolutions they may safely be neglected.

即チ飯" = great man ナルトスルモ

He inherits from ancestors his own exceptional capacities, which capacities his ancestors acquired by being members of society, and of which it is accordingly contended that society is ultimate by the source. His ancestors would not have had it to hand on to him if they had not been forced to develop such superiorities as they possessed by

exerting them in a competitive struggle with the great mass of their contemporaries. Thus the mass of their contemporaries formed a step on which the superior faculties of these men were sharpened ----- owes not to his own ancestors only, but to the mass of inferior men who struggled with them, and were vanquished in the struggles.

新カコレヲノ人々ニ正面カラ反對シテ 偉人説ヲ主張シタル人ハ William Hurrell Mallock ナル。彼ハ aristocracy and evolution ニテ Spencer = 反對シテキル。彼ニヨルト偉人ニシテ社会の進歩 agent ナルトスル。凡人ハ零ナリトテハ附加ヘテキル。

彼ハ Every human being is an inheritor of the past. ----- the difference between the great man

and ordinary man is not made less by the fact that they both of them owe to a common past. the social conditions of a time are the same for all, but it is only exceptional men who can make exceptional use of them and turn them into a stepping-stone on which their greatness may rise higher. ト云

又 Macoloy = 對シテ But because this latter inequalities are nothing to the astronomer, it does not follow that they are nothing to the engineer and geographer, to the astronomer the Alps may be an infinitesimal and negligible excrescence, but they were not this to Hannibal ト云シテキル。然ラハ Mallock - great man

ヲ如何ニ定義シテカ 即チ彼ニヨル The greatness of great man is a qualities which is to be measured by its overt results; and its overt results consist of, and are brought about by, not what he does in his own person, but what he makes others do.

The great man, as an agent of social progress is great not in virtue of any completed results which he produces directly by the action of his own hands or brain, or which he exhibits in his own person, but in virtue of the completed results which by some simultaneous influence which he exercises over the brains or hands of others, he enables others to exhibit in themselves, or produce

or do in the form of social services.

彼, great man = contact ヲテ用ケ
タル語ハ the fittest man ナリ。

fittest man ハ自己本位的ナリ。而モ生物
ノ進化ニ Contribute スル。シカシ great man
ハ生物進化ニソノ生理的ニスル必要モナシ。

Christ ハ子ヲ産マナカッタ。

The fittest man, or the survivor in the Darwinian struggle for existence is greater than his inferiors only in respect of what he accomplishes for himself----- but the great man, as an agent of progress, shows his greatness in a way precisely opposite that in which the fittest man shows his fitness. 2 They become agent of social progression by influencing the minds of others.

Social progress is the results of struggle not for survival, but for domination. The fittest man promotes progress only because he raises, by a physiological process, the average capacities of his successors.

great man = two kinds アリ.

(1) 他ノ人々ヲシテ great man ノ理想トシテキルモノヲ、自發的ニソレヲ實現セんとスル atmosphere ヲ造リテソレヲ實現サセルコトヲコレカ眞ノ偉人ヲアリ。

(2) ハ、カクノ如クテナクシテ實現サセルノテアル。

Doctrine of Force, 漢英 = Struggle for Existence ハ役立ツタ。之ヲ取入レテ高唱シタ人ハカノ Friedrich Nietzsche テアル。ソノ著 Übermensch カソレヲ表シテ余リカアル弱イ者ヲ助ケル反對ニ之レヲナグリタホセ。猛獸ノ如ク衝突スレハ進化シ發展スル。抑々劣等動物カ衝

突シテ人間ニナツタ如ク人間モ互ニブツカリ合ツテ超人トナル。人間ハ劣等動物カラ超人ヘノ橋テアツテ旧來ノ Sklaven moral ヲ破リ彼ノ所謂 Herren moral ヲ實行スルコトカ即チ進化ノタメ必要テアルト主張スル。今彼ノ文ヲ引用シ批評シマフ。

No where do we see a personality still less free personality — there is nothing but concealed under identical mantle of a generalized humanity.

更ニ

It is only a the highest force of the presence that you should interpret the path

ト云ツテ supra historical powers ヲ働セ。古イ形式ヲ破ルコト。The breaking up the old form トイヒ。之カ進歩ノ要素テアルト主張シテアル。

Almost every where it is madness

which pave the way for the new thought that breaks through the barrier of revered usage superstition

又次、如×生活ヲセヨト云フ。

The beast of prey without conscience and a faith, save the unhesitating faith in his instinct.

又曰フ。

The terrible energies — what is called wicked — are the cyclopean architects and road makers of humanity

History speaks almost only those bad men who has subsequently been visited with praise.

現代ノ社会生活ノ glücklichkeit der Masse und Bürger = 反數シ。Mass happiness ヲ求メル宗教ヲ攻撃シ。猛獸ノ如×

生活ヲセヨ、ソシテ又云フ。

人ハ、The rope between animal and super human テアルト云ヒ、what is great in man he is a bridge.

ト稱シ Alles ist erlaubt. トモテ云フ。

Oh! my brothers! where lies greatest danger for all men's future? Is it not from the good and just? ト彼ハ云フ、Break! break in pieces good and just.

ト喝破シ will to might (権力ハ、意志)ヲ執ル。might is right. ト叫ンテキル。

Nietzsche ハ情ノ脆イ人テマツタ。彼ハ女ノ前ヲハ眞赤ナ顔ヲシテ物モ云ヘナト云フ一面ノ性質ヲ彼ヲシテカヲ説イタ、テアル。品性ト反對ノモノヲ理想トシタ。

故ニ Darwin, fittest man ノ系統ヲヒイテキル。個人ニ之ヲ結ビ付ケタノカ Nietzsche テアリ。國家ト結ビ付ケタ人ハ Treitschke 等テマツテ之ヲ實際ニ應用シタノカ Bismark テアル。

以上、如ク説明シタ。コノ説ヲ批評シテ見ヨ
ウ。

「私ノ考テハ進化ハ生物学ノ範圍ニ於テノミ行ハレ
ルモノテ、ソノ他ノ領域ニ及フ可マテナク精神生活
ヲ主トスル人間ノ範圍ニ當テ缺ラヌコトハ勿論テコ
ノ点ヲ明カニシマウト思フ。前ト重複スル嫌ヒハア
ルケレトモ再論スルト進化ハ除々ト進行スルモノテ
アル。鼠ハ人間ヨリモ子供カ余計生レル。故ニ生存
競争ハ激シク適者生存ハ行ハレ。之ハ進化ヲ促ス筈
テアルカ有史以來ノ鼠ノ変化ハ一般的ニハ知ラレテ
ナイ。唯生物学者ノミ之ヲ知ル。而ルニ人間生活ヲ
見ヨ。理性的。言語的。存在物タル彼ハ社会的遺傳
social Heredity ヲナシテ文化ノ進歩ヲ促
進シテアル。(*physiological or individual
in heritance* トハ又異ツタ意味ヲノモノテ
social in heritance ハシマレテアル)
生物トシテノ進化ハ個体ノ生理的变化ニヨツテ即チ
最適者カニ後ヲ生ミ。特質ヲ *inherit* シテ行ク
コトテアルガ人間ノ進化ハ言語的表現ニヨツテ理性
的存在物ナルニヨツテ生シタ思想文化ヲ傳達スル社

会的遺傳 (*social in heritance*) ナリテア
ル。ト云フ。之レ即チ兩者ノ根本的差異カアル。

Darwin ノ種ノ起源程。社会的遺傳ヲナシタモ
ハ少クナイ。シテミルト其ノ著述ノモノハ

social in heritance ノ实例ヲ。書中ニハ生
物学上ノ進化ノ説明テアル。誤ノ分ツタ人ハ人間ノ
生活ニハソレ以外ノ重要ナルモノカアルコトヲ知ル
筈テアルカ。ソレヲ頭ノ悪イモノカ。力。欲求。力
主義ノ徒ガ之ヲ利用シタノテアル。若シ *Darwin*
カ一切ノ生活ハ進化ノ理カアルト云フ考ナアルカラ
子供ヲ生ム方ニ研究ニ要スル精カラ用フ可マテ彼ノ
著 *Descent of man* ヲ見テモ分ルテアル。

進化論ヲ人生ヲ適用スルコトノ不可ヲ説イタ思想
家カアル。即チ *Kidd* ナ彼ハ *Science of
power* ヲ著シテアル。ソシテ社会的遺傳ヲ主張
スル。此ノ点ハ私ト共通スル所テアリ。誠ニ結構タ
カ而シ其カ他ノ動植物ニモアルト云フテキレ点カ私
トノ意見ノ差異テコノ思想家ニハ大層惜シイ缺點テ
アル。彼ニヨルト現代ノ人間生活ノ各方面ニハ *War*
ト云フコトカ頗ル一般化サレテアル。例ヘハ

zwischen parteien, Lander, Gewerkschaften
テモ自己本位的、争カアル、ソレニ
Darwinian Theory カ影響ヲ受ヘテキル。
Darwin、高業カ出ル迄ハ religion、勢力
カアツクカコノ説カ一度現ハレルマ
Doctrine of force カ高調ナレ war ハ一般的ニナリ
善テアリ正義ヲアルト云ハレルマツナリタ。

Darwinian Theory ハカ、ル忌ハシイ結果
ヲ文化世界ニ惹起シタ。

Darwin's presentation of the
evolution as the product of natural
selection in never ceasing war - as
a product, that is to say of
struggle in which the individual
efficient in the fight for his
own interests was always winning
Type -- touched the profoundest
depth of psychology of the west.
and we who have the right
because we have force. ト云フ思想

ヲ依リ勝テハ官軍ノ思想ヲ如実ニ描寫シタシ。ソレ
ヲユリ派ノ人々カ之ヲ活用シタリテアツタレド
Bagehat ハ Darwinian Theory ヲ次
如ク皮肉ニモ説イテキル。

If I was able to kill B before
B killed A, then A survived, and
the race became a race of As,
inheriting A's qualities.

之カ即チ Darwinismノ要旨ナル。ソレヲ
kidd カ自ラ立ツテコノ Doctrine of
forceハ Science of civilization トハ
没交渉ナ Doctrine ナアルト喝破シタ。即チ

It is the doctrine of efficiency
of animal. It has also lutely
nothing to do with the cause
making for collective efficiency
in the social and moral world
founded on mind which is evolving
in civilization. ヲ云フ

Darwinism represents indeed very

antitheses of the principle of that social integration which is taking place in civilization. The first principle of evolution in the world of the efficient animal of Darwinism is supermacy and omnipotence therein of individuals efficient in their own interests.

又

The first principle on the contrary in the evolution of social world of civilization lies in the subordination of the individuals.

此処ヲ私ハ人生活ト合ハヌノハ subordination of individuals テアル。ソレハ特殊即普通テアラハサレヌハトラスト思フ。

又カール道理ヲ辨ヘスエレヲ人間生活ノ上ニ用ヒタゴトヲ攻撃シ。Bernhardi, german and next war = アル。

No right is above the state, and the state has no standard that of power and expediency resting omnipotent. ナル語ヲヒイテ見ル。要スルニエハ精神生活ノ本義ヲ忘レタモノテアリテ。Kidd ハカールモイテ paganism ト云フ。

The pagan man is the man whose standard of right does not extend beyond his interest.

pagan state is the state whose standard of right does not extend its own interest. ソシテ先國トシテハ preussen テアル。gange des deutschland テアル。ソシテ個人トシテハ

Heckel, 著者ニアルトシ、彼ノ Welträtsel ヲ引合ニ出シテキル。我國ヲハ加藤弘之先生カノノ恩恵ヲ傳ヘタ人テアル。利他ヲ利己ノ立場カラ説明スル Heckel = ヨレハ博愛等ト云フコトハ利己ヲ必シク擴大シタモノテソレハ自己ニ利益アルカラマルノダト云フ。即チ Kidd ハ Heckel, 又ヲ引

用ヰテキル。

act at all times in such wise
that the act may hold good as a
Universal law is Kant's curious
idol. ト云ヒ、更ニ語ヲ次イテ

The command of the founder of
the christmity "love your enemy,
bless them that curse you, do
good to them that hate you,
and pray for them that despite
fully use you, and persecute you"
is as use less in practise as
it is un natural.

斯ノ如ク例ヲモ合ル様ニ、彼ハ多少妥協的ニ説イ
テキル氣味ガアルカ Nietzsche ハ之ニ反シテ全ク狂人
的態度ヲ、ソノ音樂的律動ヲ極ス点テハ、ぶらヒ一
ん以來ト稱セラレル程微妙ト彼ノ文章ノ中ニモツテ
キル。 Kidd ハ更ニ進メテ I impeach the
greatest blasphemy in time — the
religion which have en changed

and softened us.

ソレカラ

What have we to do with hard
morality which expresses itself
in modern democracy? ---- it
is good for cows, women and
Englishmen.

ト云フ様ニ蓋ニ Darwinism ノ言ヲ引用シテキ
ル。 Treitschke ノ如クモ亦カヲ重シシ權カヲ重
シシテ、ソノ一詞ヲ見ルニ

We have now agreed war is just
and moral, and the ideal of
eternal piece is both unjust.

私ハ此際云フべきコトハ非戰論者テハナイト云フ
コトアル。即チ私ハ精神主義カラ行クノテアリテ
精神主義的ノ戰爭ハ敢テ許サナイ。唯侵略的ノカヲ
重シズル國カ他國ヲ無法ニモ壓迫セントスル。例ヘ
ニ Treitschke ノ言ニアラハレタ如ク戰爭ヲ飽ク
迄排斥スルモノテアルコトヲ一言附加シテ私ノ立場

ヲ一諸義カラ外レルケレドモ、ソノ点ハオ記ビラ
スルガ— 叙明シタイ。

The german war book / 中ニ

独逸ノ大学ノ研究室ハ、プロシヤ軍隊ノ知的武器
ヲ作ル砲兵工廠ヲアル、研究室ハ次ノ点ヲ共通テアル、
即チ独逸テハ、小國ソレノ存続ガぶろしヤ
存立ノ障害ニナル國ヲ masslessニマツツケロト
云フコトニ於テ。

Kidd ハ Nietzsche カ死ノ後ハ Bismark
カ代ツテキル、ト笑ヒ。

唯物主義ト materialism

軍國主義ト Militarism

Nationalism

ノ三ツガ独逸ノ要素ヲ之ハ Darwinian theory
ノ影響ヲ受ケテキルモノテアルト説イテキル。

Treitschke / 文ヲ更ニ引用スル。

The christenduty of sacrifices for
something higher does not exist
for state, for there is nothing
higher than it in the worlds

history.

カクマテ應用セラレル Darwinism ハ非常ニ間
遠テアル。個体的遺傳ニ基イテキルカラテアル。而
シ

human
The evolution which is proceeding
in civilization is social, not an
individual integration.

It is psychic and spiritual forces
governing the social integration in
which the individual is subordinated
to universal.

此ニ角普通カソコニ働イテキルト見ルニ Darwin
説中ニハ斯カルモノカナシ、彼ハ慈善ヲ排スル、今
其ノ一句ヲ見ルニ、

We civilised men do our utmost to
check the progress of elimination (of
the unfit); we build asylums for
the maimed and the sick; we institute
poor laws and our medical men exert
their utmost skill to save the life of

everyon to the last moment † Darwin
ハ述ヘテキル

之ハ生物学的進化ニヨリテ説カントスル語デアル。
Sir Francis Garton ヲ引イテ來テ Kidd ハ
攻撃シテキル。

What Garton by his methode aimed
at was nothing less than the scientific
breeding of nitzschean superman

Kidd ハ斯ク述べ優生学ニ付テ以下ノ如ク云フ。

Its object is to deal with all the
influences that improve the in orn
qualities of the race and develop
them to the atmost advantages.

從テ

In the scientific breeding of the
race moral would not Considered. †
Galton ハ云フ。

而シソノハ individual inheritance =
重ク置イタモノテ social inheritance ノ側ヲ

等閑ニ附シテキルト云ツテキル。

Kidd カ引合ニ出シテキル Bishop of win-
chester ハ Darwinism = 反対シ文明ノ根柢ハ
次ノ事ニアルト云ツテキル。

- 1) 世界史ニ於テ人間ノ價值平等ノ價值ヲ assert
シテ来ルコトデアル。
- 2) The gradual rise supremacy in
the history of the world principle
of scientific and survice force.

1912年 Oxford テ開カレタ Spencer Lektire
ヲ Biological Fact

愛他主義者ハ該ツテ説ナルコトヲ論證シ三取ノ進歩
ト改良ノタメニ次ノ三箇條ヲ挙グ。

- 1) Civilization was not founded
on altruism. The only instract
which is sufficiently universal
to suply motive of civilization
and without which the for community

would slacken and delay, is the desire to accumulate property.

2) 故=彼ハ The conception of that all men are equal 7 否定シ the demand in politics that all men should have equality of opportunity 7 下テ for the conception and demand were founded in natural fact school.

3) In civilization in the future, the aim of social reform must be not to abolish, but to provide that each individual shall so far as possible get into the right class and stay there and usually his children after him.

ソ、カラ又二年後 Bateson ハ 1914年ニコノ傾向ノ講演ヲナシタ。

Kidd

He saw civilization existence

as the result of differentiation transmitted through individual heredity his ideal was, therefore, the revival in the civilization a kind of hereditary caste system in which every member of society should be into his right class and stay there.

所カコノ人世觀ニ反対シキリスト教ノ言ヲ取リ出シテ之ヲ正シイト云ハントコトニtwo conceptionガアルトシ之ハ既ニキリスト教精神中ニ存スルモノテ之ヲ示セバ

1) The conception of the equality of all men

the conception that mind of the child in each generation like a blank page upon which good or evil training produces its definite results.

デアツテ進化論ハ之ト反対ニ次ノ如キ立場ニアルモノデアル。ツマリ反対ナルコトカ面白い。

Darwinism was based on struggle resting in equality. It centered in born heredity.

コノ結論ハ Barbar へ決シテ文明人ニナレナイコトニナル。

Galton, 後継者

No single man, no single group of men, no generation of men can re model human society.

Kidd ハ以上ノ説ハ誤ツテキルト云フ。次ノ如ク云フ。

The increasing interval between civilization and savagery does not depend upon inborn heredity the science of civilization has almost nothing to do with the facts of inborn heredity the world can be changed in a brief space of time.

ト云ヒ其ノ證據ニ独乙ハドウダト叫ンテキル。日本

人ハドウカト日本人マデ引合ニ出ス。

独乙ニ付キ

之等ノコトハ独乙ノ支配階級カ彼ノ主義ヲ本トシテ一折廻命ニマツタコトカ social heredity = ヨツテ今ノ如ク變化シタデハナイ。

but, quite apart from nature of ideals involved in the change, it is the fact change itself, its thoroughness, its completeness, its universality, its suddenness, which are to be noted here as a phenomenon of an importance of the very fact order. 之等ハ個体的遺傳ニヨツテハ行ハレナイト斯クノ如キ大變化ノ起ル所以ヲバ述ベテキル。

products of mind would be rapidly acquired by the less advanced people and world in the future be utilized with surprising effect against most developed races by

people upon whom they had previously looked down.

Sir Edwin Ray Lankester ヲアゲテ
social inheritance ヲ高潮シタモノトシテ
Hidd ハ讀エテキル Lankester ハ
a new factor

過去ノ人ハ個人的 inheritance ヲ説イテキタ
ガ人生発展ノ重要ナル要素ハ將ニ社會的遺傳デアル
ソレヲ説明シ completely free from limi-
tations of protoplasmic continuity.
ト述べ更ニ

It grows and develops by laws
other than those affecting periphable
bodies of successive generation of
man kind.

ト云ヒ尚ホ

The inheritance thus conveyed
exercising an incomparable influ-
ence on the educable brain.

ト云ツタ。

カ、ル遺傳ヲ活用セシメテ行クコトカ文明ノ向題
トナル。

之ニ関連シ Kidd ノ主旨ヲ云フト斯ル遺傳ノ可能ハニソノ範柄ニヨル。

It is due, in the first place, to that accumulation recorded knowledge in the social inheritance. But it is due, in the second place far more distinctly to the creation and transmission as part of collective heredity of that psychic element which consists of ideas and idealism that rest motion, and which are conveyed to the young under the influence psychic emotion.

Kidd ハ理想ノ感應ヲ通シテ感銘ヲ子供ニ與ヘルコトハ大人ヨリモ effective ナリ。

It is in the social integration that man must reach his highest efficiency the cause of human progress is psychic progress. the great secret of coming age of the

world is the civilization rest not on reason but on emotion.

又

In the social integration the eternal law of efficiency can not be stated in terms of reason. For it can only be summarised in one world sacrifices.

That sacrifices of the unit, capacity for which in man proceeds from the emotion of the ideals alone.

It is through this faculty that human mind rises to the universal.

It is this capacity for the emotion of the ideal and not his reasoning mind which constitutes man and God like, and which separate him from the brutes.

To produce the most permanent

results, the emotion of the ideal must always be appealed to in the mind of the child.

至水利加, Stanley Hall = man and woman =.

Normal child feels the heroism of uncountable instinct of self-sacrifice at a very early age, even for earlier and more keenly that it can understand sublimity of truth.

Kidd ハ高彼ノ文ヲ引用シ

It gives a permanent direction to character which never be altered, it creates individual a capacity for sacrifices in the sarvy of those ideal which rises above self-interest.

又 Italy 人ノ同シ意見ヲ述ベテ Mazzini ノ引合ニ出ス。

Education is adressed through emotion to the moral faculty in the young.

而シテ Kidd ハ自己ノ意見ヲ述ベル。

It is the mind of the child which constitutes basal facts upon which the social integration is being reared.

Kidd ハ更ニ

The emotion of the ideal is the characteristic cause of social integration.

シテコノ science of this cause ガ即チ文明ノ学テアル (文化的遺傳ニ社會的遺傳) 兎ニ言フニ the mind of west european as a whole ハ Darwinism, 权力主義ニ誤ラレテキル。将来ハ社會的遺傳ニヨツテ以テ立ツノテアル。

The seat of efficiency and the center of the all powers in the future in that

which civilization
through the emotion of

彼ハ philosophic of power,

The truth is the science of power.

power ヲドク解ツカ彼ハカニ関シ三ツノ stage

ヲケル。第一ハ Newton ガ principia ヲ説イ

タ中テ言フチキル意味ノモノテアル。即チ

The Laws of material universe in
terms of force,

第二ハ Darwinism.

The Laws of individual integration
in life in terms of power.

第三ハ Kidd.

The Laws of social integration
in life in terms of power.

チ power ヲ説明シテ云フ。

- (1) Power is capacity for utilizing
force or energy by integration —
that is to say, by organisation.

so as to produce more intence
or higher results.

- (4) Power is the characteristic or
constituent quality of life as the
force is the characteristic or con-
stituent quality of material uni-
verse.

- (5) Life in all its form is a process
of integration that is to say, of
organisation — or force or energy.

- (6) In the individual integration
evolution follows the line of max-
imum power through the self-
assertion of the individual. The
center of gravity in the process
is in the life of the individual,
i. e., it is in the present.

In the social integration evo-
lution follows the line of maximum
power through the entire subordi-

nation of lives or welfare of the individual units to the survival efficiency in the social integration which is projected beyond that of the lives and welfare or even the consciousness of the existing units. The centre of gravity in the process is beyond individual, i.e.,

it is in the future.

(9) It is (emotion of ideal) the principal expression of that ultra-rational capacity in mind.

It is the chief human organ of the science of the power.

(10) In the individual integration the heredity through power is transmitted in the cultural integration. It is passed from one generation to the next with protoplasmic con-

tinuity,

Great change on a large scale is rare and is usually only slowly established.

(11) In the social integration the heredity through which power is transmitted is in the cultural inheritance. It is independent of protoplasmic continuity.

The transmitting agent is the emotion of the ideal. Transforming change on a universal scale can be established quickly i.e., within the life time of a single generation.

將天文化ニ於テカノ中心ハ何処ニアルカト云フトソレハ women = マリ。自己本位的ニ戰フカハ男子ニハナイト云ツテキル。

コノ場合 Schopenhauer ヲ引合ニ出ス所ガ彼ハ fear of women, 原因カラ置ツタノデアリ。ト Kidd ハ云ヒ一面ハ婦人ノカヲ認メテ

Schopenhauer ハ僕イトシテキル。

Kidd ガ婦人ヲ稱ヘル詞ノ中ニ Schopenhauer
ノ言ヲ引ク。即チ

In the recesses of her heart she
lives always and altogether more
in the race than in the indi-
vidual.

夏ニコソナ詞モ引用シテキル — Kidd ハ云フ。
婦人ノ心ハ interest ヨリモ principle of
ideal ニヨツテ動カサレル性質ガアルト — 即チ
以下ノ文章テアル。

Always with woman the spring
of her secret is unexpressed and
indeed unconsciousness and in-
born morality and relief is the
welfare of the species is placed
in her hands

徒テソノ婦人ガ理想ノ感激ヲ通シ

when all other channels have been
closed to her, woman has carried

creative capacity of the emotion
of the individual into the prac-
tical world affairs mainly through
her influence on the mind of the
young.

夏ニモウ一ツ。

The effect of emotion of the ideal
transmitted to the young of the
rising generation by woman can
never after be entirely effaced
in the individual.

又一ツ。

But to organize power in this
suprem type is possible in
society in one way only. Existing
individuals must be rendered
capable subordinating their
mind, their lives, to an ideal
which is beyond their lives,
which may even at times be

beyond their understand.

彼ハ今述ヘタ趣意ヲ表ニシテキル。

A chart of Human Progress

The features	in the lower or individual stage of human evolution (laws as described by Darwins)	in the higher or social stage of human evolution (laws as described by Kidd)
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Kidd が social heredity = ツイテノ壽ヘ
ニ付キ補足スル—

私ハ全然彼ノ説ヲ認容スルモノテナイ。私ハ彼ト
ハイクラカ意見ガ遠フ。彼ノ言 = ヨルト Darwin-
ism ハ個人ノ進化 = ツイテノ學テ社会ノ進歩ノ學
テナイ。更 = Inborn Heredity ノ學テアル。

Mechanism ハ個體ニ於テアル Mechanism
of social Heredity is outside indi-
vidual. 述ベテキル更 = 彼ノ言ヲ引用スルト。

The medium through which the
gains of progress are held and
are transmitted in the indivi-
dual is in born at birth, and
is in the physical apparatus of
his body as it has come down from
the past. But the medium through
which the gains of the progress are
held and transmitted in the
society is accumulated social
culture which comes down from

the past. no part and no quality in this social inheritance is inborn in the individual. It is entirely acquired by him from without. It is imposed upon him by society in every generation.

此ニ云ハスレバ初メカラ possible universality デアル。即チ本末具ヘタ天性ガ外的契機ニヨリ發展スルト云ツテ方ガヨイ。彼ハ inborn デズヲホスルハ正シイ。

In inborn heredity the constituent qualities tend to be indefinitely persistent and difficult to alter. With the elements of social heredity

It is along this line, namely through the control of social heredity, that mind will ultimately direct the course of human evolution. The most revolutionary

change can be effected in a brief space of time through control of elements of the social heredity. The cause and agency of variation are here absolutely under the direction of the mind.

此ノ点ハ同感デアル。彼ハ inborn heredity ハミノ立脚点ニ立ツ説ヲ批難スル Galton ヲ其ノ学徒 Carl ハ社会改良者ハ inborn heredity ヲ本トシナケレバナラヌ。是テ人主ニ何等カノ変化ヲ及ボスニハ長イ年月ガ必要デアルト云ツテキル。又 Kidd ハ正シク批評スル。又 Galton ガ南蛮土人ヲ觀察シテ材料ヲ本トシテキル。ソシテ Samaras ハ勘算出来ヌト云フ。然シ Kidd ハ之ニ對シテ文明人ニ社会的遺傳カトケレハ Samaras ノ如クニテ。要スルニ inborn heredity ハ重ク考ヘレコトヲ排スル。従テ

Through the organisation of an ideal transmitted through this - any result what ever that

may be aimed at may be produced in the world.

ソコテ枝ハ

the science of heredity transmitted through culture is the science of the power.

之ハヨイガ附ニ著ク又点ヲ云フ。

彼ハ野生ノ動物ニハ特質的ノ習慣カアル。夫レハ in born heredity ノ結果ダト一般ニ考ヘラレテキル。猿テカ、ルコト即チ蛙ハ蛇ヲ恐レルコト (natural enemy = 対シ fear ヲ感ズル) ハ in born heredity ト考ヘテキルガ彼ハ之ヲ social heredity ノ結果デアルトシタ。ココテ私ハ非常ニ彼ノ social heredity ノ意味ニ疑ヲモツ。

(以下ノ議論ハコノ本即チ Child hood of the animals = コル)

動物園デハ蛇ヲ食物トシテ食ヘルノテ恐レラレヌ。兎ノ如キモノモ犬ヤ猫ニ対シ生レナカラノ恐ヲ感じナシ。之ハ生レナガラノ遺傳デナク之ハ社会的遺傳

ノ結果ダト Kidd ガ云ヒ出シタ。非常ニ異ツタ傾ガ社会的遺傳ニヨツテ形作ラレ容易ニ拔ク切ラヌ。私ノ考デハツマリ社会的遺傳ハ人同ノ特質デソレテソコニ文化ノ祭展ハアラハレルノテアル。ソコテ彼等ヲ或ルベク生カスマウニ考ヘルト動物ノ性質ヲ依ルハニ 1) in born heredity 2) example 3) 言語ヲ通シテ思想内容ヲ傳達スルノ三原因ニヨル。Kidd ノアゲタ例ハ example ノ條ニ入ルベキモノテアル。所デ彼 Kidd ハ之ヲ社会的遺傳ニ入レ最モ意味ニ於ケル社会的遺傳ヲ立テナカツタト思フ。

大体ニ於テ生理的遺傳ヲハナレ文化ノ遺傳ヲ唱ヘタコトハ大ニ私モ賛意ヲ表スル次第デアル。

良心 Conscience,
Gewissen.

準備トシテ道德的評價ヲナス時法則ヲ標準トスルノト目的ヲ標準トスルニツノ場合ガアル。前者ハ外部カラ其ハラレタ法則ニ一致スルカ否カニヨリ、後

者ハ内的ニ已レノ實現セムベシトスル理想ニヨル
 之ニ應シテ道德的評價ノ語カニツニ分レル。前者テ
 ハ *right wrong*、後者テハ *good bad* カ
 之ニ照應スル。 *right* ハ羅甸ノ *rectus* = 當ル
rectus ハ *strait* トカ *according to*
rule ナル意味カアル。 *right* = 該當スル希臘
 語ハ *ἰσχυρός* テ指定スルトカ命スルトカノ意味
 カアル。 *good (gut)* = 當ルギリシヤ語ハ
ἀγαθός (agathos) テ目的ニ役立ツトカ目的
 ニ向ツテ値打ガアルト云フ意味カアル。[兎ニ角上
 述ノニツノ評價方法カアル。法則主義ノ場合ニ他律
Heteronomy 目的主義ニ立ツ時自律ト云ツテヨ
 イ (*Kant* ノ使ツタ意味ト少シ違フ)。ココテ注
 意シタイノハ外部カラ與ヘラレタ法則ヲ、與ヘラレ
 タガ故ニテハナク内的ニ進シテ實現スベキ所以デア
 ルトシタ時ハ自律ト云フ。ソコテコノ趣意ヲ *Kant*
 ハ明ニシテキル *Kant* ハ *Legalität* ト
moralität ヲ區別スル。 *Kant* ハ云フ。
 活動ノ動機如何ニ係ラス單ニ法則ニ一致スルマ否
 マヲ考ヘタル場合ハ *Legalität (Gesetzmäß-*

sigkeit) ト云ハレル。之ニ反シテ法則ニ一致シ
 テ活動スルハ *Pflicht* テアルガ故ニ之ヲシマウト
 ノ動機ヨリ之ヲ為シタルトキハ之ヲコノ活動ノ
moralität (Sittlichkeit) テアル。

Kant ガアル活動ヲ為シタ場合ニテ義務命令ニ
 ツキ検討スル。

1. *Pflichtwidrig*
2. *Pflichtmässig* (コトケテハヨイト云ハス)
3. *Pflichtmassige Handlung aus Pflicht.*
 唯 *conform to duty* ナケテハ行カス
conform to duty from duty ナケレバ
 ナラスト云フノテアル。人間ノ活動ハ人類的ニセヨ
 何人的ニセヨ。初メハ他律的ニ活動スルカ次第ニ自
 律的ニ活動スルニ至ル。

他律主義ノ注意

- 1) 外部カラ與ヘラレタ命令ハ多種多様テアル。保
 シ如何ニ種類カ違ツテモ共通的テアル。他律主義
 ノ人ニ取ツテハ之等ハ同様ノ標準テアル。之等ノ
 間ニ衝突ガナケレバヨイカ若シモ之等ノ間ニ衝突

ガアル時彼ハ困ル。

2) 道德法則ヲトツテ見テモ多種多数ノ命令カアル。若シ矛盾ガアルト第一ノ場合ニ於ケル如クニ彼ハ迷フ。

3) 故ニ法則主義ノ人ニトツテハ人生ニ於テ奈スルアラユル場合ヲ考ヘテ其ニ應ズル法則ヲ考ヘナケレバナラス。中世ニ於テハ之カ行ハレタ。之ヲ決~~裁~~ *casuistry*ト名ツケラレル。之ハ理論上許シ難イ。如何ニ決断作ツテモソレハ有限的ニ止ル。而ルニ人間活動ハ無限的ニ新場合ヲ生ム。

4) コノ主義ハ性~~質~~ノヨクナイ悪イ精神ヲ人間ニ養フ。外的ニ飾ルト云フコトデアル。極端ニナルト法則ヲ口実トシテ悪ヲ遂ゲル心 *casuistic spirit*ト云フ。

5) 我々ノ道德実行ノ場合ノ動機ヲ不純粹ニスル。義務ナルカ故ニ実行スルト云フノカ純粹ナノデア~~ル~~。コノ純粹サハ目的主義カラノミ~~ニ~~ 發生スルノデア~~ル~~。

我々ノ心ノ中ニ良心ト云フ一~~種~~ 特別ナ能力ガアル。

ソノ命令ニ一致スルノガ道德的義務ニ一致スルト云フノヲ普通ノ説テアルカ私ハコノ意味ノ道德説ニハ反対スル。Kant 等モコノ考ヲ抱ク。彼ハ三ツノ能力ヲ考フ。ツマリ心ノ諸動ヲ三ツノ能力ニ還元サレル。即チ知、感情、慾望ノ三因子テアル。彼ノ著純粹理性批判中テ Kant ハ云フ。

Wenn alle Seelen vermögen oder Fähigkeiten können auf die drei zurückgeführt werden, welche sich nicht ferner aus einem gemeinschaftlichen Grund ableiten lassen: des Erkenntnis vermögen, das Gefühl der Lust und Unlust, und das Begehrungsvermögen.

斯クノ如ク Kant ノ良心説ハ心ノ中ニカノアル部分ノアルコトヲ認メテキルノデア~~ル~~カラシテ部分説トモ云ヘルテアラウ。コノ三ツノ部分カラアラユル動~~機~~ハ出ル。心ノ能力ハ三ツニ分テレテ了ツテ夫レ以上ハ何モノモナク夫レ以下ニ何モノモ存在セヌ。私ハ能力説ニ反対シテ方面説、部分説ト云ヘハ全体

説ト之ニ対シテ云ハル説ヲ主張スル。方面説ト云フ
ノハ心ハ全体カ知的方面ナルモノテアル。全体カ知
的ナル心カ情的テアル。更ニ全体カ知的情的ナル心
カ意的テアル。即チ心カ全体トシテ知的情的意的テ
アル。コノ心全体ノ理想ニヨツテ行動ヲ命令スル。例
ヘハ私カ諸君ノ前テ講義スルトキハ講師テアリ家
帰レハ子カ居ル。彼ニ対シテハ私ハ父テアル。私ノ
父ニ対スル時私ハ子テアル。何モ私ノ部分カ父デア
リ子テアリ講師テアルト云フノテハナイ。全体カ父
テアリ子テアリ講師テアルノテアル。斯クノ如ク心
全体トシテノ方面カ快不快ヲ感スルノテアル。全体
トシテノ心カ道德ニ関スル時良心トイフノテアル
之ハ即チ自律主義テアル。良心ヲ他ノモノトスレバ
他律主義ニ落付イテ了フノテアル。良心ニ知的意的
情的ノ三作用アルノハ勿論ノコトテアル。我々ノ感
情ハ直接実行セル道德ニ関スル所ナク動クコトカア
ル。例ヘハ小説ヲ読ム。劇ヲ見ル。ソシテソレニ向
ケテ情カ動ク。観念綜合ノ法則ニヨルトAトBトヲ
共ニ経験スルトキAヲ動カスト他ノBヲ喚起ス。之
ト同様ニ小説ヲ読ムコトニ関連シテ道德的実行ヲ覺

エル場合ハ少クナイガソノ反対ナル場合ニ於テハ自
リ效果カアル。徒ニ感情ヲ本トスルコトハ考ヘ物テ
アル。換言スレハ道德ノ実行ト関係サセナクテハ何
ニモナラナイ。ドンナ小ナル善デモ為シドンナ小ナ
ル悪ヲモ為サヌコトヲ心カケネハナラヌガ之ハドウ
モ実行サレニクイ。(之ハ誠ニ通俗的ナ事カアル
カ重要ナコトテアル)小ナルモノハ閑却カレル。人
ノ注意ハ之ニ関心シナイ。ソシテ善ヲ為シ悪ヲサ
ヌタメニハ強イ意思即チ總ニ勝ツ意志ノカガ必要テ
アル。ソコテ禁慾自己否定カ肯定セラレル。古来何
レノ宗教モ此レヲトル。保シユヲ餘リニ重ク見ルト
禁慾説ニナルノテアル。之ハ如何ニシテ正当テアル
カ我々ハ禁慾ヲ目的トスルノカ禁慾ニヨツテ到達シ
得ル理想ヲ目指シテキルノカ禁慾ノ修業ヲ積ムト禁
スヘキ欲ガナクナル。ソレテ道德的目的カナクナル。
故ニコノ主義者ハ大ニ不都合ナ欲ヲ養ヒ之カ猛烈ニ
起ル時之ヲ抑ヘレバヨイ。禁慾主義ハ之カ進メハ其
ノ目的カラ遠サカル。之ガ禁慾説ノ道理テアル。禁
慾カ手段テアル。ソレヲ忘レテソレ自身ヲ理想トシタ
重大ナル欠陥カアル。斯ノ如クシテ禁慾説ハ大自ラ

ヲ夫自ラノ理論ヲ以テ破壊スル。禁慾説ハ慾望ナキ
空虚ノ人ヲ作ツテドウシマウト云フデアラウ。

良心ノ起源

エニハニツノ直観説ガ対立スル

一ツハ先立説テアル。経験トハ全ク没交渉テアリ
経験ニヨリ發展スヘキモノトハ見ナイ。エハ許シ難
イ。我々ノ道徳的良心カ経験ニヨリ發達スルコトハ明
テアル。歴史ハヨク之ヲ示シテキルテハアイカ、例
ヘバ Spalta テハ幼児ヲ殺スコトヲ道徳的正トシ
ヌガ今ハソウテナイ。同時代同社会内ニ在ツテモ變
化カアリ同一人トシテモ子供ノ時ト成人ノ時トハ
異ル。故ニコノニ経験主義カ起ル。早ク云ハハ良心
ハ初メ無カソタガ経験ノ中ニ為スヘシ為スヘカラス
ガ生シテ来ル

私ノ意見ニスルハ此ノ兩者共ニ否定スベキモノテ
アリ最モ正シイノハ發展説テアル。此ノ説ハ前述ノ
ニ説ト趣ヲ異ニシト云フモノハ初メカラアル。而
シテ初メカラ fertig ノモノトシテアルノテハ
ナイ。而シテ無限ノ可能ヲ具ハテキル夫ガ段々發展シ

テ来タ。ソノ發展ハ經驗ヲ occasion トシテキル。
之ハ初メカラ良心カアルト云フ点テ先立説ト相一致
シ發展ノ点ニ於テ異ル。我々ハ經驗ヲ離レテ良心ハ
考ヘ得ナイ。コノ点テ經驗説ニ一致スル。然シ經驗
ソノモノヲ良心ト認メルニ發展説ハ反対スル。

此ノ点ヲバ明ニシ得ナイ學者カ多イ。而シテカラ
彼等ノ説ハ境遇ニ付テハ研究テアルト考ヘ直セバ經
験説ハ我々ニ多クノ材料ヲ提供スル。

Bentham ハ經驗説ノ大立物テ四ツノ要素ニヨ
リ良心ハ成ルト説ク

1. 物理的制裁 *physical sanction*
2. 政治的制裁 *political* "
3. 社会的制裁 *social* "
4. 宗教的制裁 *religious* "

或種制裁ナシテハ

心ノ反対側ニ之ニ反應スル部分カナケレバ外的刺激
ハ何ノ效果カアルノテアラウカ。同シ經驗ト云フ觀
念ハ何カ。心ノ側ニアル反應スル所ニ「同シ」ト云
フハ意味ガアルノテアル。エハ如何ナル機會ニ如何
ニ發展スルカノ意味ニ於テ理解出来ル。

經驗論者ノ中ニ Bentham = 反対シ我々ノ立場ノ
云フベキコトヲ云フテキル人ガアル。彼ハヨク氣カ
付イタガ彼ガ經驗ノ立場ニアル限リ彼ハ自己矛盾ニ
陥ルノテアル。例ヘハ Spencer ヲ引合ニ出ス。
彼ノ心理学原理ノ中ニ云フ。

When does the power of organis-
ing experience? When arise the
different degrees of that power
passed by different races of
organism, and different indivi-
duals of same races? If, at
birth there exists nothing but a
passive receptivity of impressions,
why should not a horse be as
educable as a man?

斯ク彼ハ個人的經驗論カラ人類的經驗論ヲトツテ
良心ノ起源ヲ説明シテキル。彼ハ良心ノナイ人ガ良
心ノアル人ニナルヲメニ三ツノ制裁ノ結果デア
即チ法律的制裁、2. 社会的制裁、3. 宗教的制裁
デアリテ之ガ次第ニ遺傳シ遵ニハ何カ知ラ制裁ヲ豫

感スルヤウニナリ益ニ良心カ出来ル。而シナカラ以
上ノ三ツノ制裁ヲ感應スルハノ道德意識カナケレバ
彼ハコノ感應ヲ生シナイテアラウ。又其ノ三ツノ制
裁ヲ敵感セシメル程ノ社会ニ良心ノナイ人カ存在シ
テキタノテアラウカ。又彼ノ云フ如ク初メノ人類ハ
何処ラデキメルカ Muller head ハ之ヲ嘲ツテ
云フ。「彼ノ説ハ望遠鏡ヲ見タ如キモノデア
ルデハナイカ」自己ノ刀ヲ自己ノ首級ヲ擧ゲテ得
タトナツテキタノテアル。經驗論者ノ英國デソノ代
表者ハ Locke デアルケレド彼ハ純粹ノ經驗論者ト
ハ一面云ハレナイト思フ。心ハ passive recepti-
vity デアルトスル。原シ impression 向ノ移
動ノ關係ハ説明カレヌ。即チ彼ハ心ヲ active =
解スル。sensation ト reflection、ニツニ
彼ハ心ノ特質ヲアゲテキル。後者ハ自覚ノ意味デア
ル。之ニ對應シテ刺戟ハ初メテ考ヘルコトカ出来ル
ノデア
ル。

ソノ論據一ツコトニ持ツテキル。Locke ハ云フ
But as the mind is wholly passive

in the reception of all its simple ideas, so it exerts several acts of its own whereby out of its several ideas, as the materials and foundation of the rest, the other are formed. The acts of the mind wherein it exerts its power over its simpler ideas are chiefly those three:

1. combining several simple ideas into one compound one; and thus all complex ideas are made.
2. The second is bringing two ideas together, and setting them by one another, so as to take a view of them at once, without uniting them into one; by which it gets all other ideas of relations.
3. The third is separating them

all other ideas, that accompany them in their real existing; this is called "abstraction"; and all its general ideas are made.

尚ハ序テニ申シマス

The other fountain ----- is the perception of the operations of our own mind within us ----- and such are perception, thinking, doubting, believing, reasoning, knowing, willing, and all different actings of all our own mind

----- this source of ideas every man has wholly in himself, and so it be not sense as having nothing to do with external objects, yet it is very like it and might properly enough be called "internal sense". But as I called the other "sensation" so I called this

reflection, the ideas it afford being such only as the mind gets by reflecting its own operations within itself.

斯ク云フ如ク彼ハ心ヲ全ク passive トハ見テ非
ナイノテアル

要スルニ私ハ良心ハ心ヲ全体トシテ見、ソレハ初
メカラアルモノトシソレガ初メカラ出秉上ツタモノ
テハナイト見ル限リニ於テ發展説ヲトルノテアル。

良心ノ作用特質ニ関シテ考テナルコトヲ付ケ加
ヘル Robertsonノ良心論ガアル。コノ書ノ第一
章ニ良心ノ活動トハ如何ノ中テ

all those sensibility in which
the moral law manifest itself.

sensibility ト云フコトハ一般ニ或ル則教ニ反
應スル所ノ心ノ轉換 (modification) テアル。

ソノ中テ moral sensibilities ト云フ時ハ
品性ト行為ガ対照トナツテアルノテアル。品性マ行
為ハ自己決定ヲナス意志活動カラ生スルカハル。

moral sensibilities ハ云フ迄モナク善悪

ヲ兼別スル働カアルカ pure = 何等ノ情緒ヲ伴ハ
ナイモノテハナイ。其ノ上ニ快若痛ノ外 some
attraction to the right some re-
pulsion from wrong ガ起リ前者ヲ moral
susceptibility ト云ヒ後者ヲ moral impulse
ト呼フ。 the preceptive power and
authorities of right or wrong over
the will ト云フモノガ moral impulse
ト云ヒ moral susceptibilityノ場合ニ
emotion ナル言葉ヲ用フル。良心活動ハ
sensibility in which judging embod-
ing moral law manifest themselves
ト云フ。ソコニハ正不正ノ情緒的ナルモノカハル。
moral impulseノ場合ニハ

moral emotions are the feelings
of pain and pleasure which springs
up within us in connecting with
perception of moral distinction

ソノ次ニ

when these same feelings and perception began to operate upon willing they become moral judgement. of obligation.

ソコデ moral susceptibility, 特殊現象
"sentiment judgement and obligation
トイヒキル. 善悪ノ拘束カアルト云フ...
デアル. 之カ一緒ニナツテ良心ノ活動トナル

第二章ニハ良心ノ活動ノ特徴ヲ述ベル

1. cognition
2. feeling
3. willing

デアル. ソコデ emotion = 付キイフ

The emotion which are the product of susceptibility arise in conjunction with the perceived harmony or disharmony with ^{the action} with the law within the sentiment which springs

学者中ニハ色々説ガアル. 或ル人ハ自分ノ行為ガ心ノ内ノ法則ト一致スル emotional harmony
ヲ依リ operative sentiment ヲノミ良心ノ特色トシテ他ヲ排斥スル. aesthetic view of activity
ト前者ヲ Robertson ハ云ヒ. 後者ヲ practical view of activity ト云ヒ 後者ガヨリ大事ナコトハ説メテキルカ両者ソノ一ツヲ又ク
ヲ得ナイモノトシテキル.

第三章テハ how are we to name and classify activity of conscience. ト云フコトヲ述ベル

前ニ述ベテ emotional judgement ノ働ク moral sense 道德感ト云ヒ moral impulse ノ中ニハ義務, sentiment ヲ sense of duty トカツケ moral sense ノ中ニハ実行ノ前ニ宣言的ノ場合カアリ又実行後ニ現レキタル emotional judgement カアル. 前者ヲ prospective トイフ 形容詞ヲツケル. 後者ヲ 審判的ト名ツケル. 又ハニツニ分ケラレル. concomitant judicial (道理的) retrospect.

tive テアル。 sense of duty ノ方テハニツ
 アケテキル。即チ一方ニハ premonitory (豫
 戒メル) impulse ガアリ 他方ニハ prescrip-
 tive (義務トシテ當然トスヘキコトヲシテ現ハレ
 ル) impulse テアル。前者ハ言ヒカヘレハ義務
 ノ命令ニ合致スル時 reward × punishment
 ト結合シ我々ニ善ヲ行ハシムル、之ハ消極的テアル。
 之ニ対シテ積極的ニ発現スルモノヲ後者トスル。後
 者ハ當然トスヘキニヨリトイフ敬虔尊崇ニ訴ヘル方
 ナリテアル。

sense of duty ハ活動ノ前ニ起ルノテアル
 カク分類シタガ。

In the midst of this multiplicity
 of psychological divisions, distinctions,
 and classification, we must never
 forget that the activity of consci-
 ence is ultimately one and
 divisible.

In the former (moral sense,
 right or wrong) or moral distinction are reviv-
 ed and affirmed;

revivelled and ^{affirmed} in the latter (sense of
 duty, 場合) ought! and ought not!
 moral demands, are announced
 要スルニ良心ノ作用カ道德ニ関リタル場合ノモノテ
 アル。良心ニ知情意三方面アルノハ勿論テアルガ此
 処ニコノ原則ニ例外ノ場合カアル。其ハ知的ノ要素
 ナクシテ道德法則ニ一致シタ適當ナ活動ヲナシメ
 ルモノカアル。之ハ良心以外ノ働ガアルカラテハナ
 ク知的ノ作用カ習慣トナツタト云ヘバヨイ。

習慣ハニツニ分ケラレル

- 1) 人類的習慣 — 本能
- 2) 個人的習慣

テアル。

Wundt ハ動機ヲ三種類ニ分ケテキル。

- 1) Wahrnehmungsmotiv
- 2) Verstandesmotiv
- 3) Verknüpfungsmotiv

或ル種ノ觀念ト感情ト意志トカ結合シテ我々ヲ実
 際活動ヲナシメル作用ヲ motiv ト云フ。第一ノ
 場合ニハ觀念ハ知覚ノ觀念テアル。ソレニ感情意志

カ結合シテ我々ヲシテ働カシメル 第二ノ場合ニハ
觀念ハ利害快樂若痛幸不幸ノ觀念テアル。第三番ノ
モノハ理想ノ觀念テアル。ソコデコノ三ツヲ繰返シ
テ居ルウチニ 1)ノ場合ニナル。又三)ノ場合ノ反覆ニ
ヨツテ 1)ノ場合ニ違スルコトガアルノテアル。普通
ノ場合 1)ニ任セルノカヨイト云フノハ習慣ニハソレ
ガ生成サレタ事情ノマ、テ存続スル限リ誠ニ結構ナ
コトテアルガ現実ハ而シカウ容易ニ平靜ヲ保ツテ居
ルモノテハナク流レントシテハ沫リ、沫シラントシテ
ハ流レル現実ニハ知覚ノ動機ニ従フコトト共ニ理性
的動機ニヨリ反省スルコトカ必要テアル。1)ノ場合ニ
付キ云フト之ハ早ク云ヘハ道德ハ習慣性ノモノテア
リ第二ノ自然トモ云ハレル即機械的ニナスモノテアル
其時道德的判斷ノ領域以外ノモノト嚴密ナル意味テ
ハ云ハレル而シ同シ *non-moral* ニモニツノ場合ガアル
ノテアル。一方ハ入ツテモコナイモノ他方ハ入ツテ来テ出テ行
クモノテアル 元ニ自然人ト云ツタカ決シテ自然其モノトハ遠ク
意識的ニ機械的ナノテアリ 自然的ナノテアル即チ消
極的ニ精神的ナノテアル。常ニ消極的ニ精神活動ガ
機械的行動ノ下ニ働イテ居ルノテアル。

※

義務、権利ニ就イテ述ヘル。

何故カ、ルモノカ人格ニアルカ。ソレ等ハ人格ノ特
性ニアル。人格ハ特殊、即チ普遍的テアル。實踐的
ニハ他ノ凡テニ良イコトハ自分ニ良イ事ニナリ。コ
レニ共通善カ確立シ得ル人格ハ共通善ノ觀念ニ基
イテ活動スル。然シ常ニ夫カ純粹テアルトハ云ハレ
ナイノテアル。ソコニ感性カ入ル。ソコニ“テハナ
ラヌ”ノ感情カ起ル。ソコニ義務ノ誕生カアルノテ
アル。

義務ト云フ義ハ記述出来ナイガ、如ラレタモノ
テアル。例ハハ赤トハ何カト云ツテモ感ヘ得ラレナ
イ様ニ。

義務ハ分析スルコトノ出来ナイ原則的ノモノテア
ルト云フ *Element theory* カ生スル。

義務ノ意識ハ *datum* テアル。或ハ根本的ニ與
ヘラレタ不可分析的ノ事物テアルト。 *fizicki* ハ
義務ノ感情ハ 究極ノ根原テアルトモト。 *Simmel*
モ *Einleitung in die Moralwissenschaft*

ノ中テ *Sollen* ハ如何トモス可ラサル事ヲ述ヘテ居ル。又 *Sidgwick* ハ云フ

The notion of ought or right is too elementary to admit the formal definition

更ニ之ニ反シテ *I ought* 等ハ元來在ルモノテハ
+イ ソノ經驗ハ複合的 *anticipation* = 過キ+
1. *I ought to do this — I expect to be rewarded, if I achieve it — I am afraid of what will happen to me if I don't do it*

テアルカラ利害ノ觀念ヲ基トシテカ、ル事ヲ云ツ
テモレ カ、レ經驗的ノ立場ニ在レ人々ノ中テハ進
化論ヲ持テ出スニ至ル 例ハ *Spencer* ノ如キ
ソレテアル。併シ *Element-theory* = 反対スル
コトハ私ト等シイノテアル 義務ハ之ヲ分析シテ行
クテハ、少クトモソノ *essential* + 經驗 = 分
析シ得ル

(1) 拘束ヲ余義ナクサレモ 義務ハ *Compulsion*
ノ意識ヲ持ツ

Auyau ハ

「制裁及義務ノ無イ道徳」ト云フ書ヲ出シテ居ル
彼ハ生活力カラ出テキルノテアル ソレテ我
々ハ社会ノ爲ニ何事カ爲ス ソレカ内的ニ我々ヲ
壓迫シ、道徳的拘束ヲナスト云フ 彼ハ *Compul-*
sion ノ内的壓迫ナル言葉ヲ表シテキル 之レハ
Kant カ「予ハネハナラズ故ニ能フ」ニ對シ彼ハ
「能フ故ニネハナラズ」トシテ 更ニ同シク *Jay-*
lor ハ *The problem of conduct* ノ中ニ、義務
ノ意味ヲ *Consciousness of what I am,*
what expected to do ト云ヒ、自覚ノ意識ニハ
a strong impulsive impression ヲ認
メテ居ル 然シテ *Compulsion* ハ義務ノ半
面ニ過キナイ。

(2) *freedom* — 換言スレハ義務ヲ完成スル瞬間ハ
最モヨク自己ヲ表現シタ瞬間テ、ソコテ自己ノ思
考ヲ發揮シテキル瞬間トノテアル、自立的ノ意味
ニ於テ要求ヲ自ラ充シテソコニ完全ナル生活ノ發
揮カアルノテアル 之レカ私ノ眼目トスル所テアル
即テ外的ノモノカラ制約サレヌ所カアルカ

故ニ自由カ成立スル。Kantノ云フカ如ク *moral* ハ *law of liberty* テアル。結局ハ己ノ本性ニヨツテ強迫サレ、ソコニハ *self-impulsion* ノ意味カアル。Compulsionト共ニ *freedom* カアル。

之等ハ二重性カラ正當ニ鮮叙サレルモノテアルト思フ。人格ノ生活ハ過程トシテノ無限テアル。夫カ现实生活ニ向ツテ权威的ニ對スルソレガ *freedom* トナリ。外的有限性ヲ排斥シテ無限性ニ向ツテ進展シナケレハナラナイノテアル。Kantハ云フ。“定言的令法ヲシテ可能ナラシメルコトハ次ノ事テアル。夫ハ自由觀念カ我ヲシテ理智界ノ一人タラシメルコト。其ノ結果トシテ。若シ私カ夫以外ノ何物テモナイナラ。私ノ凡スル活動ハ意志ノ自立ニ常ニ一致スルガ。予ハ予自覺感性ノ世界ノ一員タルコトヲ直観スルカ故ニ予ノ凡スル活動ハ意志ノ自立ニ一致セズハナラヌ”ト。即チ自由ニヨツテ理性ニ入ルカ。理性ノ世界ニ在ルナラハ理性ノ法則ノ儘ニ行ヒ。法則ハ法則トナクナルノテアルガ。Kantノ云フカ如ク感性ノ世界ノ一員タル我々ハ。理性ノ法則ヲ執シテ

仕舞フカ故ニ。此ノ理性法則。実言命令カ必要テアル。Kantハ二重性ヲ説イテキルノテアル。——要スルニコレハ特殊的精神主義ノ理ヲ以テ説明シナケレハナラナイ。今云ツタ权威的自我ヲ思想家ハ色々ニ名ケル。St. Paulハ聖ト呼ビ。Kantハ本体トシテノ自我ト呼ンテキル。ソレハ指キ。自由ト強迫ノ合一スル場合カ重要テアル。我ノ従フ法ハ決シテ自然法テモ無ク。又 *external* トモフ意味テノ *social law* テモナク。神ノ如ク自分以外ノ命令テハ無ク。實ニ *ruling self* 即チ自分カ自分ノ上ニ *impose* スル令法ニ従フト云フコトニ因ルノテアル。Greenノ言葉ニ。It is the very essence of moral duty to be imposed by a man on himself (人ニヨツテ人自身ノ上ニ *impose* スルコトカ道德的義務) ^{the} very essence テアルト。) 又 Gzidzuckiハ“道德的
法ノ特徴ハ。行フ者ガ夫ヲ自己自身ノ上ニ課スルト云フ事情テアル”ト。夫カラ Mozesノ *ethics* ノ中テ。“I must” is imposed by me on myself and the act is freely performedト。

Mackenzie "The 'ought' is the law imposed by our ideal self upon our real self" 又他ノ場所テ "The ideal self is not realized in isolation but in a society in human being" Green "No individual can make conscience for himself — he always needs a society to make it for him" 又ヒ ideal self ヲ社会的ニ見テキレ 又引合ニ出シタノハ Clifford ナル 彼ハ tribal self ト云フ言葉ヲ使フ When the tribal self wakes up the man says "in the name of tribe I do not like this thing that I as an individual have done" This self-judgement in the name of Tribe is called Conscience James Matin ハ全クニ空説ヲニ我説トシタニ重トハ動的ノ意味ヲ zwei Einigkeit ナル 彼ハ神ヲ超越的トモノトシテキレ If the sense of authority means anything, it means discernment of something higher than we...

if I rightly interpret this sentiment, I can't stop within my own limits, but am irresistibly carried on to the recognition of the Father. (若シ權威ノ感ヲ何モノカヲ意味スルナラハ、彼ヲヨリ高キ何モノカヲ意味スル 若シ私カ此ノ本性ヲ正シク解釈スルナラハ私ハ自己自身ノ限界内ニ止レ申ハ出来ス 神ノ認識迄不可抗的ニ運ハレル)

自由ノ意識ニハ三ツアレト云フテヨイ

- (1) mechanism — 外的ノ法ニ向テオレテキルコトニ反シテ — 反シテ対立スル意味ヲ willing self character ナレト云フテヨイ Hegel ハ自由ハ意志ノ基礎的條件ナルト云フテ居ル
- (2) authoritative self / 自己表現 即チ real self / 自己表現ナレナル Kant / 言ヲ引用スレハ
「自由ナル意志トハ道德法則ニ一致スル意志ナレ」

truth self / 表現ナレ ideal self / 表現ナレ

3) Freedom of choice テアル。Descartes
モ、人間ハ自由カアル故ニ害悪カアルト述ヘテ居
ル。

要スルニ人格ノ二重性ト云フ事カラ義務ノ感カ湧
ク。共通善ニ及スル時、ソコニ拘束ノ感カ起ル。共
知ニ義務カ生スル。

権利モ亦共通善カラ算出スル。共通善ノ生活ヲ培
ムコトカ人間ノ生活テ、ソレニハ缺ク可ラサル要求
カアル事デアアル。ソノ要求ハ要求者自身カ當然ト思
ツテキル如クニ一般ノ人格モ之ヲ承認セサルヲ得ナ
イ。コノ要求カ権利ノ出地トスル。権利トハ一切ノ
他人カ要求セサルヲ得ナイ要求ヲ基礎トシテキル。一
recognition by all others— テアル。権利
トカ義務モ共通善ヲ行フ人格活動ノ両面タルニ過キ
ナイノテアル。財産関係ニ於テハ共通善ヲ以テ説明
サレナケレハナラナイノテアル。人格ハ義務トカ権
利ノ主体デアアルト云フ事カ出来ル。

義務ヲ法律的ニ解釈スル一般ノ人々ハ力ノ限り最
善ヲ努メナケレハナラナイノニ、或ル成ヌ可ク限定
サレタコトヲヌルコト、義務ヲ解スル。

ノナク

茲ニ義務ノ二種類カアル。一ヲ perfect du-
ty, determined duty ト云ヒ、他ヲ imper-
fect duty, undetermined duty ト云フ。

Kant ハ義務ヲ四ツニ分類スル。

己ニ対スル義務——完全義務、不完全義務。

他ニ対スル義務——完全義務、不完全義務。

我々ハ最善ヲナサナケレハナラヌ。義務以上ノ事ヲ
シナケレハナラヌト云フ事ハ何處ヲ探シテモ無イノ
デアアル。我々ハ better than best ト云フ事ヲ
考ヘルコトカ出来ルカ。

平均標準カ社会ニアツテ、ソノ中間ニアルモノハ
ソコ迄ハシナケレハナラヌカソレ以上ハ何ウテモヨ
イト云フノデアアル。



次ニ權利ニ移ル。

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green を引用スル。政治的義務ノ原理ニ於ケル
言葉ヲアル。

His power of contributing from
his own particular social well-
being.

It is on the relation to a society,
to other men recognizing a common
good, that the individual's rights de-
pend.

2. The claim or right of individual
to have certain powers secured to him
by society rests on the fact that
these powers are necessary to the
fulfilment of man's vocation as a
moral being, to an effectual self-de-
votion to the work of developing of per-
fect character in himself and others.

There ought to be rights, because
the moral personality — the ca-
pacity on the part of an individ-

al for making a common good his
own — ^{and it is developed} ought to be developed; thro-
ugh rights, i.e. through the recogni-
tion by members of a society of po-
wers in each other contributory to a
common good.

personality is a rational will,
i.e. the capacity which man poss-
es being determined to action by
the conception of such a perfection
of his being as involves a perfection
of a society in which he lives

There can be no right without a
consciousness of common interest on
the part of members of a society,
without this, there might be certain
power on the part of individual, but
no recognition of these powers by o-
thers as powers of which they allows
the exercise and without this

recognition there can be no right.

ソコテ如何ナル権利カ人向ノ社会ニ在ルカ、ソノ
中重要ナルモノヲ抽出シテ見ヨウ。

特ニ取出サナケレハナラナイノハ自由ノ権利ト平
等ノ権利テアル。而シテ之ヲ中心トスルモノカ de-
mocracy テアル。私ノ立場カラ見テ正當ナ権利
ヲ立場トスレハソレハ正テアリ、然ラサレハ不正テ
アル。

私カ愛ニ云フ自由ハ人格ノ自由テアル。之ヲ形式
的ニ define スレハ、人格ノ固有ノ性ヲ何モノニ
モ妨ケラレスニ發動スルコトヲ自由ト云フ。特殊即
普通的生活共通善ニ基イテ發スル生活ヲ實現スル所
ニ自由カアル。故ニ個人主義的ノ立場ヲトルモノハ
國家又ハ社会ハ他テアリ、從ツテ之等ノ制約ヲ受ケ
ナイモノヲ自由トスル。之ハ普通 freedom of non-
interference ト云フ。之ハ消極的自由テアル。
社会國家ノ制約ヲ受ケテ其ノ中テ特殊、即普通的生活
ヲ營ムモノコソ自由ヲ積極的ニ實現スルノテアル。

Adam Smithノ立場ハ個人主義的自由テアル。
動機ハ利己ニ在ル。然シソレヲ増進スルコトカ見え

サル手ノ導キニヨツテ一般社会ノ福利ヲ増進スルニ
到ルト述ヘタ。然シ今日ノ産業的貧乏ハ一度ソコニ
陥レハ直ニ脱スルコトカ出来ナクナルノテアル。他
方資本家カ横トナリ、コトニ不平等カ生シタ。ソ
レカ無産階級ノ社会主義運動ヲ起サシメタ。ソレハ
私ノ立場カラ云フト向違ツタ無差別ノ要求ヲ起サセ
タ不平等ノ社会ノ害悪ヲ認メネハナラナイ。差別ヲ
認メナイト云フ思想ハ人格ノ特殊性ノ發見テアルカ
故ニ、人格ノ個性ヲ發揮スル自由ヲ打破スルニ至ル。
向違ツタ自由ト平等ハ両立出来ナイ。ソコニ積極的
対立ヲ示サネハナラナイ。人格固有ノ性カラ出タ正
シイ自由ト平等ナラハソコニ自由ト平等ハ合致シテ
理想的社会カ出来ル。

平等ノ語ニツイテ簡單ニ述ヘヤウ。

aristotelesハ割合平等ヲ人格ニ當テハムヘキ
コトヲ云フ。彼ハ云フ。Injustice arises when
equals are treated unequally, and also
when unequals are treated equally.

コノ趣意ニ基イタ次ノ言葉カアル。

Justice is an equality of proportion

between persons and things assigned to them.

而ラハ人格ハ何ニ割合スルカ、Aristoteles ハ
αξιολογια (axia) merit テアルト。現在職者ノ
間ニ争ケラレテ居ルモノハ三ツアル。

(1) need (2) Effort (3) Result 之テ
アル。之ニ割合ニ一致シテノ平等テアル。

矢張り人格固有ノ性。即チ人格ノ共通善ニ基クモ
ノテナケレハ上述ノ三ツハ何等意味ノ無イモノテアル。
例ヘハ盗賊カ殺ノ仕事ノ為ニ必要テアルト。ウ
ント飯ヲ食ハセテ、シツカリ活動カ出殊ルヨウニシ
ナケレハナラヌト云フ事ニナルノハ共通善ノ根本ニ
基礎ヲ置カヌ need テアルカラテアル。

今日職業ヲ profession ト Trade トニ分ケテ
斗ル。前者ハ仕事ソノ着カ目的テアリ。収入カ手段
テアルト云フモノテアル。之ニ及シ後者ハ 収入カ
目的テ仕事ハ單ニ手段ニ過ぎヌノテアル。所カ現在
ハ trade ノ方カ勝ル。教育ニ於テモ私ノ体養スル
所ニ依ルト profession テアルニ拘ラス trade
ニ陥リ易クナル。ソレハ社会カ教育家ヲ遇スルコト

カ薄イカラテアル。戦後 new poor カ現ハレタ。
其レニハ第一ニ教師カ争ケテアリ。ソノ次ニ学者カア
ル。之ニ関スル研究ヲシタ本ノ中テ Hobhouse ノ
著 Social justice カアル。彼ハ個人主義的ノ立
場ニ立ツテ居ル。

人生ハ之ヲ航海中ノ船ニタトハラレル船ニ乗ツテ
居ル者ハ安全ナル航海ニ partake スルヲ望ム。権利
カアル。然シテ平等ノ権利ヲ主張スルタメニハ必
業化カ必要テアリ。各自各々ノ機能ヲ演スルタメニ安
全ナル航海ト云フ共通目的カ完成サレル。

all members of the community have
an equal claim upon the common
good while any deference must
itself be a deference required by
the common good. This each man has
a claim upon the common good propo-
tional his own qualifications for
serving it. This is the fundamental
principle of equality.

whence in sum we can not regard

any partial development as good which is necessary such as to obstruct development on corresponding lines in others. More can we regard any collective achievement as good which leads necessarily to the depression of individuals. There are many be great in equality of development, but to satisfy ethical requirement. They must be such that the farther the development is pushed in any one person, the more it tends, on the whole, to assist the corresponding development of all others of whom it can affect. This is as much as to say that the rational good is one in which all person share in proportion to the capacity of the social personality. This is the fundamental principle law proportionate equality

in the common good, the good on mind.

一切ニ対スル機会均等カ原則トナツテキル上部ニ於テ生スル差別ヲアレハ結構テアルト云ヘヤウ。即チ出発点ヲ同一トシテ、実力ノ差異ニヨツテ決勝点ヘ種々ノ差順ヲ以テ到達スル。換言スレハ一種ノ自由競争ヲ主トシテ居ル。此ノ点ニ於テハ Darwin Spencerノ説ノ巧妙ナル五現テアル生存競争ヲ肯定スル立場テアツテ、近世思潮ノ色モ窺ハレルト思フ。

均等ノ機会ヲ第一ニ持チ來ラサナケレハナラナイノハ教育テアル。教育ノ機会均等ヲ先ニ第一ニ實現セヌハナラナイノテアル。特殊即普通主義ノ微意ハ或ハ種々ノ社会改造カ可能テアルト思フ。斯クテ人間ノ性徳カ發揮サレ、愛ニ自由カ生レルノテアル。

最後ニ徳ノ語ヲシヨウト思フ。

良キ品性ノ陶冶ニヨレハ、ヨキ習慣、徳カ出來ル。徳ハ修養テアル。Socratesハ徳ハ知也トシタ。然シ此ノ誤ヲ指摘シタ Aristotelesハ、徳ハ習慣ノ一種テアルト。然シ彼ニヨレハ善徳ハ熟練ト云フ概

愈ニモナル。ソレハ技巧ヲ修養サレテキルト云フノ
テアル。然シ徳ハカ、ル意味ノ習慣テハ無ク——
善ヲナセハカシ得ルト云フ意味テハ無ク——意志
カ弛マスニ勤ケ *Constant will* テナケレハナラ
ヌ。 *Progress* ト云フ事カ繁クナツテラ徳ハ消失
スル。 *Sewey* ハ徳ヲ分析シテ

- (1) *whole-hearted* — 全身的ナル事ニアル。
- (2) *Energetic* — 不撓不屈テアル。前者カ横
断面的ニ徳ヲ欺メタニ反シ、之ハ縦断面的
的ニ徳ヲ欺メタモノニアル。
- (3) *Kant* ノ言ヲ信リ云ヘハ *aus pflicht*
テアル。ソレハ利益ヲ求メテ義務ヲ行フ
テハ無イ。

ソコニ徳ノ本質カ在ル。夫カ種々ノ状態ニ應シテ
現レル。ソレヲ徳ノ分類ト名ケテ派生的ノ徳ヲ分類
スルノテアル。 *Platon* ハ之ヲ四ツニ分ケテキル

- (1) 睿知 — 理性ヲ表スモノニアル。
- (2) 勇氣 — 理性ニヨツテ怖ニ打テ勝ツ事ニアル。
- (3) 節制 — 感カ理性ノ統御ニヨツテ表レル。

(4) 正義 — 以上ノ三要素カ調和的ニ存在スル
モノカアル。夫ハ人道的ニアルト共
ニ社会的ニアル。

而シテ今日テハ尙一ツ附加シテ居ル。

(5) 仁義 — (博愛)

テアル。而シテ前三者ヲ *personal virtues* ト云
ヒ。後二者ヲ *social virtues* ト云フ。茲ニ注意ス
ヘキモノハ勇氣ノ概念ニアル。普通人カ困難トスル
所ノモノヲ実行スル所ノ人ヲ勇者ト云フ。然シソノ
人ハソレヲ困難苦痛トシナイナラバ夫ハ何テ勇敢テ
アルト云ヘヨウ。盲人ハ蛇ニ怖ギナイ。盲人ハ勇氣
カアルカ。ソコニ勇氣ノ第一要件ハ第一エ、自分カ
困難ナル事ヲ意識シテ之ヲ排除シテ実行スル事ニアル。
然シ尔ラソレノミラハイケナイ。ソコニ第二ノ
条件カアル。「ナスヘキコトヲナス為ニ」ト云フコト。
理想ノ為ニ恐ニ压倒サレナイ。道德ニ対スル尊敬カ
ソノ根本義ヲナケレハナラナイ。然シ世間ニハ實際
多クテ誤レル勇氣カアル。即チ利害打算カヲ來テキ
ルモノニアル。 *Platon* ハ之ヲ巧ニ物語ツテキル
即チ *Platon* ハ愚病ナル故ノ勇徳トシテ之ヲ諷シ

テキル。カ、ル勇氣ハ大ナル恐怖ニ対シテ小ナル恐
ヲ征服スルモノテアル。決シテ徳ヲ棄放スル事ニ行
ハレルモノテハナイ。次ニ節制ト云フ事ニ就イテモ
云ハレルノテアル。 *Reverence to moral* ヲ原
因トシナケレハナラナイ。 *Platon* ハ、哲人以外
ノモノハ節制テアル故ニ不節制テアルト。之ハ即チ
大ナル快樂ヲ得ルタメニ小ナル快樂ヲ捨テル節制テ
アツテ、所謂 *Platon* ノ節制ナルカ故ノ不節制ナ
ノテアル。希臘時代ニ在ツテハ慾望ヲ体慾ニ限ラレ
テキタノテアルガ。然シ我々ハ体慾以外ニ伸展シナ
ケレハナラナイ。社会道德ハ *Justice*, *Benevo-*
lence テアル。正義ハ消極的社会的徳、仁義ハ積極
的社会的徳ト一般ニ云ハレテ居ル。正義ハ、ナスヘ
キ事カ規定サレテキル。夫カ法律的ニハ权利テアル。
即チ他人ノ权利ヲ侵害シテハナラナイ。法律的ニ規
定サレテキルコトハ社会ニ於ケル期待、即チ社会的
期待カ伴ツテキルノテアル。反之、仁義ハ限定サレ
タ以上ニ出テ他人ヲ助ケ—— *help* ——シテ他人ノ
人格ヲ完全ニ發揮セシメル。然シ之ハ一般ノ考テア
ル。之ヲ道德的ニ、根本理想的ニ述フハ正義ト仁

義トノ向ニ何等ノ差別ハ無イノテアル。法律ヤ、社
会的期待サレタ以上ニ出テ一切ノ人格ヲ完全ナラシ
ムルモノテアリ。他人ニトツテハボメテキル权利テ
アリ。道德的ノ限定ヲ受ケタモノテアル。正義ハ博
愛ト一致シ、博愛ハ正義ト一致スル。矢張り *Pla-*
ton ノ四分類ニ意義ガアルガ。彼カ其処マテ考ヘテ
キタカトウカハ判ラナイ。

(終)

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