

ニ入り、諸科ノ學ヲ修メ、古典ニ於テハ特ニ優レ、數學ニ於テモ優秀ノ成績ヲ得、歴史及近代ノ詩文ヲモ兼テ研修シ、在學凡ソ四年ニシテ千七百八十八年、卒業シ、ばちえらー・おふ・あーつノ學位ヲ受ク。時ニ數ヘ年ニテ二十三歳ナリ。先生ハ其ノ大學ニ入ル迄ニ受ケタル特別教育、及けむぶりつぢニ於ケル修業ニヨリ、其ノ人物ヲ磨キ、本來ノ美質ヲ發揮シ、又其ノ學業ヲ成就シテ後年ノ研究ニ必要ナル素養ヲ得ラレタルナルベシト雖、先生ノ卓抜ナル人格、先生ノ特別ナル氣風・傾向ハ主トシテ天稟ニ由リ、境遇及從游セル人物ノ影響・感化ハ割合ニ少カリシモノノ如シ。先生ハ早クヨリ自カラ考ヘ、自カラ決スルノ風アリシ也。

大學卒業後、先生ハさりナル父ノ家ニテ靜カナル田舎生活ヲ送リ、マタけむぶりつぢニモ赴キテ其ノ好メル研究ヲ續ケシガ、千七百九十一年ニますたー・おふ・あーつノ學位ヲ得、後二年ニシテ千七百九十三年ニ母校じーざす・かれーじノふえろー Fellow トナリ、一八〇四年ニ結婚スルマデ引續キセシニ過ギヤリシト云フ。 千七百九十八年ニハ英國教會ノ僧籍ニ入り、さりナルおるべりー Albany ニ於テ牧師補(Curate)ノ職ニ就ケリ。先生がますたー・おふ・あーつ及じーざす・かれーじノふえろートナリシ年ニ就きたつたレリ、予ハ今さー・れすりー・すてー・シューテン St. Leslie Stephenニ從フ。まるさす家はノヨリ先キ千七百八十七年ニおつかり the Rookery ヨリおるべりー Albany ノがふつべりー the Cottage ニ移レルナリ。

先生ノ最初ノ著述ハ、數ヘ年ニテ三十一歳ノ時、即チ千七百九十六年ニ起草セラレタルモノニシテ、『危機』The Crisis, a View of the Present Interesting State of Great Britain, by a Friend to the Constitution ト題セル小篇ナリ。是レハ主トシテ政治問題ヲ論ジ、びつと Pitt ノ政策ヲ攻撃シタルモノナルガ、刊行セズシテ止メリ、但シ其ノ草稿ノ一部分ハおつたー Offer 及えむぶすん

紹介スルコト頗ル詳ナルヲ以テ、コレニヨリ其ノ大概ヲ察スルコトヲ得ルナリ。此ノ最初ノ著述ニ於テモ既ニ人口ニ關スル一ノ文句アリ、サレバ此ノ篇ヲ草スルトキ、まるさすハ既ニ人口問題ヲ考ヘ始メ居リシコトト思ハルレドモ、其ノ考究ハ尙ホ極メテ初期ニ在リシモノノ如シ。先生ハ此ノ篇ニ於テ當時勞働社會ノ困窮ト不平トニ及ビ、救貧法ニヨリテ達シ得ベク、又宜シク達スベキ救濟ノ性質ヲ論ジ、而シテ人口ノ問題ニ就キテハ、次ノ如ク述ベラレタリ。

“On the subject of population I cannot agree with Archdeacon Paley, who says, that the quantity of happiness in any country is best measured by the number of people. Increasing population is the most certain possible sign of the happiness and prosperity of a state; but the actual population may be only a sign of the happiness that is past.” (“Crisis” quoted by Limpson, Edinburgh Review, Jan. 1837, p. 482).

先生ハ此ノ最初ノ著述『危機』ヲ書カレタル後モ引續キ貧民救濟ノ問題ニ意ヲ留メラレタルモノノ如シ、先生ハイツトナク人口ト食物トハ異リタル比例ニテ増加スト云フコトヲ考ヘ、一者ハ只或ル種類 (species) ノ不幸 (misery) 又ハ罪惡 (vice) ニヨリテノミ均等ニ保タルベシト云フコトヲ漠然ト思ヒ浮バレシガ、カク考ヘシ後ふらいます Dr. Price ノ書ヲ讀ミテヨリ、ソレハ直チニ確信トナリヌ。此ノ事ハ、先生自カラ『人口論』第一版三三九頁ニ述ベ置カレタル所ナリ。是レヨリ先キ佛蘭西ニ於テこんどるせー Condorcet ハ、千七百九十三年ニ彼ノ歴史哲學及社會學ノ發達史ニ於

テ極メテ重要ナル位置ヲ占ムル有名ナル著書『人心ノ進歩ニ關スル歴史的觀察ノ概略』(Esquisse d'un tableau historique des progrès de l'esprit humain)ヲ公ニシ、其ノ人類進歩ノ説ハ英國ニモ傳播シ、又じごめん William Godwin モ人類ノ速ニ且容易ニ完全圓滿ノ域ニ達シ、理想ノ社會ヲ實現スベキコトヲ唱ヘ、其ノ千七百九十三年刊行ノ著書『Inquiry concerning Political Justice』及千七百九十七年刊行ノ『Fenwick』ニ於テ其ノ説ヲ述ベタリキ。此ノじごめんノ今後社會ノ改良進歩ニ關スル説ニ就キ、先生ハ父だにえるト意見ヲ異ニシ、父ハじごめんノ説ヲ贊シタルガ、先生ハ之ニ反對ヲ表シタリ。先生ハ口頭ニテ述ブルヨリモ、一層明瞭ニ自己ノ思想ヲ表示セント欲シ、之ヲ文章ニ書キ綴リタリ。其ノ結果トシテ出來上リタルモノ、即チ有名ナル『人口論』ノ第一版ナリトス。『人口論』ノ性質及結構ハ此ノ來歴ヲ知リテ始メテ適當ニ理會セラルベキモノナリ。

『人口論』ノ第一版ハ“An Essay on the Principle of Population, as It affects the Future Improvement of Society, with Remarks on the Speculations of Mr. Godwin, M. Condorcet, and Other Writers”ト題シ、匿名ニテ西曆千七百九十八年、即チ我が寛政十年ニろんどんニ於テ出版セラレタリ。第一版ハ甚ダ稀ニシテ、歐米ニ於テモ珍本トセラレ。然ルニ今回ノ記念展覽會ニ於テ此ノ珍本タル『人口論』ノ第一版ガ三部マデモ出陳セラレタルハ誠ニ好都合ト云フベシ。二部ノ中、一部ハ東京帝國大學附屬圖書館ノ所藏(田尻文庫本)、一部ハ東京高等商業學校ノ藏本(一部ハ京都帝國大學附屬圖書館ノ所藏ニ係ル)、本書ハ十九章ヨリ成リ、序文五頁、目錄九頁、本文三百九十六頁ニシテ索引ヲ附セズ、序文ハ千七百九十八年六月七日附ニシテ、本書出版ノ由來ヲ述ベタリ。本文中、第一章ノ終リニ於テ著者ハ大體ノ論旨ヲ述ベ、其ノ中ニ“Population, when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio”(p.14.)ノ語アリ、又

The germs of existence contained in this spot of earth, with ample food, and ample room to expand in, would fill millions of worlds in the course of a few thousand years. Necessity, that imperious all pervading law of nature, restrains them within the prescribed bounds. The race of plants, and the race of animals shrink under this great restrictive law. And the race of man cannot, by any efforts of reason, escape from it. Among plants and animals its effects are waste of seed, sickness, and premature death. Among mankind, misery and vice.”(p.13).

ト云ヘルヲ見ル。第四章ノ終リ、即チ六十三頁以下ニ於テハ英國ニ於テ豫防的制限行ヘルルコトヲ説キ、(“The preventive check appears to operate in some degree through all the ranks of society in England.” p. 63)第五章ノ始メ(七一頁以下)ニ於テハ積極的制限 positive checkヲ論ジ、同章ノ終リ(一〇〇頁)ニ於テハ、人口ニ對スル總テノ制限ハ不幸(困窮)ト罪惡トニ分解スルヲ得ベシト云ヘリ。第六章ニ於テハ新殖民地ニ於テ人口増殖ノ速ナルコトヲ述ベ、第八章第九章ニ於テハ、とんごるせーノ説ヲ評シ、第十章ヨリ第十五章ニ至ルマデ、専ラびごゐんノ説ヲ詳細ニ論評シ、第十六章(三〇三頁以下)ニ於テハあだむ・すみすノ『國富論』ニ言及シ、次ノ如ク説ケリ。

“The professed object of Dr. Adam Smith's inquiry, is, the nature and causes of the wealth of nations. There is another inquiry, however, perhaps still more interesting, which he occasionally mixes with it; I mean an inquiry into the causes which affect the happiness of nations, or the happiness and comfort of the lower orders of society, which is the most numerous class in every

nation. I am sufficiently aware of the near connection of these two subjects, and that the causes which tend to increase the wealth of a State, tend also, generally speaking, to increase the happiness of the lower classes of the people. But perhaps Dr. Adam Smith has considered these two inquiries as still more nearly connected than they really are; at least, he has not stopped to take notice of those instances, where the wealth of a society may increase (according to his definition of wealth) without having any tendency to increase the comforts of the labouring part of it." (pp. 303-304).

先生ガ夙ニ一般民衆ノ幸福ニ意ヲ留メ、社會問題ノ研究ニ着目セラレタルコト、以テ察スベシ。『人口論』ノ初版、世ニ出ヅルヤ頗ル注意ヲ惹キ、匿名ナリシモ、其ノ著者ノ誰レナルカハ忽チニ分明トナレリ。まるさすハ程ナクごごゐんと會見シ、ソレヨリ又書信ヲ往復シテ議論ヲ上下シタリキ。先生ガ空想ヲ排斥シ、實際ノ事實ヲ重ンズルノ風ハ、『人口論』ノ第一版ニモ既ニ明ニ現ハレ居リ、其ノ新殖民地ニ於テ人口カ凡ソ二十五年ニシテ一倍ストイヘルガ如キハ、北米合衆國北部諸州ノ統計ニ徴シテ立論シ、又豫防的制限ニ關シテハ英國ニ於ケル事例ヲ引證シ居ルコトナルガ、先生ハ尙ホ是迄ニ集メタル事實ヲ以テ足レリトセザリキ。故ニ幾クモナク千七百九十九年即チ「人口論」出版ノ先生ハ英國ヲ出發シテ先ヅ獨逸ノはむぶるヒニ赴キ、ソレヨリ北歐羅巴、即チ瑞典、那威、ふいんらんど。及露西亞ノ一部ヲ遊歴シ、一旦英國ニ歸リ、尋テ千八百二年ニ再ビ大陸ニ渡リ、佛蘭西及瑞西ニ旅行シ。到ル所人口問題ニ關係アル事實ヲ調査シ、以テ人口論ヲ完成セント努メラレタ

リ。此ノ如クニシテ見聞ヲ廣クシ、豊富ナル材料ヲ蒐集シ、又諸家ノ批評ヲ聽キ、更ニ考究ヲ積マレタル上、先キノ『人口論』ヲ改訂シ、西曆千八百三年即チ我が享和三年ヲ以テ『人口論』ノ第二版ヲ公ニセラル、先生時ニ歎ヘ歳ニテ三十八歳ナリ。『人口論』ノ第二版ハ、之ヲ第一版ニ比スルニ體裁内容共ニ頗ル改マリテ殆ンド一新書ノ觀ヲ呈ズ。此ノ版ニ於テ先生ハ先キニ初版ニ於テ述べタル説ニ補足ヲ加ヘ、道德的抑制ノコトヲモ十分ニ説キ、其ノ結論ヲ和ゲタリ。此ノ版ニ於テハこんどるせー及ごどるんノ説ノ批評ハ、初版ニ於ケル程、重キヲ措カレズ、割合ニ少キ紙數ニ限ラレ、其ノ代リニ貧民問題ニ關スル論議一層詳密トナレリ。『人口論』ノ第一版ト第二版トノ差異ハ、河上教授既ニ『經濟論叢』第一卷第二號ニ於テモ述ベラレ、今日モ定メテ同教授ヨリ詳細ナル御話アルベキヲ以テ予ハ之ヲ細説セザルベシ。

『人口論』ノ書ハ其ノ後廣ク世ニ行ハレ、屢ニ版ヲ重ネタリ先生ノ生前ニ出デタルモノ六版ニ至レリ、第六版ハ千八百二十六年ノ刊行ニ係ル。先生

ノ『人口論』ニ就キテハ世間異論多ク、又頗ル誤解モアリ、論難攻撃盛ナリシガ、先生ハ引續キ此ノ問題ニ關シ慎重周密ナル考究ヲ遂ゲラレ、其ノ結果改版毎ニ更ニ刪補修正ヲ加ヘ、又駁論ニ對シ答辨セラレタリ。

西曆千八百五年即チ我が文化二年ニ東印度會社ハるんごんニ程近ク、はーどふおとふおると Hatford ノ近傍ナルヘイリベリー Hatleybury ニ東印度學校 East India College ト稱スル特別ノ學校ヲ建設シ、先生ヲ聘シテ其ノ歴史及經濟學ノ教授 Professor of History and Political Economy トス。蓋シ當時東印度會社ハ既ニ單純ナル商事會社ニ非ズ、其ノ印度在留ノ役員ハ普通ノ商館員タルニ

止マラズ、裁判、行政及外交ノ任務ニモ當レルコトナレバ、從テ將來印度ニ赴キ會社ノ役員タルベキ青年ハ、出發ニ先キダテ二三年間此ノ學校ニ在學セシメ、第一ニけむぶりつぢ及おつくすふおるど流ノ教育ヲ授ケ、第二ニ印度ニテノ任務ニ當ルニ適スベキ特別教育ヲ施スコトシタルナリ。先生聘セラレテ、此ノ學校ノ史學經濟學教授トナルヤ、マタ他ニ移ラズ、其ノ長逝ニ至ルマデ殆ンド三十年ノ久シキ間、満足シテ其ノ位置ニ留マリ、勤勉其ノ職務ニ當リ、學校ノ爲メニ盡ス所頗ル大ナリキ。

千八百十五年ニ先生ハ『地代論』ヲ公ニセラレ、後五年ヲ經テ千八百二十年ニハ先生ノ『經濟原論』出デタリ。りかーシーが其ノ著 Principles of Political Economy and Taxation. ナ公ニセルハ千八百十七年ナレバ、先生ノ『經濟原論』ノ公刊ハハッレヨリ三年ノ後ニ當レリ。其ノ他ニモ尙ホ先生ノ論著ノ前後世ニ公ニセラレタルモノアリ。先生ハマタえでらんばら・れむゆー Edinburgh Review 及くおたーりー・れむゆー Quarterly Review ニモ寄稿セラレ、千八百二十一年とらうへく Thomas Tooke 等主ニナリテ經濟俱樂部 Political Economy Club ヲ設クルヤ、其ノ最初ヨリノ會員 original members ノ一人トナラレ、千八百二十四年ろんごんニ統計協會 Statistical Society ノ創設セラルルヤ、先生マタ關係シテ盡力セラレタリキ。

先生ハへいりべりーノ開雅ナル邸宅ニ於テ平穩ニ其ノ晩年ヲ送ラレタリ。先生ニ對シテハ世間或ハ甚シキ非難攻撃ヲ加フルモノアリシト雖、先生ハ平然トシテ能ク之ヲ忍ベリ。他ノ一方ニ於テ先生ノ同僚及交友ハ皆等シク先生ノ人格ニ服シ、識者ハマタ十分ニ先生ノ學問上ノ功績ヲ認めテ、先生ヲ尊敬シ推重シタリ。其ノ頃おつくすふおるど大學ニ於テ經濟學ノ教授タリシレハ、

No. Nassau William Senior ハ、其ノ千八百二十一年刊行ノ Two Lectures on Population ノ序言ニ於テ先生ヲ稱シテ “Our most eminent living philosophical writer” ト云ケリキ。先生ハ Royal Society ノ Fellow ニ選トシ、Royal Society of Literature ノ會員 Associate ニ推サレ、又ばり及べるりんノ學士院ノ會員ニモ推選セラレタリ。

先生平素強健ニシテ、齡七十二垂ントスルマデ氣力更ニ衰ヘザリシガ、千八百三十四年ノ十二月ニ令夫人ノ父ナルえつかいセーの Eckersall ヲ彼ノ温泉ト風光ノ明媚トヲ以テ知ラレタルばいす Bath ニ訪ヒ、ソコニテ樂シキくりすますヲ過ゴサントテ赴カレシガ、到着後間モナク不和ヲ覺エ、病ムコト僅カニ數日ニシテ、心臟ノ故障ノ爲メニ長逝セラレタリ。時ニ西曆千八百三十四年十二月二十九日ニシテ、我が天保五年十一月二十九日ニ相當ス。享年六十八歲十ヶ月餘、數ヘ年ニテ六十九歲ナリ。遺骸ヲばいすノあつべい・ちやーち Abbey Church ニ葬ル。其ノ墓誌 epitaph ノ文ハ、ぼーなー Bonar ノ Malhus and his Work 四二七頁ニ之ヲ載ス。即チ次ノ頁ニ記スルガ如シ。ぼーなーハ此ノ墓誌ニ就キテ probably from the pen of Otter ト云ケリ。

先生ハ數ヘ年ニテ二十九歲ノ時、即チ千八百四年ノ三月ニはーりーと・えつかいセーの Harriet Eckersall ト結婚シ、一男二女ヲ擧ゲシガ、女子ノ中一人ハ千八百二十五年ニ父ニ先キダテ歿セリ。東印度學校ニ於ケル史學經濟學ノ講座ハ先生ノ死後、りちやーと・じよーんす Richard Jones 其ノ後繼者トナリヌ。

以上先生ノ經歷ノ概略ヲ叙述シタリ。次ニ少シク先生ノ學問上ノ位置、學風、及性行等ヲ述ベ、

由ニ其ノ學說ヲ論評シ、別ニ一家ノ見解ヲ立テタルコト少カラズ。先生ノ研究ハ、人口論ヨリ延イテ經濟學上他ノ種々ナル問題ニモ涉リ、理論ニ關シテハ、或ハ地代ノ性質ヲ闡明シ、或ハ價值ノ成立ヲ論究シ、又貨幣問題・穀物條例・救貧法・及工場法等ノ實際問題ニ就キテモ立言セラレタリ。先生ハ固ヨリ自由主義ヲ探ラレタルモ、決シテ極端ナル放任論者ニテハアラザリキ。富ノ分配ノ問題・貧困ノ問題ハ先生ガ特ニ注意セラレタル所ニシテ、先生ハ夙ニ社會問題・社會政策ノ研究ニ着眼セラレタル學者ノ一人ナリト云フベシ。蓋シ第十八世紀ノ末ヨリ第十九世紀ノ初メニカケテノ英國ハ産業組織ノ上ニ大變動起リ、新ナル社會問題發生シ來レル時期ニシテ、先生ハ夙ニ時勢ノ變化ヲ感知シタル先覺者ノ一人ナリシナリ。

先生ハリカーゴート並ビ稱セラルルト雖、其ノ學風ニ於テ、其ノ研究ノ態度ニ於テ、頗ルリカーゴート趣ヲ異ニセリ。先生トリカーゴートハ交情頗ル親密ニシテ、互ニ相推重シ居リシコトナレドモ、學說ニ於テハ相一致セズ、二人頗ル見ル所ヲ異ニシタリ。此ノ二人ハ共ニ至テ善キ人、立派ナル人物トシテ知ラレタレドモ、其ノ學問上ノ傾向ハ、ソレソレ差別アリテ、決シテ同一型ニテハ非リシ也。リカーゴートハ純理ヲ好ミ、概括ニ重キヲ措キ、假想ノ場合ニ就キ考ヘ、專ラ演繹的推理ニ由リ、抽象的理論ヲ立テント務メタリ。之ニ反シ先生ハ經驗ヲ重ンジ、輕率ナル概括ヲ不可トシテ之ヲ排斥シ、事實ニ徵驗シテ理論ノ當否ヲ察スルコトノ必要ヲ十分ニ認メ居ラレタリ。先生ハ固ヨリ抽象的ノ議論ヲモ致サレ、獨斷的ノ見解ヲモ述ベラレタレドモ、他ノ一方ニ於テ廣ク事實ヲ蒐集シ、調査研究セント努力セラレタルコトニシテ、頗ル歴史及統計ニ趣味ヲ有シ、

主實の傾向ヲ有セラレタルナリ。彼ノ『人口論』ノ第一版ニ於テ人口ハ二十五年ニシテ倍ストノ説ヲ立テラルルニモ、單ニ想像推測ノミニヨリ獨斷的ニカク云ハレタルニハ非ズ、此ノ説ヲ立ツル爲メニハ北米ノ殖民地ニ關スル統計ヲ調査シ、之ヲ引用シ居ラルルコトハ、既ニ前ニモ一言シタル所ナリ。『人口論』ノ後ノ版ニ至リテハ、東西諸國ノ事例ヲ該博ニ引證セラレ、支那・日本ノ場合ニモ言ヒ及バラタリキ。支那ニ關シテハ、*支那史* (Duhale, History of China) 又 *支那奉使紀行* (Sauntou, Embassy to China) 并ニ *支那の歴史* (支那の歴史) である。せいでいふ *支那* さんと *支那* さんノ『支那奉使紀行』Sauntou, Embassy to China 并ニ *支那の歴史* (支那の歴史) である。せいでいふ *支那* さんと *支那* さん *Lettres édifiantes* 等ヲ引用シテ可成リ長ク記述セラレタリ。日本ニ關スル記事ハ至テ短ケレドモ、先生ハもんですきゆいノ『萬法精理』第二十二篇第十二章ヲ引キ、ソレニ就キ評論ヲ試ミラレタルノミナラス、けむぶあーノ『日本史』Kaempfer, History of Japan 及 *支那の歴史* (支那の歴史) 所ナリトス。

經濟學ノ流派ヲ論スルモノ、或ハ英國正統學派ハ、一ニ演繹的・純理的・抽象的ニシテ、事實ヲ顧慮セズ、歴史・及統計ヲ重ンセス、現實ノ場合ヲ研究セズ、專ラ假設ノ經濟的人物ヲ標準トシテ論議スルモノノ如ク思惟シタルモノモナキニ非リシガ如シ。然レドモ此ノ如キハリかーどーニ就キテハ、或ハ然ランモ、あだむ・すみす及まるさすニ就キテハ決シテ然ラザルナリ。あだむ・すみすハ純理的ナルト同時ニ實際的ニシテ、演繹歸納ノ而法ヲ併用シ、哲理ヲ説クト共ニ事實ヲ忽ガセニセザリキ。まるさすハあだむ・すみすノ此ノ學風ヲ繼承セルモノト云フベク、純理ニ偏セルリ

か一ざトハ同一視スベカラズ。

くいりべりーノ東印度學校ニ於ケルまるさすノ後繼者りちやーど・じよーんす Richard Jones
ガ主質的傾向ヲ有シ、經驗ヲ重ンジ、輕率ナル概括ヲ排斥シタルハ人ノ能ク知ル所アリ。此ニ在ル
Whewell (じよーんすノ遺稿 'Literary Remains' ノ序言 Prefatory Notice ニ於テ、"In broad
distinction to this deductive system, Mr. Jones followed an *inductive* course in his reasonings on Political
Economy" ト云ヒ、おつくすふおるも大學ノ經濟學教授えつぢわーす先生 Prof. Edgeworth
ハるぐれーが氏 Palgrave 編纂ノ『經濟辭書』Dictionary of Political Economy 中、じよーんす Jones
ノ項ニ於テ "He was a philosophical historian, and not a mere chronicler. He deserves to be regard-
ed as the founder of the English historical school." ト云ハレタリキ。じよーんすガ歸納的ニ研究
セント試ミ、空理ニ馳セズ、事實ノ調査討究ヲ重ンジタルコトハ勿論ナレドモ、經驗ヲ重ンジ、輕
率ナル概括ヲ排斥シタルコトハ、まるさす先生モ亦同様ナリトス、先生ハ其ノ『經濟原論』Principi-
es of Political Economy, considered with a view to their practical application ノ序言 Introduction
ニ於テ、經濟ノ研究ニ關スル自家ノ見解ヲ左ノ如ク明瞭ニ述ベラレタリ。

"The principal cause of error, and of the differences which prevail at present among the scientific
writers on political economy, appears to me to be a precipitate attempt to simplify and gener-
alize; and while their more practical opponents draw too hasty inferences from a frequent
appeal to partial facts, these writers run into a contrary extreme, and do not sufficiently try

their theories by a reference to that enlarged and comprehensive experience which, on so complicated a subject, can alone establish their truth and utility."

"To minds of a certain cast there is nothing so captivating as simplification and generalization. It is indeed the desirable and legitimate object of genuine philosophy, whenever it can be effected consistently with truth; and for this very reason, the natural tendency towards it has, in almost every science with which we are acquainted, led to crude and premature theories."

"In political economy the desire to simplify has occasioned an unwillingness to acknowledge the operation of more causes than one in the production of particular effects; and if one cause would account for a considerable portion of a certain class of phenomena, the whole has been ascribed to it without sufficient attention to the facts, which would not admit of being so solved." (Malthus, Principles of Political Economy. London, 1820. pp. 5-6).

先生が其ノ『經濟原論』ノ發題ニ特ニ「其ノ實際ノ適用」云々ノ語ヲ添ヘラレタルハ、以テ其ノ志ノ存スル所ヲ察スルニ足ル。又同ジク序言中ニ於テ其ノ著述ノ目的ニ就キ左ノ如ク明言セラレタリ。

"One of the specific objects of the present work is to prepare the general rules of political economy for practical application, by a frequent reference to experience, and by taking as comprehensive a view as I can of all the causes that concur in the production of particular phenomena." (p. 21.)

前後引用セル文ニヨリテ、先生亦夙ニ輕率ナル概括ヲ不可トシ、經驗ヲ重ンセラレタルコト明瞭ナリトス。先生ト先生ノ後繼者リチヤード・じよーんすトハ一々ノ問題ニ就キ必ラズシモ所見ヲ同ジクセズ、じよーんすモ亦獨立ノ研究家ナルヲ以テ先生ニ對シ十分敬意ヲ拂ヒツツ先生ノ說ニ就キテハ屢々異議ヲ挾メリ。然レトモ要スルニ先生トじよーんすトハ大體ニ於テ其ノ學風、其ノ研究上ノ態度ヲ同ジクシ、共ニ頗ル歴史の・主實的ノ傾向ヲ有シタルモノト云フベシ。サレバ西曆第十九世紀ノ前半ニ於テリカドールノ學風頗ル世ニ行ハレ、當時英國ニテ流行セル經濟研究ノ遣リ方ハ、頗ル純理ニ偏シタルモノナリシナルベシト雖、其ノ間ニ在リテモ他ノ一方ニ於テ經驗ニ重キヲ措ク主實的ノ傾向ハマタ之ト相并ビテ存在シタルナリ。當時ヘイリベリーノ殖民專門學校(東印度學校)ニ於テ、經濟學ハまるさす及其ノ後繼者じよーんすニヨリ代表セラレ、茲ニハ一層穩健着實ナル學風存シタルコトハ、經濟思想史ヲ考究スルモノノ宜シク注意スベキ所ナルベシ。

學者トシテノまるさす先生ニ就キテハ以上粗々管見ヲ述ベタルガ、尙ホ申シ添ヘ置キタキコトニアリ。一ハ先生ガ獨創ノ思考力ヲ有セル獨立ノ研究家ナリシコト。他ノ一ハ先生ガ眞理ヲ愛シ、其ノ異說ヲ排シ、自家ノ所見ヲ立テンガ爲メニ論辯頗ル努メラレタルハ、徒ラニ爭ヲ好メルモノニハ非ザルコト即チ是レナリ。

先生ハ西曆第十八世紀ノ後半ニ生レ、第十九世紀ノ前半ニ歿シ、其ノ六十八歲餘ノ生涯中、恰モ前ノ一半ハ第十八世紀ニ、後ノ一半ハ第十九世紀ニ屬セリ。故ニ先生ハ其ノ修養ノ時期ニ於テ

第十八世紀ノ思潮ニ接觸セラレタルハ自然ノ事ナリトス。シカモ先生ハ其ノ一般ノ思潮ニ盲從セズ、卓然獨立ノ思想ヲ有シ、別ニ一家ノ所見ヲ立テテ、世人ヲ警醒セラレタリ。先生ハこんどるせーノ書ヲ讀ミテモ直チニこんどるせーニ屈從セズ、ごどゐんノ説ヲ聽キテモ、漫ニごどゐんノ見ヲ探ラズ、疑フベキモノハ之ヲ疑ヒ、辨ズベキコトハ之ヲ辨ジ、而シテ前人ノ未ダ深ク注意セザリシ點ニ着目シテ、別ニ學界ノ新原野ヲ開拓セラレタリ。獨創ノ思考力アル獨立ノ研究者ニ非ズシテ焉ンゾ之ヲ能クセン。先生ハ言ヲ立ツル苟クモセズ、故ニ一旦意見ヲ發表セラルルヤ、容易ニ之ヲ撤回シ、或ハ之ヲ修正變更スルコトナカリキ。シカモ絶エズ考究ヲ怠ラズ、慎思熟慮シテ終ニ自説ノ缺陷ヲ發見スルトキハ、思ヒ切りテ之ヲ撤回シ、或ハ之ニ修正變更ヲ加ヘ、必ラズシモ舊説ヲ固執セラレザリシナリ。但シ自カラ是ナリド信ズルコトハ、飽クマデ之ヲ主張スルノ氣概ヲ有セラレ、反對論ニ對シテハ、ドコマデモ自説ヲ辨明維持セント力メラレタリ。カクシテ其ノ爭ハレタル所ハ眞理ソノモノニシテ、徒ラニ勝利ヲ求メントテ無用ノ辯ヲ弄セラレタルニハ非ズ、固ヨリ好ンデ他人ト爭論ヲ事トセラレタルニハ非リキ。おつたーOherハまるさす『經濟原論』第二版ノ卷首ニ附セル「まるさす傳」Memoir of Robert Malhusニ於テ述ベテ曰ク、“The most remarkable feature of his mind was the love of truth.....” (五拾頁)ト。ほるなーFrancis Hornerモ亦其ノ千八百八年十月二十七日付、まーれ J. A. Murray ノ書簡中ニ於テまるさすニ關シクノ如ク述ベタリ。

“.....and there is no man with whom I like better to converse upon controverted subjects ;

not that he is remarkably original in such extempore exercises, or even satisfactory always in his manner of communicating his views, but then he has the mere love of truth, for which I would willingly exchange, when you come to serious matters, all the versatility, dexterity and eloquence that can be displayed in the famous sport, which is so much practised at our learned university." (Memoirs and Correspondence of Francis Homer, Vol. I; London, 1843, pp. 436-437).

以テまるさすガ徒ラニ辨難攻撃ヲ以テ快トスル如キ人物ニ非リシコトヲ察スベシ。先生トリカ一ゴートノ論戰ノ如キ、おつたーガ之ヲ評シテ "a perfect model of benevolent and enlightened controversy." ト云ヘルモノ、頗ル當レリト云フベク、其ノ争ヤ如何ニモ君子ノ争ニシテ、二人ハ終ニ意見ノ一致ヲ見ル能ハザリシモ、爲メニ聊カモ感情ヲ害スルコトナク、交誼ハ更ニ深キヲ加ヘ、相互ノ敬重ト親愛トハ一層其ノ度ヲ強メタルコトナリキ。

先生ノ性格ハ寧ロ調和的ナリシト思ハル。おつたー其ノ「まるさす傳」ノ五拾壹頁ニ於テ述ベテ曰ク、

"By his intelligent colleagues at Haileybury, his loss will be long and sincerely felt-few persons knew so well as they how to appreciate his worth, and none had so many opportunities of observing its influence. His good-breeding, candour, and gentlemanly conduct were felt in everything; and his sound judgment and conciliatory spirit, were not less remarkable in the councils of the college, than his manners and attainments were delightful and improving in their

social intercourse and relations." (Otter, Memoir, p. li).

是レニ由ツテ略々先生ノ人ト爲リヲ想見スベシ。凡ソ世間ニハ、餘リ能ク其ノ人ヲ知ラザル一般人士ニヨリ頗ル稱讚欽仰セラルルモ、親シク接近シ之ヲ熟知スル交友等ニハ、缺點モ能ク分リ、從テソレ程ニ思ハレザル人物少カラズ。サレドまるさず先生ノ如キハ。其ノ反對ニテ、先生ノ崇高ナル人格、先生ノ美ハシキ資質ハ常ニ先生ニ接シ、先生ヲ能ク知レル同僚及友人間ニ於テ、最モ能ク認識セラレタルナリ。おつた一又曰ク、已レまるさずヲ親密ニ知ルコト殆ンド五十年ニモ及ベルガ未ダ曾テ氏ノ怒レルヲ見タルコトナシト。又曰ク "no unkind word or uncharitable expression respecting any one, either present or absent, ever fell from his lips." ト。先生ノ温和寛仁ニシテ同情ニ富メル以テ察スベキナリ。晩年名聲大ニ擧ガレルモ、先生ノ謙德ニ富メル、未ダ曾テ其ノ最モ親シキ友人ニモ、自負・自慢ノ様子ヲ聊カモ示サレタルコトナシト云フニ至ツテハ、予輩ノ最モ敬服ニ堪ヘザル所ナリトス。先生ハ學德兼備ノ偉人ナリ。先生ガ一方ニ於テ世俗ニ誤解セラレタルモ、他方ニ於テ生前既ニ具眼ノ士ニ欽仰セラレ、歿後、後學ノ追慕、今ニ至リテ愈々盛ナルハ、マタ偶然ニ非ルナリ。

追記

まるさず傳ノ最モ主要ナル根本材料ハ、まるさず自カラノ論著ノ外、其ノ年來ノ舊友ナルおつた一僭正ノ「ちばーと・まるさず傳」Bishop Otter, Memoir of Robert Malhus 及其ノ東印度學校ニ

テノ同僚、えむぶすん教授ノ「まるさすノ生涯、著述及性格」Professor Empeon, Life, Writings, and Character of Mr. Malthus ナリトス。前者ハまるさすノ歿後、千八百三十六年ニ出版セラレタルまるさす『經濟原論』改訂第二版ノ首ニ之ヲ附ス、後者ハ其ノ翌年、即チ千八百三十七年一月發行ノ『えでいんばら・れがゆー』第百零拾號ニ右ノ『經濟原論』改訂第二版ノ評論トシテ掲載セラレタルモノナリ。おつたーモえむぶすん 共ニまるさすヲ能ク知レル人々ニシテ、而シテ此等ノ兩篇ハまるさすノ歿後間モナク書カレタルモノニ係リ、固ヨリまるさす研究ノ材料トシテ至テ重要ナルモノナリ。予ハ此ノ略傳ヲ草スルニ當リ、多クおつたーノ記事ヲ利用シ、マタ先生ノ最初ノ著述『危機』ニ關スル部分ニ就キテハ、主トシテえむぶすんヲ參考シタリ。先生ノ人口論ノ主要ナル思想ノ由來ニ關シ、先生自カラ『人口論』第一版三三九頁ニ記シ置カレタル重要ナル文句ハ、えむぶすん既ニ之ヲ引用シ居リ、(Edinburgh Review, Jan. 1837, pp. 483-484) 予ハソレヲ讀ミテ之ニ注意シ、本書ヲ檢シタルナリ。但シおつたー、えむぶすん兩氏ノ記事、固ヨリ價値多シト雖、年月日等ニ至ツテハ、不精確ナルモノアリ、是等ハ却テ後ノ研究者ノ調査セル所、一層精確ナルヲ覺ユ。

後人ノ研究ノ中ニテハじ、えーむす・ぼーなー氏ノ「まるさす・えんぞ・ひす・わーく」James Bonar, Malthus and his work, London, 1885 ヲ殊ニ優レタルノトス。「でくしよなりー・おふ・なし」よなる・びスきべん・びスー」Dictionary of National Biography 中「まるさす」ノ項ハ、ろー・れすりー・すてー・しーざん Sir Leslie Stephen ノ筆ニ成レルモノニシテ、頗ル憑據トスベシ。予ノ今回利用セルハ、千九百九

年改版發行ノ分ノ第十二册目ナリ。予ノ此ノ略傳ハ、ぼーなー及れすりー・すていーぐんノ両氏ニ負フ所、頗ル多大ナリトス。

先生ノ生年ニ就キテ、えむぶすんノ記事中ニ、千七百七十六年ニ生ルトアルハ、えていんばられケル 1第百三十號四七

五思フニ何等カノ誤ナルベシ。ぼーなーハ先生ノ生年月日ヲ千七百六十六年二月十四日トシ、

Malthus and his Work. れすりー・すていーぐんハ千七百六十六年二月十七日トス。れすりー・すていー p. 401.

ーぐんガ二月十七日トセルニハ、何等カ憑據アルニヤトモ想像セラルレドモ、ぼーなーノ書ニ載

スル所ノ墓誌茲ニモ轉載シ置ケルモノニ、"Born Feb. 14, 1766"トマルヲ以テ、予ハ本篇ニ於テハ二月十四日出

生ト記シ置キタリ。

先生ノ幼時ニ關シテハ、れすりー・すていーぐんハ、"Malthus's love of fighting for fighting's sake,

without the least malice, and his keen sense of humour, were described by Graves to the father"

ト云ヒ、ぼーなー亦幼時ノ「喧嘩好キナルズん・るべるカ」"the pugnacious Don Roberto"ト

後年ノ先生トハ大ナル相違アリシコトヲ説ケリ。Malthus and his Work, p. 408. ぎつたーモ既ニ "They who had

seen him only in his later years, and had been accustomed to the calm and peaceful tenor of his

life, his kind and gentle manners, and the earnest and serious tone of his general conversation, would

scarcely credit that the two features most remarkable in his boyhood were a pugnacious spirit and

a keen perception of the ludicrous". ト云ヒ居ルヲ見マ。 (Oster, Memoir p. XXIX). 然トキギ

たーガ引用セル先生ノ幼時ノ師ぐれーぐすノ書簡ノ文ニハ、"Don Roberto, though most peaceably

inclined, and seeming even to give up his just rights, rather than to dispute with any man, yet paradox as it may seem, loves fighting for fighting's sake, and delights in bruising; he has but barely recovered his eye-sight, and yet I have much ado to keep him from trying again the chance of war; and yet he and his antagonist are the best friends in the world, learn together, assist each other, and I believe, love each other better than any two boys in the school". トアリ (pp. XXIX-XXX). サレハ所謂 "fighting for fighting's sake" トハ好んで立廻リナドヲ致サレ、腕力ニテ闘争セラレタルニテ、畢竟成長期ニ於テ極メテ普通ナル活氣ノ横溢ニ外ナラズ。吾人ハソレヨリモ、先生幼時ノ特徴ヲ示スモノトシテ、此ノ書簡ノ文中ニ、"most peaceably inclined" ト云フ、又 "seeming even to give up his just rights, rather than to dispute with any man" トアルニ一層多ク注意スベキナリ。

先生ガ其ノ最初ノ著述『危機』ヲ書カレタル年ニ就キテハ、おつたーノ「まるさす傳」(參拾五頁)ニ "It was written about the year 1797" ト記シ、はるぐれーダ氏ノ『經濟辭書』中、まるさすノ項(ばーなー氏ノ執筆ニ係ル)ニハ之ヲ千七百九十七年トシ、同シクばーなー氏ノ書カレタル Mathus and his year 二於テハ千七百九十七年トスルモノノ如シ。れすりー・すてーいーダン氏ハ千七百九十六年トス。何レニシテモ一年ノ差ナレドモ、此ノ『危機』ヲ書キタル時ヨリ『人口論』第一版ノ出版迄ノ間ニ於テ、先生ノ人口問題ニ關スル考究大ニ進ミ、其ノ思想十分ニ成形シタルコトニシテ、而シテ『人口論』第一版ノ出版ハ、千七百九十八年ナレバ、此ノ場合ニ於テハ、一年ノ差モ重大ナラズトハ言ヒ難シ。予ハえむぶすんノ

記事ヲ取調ベタル上、『危機』著作ノ年ヲ『人口論』第一版出版ノ二年前、即チ千七百九十六年トシ
タリ。

まゐさすハ千七百九十八年以來英國教會ノ僧侶タリ、東印度學校ノ史學經濟學教授トナリテ後
モ、學校附屬ノ禮拜堂ニ於テ、同ジク僧籍ニ在リシ他ノ諸教授ト順番ニ、祈禱及説教ヲ爲シタル
ナリ。をつたへ曰ク、"Mr. Malthus was a clergyman of the Church of England, and during a
large portion of his life read prayers and preached regularly in turn with the other professors in
the chapel of the East India College at Hayleybury". (Memoir, p. LIII).ト。僧侶トシテノ先生ハ
敬虔ニシテ篤信、而シテ僧侶ニ有リ勝チナル弱點ヲ有セラレザリシト云フ、えむぶすんノ説ク所
左ノ如シ。

"Particular trades have particular diseases. So different professions are exposed to different
moral dangers. Mr. Malthus was a clergyman—a most conscientious one, pure and pious. We
never knew one of this description so entirely free from the vices of his caste." (Edinburgh
Review, Jan. 1837, p. 481).

先生トリカーゴートノ相違ハ、えむぶすん亦夙ニ之ヲ認メ、

"Mr. Ricardo and Mr. Malthus had both minds eminently philosophical. But they differed
chiefly in this, that, in looking at their subjects philosophically, the man of business delighted
to dwell among and follow out abstract principles, while the professor was constantly enquiring

after practical results." (ib. p. 478).

ト云ヘリ。まるさすノ主實の傾向ニ就キテハ、千九百七年(明治四十年)刊行ノ著・えこのみつく・じ)によるなる The Economic Journal 第十七卷ニ於テ、ふ)につくすまる先生 Prof. H. S. Foxwellガ偶々今ニ殘レル千八百十四年十月九日付、まるさすガリカーゾーニ宛テタル書簡ヲ公ニスルニ當リ、其ノ緒言中ニ、“Even in his most speculative flights, Malthus usually keeps one eye on the facts, by way of checking his reasonings.” (一二七三頁)ト云ヘタルヲモ思ヒ合ハスベシ。(大正五年四月追記)