

日本ジョンソン協会第45回大会シンポジウム：愛と(不)道徳の感受性 (2012年5月28日,アルカディア市ヶ谷)  
動物愛護物語と教育・道徳の感受性

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①感受性の四種の言説

In this chapter, I have thus far located sentimentalism against a series of overlapping discourse within intellectual history: theories of the moral sense in the history of moral philosophy; theories of benevolence in the history of theology; theories of sociability in the history of political economy; and theories of nervous sensibility in the history of science. (Ellis 20)

②sensibility の一番早い定義=humanity

HUMANITY, in its first and general Acceptation, is call'd by Holly Writers, *Good-will towards Men*; by Heathens, *Philanthropy*, or *Love of our fellow Creatures*. It sometimes takes the Name of *Good-Nature*, and *delights* in *Actions* that have an *obliging* Tendency in them: When strongly *impress'd* on the *Mind*, it assumes a *higher* and nobler Character, and is not satisfy'd with *good-natured* Actions alone, but *feels the Misery* of others with *inward Pain*. It is then deservedly named *Sensibility*, and is considerably increased in its intrinsic Worth: so far however it is but general, and exerts itself equally in the Concern; of all Mankind, that is, it is INDIFFERENTLY moved, by *moving Circumstances*; it does not chuse *A. B's* particular Case to be moved at, in Preference of *C. D's*, but is equally touched by both.

Every thing strikes stronger where there is a natural Propensity, or Disposition to receive particular Impression: Thus the *Gay* taste *gay* Scenes with more relish, than the *Saturnine*, who from the same Principle are more touched at contrary Representations. There is a Savageness remarkable in the Natures of those who delight in *Bear-garden* Spectacles, and a Tenderness in those who deal in Acts of Humanity.

(*The Promper* 63[Tuesday, June 17, 1735])

③動物虐待する子ども⇒人間を虐待する大人 (親の教育の責任)

William Hogarth, *The Four Stages of Cruelty* (1750-51)

•Tom Nero の例

I believe, what are called vicious propensities have their origin in improper education. (Ireland 311)

In the prints before us, an ill fated boy begins his career of cruelty by tormenting animals; repeated acts of *barbarity harden his heart*; he commits deliberate murder, and suffers ignominious death. These gradations are natural, I had almost said inevitable; and the parents who suspects that this *roots of depravity*, is springing up in the bosom of his child, and does not make every effort to eradicate the noxious weed, is accessory to the calamities attendant on its baneful growth. (Ireland 312)

•Lovelace の例

Cruelty. Hard-heartedness.

That Cruelty which children are permitted to shew to birds, and other animals, will most probably exert itself on their fellow-creatures, when at years of maturity, iv. 14.

Let the parents of such a child expect a Lovelace, iv. 144. v. 300. iv. 342. vi. 212.

(Richardson, *Clarrissa* 326)

#### ④ジョン・ロックの教育論

One thing I have frequently observed in Children, that when they have got possession of any poor Creature, they are apt to use it ill: They often *torment*, and treat very roughly young Birds, Butterflies, and such other poor Animals, which fall into their Hands, and that with a seeming kind of Pleasure. This I think should be watched in them, and if they incline to any such *Cruelty*, they should be taught the contrary Usage. For the custom of tormenting and killing of Beasts will, by degrees, harden their Minds even towards Men; and they who delight in the suffering and destruction of inferiour Creatures, will not be apt to be very compassionate or benigne to those of their own kind. Our Practice takes notice of this in the exclusion of *Butchers* from Juries of Life and Death. Children should from the beginning be bred up in an abhorrence of *killing*, or tormenting any living Creature; and be taught not to *spoil* or destroy any thing, unless it be for the preservation or advantage of some other, that is Nobler. [...] And indeed, I think People should be accustomed, from their Cradles, to be tender to all sensible Creatures, and to spoil or waste nothing at all. (Locke 180-81)

#### ⑤ルソーの教育論

Thus, the first education ought to be purely negative. It consists not at all in teaching virtue or truth but in securing the heart from vice and the mind from error. [...] The only lesson of morality appropriate to childhood, and the most important for every age, is never to harm anyone. The very precept of doing good, if it is not subordinated to this one, is dangerous, false, and contradictory. Who does not do good? Everybody does it—the wicked man as well as others. He makes one man happy at the expense of making a hundred men miserable; and this is the source of all our calamities. The most sublime virtues are negative. They are also the most difficult, because they are without ostentation and above even the pleasure so sweet to the heart of man, the pleasure of sending someone away satisfied with us. (Rousseau, *Emile* 93, 104-05)

#### ⑥動物愛護の言説を含む児童書

[Oliver Goldsmith.] *The History of Little Goody Two-Shoes; Otherwise Called Mrs. Margery Two-Shoes* (1765) ←ロツク

Tom Telescope, *The Newtonian System of Philosophy, Adapted to the Capacities of Young Ladies and Gentlemen, and Familiarized and Made Entertaining, by Objects which Which They are Intimately Acquainted: Being the Substance of Six Lectures* (1768) ←ロツク

Anna Laetitia Barbault, *Lessons for Children of three, part II* (1778) ←ロツク

Sarah Trimmer, *An Easy Introduction to the knowledge of Nature, and Reading the Holy Scriptures, Adapted to the Capacities of Children* (1780) ← ロツク

Dorothy Kilner, *The Life and Perambulation of a Mouse* (2 vols, 1783–84) ←ロツク

Thomas Day, *The History of Sandford and Merton; A Work Intended for the Use of Children* (1783–89) ←ルソー

[Eleanor Fenn,] *Cobwebs to Catch Flies; or, Dialogues in Short Sentences, Adapted to children from the Age of Three to Eight Years* (2 vols, 1784) ←ルソー

Sarah Trimmer, *Fabulous Histories, Designed for The Instruction of Children, Respecting Their Treatment of Animals* (1786) ←ロツク

Richard Johnson, *The Adventures of a Silver Penny* (1787) ←ロツク

[Stephen Jones. ] *The Life and Adventures of A Fly* (1787) ←ロツク

Mary Wollstonecraft, *Original Stories from Real Life; with Conversations, Calculated to Regulate the Affections, and Form the Mind to Truth and Goodness* (1788) ←ロツク

John Aikin and Anna Aikin Barbauld, *Evenings at Home: or, The Juvenile Budget Opened: Consisting of A Variety of Miscellaneous Pieces for the Instruction and Amusement of Young Persons* (6 vols, 1791-96). eg. “What Animals Are Made for”(Vol. 4) ←ルソー

[Edward Augustus Kendall, ] *Keeper's Travels in Search of His Master* (1798) ←ルソー

[Samuel Jackson Pratt], *Pity's Gift: A Collection of Interesting Tales, to Excite the compassion of Youth for the Animal Creation, ed. a Lady [Laetitia Pilkington]* (1798) ←ルソー

*The Hare; or, Hunting Incompatible with Humanity: Written as a Stimulus to Youth Towards a Proper Treatment of Animals* (1799) ←ロツク

### ⑦ワッツの教育論

Almost every Thing is new to a Child, and Novelty will entice them onward to new Acquisitions: Shew them the Birds, the Beasts, the Fishes and Insects, Trees, Herbs, Fruits, and all the several Parts and Properties of the vegetable and the animal World: Teach them to observe the various Occurrences in Nature and Providence, the Sun, Moon and Stars, the Day and Night, Summer and Winter, the Clouds and the Sky, the Hail, Snow and Ice, Winds, Fire, Water, Earth, Air, Fields, Woods, Mountains, Rivers, etc. Teach them that the great God made all these Things, and his Providence governs them all. (Watts 16)

Nor should they ever be allowed to practise those Diversions that carry an Idea of Barbarity and Cruelty in them, though it be but to brute Creatures. They should not set up *Cocks* to be banged with Cudgels, thrown at them about *Shrovetide*; nor delight in giving a tedious lingering Death, to a young Litter or *Dogs* or *Cats*, that may be appointed to be destroyed and drowned, lest they multiply too much in a House; Nor should they take pleasure in pricking, cutting, or mangling young *Birds*, which they have caught, nor using any savage and bloody Practices towards any Creatures whatsoever; lest their Hearts grow hard and unrelenting, and they learn in Time to practice these Cruelties on their own Kind, and to murder and torture their Fellow-Mortals; or at least to be indifferent to their Pain and Distress, so as to occasion it without Remorse.(Watts 110-111)

### ⑧トリマー『寓話的物語』(1786)の目的

It certainly comes within the compass of *Christian Benevolence* to shew compassion to the *Animal Creation*: and a good mind naturally inclines to do so. But as, through an erroneous education, or bad example, many children contract habits of tormenting inferior creatures, before they are conscious of giving them pain; or fall into the contrary fault of immoderate tenderness to them; it is hoped, that an attempt to point out the line of conduct, which ought to regulate the actions of human beings, towards those, over whom the SUPREME GOVERNOR hath given them dominion, will not be thought a useless undertaking: and that the mode of conveying instruction on this subject, which the Author of the following sheets has adopted, will engage the attention of young minds, and prove instrumental to the happiness of many an innocent animals. (Trimmer, *Fabulous* vii-viii)

### ⑨ベンソン夫人の教え……感受性の規制、人間優先

Would you deprive a poor little hungry boy of his breakfast, to give it to birds? (*Fabulous* 5)

...though I commend your humanity, I must remind you again that there are poor people as well as poor birds. (*Fabulous* 7-8)

I am delighted, my dear children, with your humane behaviour towards the animal creation, and wish by all means to encourage it. But though a most commendable propensity, it requires regulation; let me therefore recommend to you, not to suffer it to gain upon you to such a degree, as to make you unhappy, or forgetful of those, who have superior claim to your attention: I mean poor people; always keep in the distresses which they endure, and on no account waste any kind of food, nor give to inferior animals what is designed for mankind.

(*Fabulous* 9)

I have before told you, that our affections towards the inferior parts of the creation should be properly regulated... (*Fabulous* 107)

In a word, my dear, we should endeavour to regulate our regards according to the utility and necessities of every living creatures with which we are any ways connected; and consequently should prefer the happiness of mankind to that of any animal whatever. Next to these (who being partakers of the same nature with ourselves, are more properly our *fellow-creatures*), we should consider our cattle and domestick animals, and take care to supply every creature that is dependent on use with proper food, and keep it in its proper place: after their wants are supplied, we should extend our benevolence and compassion as far as possible to the inferior ranks of beings; and if nothing farther is in our power, should at least refrain from exercising cruelties on them. For my own part, I never willingly put to death, or cause to be put to death, any creature but when there is a real necessity for it; and have my food dressed in a plain manner, that no more lives may be sacrificed for me, than nature requires for my subsistence in that way which God has allotted me. (*Fabulous* 219)

#### ⑩ジョーンズ『ハエの生涯と冒険』(1789)

・ジャッキィ・ラヴブック坊ちゃんのハエへの思いやり

‘Poor, helpless, harmless fly,’ said Jackey after he had released me--‘Perhaps, papa, this poor fly has a father, or a mother, or a brother, or a sister, who would have been grieved even to death, had he not returned to them. May we not venture to imagine that he was on his way to visit and comfort some uncle, or cousin, or friend in sickness or distress; and that he might dip into the honey only to carry with him a little load that might make a meal of some sick fly?’ (Jones 143)

・キティのハエへのキス

But now, as is often the case of small folks, I was actually in danger of being *killed with kindness*. *Kitty*, as soon as she had released me from my enemy, began to kiss me, in token of her joy that she has saved my life. I was too sensible of her goodness, and too grateful for the benefit I had received at her hands, to make any attempt at flying away....(Jones 147)

・ローレンス・スターン坊ちゃんの仁愛のレッスン

‘I’ll tell you what to do with him, if you will take my advice. It would be an enormous crime to take away the life which God Almighty has given him; but you may easily prevent his being troublesome to you again. Go to the window, which you see is open, put him out, and say, ‘\_g

thy ways, poor fluttering thing; it were very hard indeed, if in this wide world there were not room enough for me and you to live'; and then shut down the window, and let him fly away.— (Jones 149)

#### ←トリマーの書評

A remark or two, however, we cannot forbear making; and one of them is, that as the tale is entirely fictitious, we think no incident in it should be imputed to the interposition of Providence. We also think that in this book, as in many others of modern date, humanity towards animals is carried to an extreme—not in the *act*, for we would by no means recommend inattention to the good of the lower creatures; but to *the sentiment*. Pity towards insects and brutes may be exercised without our feeling for them as if they were of the same species with ourselves; nor do their necessities or feelings require this. A fly may be drowned by a cruel boy, without his being chargeable with murder, or in danger of eternal punishment; and another may be rescued from such a fate, without its awakening that powerful sympathy, which the preservation of a fellow creature should excite; or giving the preserver a title to the reward of benevolence. Great care, therefore, should be taken, to teach children to make a proper discrimination, that they may know how to proportion both their charity and restrain their revenge. (Trimmer, *Guardian* 2: 185)

#### ①プラット 『憐憫の贈り物』 (1798)

##### ・人間と動物は同位

And hast thou fix'd my doom, sweet Master, say?

And wilt thou kill thy servant, old and poor?

A little longer let me live, I pray,

A little longer hobble round thy door. (“The Address of the Superannuated Horse to His Master,” Pratt 69)

“Well may I grieve for thee, my poor little thing; well may I grieve: more than four years hast thou fed from my hand, drank from my lip, and slept in my bosom. I owe to thee my support, my health, my strength, and my happiness; without thee, what will become of me? [...] Accursed be the hour I entered this house! and more accursed the detestable monster that killed thee! Accursed be *myself*, for I contributed. I ought not to have taken away my eyes when thine were closed in frolic. O *Bijou!* my dearest, only *Bijou!* would I were dead also!”

(“The Bird-Cather and His Canary,” Pratt 93-100)

#### ←トリマーの書評

But a line of distinction should be carefully drawn, lest the best affections of the heart being called forth at an early age to inferior objects, should rest there, and be eventually withheld from those who have a higher claim to them. Another point to be attended to, is, not to ascribe feelings to the lower creatures, any farther than the sense of present pain extends: the bodily frame of a *dog* or a *bird* may be as sensible of this, as that of a *man*; but the want of reflection makes a material difference betwixt the suffering brute and the human sufferer. Neither is it consistent with the order of the creation to talk of the *virtues* of the lower animals; good and engaging qualities many of them have *instinctively*, but these differ essentially from the virtues which are the result of reason and reflection guided by Religion. These distinction, we think, have not been sufficiently attended to in “*Pity's Gift*,” .... (Trimmer, *Guardian* 1: 304-05)

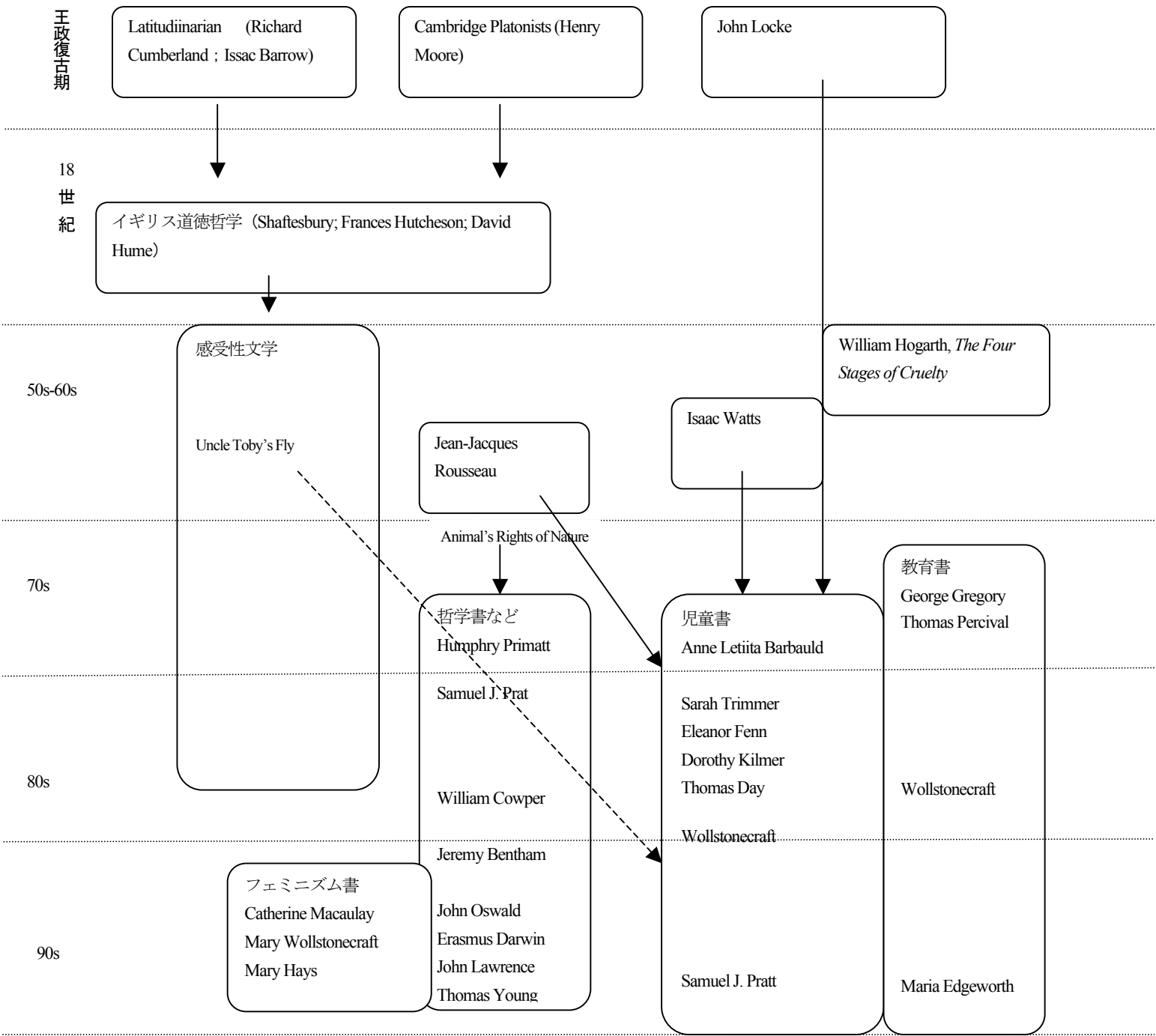
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# 18世紀 動物愛護の言説影響図

benevolence(charity, pity, compassion, humanity)=human nature

cruelty to animals= habit, inhuman



1822 An Act to Prevent the Cruel and Improper Treatment of Cattle, by Richard Martin

---the first anti-cruelty law

1824 The founding of the Society for the Prevention of Cruelty to Animals

---the first animal welfare charity