

〔要旨〕

杉浦重剛における伝統と近代科学

— 高島嘉右衛門の易に対する理解をめぐって

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明治二十年代に活躍した杉浦重剛（一八五五—一九二四）は、明治思想界における第二世代を代表する人物である。この世代は西洋思想と伝統的東洋思想の接続と調停を歴史的課題としてひきうけたといわれ、西洋思想にひたすら忠実であろうとした第一世代と比べ、彼らの思想は往々にしてわかりにくく、その西洋理解がむしろ退歩しているようにさえみえると思われる。

杉浦も、イギリスで学んだ最先端の自然科学を、伝統的漢学と統合するような独特な思想（理學宗）を提唱する。特に易が重視されるが、その意義は現代的視点からは見えにくいものである。また易への着眼には、明治前期を代表する実業家でありながら易者としても知られる高島嘉右衛門（一八三二—一九一四）との交流が大きく与っているが、この側面は杉浦の思想の研究において看過されてきた。

本稿では、「理學宗」という思想の再検討にあたり、高島の存在を東洋的伝統への接点として捉える。とりわけ西洋科学の移入の歴史における日本人の科学理解に着目しながら、杉浦の科学と易の接続と調停のあり方を検討する。これを通じて、杉浦の思想の理解を新たな視点から深めるとともに、易なるものが、当時において「科学」と連続的な理解がなされていたことを示し、こうした理解を媒介にして「科学」や「宗教」といった近代的概念の咀嚼が積み重ねられた経緯の一端をも提示した。

Tradition and Modern Science in Sugiura Shigetake : Referring to His Understanding of Ideas of the I Ching

Ikuyo Shimomura

Sugiura Shigetake (1855–1924) who, in the early 1890s, played an important role in the Meiji Era, was a representative thinker of the second generation.

This generation tried to connect Western ideas to traditional Eastern ideas and to mediate between these two different trends of thought.

Compared to ideas of the first generation who were eagerly devoted to Western thought, those of the second generation, from today's point of view, are often difficult to understand and seem to be inferior to those of the first generation in terms of their understanding of Western thought.

Sugiura also proposed a unique idea called “Scientific Morality”, which seemed to integrate the ideas of cutting-edge science of the day, which he studied in England, with the traditional ideas of the Chinese Classics.

In “Scientific Morality”, the ideas of the “I Ching (Book of Changes)” were strongly emphasized, and as a result, approaching his idea became difficult.

He was highly influenced by Takashima Kaemon (1832–1914), known not only as a famous entrepreneur in the first half of the Meiji Era, but also an expert on I Ching divination.

However, this bond between Sugiura and Takashima has so far been ignored in the study of Sugiura.

In this paper, I will reexamine his idea of “Scientific Morality”, considering Takashima as a point of the Eastern tradition and

attempt to review how Sugiura mediated between Western science and the Eastern I Ching, paying particular attention to the history of Japanese understanding of Western science.

Based on this process, I will try to shed new light on Sugiura's idea and show that the ideas of the I Ching were considered as a kind of science by Sugiura during that era and how those modern concepts from the West such as "science" and "religion" were being grasped, based on these kinds of Japanese perceptions, by trial and error at the dawn of the modern era in Japan.