note Aug. 1901



~~It is the~~ The works of art are therefore the link between { The rest of human contrivances / Second nature

" they depend upon other artifices. They cannot exist by themselves. We keep, lose or newly form our second nature even if there were no art; not so easily as when there are art and a very often with the loss of many lives.

No more or less than this is the importance of art.

So far ~~Let~~ abstract treatment of the subject matter of art.

2b Concretely

(& objectively one's taste about these relations)

1. Relation of self & others { The interest of self / self & family / self & leaders / self & strangers } legal, moral, social
2. " & public { & governments & public institutions etc } patriotic, political
3. Relation of self to nature — natural science
4. Relation of self & animals
5. Relation of self & Spiritual being God — Religion

II

The object of — How to objectify Taste

Technique of art is to transmit the artists' taste to others with the least possible loss of energy on both part.

The least possible loss of energy involves ~~@~~ study on both

— To distinguish with not any difficulty i.e. immediately, (delicate difference of colour, form, sound, order & their minute relations) — Cross link or specifying unnecessarily

one must be endowed with fine perception. This perception ought to be cultivated therefore not by experience alone but by education both by self & others. (Ex 1 & 2)



Contradictorily { Low dress / Nude Picture & statue

" { Butcher's shop / Cyn. Cruelty to animals

3 { Freedom (many sects; preachings, levelling tendency of religions); make so much of what is due to him) / Formation (clothing; prejudices, privileges, the press; conventional lies; small talks; artificial refinement)

Reconciliatory View of this apparent contradiction;

The results of the freedom of Spirit (Reconciliation of freedom of self & others)

Nature → Rousseau, Shelley, Wordsworth

↓

Art — Education, clothing, cooking, Houses, Human institutions, morals, customs, forms of government, religion etc

↓

Second nature

experience including investigations

↓ necessary evolution of nature; leads to second nature which varies according to the particular forms of art. This experience causes corresponding feelings; this feeling reaches its climax which it governs our action immediately; thus producing second nature

Nature is not satisfactorily perfect for the purpose of self preservation and self-preservation. We become aware of this defect by experience. This experience gives rise to several kinds of artifice ~~to remedy this~~ to perfect these defects. (No artifice has ever been found.) (1) This experience differs { a. according to individuals / b. " " nation / c. " " age & locality

(2) (3) Therefore artifice differs { a. " " " / b. " " " / c. " " "

Φ = Second Nature of Φ = Tδc
Φ = δφc + second nature of Φ = + φ + Tδc
Φ = X = Φ + φ + δ (effective)
Φ = intellectual

2

(3) ∴ Second nature differs { a ∴ ∴ ∴ b ∴ ∴ ∴ c ∴ ∴ ∴

(4) ∴ Taste differs { a ∴ ∴ ∴ b ∴ ∴ ∴ c ∴ ∴ ∴ — Coleridge p. 104

I. We have many experiences (1) coexistent contradictory
II ∴ " many artifices (2) " "
III ∴ " taste (3) " "

Taste

Taste differs according to individuals { by age, by circumstance etc
" " " " Φ nation
" " " " time & space

no two individuals are alike in hereditary acquirements, natural disposition & are placed under the influence of the same artifices.
no are two nations. ∴ no universal taste possible
Very few individuals are reflective enough or far-sighted enough to introspect themselves as to the origin & development of their own taste ∴ no thoroughly consistent taste possible. (If they be reflective & far-sighted enough, consistent taste is almost impossible, because they cannot easily shake off their second nature even if they found something wrong in it.)
The appraisement of taste ought to be made by the criterion:—
(1) How far it is subservient to self-preservation
(2) " " to alter-preservation
The most subservient to it is the highest & best taste and our endeavours should be to make it Φ universal.

The consistency of taste is only possible when the two interests of self-preservation & alter-preservation are harmonized to perfection.
This harmony is reached only by supposing the existence of the corresponding harmony of various artifices which human ingenuity has ever contrived for self preservation & alter preservation.

Works of Art (I) Coleridge p. 39

Works of art are nothing but objectivized taste. Their purpose is to spread among mankind the best, highest & most consistent taste.

Coleridge p. 104

~~They are to secure~~
All human artifices have for their object the formation of advanced second nature. Art (so called) as one of the human artifices has also for its object the formation of advanced second nature.

artifices — system of government, religion, codes morals, law, customs etc

art (so called) — (1) gives them corresponding feelings (without waiting for the natural evolution of that feeling) if these artifices are new & strange. (2) or try to keep those corresponding feelings if they are already formed & worth keeping i.e. these artifices are subservient to either of the two interests of human existence or to both (or try to make it universal according to the importance the artist may attach to them) or these artifices are tend to harmonize these two interests.

To avoid this (偶然ノ因果ニ代ル 必然ノ因果)

6.

uniformity of law of nature

Fortune — chance

The object of civilization is to make this chance less and less to form the law uniformity of law of human affairs.

hence 必然ノ因果ニ基ク ... good, because it is an attempt towards the uniformity. But as called 必然ノ因果ニ基ク ... does not hold good is against fact. Therefore bad. Ghost 必然ノ因果ニ基ク

Ghost stories cannot hold it ground. because

It succeeds (Hamlet) only when we read its work. It succeeds only by bringing our second nature back to our second nature which has preceded our present second nature. Therefore its success is the result of carrying us backward not forward. (i.e. not by forming a more perfect second nature or Refining the present second nature with Refining.)

∴ If our second nature becomes more perfect so that it can not be carried away by any dramatic artifice (as it is now), it can never succeed.

Closely & Hamlet same & pre

偶然ニ基ク

必然ニ基ク

examined, examined, chance

Great literary works

Yaoshi 西洋ノ感情ヲ好ミ ... 3 men in a boat 173

西洋人ノ女ニ対シテ空想ヲ抱セル時代ノ子 (夏目漱石研究)

(夏目. 漱石ヲ好ミトシテ. 男ガ女ヲ思フ ... 多クノ事ヲ下ル. 其他 ...)

(Mary W. ノ著)

Jen upon Earth, Grief & Brian, Princess, Sorrows Philippa Pedro, Lowe among women

西洋人ノ女ニ対シテ (日本ニテハ人ノ妻ヲ奪ヒテ夫ハウソデシヨウガナトヨフコト)

(Kidnapped, meredith, Rhoda Haming)

西洋人ノ妻ニ対シテ

Seven deadly sins Chaucer, Dunbar, Spenser.

金 (Ogsemus ガ: Symbol ヲ西洋人ノ) Burns 時代 (西洋. 芸術. 男ノ時ニ) 時代

西洋人ノ ... 多クノ ... 女ノ ... 男ノ ... 人ノ ... 西洋人ノ

Dimes ... 西洋人ノ ... 多クノ ... 女ノ ... 男ノ ... 人ノ ... 西洋人ノ

Lord is not very kind

(why condensed style good? because condensed style + imagination (as this or produced only ~~produce~~ involve least loss of energy)

enables the mind to

& criticise

This perception (1) compares color, form, etc which has occurred in time

(2) " " which are co-existent

Each perception of this kind has a corresponding feeling immediately produced by it. The sum of these feelings or the resultant feeling are the criterion of the technique of art.

This feeling is caused by (1) association (2) nervous —

The best technique is that which produces what we call aesthetic feeling — graceful, sublime, pretty, etc ○ simplicity, elaborateness force, vigour

III

Harmony between the technique and the subject-matter

IV

Art appreciated by all? yes, if educated. Some are born blind to color, some deaf to sounds, (in their education is thrown away, just as there are some block heads who can never understand the simplest reasoning, or solve an easy mathematical problem. The common mass have feeling as they have reason, memory. If they are educated at school (the reason & memory) why not (their artistic instinct

The relation of man & woman being very important one. Their perception of another body's features (and feelings accompanying those features) have so much developed among us that we often notice. This is the example of education, only unconscious education.

a specially technique

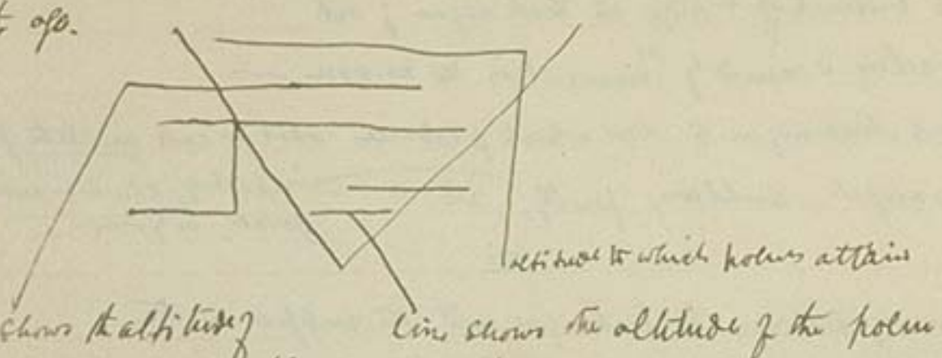
7 既キニツキ

## 詩ト人格

Grw

Poetry is the taste objectified of a comparatively perfecter man than others of the same age. ∴ a poet is a comparatively more perfect man than others of the same age.

The greatest poems are the taste objectivized of the most perfect man of the age.




The line shows the altitude of poems is high but poet sometimes goes out of the poetical domain ∴ his taste is 315-300; sometimes very high & lies within poetical region, sometimes low & out of the region (Shelley, Burns)

Line shows the altitude of the poems is low but the poet never goes out of the domain of the poetry (His taste is not so high but is not erratic; always remains in the domain) (Wordsworth)

Great intellects are philosophers

Taste corresponding to them

Great intellects (either borrowed or original) = poets

Great intellect ~~without~~ alone, is not representing taste = Bacon

hence poet is more than a philosopher in a sense, whether he objectivizes that taste or not.

## 批評

"Every effect has an adequate cause"

是ハ今迄既知界ニテ人ノ知ル所ノ経験実験ヲ集メタル一proposition ニ過ギズ故ニ此proposition ハ之迄ノ経験ニ従ヒテ誤リナキモノニ過ギズ。但人ハ是ヲ天然的law ナリト思フ 忠孝、義勇、其ノ他ノモノモ亦実ノ経験ニテ分ル多ノvirtue トシテ形化シタモノ(是ニトリテ、祖ニトリテ、夫ニトリテ即チ君、親、夫ノ権力強キ世界ニ於テ) 即チmoral code トナリ此moral code ガ second nature ニナルト共moral code ノ本来ノoriginヲ忘レテ是ハ先天的人性ナリトシ其人ノ性ナリトシ其人ノ性ナリトスルノ如シ 即チ人ガ"制定シタル"名ヲ神カ何カ外ノ力ニ思フノ如シ。カクテ人ハモノノ化シタル式ハモノノ経験セル名ノ名称ニ過ギズ

此propositionヲ発動ニ付シテ モノノ化シタル名ニアラズモノノ経験ヲ統一セル名ニアラズトナシ是ヲ先天的ニgivenセラレタル名トスルノミナラズ其系統ヲ通常ノ系統ニ帰セズシテ一ノ絶対ノ下ニ置カントス (human all S/pirit) Hegel (Categorical Imperative) Kant (God) christianity 是絶対ノ思想ノ根中ヲ数個ニ分ケタルモノ 此モ絶対ノ形ヲ改メタルモノ 即チ人ノsecond nature ヲ形ヅクルモノ 英雄人ノ否、哲学ノ如シ

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novelty novelty incongruity ノ分子ヲ含ム。西洋人 味覚ヲ異ニスル西洋音楽ノ調和ヲ解シ難シ。日本人(1900年)ハ毫モ之ヲ解マズ 之ヲ harmony ヲ上見ル。novelty ト novelty ヲ失シタル(和洋調和)トノ差ニ過ギズ

novelty (hybrid) ハ incongruity ト incongruity ノ分子ヲ dull ニス