

イギリス小説ノート 11月例会 (1995年11月25日、名古屋大学)

『ヨリック説教集』について

内田勝 (岐阜大学)

*使用したテキスト

Sterne, Laurence, *The Sermons of Mr. Yorick*, Shakespeare Head ed. (Oxford: Basil Blackwell, 1927).
-----, *A Sentimental Journey through France and Italy*, ed. Graham Petrie. (Penguin Books, 1967)
Curtis, Lewis Perry, ed., *Letters of Laurence Sterne*. (Oxford: Clarendon, 1935)

Cash, Arthur H., *Laurence Sterne: The Later Years*. (London: Methuen, 1986)
Downey, James, *The Eighteenth Century Pulpit. A Study of the Sermons of Butler, Berkeley, Secker, Sterne, Whitefield and Wesley*. (Oxford: Clarendon, 1969)
Hammond, Lansing Van Der Heyden, *Laurence Sterne's Sermons of Mr. Yorick*. (Archon Books, 1948)
New, Melvyn, "Sterne as Preacher: A Visit to St. Michael's Church, Coxwold," *The Shandean* 5 (1993): 160-67.
Traugott, John, *Tristram Shandy's World: Sterne's Philosophical Rhetoric*. (Berkeley: U of California P, 1954)

*出版の経緯

【執筆時期については、「1751年以前」(Hammond)、「大部分は1742~51年」(Cash)「多くは1745~1755年」(New)など諸説あり。】

1747年 "The Case of Elijah and the Widow of Zerephath, consider'd: A Charity-Sermon"⇒のちに『ヨリック説教集』第1巻に収録。

1750年 "The Abuses of Conscience"⇒のちに『トリストラム・シャンディ』第2巻第17章および『ヨリック説教集』第4巻に収録。

1760年5月 *The Sermons of Mr. Yorick*, Vols I and II

1766年1月 *The Sermons of Mr. Yorick*, Vols III and IV

1769年 *Sermons by the Late Rev. Mr. Sterne*, Vols V-IV⇒スターンの妻子による死後出版。質の点で『ヨリック説教集』に劣るが、『ヨリック説教集』の5~7巻として扱われることが多い。

*説教はベストセラーだった

I have had a lucrative winter's campagne here--Shandy sells well--I am taxing the publick with two more volumes of sermons, which will more than double the gains of Shandy--It goes into the world with a prancing list of *de toute la noblesse*--which will bring me in three hundred pounds, exclusive of the sale of the copy--so that with all the contempt of money which *ma façon de penser* has ever impress'd on me, I shall be rich in spite of myself.
【スターンが俳優のギャリックに宛てた手紙。(1765年3月16日、Curtis 235)】

Though it lacked some of the elegance and influence it had enjoyed in the preceding age, the sermon in the eighteenth century was still a power to be reckoned with. Throughout the period it continued to be a best-seller. Publishers vied with one another for copyright to the discourses of the more celebrated divines. (Downey 4)

*十七世紀から十八世紀にかけてのイギリス説教の変質

【ジャーナリズムとしての説教】

For the century in question 【十七世紀のこと】 the sermon, besides its strictly religious function, took in large measure the place of the journalistic press at the present day, and enjoyed the enormous influence, reinforced by a tremendous sanctity of authority, of a modern broadcasting company. For one person who witnessed a play or ten who happened to read it, thousands may, without exaggeration, be said to have attended sermons, or afterwards studied them from shorthand notes or in printed copies.

【W. F. Mitchell, *English Pulpit Oratory from Andrewes to Tillotson*, 2nd ed. (1962), 3-4; Downey 3 で引用されたもの。】

【十八世紀国教会の主流となる「広教会主義」(Latitudinarianism)の創始者、カンタベリー大主教ジョン・ティロットソン(1630-94)について】

Just as philosophy during most of the eighteenth century was dominated by the influence of Locke, so orthodox theology was equally dominated by the seventeenth-century divine, Archbishop Tillotson. Three characteristics of his teaching seem to stand out: (a) in all matters of religion there must be an appeal to reason; (b) claims to spiritual intuition are to be distrusted; (c) man's knowledge of truth must always be imperfect.

【L. E. Elliott-Binns, *The Early Evangelicals* (1953), 90; Downey 16 に引用されたもの】

【十八世紀前半の説教から熱狂が排除されたわけ】

The predisposition of Augustan England towards a theology based upon reason, and a preaching that was unimpassioned, stemmed largely from the desire to avoid the kind of fanaticism and intolerance which had been such a horrific part of the religion of the previous age. Never again must such acts be perpetrated in the name of Christianity. And prohibition in religious practice and preaching of the heady wine of 'enthusiasm' seemed the most effective guard. (Downey 13)

【ティロットソンの説教の実例】

The laws of God are reasonable, that is, suitable to our nature and advantageous to our interest. It is true God hath a sovereign right over us as we are his creatures, and by virtue of this right he might without injustice have imposed difficult tasks upon us, and have required hard things at our hands. But in making laws for us he hath not made use of this right. He hath commanded us nothing in the gospel that is either unsuitable to our reason, or prejudicial to our interest; nay, nothing that is severe and against the grain of our nature, but when either the apparent necessity of our interest does require it, or any extraordinary reward is promised to our obedience.

【John Tillotson, *Works*, ed. T. Birch (1820), i. 468; Downey 14-15 に引用されたもの。】

【メソジスト派の説教師ジョージ・ホイットフィールド (George Whitefield, 1714-70) の台頭⇒スターン (1713-68) と同世代】

He placed all store by a religion of the heart, a religion that could be felt. His emergence as a popular preacher signified the end of an era of reasoned restraint in religious experience. His impassioned oratory, and the paroxysms it engendered, seemed to many to mark a revival of that bugbear of Augustan England -- enthusiasm. (Downey 156)

【ホイットフィールドの聲が持つ恐るべきカリスマ性】

His voice had an orphic tone, a rare timbre and sonority, and an range which enabled him to give expression to almost every human emotion. Garrick marvelled at its richness and malleability, and observed that Whitefield could melt an auditory from euphoric joy to tears merely by varying his pronunciation of the word 'Mesopotamia'. The greatest actor of his time went on to say that he would willingly part with a hundred guineas if he could say 'oh' with the same pathos and effect as Whitefield. (Downey 168)

【ホイットフィールドの説教の実例1】

[M]ethinks I see the tears trickle down the Patriarch *Abraham's* cheeks; and out of the abundance of the heart, he cries, Adieu, adieu, my son; the LORD gave thee to me, and the LORD calls thee away; blessed be the name of the LORD: adieu, my *Isaac*, my only son, whom I love as my own soul; adieu, adieu. I see *Isaac* at the same time meekly resigning himself into his heavenly Father's hands, and praying to the most High to strengthen his earthly parent to strike the stroke.

【George Whitefield, *Works*, ed. J. Gillies (1771-2), v. 46; Downey 169 で引用されたもの。】

【ホイットフィールドの説教の実例2】

But I must stop: the glories of the upper world crowd in so fast upon my soul, that I am lost in the contemplation of them. Brethren, the redemption spoken of is unutterable; we cannot here find it out; eye hath not seen, nor ear heard, nor has it entered into the hearts of the most holy men living, to conceive how great it is.

(Whitefield, *Works*, vi. 199-200; Downey 161 で引用されたもの)

＊『ヨリック説教集』の特色

【剽窃】

Not until Percy Fitzgerald's *Life* of 1864 did anyone raise a serious question about Sterne's borrowings in the sermons. Actually, about 11 per cent of the sentences are plagiarized. In this regard Sterne's sermons are not much different from those of most Anglican divines, who in fact were encouraged to borrow. (Cash, 40)

【『ヨリック説教集』には当時国教会の主流だった「広教会主義」の宗教観が顕著に現れている】

【神秘体験の否定⇒メソジスト批判】

[T]he word of GOD is utterly silent; nor can that silence be supplied by any experience. -- We have none; unless you call the false pretences to it such, -- suggested by an enthusiastic or distempered fancy. . . . I may venture to affirm, that since the promises were made, there never was a christian of a cool head and sound judgment, that in any instance of a change of life, would presume to say, which part of his reformation was owing to divine help, -- or which to the operations of his own mind, or who, upon looking back, would pretend to strike the line, and say, "here it was that my own reflections ended; -- and at this point the suggestions of the spirit of GOD began to take place." (Sermons, ii, 49, "Humility")

【マインド・コントロールの恐怖】

Now there is this inconvenience on our side, That there is no arguing with a frenzy of this kind; for unless a representation of the case be a confutation of its folly to them, they must forever be led captive by a delusion, from which no reasoner can redeem them: for if you should enquire upon what evidence so strange a persuasion is grounded? -- they will tell you, "They feel it is so." -- if you reply, That this is no conviction to you, who do not feel it like them, and therefore would wish to be satisfied by what tokens they are able to distinguish such emotions from those of fancy and complexion? they will answer, That the manner of it is incommunicable by human languages, -- but 'tis a matter of fact, -- they feel its operations as plain and distinct, as the natural sensations of pleasure, or the pains of a disorder'd body. (*Sermons*, ii, 51, "Humility")

【ヨリックの「センチメンタルな」レトリック】

The style little resembled the cool, reasoning prose of the Latitudinarians or the passionate calls to repentance of the Methodists. Sterne's devices were taken from secular literature and drama: arresting, often paradoxical opening statements, digressions, character sketches, dialogues, tableaux -- devices which lend themselves well to a preacher who regards the pulpit as a stage. (Cash 41)

【「センチメンタルな」レトリックの実例1：子供を生き返らせてもらった「サレプタのやもめ」の喜びの絵画的描写】

列王記上 17. 22-23

主は、エリヤの声に耳を傾け、その子の命を元にお返しになった。子供は生き返った。エリヤは、その子を連れて家の階上の部屋から降りて来て、母親に渡し、「見なさい。あなたの息子は生きている」と言った。（『聖書 新共同訳』）

It would be a pleasure to a good mind to stop here a moment, and figure to itself the picture of so joyful an event. -- To behold on one hand the raptures of the parent, overcome with surprise and gratitude, and imagine how a sudden stroke of such impetuous joy must operate on a despairing countenance, long accustomed to sadness. - - To conceive on the other side of the *piece*, the holy man approaching with the child in his arms -- full of honest triumph in his looks, but sweetened with all kind sympathy which a gentle nature could overflow with upon so happy an event. It is a subject one might recommend to the pencil of a great genius. (*Sermons*, i, 59-60, "The Case of Elijah and the Widow of Zarephath Considered")

【「センチメンタルな」レトリックの実例2：「善きサマリア人」の意識の流れ】

ルカによる福音書 10. 30-34

「ある人がエルサレムからエリコへ下っていく途中、追いはぎに襲われた。追いはぎはその人の服をはぎ取り、殴りつけ、半殺しにしたまま立ち去った。ある祭司がたまたまその道を下って来たが、その人を見ると、道の向こう側を歩いて行った。同じように、レビ人（びと）もその場所にやって来たが、その人を見ると、道の向こう側を歩いて行った。ところが、旅をしていたあるサマリア人は、そばに来ると、その人を見て憐れに思い、近寄って傷に油とぶどう酒を注ぎ、包帯をして、自分のろばに乗せ、宿屋に連れて行って介抱した。」（『聖書 新共同訳』）

【「その人を見て憐れに思い」がスターン版ではこうなる】

"Good GOD! what a spectacle of misery do I behold -- a man stripped of his raiment -- wounded -- lying languishing before me upon the ground just ready to expire, -- without the comfort of a friend to support him in his last agonies, or the prospect of a hand to close his eyes when his pains are over. But perhaps my concerns should lessen when I reflect on the relations in which we stand to each other -- that he is a Jew and I a Samaritan. -- But are we not still both men; partakers of the same nature -- and subject to the same evils? -- let me change conditions with him for a moment and consider, had his lot befallen me as I journeyed in the way, what measure I should have expected at his hand. -- Shoud I wish when he beheld me wounded and half-dead, that he should shut up his bowels of compassion from me, and double the weight of my miseries by passing by and leaving them unpitied? -- But I am a stranger to the man; -- be it so, -- but I am no stranger to his condition -- misfortunes are of no particular tribe or nation, but belong to us all, and have a general claim upon us, without distinction of climate, country or religion. Besides, though I am a stranger -- 'tis no fault of his that I do not know him, and therefore unequitable he should suffer by it: -- Had I known him, possibly I should have had cause to love and pity him the more -- for aught I know, he is some one of uncommon merit, whose life is rendered still more precious, as the lives and happiness of others may be involved in it: perhaps at this instant that he lies here forsaken, in all this misery, a whole virtuous family is joyfully looking for his return, and affectionately counting the hours of his delay. Oh! did they know what evil hath befallen him -- how would they fly to succour him. -- Let me then hasten to supply those tender offices of binding up his wounds, and carrying him to a place of safety -- or if that assistance comes too late, I shall comfort him at least in his last hour -- and, if I can do nothing else, -- I shall soften his misfortunes by dropping a tear of pity over them."

(*Sermons*, i, 33-4, "Philanthropy Recommended")

【「センチメンタルな」レトリックの実例3：「放蕩息子」の回想】

ルカによる福音書 15. 11-20

「ある人に息子が二人いた。弟の方が父親に、『お父さん、わたしが頂くことになっている財産の分け前をください』と言った。それで、父親は財産を二人に分けてやった。何日もたたないうちに、下の息子は全部を金(かね)に換えて、遠い国に旅立ち、そこで放蕩の限りを尽くして、財産を無駄使いしてしまった。何もかも使い果たしたとき、その地方にひどい飢饉が起こって、彼は食べるにも困り始めた。それで、その地方に住むある人のところに身を寄せたところ、その人は彼を畑にやって豚の世話をさせた。彼は豚の食べるいなご豆を食べてでも腹を満たしたかったが、食べものをくれる人はだれもいなかった。そこで、彼は我に返って言った。『父のところでは、あんなに大勢の雇い人に、有り余るほどパンがあるのに、わたしはここで飢え死にしそうだ。ここをたち、父のところに行って言おう。「お父さん、わたしは天に対しても、またお父さんに対しても罪を犯しました。もう息子と呼ばれる資格はありません。雇い人の一人にしてください」と。』そして、彼はそこをたち、父親のもとに行った。ところが、まだ遠く離れていたのに、父親は息子を見つけて、憐れに思い、走り寄って首を抱き、接吻した。」

It was the case of the prodigal 【飢えることで悔い改めた】 -- he arose to go unto his father. --

--Alas! How shall he tell his story? Ye who have trod this round, tell me in what words he shall give in to his father, the sad *Items* of his extravagance and folly?

--The feasts, and banquets which he gave to whole cities in the east, -- the costs of the Asiatick rarities, -- and of Asiatick cooks to dress them -- the expenses of singing men and singing women, -- the flute, the harp, the sackbut, and of all kinds of musick -- the dress of the Persian courts, how magnificent! their slaves how numerous! -- their chariots, their horses, their palaces, their furniture, what immense sums they had devoured! -- what expectations from strangers of condition! what exactions!

How shall the youth make his father comprehend, that he was cheated at Damascus by one of the best man in the world; -- that he had lent a part of his substance to a friend at Nineveh, who had fled off with it to the Ganges; -- that a whore of Babylon had swallowed his best pearl, and anointed the whole city with his balm of Gilead; -- that he had been sold by a man of honour for twenty shekels of silver, to a worker in graven images; -- that the images he had purchased had profited him nothing; -- that they could not be transported across the wilderness, and had been burnt with fire at Shusan; -- that the apes and peacocks, which he had sent for from Tharsis, lay dead upon his hands; and that the mummies had not been dead along enough, which had been brought him out of Egypt: -- that all had gone wrong since the day he forsook his father's house.

-- Leave the story -- it will be told more concisely. -- *When he was yet afar off, his father saw him, -- Compassion told it in three words -- he fell upon his neck and kissed him.* (*Sermons*, i, 230-31, "The Prodigal Son")

*ヨリックの「センチメンタルな読み方」とヨブの人生観

God, for this reasons, has made our affairs in this world, almost as fickle and capricious as ourselves.--Pain and pleasure, like light and darkness, succeed each other; and he that knows how to accommodate himself to their periodical returns, and can wisely extract the good from the evil, --knows only how to live; --this is true contentment, at least all that is to be had of it in this world and for this every man must be indebted not to his fortune but to himself. (*Sermons*, i, 179, "Job's Expostulation with His Wife")

[T]here is scarce any lot so low, but there is something in it to satisfy the man whom it has befallen; providence having so ordered things, that in every man's cup, how bitter soever, there are some cordial drops--some good circumstances, which if wisely extracted are sufficient for the purpose he wants them. . . . (*Sermons*, i, 179-80, "Job's Expostulation with His Wife")

I declare, said I, clapping my hands chearily together, that was I in a desert, I would find out wherewith in it to call forth my affections -- If I could not do better, I would fasten them upon some sweet myrtle, or seek some melancholy cypress to connect myself to -- I would court their shade, and greet them kindly for their protection -- I would cut my name upon them, and swear they were the loveliest trees throughout the desert: if their leaves withered, I would teach myself to mourn, and when they rejoiced, I would rejoice along with them. (*Sentimental Journey*, 51)

*『ヨリック説教集』は再評価されるべきだ

【『ヨリック説教集』には『トリストラム・シャンディ』で使われたレトリックの萌芽が見られる、と論じた後、主要なスターン研究家の一人 Traugott はこう結論づけた。】

I have not meant to argue that the sermons, though dull, perhaps, are unworthy of the pulpit (dullness is next to piety), or that they are not perfectly serious. . . . At any rate it is clear that while Sterne was not perfectly suited for the ministry he nevertheless owed the Church a great debt: it first permitted (perhaps forced) him to express himself. (Traugott, 106)

【こうした評価は、フロリダ大学版の『ヨリック説教集』の登場によって改まるだろうか?】