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I have had a lucrative winter’s campaign 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.

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)

【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）】

【第十七世紀から十八世紀にかけてのイギリス説教の変遷

【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.


【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】
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)

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)

His voice had an orphic tone, a rare timbre and sonority, and arange 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)

But I must stop: the glories of the upper world croud 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)

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)

"The 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")
Let me then hasten to supply those tender offices of binding up his wounds, and carrying him to a place of safety the hours of his delay. Oh! did they know what evil hath befallen him forsaken, in all this misery, a whole virtuous family is joyfully looking for his return, and affectionately counting precious, as the lives and happiness of others may be in therefore unequity of climate, country or religion. Besides, though I am a stranger are of no particular tribe or nation, but belong to us all, and have a general claim upon us, without distinction unpitied? shut up his bowels of compassion from me, and double the weight of my miseries by passing by and leaving them I should have expected at his hand. conditions with him for a moment and consider, had his lot befallen me as I journeyed in the way, what measure should lessen when I reflect on the relations in which we stand to each other his last a languishing before me upon the ground just ready to expire, "Good GOD! what a spectacle of misery do I behold - and, if I can do nothing else, I shall 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 unequalit should he 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 of a disorder'd body. (Sermons, ii, 51, "Humility")

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")

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It was the case of the prodigal 【飢えるでしょ悔い改めた】 -- 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 men 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」とヨブ的人生観

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")

There 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. . . .
(Sermons, i. 179-80, "Job's Expostulation with His Wife")

I declare, said I, clapping my hands cheerfully 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』で使われたヨリックの萌芽が見られる、と論じた後、主要なスタンダード研究者の一人 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？】