

「チェスターとロード・チェスタフィールド」

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(発表内容)

1. チェスタフィールド卿の経歴など
2. 危険な『書簡集』
3. 陰謀家チェスター
4. ヴァーデン一家と機能不全のパターナリズム

1 ディケンズが参照した資料等

Anonymous tract, *Fanaticism and Treason* (1780)

Thomas Holcroft, *A plain and succinct narrative of the Riots*

Nathaniel Wraxall, *Historical Memoirs of My Own Time* (1851)

Robert Watson, *Life of Lord Gordon, with a Philosophical Review of his Political Conduct* (1795)

2 チェスタフィールドの経歴 (Oxford World's Classic 版を参照)

1694 9月生まれ フリップ・スタナップ、第三代チェスタフィールド伯爵の息子として生まれる

1713 ケンブリッジ入学

1714 グランド・ツアーへ (フランドルなど)

1715 皇太子に仕え、ホイッグ選出の国会議員になる

1717 ロンドンに戻る この頃からポープ、アッバースノット等と交遊する

1726 爵位を継ぐ

1728 ヘイグの大使として赴任する

1730 ガーター・ナイトに選ばれる

1732 大使辞任 家庭教師のエリザベス・ドゥ・ブーシュ (Elizabeth du Bouchet) が子供、のちのフィリップ・スタナップ (Philip Stanhope)を生む

- 1733 王（ジョージ2世）の腹違いの姉妹と結婚
- 1737 庶子フィリップ・スタナップとの文通が始まる スタナップの死の 68 年まで、およそ 600 通近くの手紙が交わされる
- 1747 ジョンソン博士、辞書のこと陳情に伺うも、相手にされず
- 1753 『ワールド』誌に投稿し始める
- 1755 縁戚で、後に爵位を継ぐことになるもうひとりのフィリップ・スタナップが生まれる
- 1761 後継者のスタナップとの文通が始まる
- 1768 スタナップ（庶子）、アヴィニオンで死去 36 歳
- 1772 この頃からチェスタフィールドも健康を害するようになる
- 1773 3月24日 チェスタフィールド死去

1774 最初は *The Art of Pleasing* の題で、後継者への手紙 14 通が、最初の息子の手紙に先立って『エディンバラ・マガジン』(*Edinburgh Magazine*)に掲載される。それから、『息子フィリップ・スタナップへの書簡集』(*Letters to his Son Philip Stanhope*) が未亡人の尽力により 1774 年ロンドンとダブリンで 2 巻で出版されて、同年のうちに増補され 4 巻本で出される。1777 年には『散文集』(*Miscellaneous Works*) がロンドンで 2 巻本で、ダブリンでは（増補版と思われるが）三巻本で出ている。つまり騒乱が起こるこの頃は、チェスタフィールドの作家、著作者としての評価は高かったと思われる

- ☆ この発表ではチェスタフィールドの『書簡集』は Oxford World's Classics 版 (1998) を主に用いて、適宜、Everyman's Library 版 (1986) を参照した頁数は特に断ってなければ Oxford 版
- ☆ *Barnaby Rudge* は Oxford World's Classics 版 (2003) を用いた

3 チェスタフィールドを読むチェスター

“My Lord Chesterfield,” he said, pressing his hand tenderly upon the book as he laid it down, “if I could but have profited by your genius soon enough to have formed my son on the model you have left to all wise fathers, both he and I would have been rich men. Shakespeare was undoubtedly very fine in his way; Milton good, though prosy; Lord Bacon deep, and decidedly knowing; but the writer who should be his country’s pride, is my Lord Chesterfield.”

(187)

4 ヴァーデンの告発

“Sir John, Sir John,” returned the locksmith, “at twelve tomorrow, these men die. Hear the few words I have to add, and do not hope to deceive me; for though I am a plain man of humble station, and you are a gentleman of rank and learning, the truth raises me to your level, and by its power I KNOW that you anticipate the disclosure with which I am about to end, and that you believed this doomed man, Hugh, to be your son.” (605)

5 Protestant Manual を振りかざすヴァーデン夫人

Mrs. Varden opined that if he (Hugh) did, he ought to be ashamed of himself; . . . Arguing from this imperfect state of his morals, Mrs.Varden further opined that he had never studied the Manual. Hugh admitting that he never had, and moreover that he couldn't read, Mrs.Varden declared that with much severity, that he ought to be even more ashamed of himself than before, . . . (176 - 7)

6 ヴァーデン夫人に対して『書簡集』を礼賛するチェスター

“My favourite book, dear madam. How often, how very often in his early life --- before he can remember” --- (this clause was strictly true) “have I deduced little easy moral lessons from its pages, for my dear son Ned! You know Ned?” (219)

Protestant Manual



7 マナーについて

By *manieres* , I do not mean bare common civility; everybody must have that, who would not be kicked out of company; but I mean engaging, insinuating, shining manners; a distinguished politeness, an almost irresistible address; a superior gracefulness in all you say and do.

(April 19, 1749, Everyman's Library p.98)

・マナーについて (2) : 大切な優雅さ

Next to manners are exterior graces of person and address; which adorn manners, as manners adorn knowledge. (July 1, 1748, pp.85-6)

また、マルバラ侯爵の政治力を支えたのも優雅なマナーと指摘 (p117-8)

8 服装への関心

Your dress (as insignificant a thing as dress is in itself) is now become an object worthy of some attention; for, I confess, I cannot help forming some opinion of a man's sense and character from his dress; and I believe, most people do as well as myself. (December 30, 1748, p.127)

9 ダンスを勧める

I hope you do not neglect your exercises of riding, fencing, and dancing, but particularly the latter: for they all concur to *degourdir*, and to give a certain air. . . ; and to dance well, is absolutely necessary in order to sit, stand, and walk well. (May 16, 1751, p.230)

10 ジョンソンの批判

The morals of a whore and the manners of a dancing-master!
(quoted from *The Search for Good Sense*, p162)

ホガース、『放蕩息子一代記』第二回「取り巻き」(1735)



11 eloquence について

As a speaker, you will be ranked only according to your eloquence, and by no means according to your matter; everybody knows the matter almost alike, but few can adorn it. I was early convinced of the importance and powers of eloquence; and from that moment I applied myself to it.

(March, 18. 1751, p.225)

12 チェスターの声と微笑み

A second met with the like result. But in answer to the third, which was of a more vigorous kind, the parlour window-sash was gently raised, and a musical voice cried: “Haredale, my dear fellow, I am extremely glad to see you. ...”

(p.213)

He smile so very pleasantly as he communed with himself after this manner, that a beggar was emboldened to follow him for alms, and to dog his footsteps for some distance.

(p.216)

13 ドリーのコメント

“ For my part,” said Dolly, in a thoughtful manner, “ I half believe Mr. chester is something like Miggs in that respect. For all his politeness and pleasant speaking, I am pretty sure he was making game of us, more than once. “

(pp.225-6)

14 バジル・ウィリーのチェスタフィールド批判

His ideal is by no means wholly degraded, but it points to a possible degradation, from which the inevitable reaction was to be the idea --- equally

hostile to perfection in an opposite sense --- that intrinsic merit is enough by itself, without the grace. (Basil Willey, *The English Moralists*, p282)

15 「(人に) 取り入る術」

The art of pleasing is a very necessary one to possess; but a very difficult one to acquire. It can hardly be reduced to rules ; and your own good sense and observation will teach you more of it than I can. Do as you would be done by, is the surest method that I know of pleasing.

(October 16, 1747, p.57)

You must own, that you did it then singly to please, and you were in the right on't. Why do you wear your fine clothes, and curl your hair? ... This then you also do in order to please, and you do very right.

(October 19, 1753, p.290)

16 人を操り、そして人を折伏する

You must be sensible that you cannot rise in the world without forming connections and engaging different characters to conspire in your point. You must make them your dependents without their knowing it, and dictate to them while you seem to be dictated by them. Those necessary connections can never be formed or preserved but by an uninterrupted series of complaisance, attentions, politeness, and some constraint.

(November, 14, 1749, Everyman's Library, p.127)

How many people does one meet with everywhere, who with very moderate parts, and very little knowledge, push themselves pretty far, singly by being sanguine, enterprising and preserving? They will take no denial from man or woman; difficulties do not discourage them; repulsed twice or thrice, they rally, they charge again, and nine times in ten prevail at last. The same means will much sooner, and more certainly, attain the same ends with your parts and knowledge. (June 5, 1750, Everyman's Library, p.180)

17 ヘアデルのチェスター批判

“ . . . I should have done more justice to your genius. Men of your capacity plot in secrecy and safety, and leave exposed posts to the duller wits.”

(347)

18 ヒューをけしかけるチェスター

“There --- get you gone,” said Sir John, holding the door open in his hand. “You have made a pretty evening’s work. I told you not to do this. You may get into trouble. You’ll have an opportunity of revenging yourself on your proud friend Haredale, though, and for that, you’d hazard anything I suppose?” (324)

19 エマとの結婚をあきらめるよう強く言うチェスター

“You make me blush,” returned his father gaily, “for the folly of your nature, . . . Marriage is a civil contract; people marry to better their worldly condition and improve appearances; it is an affair of house and furniture, of liveries, servants, equipage, and so forth. The lady being poor and you poor also, there is an end of the matter. . . .” (260)

“Edward, my father had a son, who being a fool like you, and like you, entertaining low and disobedient sentiments, he disinherited and cursed one morning after breakfast. . . .He led a miserable life (the son, I mean) and died early; it was a happy release on all accounts; he degraded the family very much. It is a sad circumstance, Edward, when a father finds it necessary to resort to such strong measures. “ (261)

20 チェスタフィールドの書簡では

Do not be in haste to marry, but look about you first, for the affair is important. There are but two objects in marriage, love or money. If you marry for love, you will certainly have some very happy days, and probably many very uneasy ones, if for money, you will have no happy days and probably no uneasy ones; in this latter case let the woman at least be such a one that you can live decently and amicably with, otherwise it is a robbery; in either case, let her be of an unblemished and unsuspected character, and of a rank not indecently below your own. (No date, p.378)

21 シュッキングのコメント

In the aristocratic world such a low estimation of marriage continues to predominate and this is entirely in harmony with the general acceptance of the hedonist view of life and with that contempt for women which the Cavalier contrived to unite with an extreme outward courtesy towards them.

A typical representative of this point of view is Lord Chesterfield who, after contriving to secure a divorce for his brother, declared that he had rendered him the best service that can be performed for the majority of married people. (L. L. Schucking, *The Puritan Family*, p.135)

22 「作品」 として息子を見る

The best authors are always the severest critics of their own works; they revise, correct, file, and polish them, till they think they have brought them to perfection. Considering you as my work, I do not look upon myself as a bad author, and am therefore a severe critic. (May 6, 1751, *Everyman's Library*, p.229)



23 ヴァーデンの外見

The looker-on was a round, red-faced, sturdy yeoman, with a double chin, and a voice husky with good living, good sleeping, good humour, and good health. (28)

結論

チェスタフィールド卿が『書簡集』で説いた教えに、陰湿な人心掌握とパターンリズムの不在という形で既存の秩序する覆す破壊力の存在を、ディケンズは認めた。当初、ディケンズが『ガブリエル・バーデン』を主人公に据えることで描こうとしたことは、人格ある人物が行動を起こす時、それは革命という歴史的必然性と一致するという考えだったと思われる。ディケンズは、ヴァーデ

ンに社会の理想とあるべき姿を見出だそうとしたものの、そうした理想を実現するパターンリズムが機能不全、既に存在する余地すらないことをチェスタフィールドの『書簡集』の中に見たのであり、それが18世紀社会の姿と重なったのである。

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