

資料1: ディケンズ幽霊物語一覧表

1	<i>Black Veil</i>	1836	<i>Sketches by "Boz"</i> に収められた短編。ある晩、とある医者を訪ねた全身黒づくめの謎の女性。物語の展開とともに、その女性が、貧困および犯罪の温床となる環境ゆえに非行と犯罪に走った挙句に絞首刑となる息子の命を救いたい一心で助けを求めてきた哀れな母親であることが明らかになる。幽霊話を匂わすオープニングであるが、内容はゴースト・ストーリーとは無縁で、ディケンズの貧困者の窮状に対する糾弾と登場人物への共感溢れる描写が印象的な短編。
2	<i>A Madman's Manuscript</i>	1837	<i>Pickwick Papers</i> 第11章より。狂人の家系に生まれた語り手が、狂人の自分がいかに周到に周囲を欺き、そして妻を死に至らしめたかの経緯を語る。多くのディケンズの幽霊物語集に収められている作品であるが、ストーリーに幽霊は出てこない。
3	<i>The Queer Chair</i>	1837	<i>Pickwick Papers</i> 第14章より。椅子の亡霊の教えに従った主人公が宿屋の女主人と結ばれる小話。
4	<i>The Lawyer and the Ghost</i>	1837	<i>Pickwick Papers</i> 第21章より。古い下宿部屋の洋服ダンスに住みついている幽霊が、部屋の主に「世界のどのような場所にでも出沒できる身でありながら、なぜ好きこのんで、こんな虫の巣食った場所に住みつくのだ」と冷静に問われ、「言われてみればその通りだ」と納得し、その後二度と現れることはなかったというユーモアの効いた小話。
5	<i>The Goblins who Stole a Sexton</i>	1837	<i>Pickwick Papers</i> 第29章より。へそ曲がり気難しやの主人公が、ゴブリンたちに遭遇する体験を通して改心し穏やかな人間へと変貌を遂げる、 <i>Christmas Carol</i> の雛形とも言えるストーリー。
6	<i>The Ghosts of the Mail</i>	1837	<i>Pickwick Papers</i> 第49章より。古い郵便馬車が置かれた廃れた操車場で酒に酔いまどろんだ男の、エジンバラからロンドンに向かう18世紀の郵便馬車を舞台にした夢物語。
7	<i>Baron Koëldwethout's Apparition</i>	1838	<i>Nicholas Nickleby</i> 第6章の中の“The Baron of Grogzwig”より。自由を謳歌し、日々熊狩りに興じていた主人公のケルドウェザウト男爵の生活は、妻を娶って以降、妻による管理、姑からの干渉、総勢12人にもものぼる子供たち、かさむ借金という息苦しいものへと一変。クライマックスで自殺を思い立った主人公の前に現れるのは、自殺を図る者を死の世界へといざなうことを生業とする「失望と自殺の霊」。しかし「失望と自殺の霊」の思惑は外れ、くよくよと悩むことはやめて前向きな気持ちになっていく主人公の姿に恐れをなし、退散する。
8	<i>Christmas Carol</i>	1843	この作品の商業的成功を受け1840年代を通してディケンズが著した5つのクリスマス・ブックスの第1作となる。
9	<i>The Haunted Mand and the Ghost's Bargain</i>	1848	<i>Christmas Carol</i> に始まるディケンズの5つのクリスマス・ブックスのうちの最後のもの。過去の辛い経験と悲しみの記憶から解放されるために亡霊との取引に応じた主人公は、過去の記憶と同時にそれにまつわるあらゆる感情、共感力をも失い、結果、他者に対して忖もなく辛辣な態度を取り始める。過去の辛い経験があつてこそ、人は他者を赦す気持ちを持つようになるということを知った主人公は、悔い改めハッピーエンドを迎える。

10	<i>Christmas Ghosts</i>	1850	‘A Christmas Tree’ HWクリスマス特集号(1850) より。語り手が友人とクリスマスの晩を過ごしたのは、いかにも幽霊の出そうな古い屋敷。館の部屋に現れる召使の亡霊、館の正面玄関に次々と現れる馬車の幻という一家に代々伝わる凶兆、死の間際に身近の人の前に現れる霊など、典型的なプロットの幽霊物語が語られる。
11	<i>To be Read at Dusk</i>	1852	ディケンズがクリスマス年刊誌 <i>Heath’s Keepsake</i> (1852)に寄稿した物語。語り手は、スイスの修道院の外のベンチで座る 5 人の旅行案内人たちが語り合う話に耳を傾ける。イタリア人案内人によって語られるのは、悪夢で繰り返し見るある顔に取り憑かれた新妻の話で、ドイツ人案内人によって語られるのは、双子の兄弟の亡霊を見たと訴える雇い主が、ほどなくしてその死を知らされるというもの。
12	<i>The Ghost in the Bride’s Chamber</i>	1857	<i>The Lazy Tour of Two Idle Apprentices</i> 第 4 章より。古宿の部屋に夜中の 1 時に現れた亡霊が泊り客に自分の犯した罪を語る物語。
13	<i>The Haunted House</i>	1859	AYRクリスマス特集号(1859) におけるコリンズ、ギヤスケルなどとの合作。ディケンズは序章の ‘The Mortals in the House’、第 6 話の ‘The Ghost in Master B’s Room’、最終章の ‘The Ghost in the Corner Room’を担当。収められた物語は奇妙で不気味な要素を持ち合わせるものの、いずれの物語においても幽霊は登場しない。
14	<i>Four Ghost Stories</i>	1861	‘Four Stories’ AYR(14 Sep. 1861)より。‘Four Stories’ では冒頭に ‘All four shall be told exactly as I, the present narrator, have received them. They are all derived from credible sources, and the first – the most extraordinary of the four – is well known at first hand to individuals still living.’ (5, 589) と記され、ディケンズがオリジナルに創作したものではないことが示されている。その1話目に関しては、ディケンズは記事掲載後に肖像画家 Thomas Heaphy から自分の原稿が無断で掲載されたとの抗議の手紙を受け取り、翌月のAYRに、改めて ‘Mr. H.’s Own Narrative’ (5 Oct. 1861) と題して掲載し直す。
15	<i>The Portrait-Painter’s Stories</i>	1861	‘Mr. H.’s Own Narrative’ AYR (5 Oct. 1861) より。上記参照。ある肖像画家が、見知らぬ若く美しい女性に何か月も経った後に記憶をたどって自分の肖像画を描けるかと尋ねられる。後になって、実はその女性がすでに死んでおり、父親を慰めるために自分の肖像画が必要であったことが明らかになるというストーリー。
16	<i>The Trial for Murder</i>	1865	<i>Doctor Marigold’s Prescriptions</i> と題したAYRクリスマス特集号(1865) のなかでディケンズが担当した物語のうちの一つ、‘To be Taken with a Grain of Salt’ が後の <i>Christmas Stories</i> で、‘The Trial for Murder’ と題して収められたもの。
17	<i>The Signalman</i>	1866	<i>Mugby Junction</i> と題したAYRクリスマス特集号(1866) のなかでディケンズが担当した物語のうちの一つ、‘No.1 Branch Line: The Signalman’ が後の <i>Christmas Stories</i> で、‘The Signalman’ と題して収められたもの。

資料 2: HW における *ghost, apparition* 関連記事一覧表

(タイトルの枠が影付きのものはディケンズによって書かれたもの)

1	<i>The Ghost of the Late Mr. James Barber</i>	物語	20 Apr. 1850 (W. H. Wills)	海軍で語り継がれる、ある幽霊話に関するいきさつが語られ、結末部分において、ある医者が「幽霊と思われたものは、実は脳の病的な状態によって引き起こされる電磁スペクトルであったのだ」と医学的見地からの所見を述べている。
2	<i>The Ghost that Appeared to Mrs. Wharton</i>	物語	2 Nov. 1850 (Harriet Martineau)	数年にわたって続いた怪奇現象が最終的に合理的に解明されるストーリー。「よく調べてみれば多くの幽霊話がこのように説明がつくものかもしれない」という一節で締めくくられる。
3	<i>New Discoveries in Ghosts</i>	解説記事	17 Jan. 1852 (Henry Morley)	靈感の強い人のメカニズムを地球の磁流との関係で科学的に説明したドイツのカール・フォン・ライヘンバッハの実験結果を紹介。
4	<i>A True Account of an Apparition</i>	物語	27 Mar. 1852 (William Moy Thomas)	怪奇に思われた現象が、最後に自然な説明がついて終わる小話。
5	<i>The Ghost-Raiser</i>	物語	10 Apr. 1852 (Mrs. Mary Anne Hoare)	幽霊騒ぎが二人の詐欺師による狂言であったという落ちの小話。
6	<i>The Ghost of the Cock Lane Ghost</i>	報告記事	20 Nov. 1852 (Henry Morley)	来英したアメリカ人霊媒師による降霊会での体験を報告し、そのいかさまぶりを記した記事。
7	<i>Chips: The Ghost of the Cock Lane Ghost Wrong Again</i>	お知らせ記事	15 Jan. 1853 (Charles Dickens)	上記記事でのアメリカ人降霊術師のマネージャーが、ディケンズが自分の主催する降霊会に出席したと宣伝したのを受け、ディケンズは ‘Mr Dickens was never at the intensely exciting house and never beheld any of its intensely exciting inhabitants.’ (6, 420) ときっぱりと否定する声明を掲載。
8	<i>Fisher’s Ghost</i>	物語	5 Mar. 1853 (John Lang)	亡霊の目撃をきっかけに、ある殺人事件が明るみになるストーリー。犯人の証言によって、被害者の亡霊がまさに殺された場所に現れていたことに関しては謎のまま終わる。
9	<i>The Spirit Business</i>	論評記事	7 May. 1853 (Charles Dickens)	降霊会などに関するアメリカの雑誌記事を取り上げ、アメリカにおける心霊ビジネスを揶揄。
10	<i>The Ghost of a Love Story</i>	物語	11 Feb. 1854 (Louisa Stuart Costello)	語り手がブルターニュのある城の廃墟に現れるという修道士の幽霊にまつわる逸話を聞く。
11	<i>Ghost of Pit Pond</i>	物語	7 Oct. 1854 (Dudley Costello)	語り手がある池に出没する幽霊にまつわる逸話を聞く。

12	<i>Robertson, Artist in Ghost</i>	論評記事	27 Jan. 1855 (Henry Morley)	<p>幻灯機を用いた幽霊ショーの興業で有名な通称エティエンヌ・ロベールソンに関する記事。記事は次のようにロベールソンの才能を高く評価し、ロベールソンの純粋なエンターテインメント性は、心霊現象の流行を背景とした心霊ビジネスとは異なると述べている。</p> <p>‘He was a charmer who charmed wisely, - who was a born conjurer, inasmuch as he was gifted with a predominant taste for experiments in natural science, - and he was useful man enough in an age of superstition to get up fashionable entertainments at which spectres were to appear and horrify the public, without trading on the public ignorance by any false pretence.’ (10, 553)</p>
13	<i>A Ghost Story</i>	物語	24 Mar. 1855 (Dinah Maria Mulock)	<p>ある夫婦が観劇中、周りからは自分たちのそばに男性が座っているのが見えるのに、自分たちにはその姿が見えないという不可思議な体験をする。それは妻のかつての後見人であり、死後も二人の運命を束縛しようとする後見人の亡霊に翻弄される夫婦の物語。ディケンズはこの作品を高く評価し、掲載前にバーデット・クーツに次のような手紙(8 Mar. 1855)を書いている。</p> <p>‘I think I have just got the best Ghost story (sent by a lady for <i>Household Words</i>) that ever was written, and with an idea in it remarkably new. My hand is stayed for the moment, however, by an apprehension that the lady cannot have written it. It is so very clever, that I think (though I never saw or heard of it) it must have been written by some wild Frenchman and I am trying to find out.’ (Johnson, Edgar. <i>The Heart of Charles Dickens</i>, NY: Duell, Sloan and Pearce, 1952. p.291)</p>
14	<i>Stores for the First of April</i>	論評記事	7 Mar. 1857 (Charles Dickens)	<p>エイプリル・フールにうってつけのネタだとして <i>Yorkshire Spiritual Telegraph</i> に掲載された記事の内容を紹介して揶揄した記事。</p>
15	<i>Invisible Ghosts</i>	物語	1 Aug. 1857 (John Lang)	<p>玄関で軽くたたき音がするものの、何も姿が見えない怪奇現象が繰り返される屋敷をめぐる小話。降霊会での叩音(rapping)を意識してか、‘rapping’という単語が何度も用いられている。</p>
16	<i>Well Authenticated Rappings</i>	論評記事	20 Feb. 1858 (Charles Dickens)	<p>二日酔いによる頭痛の疼きや、鉄道の食堂で急いで済ませたポークパイが原因で消化不良となった体内の疼きを、正真正銘のラッピング(叩音)体験として記した風刺記事。</p>
17	<i>The Apparition of Monsieur Bodry</i>	物語	6 Mar. 1858 (Dudley Costello)	<p>事情で友人になりすましてある女性に会うこととなった主人公は、その友人の急死によって、その女性に死んだものと思われる。語り手の生きている姿は女性にとってはタイトルの示す ‘apparition’ であるが、女性に思いを寄せるようになった語り手が最終的に誤解を解きハッピーエンドとなる。</p>

資料3：引用資料

① ‘A Christmas Tree’ *HW* クリスマス特集号 (21 Dec.1850) より

(1) There is probably a smell of roasted chestnuts and other good comfortable things all the time, for we are telling Winter Stories – Ghost Stories, or more shame for us – round the Christmas fire; and we have never stirred, except to draw a little nearer to it. (2, 293; emphasis added)

(2) There is no end to the old houses, with resounding galleries, and dismal state-bedchambers, and haunted wings shut up for many years, through which we may ramble, with an agreeable creeping up our back, and encounter any number of ghosts, but (it is worthy of remark perhaps) reducible to a very few general types and classes; for, ghosts have little originality, and ‘walk’ in a beaten track. (2, 293)

② William Howitt に宛てた手紙 (6 Sep. 1859)

I have always had a strong interest in the subject, and never knowingly lost an opportunity of pursuing it. But I think the testimony which I cannot cross-examine, sufficiently loose, to justify me in requiring to see and hear the modern witness with my own senses, and then to be reasonably sure that they were not sufficiently under a disordered condition of the nerves or senses, which is known to be a common disease of many phases. (*Letters*, Storey, 116; emphasis added)

③ マーレイの幽霊を信じようとしないスクルージ

- Though he looked the phantom through and through, and saw it standing before him; ... he was still incredulous, and fought against his senses. (*Christmas Books* 21; emphasis added)
- “You don’t believe in me,” observed the Ghost.
“I don’t,” said Scrooge.
“What evidence would you have of my reality, beyond that of your senses?”
“I don’t know,” said Scrooge.
“Why do you doubt your senses?”
“Because,” said Scrooge, “a little thing affects them. A slight disorder of the stomach makes them cheats. You may be an undigested bit of beef, a blot of mustard, a crumb of cheese, a fragment of an underdone potato. There’s more of gravy than of grave about you, whatever you are!”
(*Christmas Books* 22; emphasis added)

④ (Henry Morley) ‘New Discoveries in Ghosts’ *HW* (17 Jan. 1852)

- I have no faith in ghosts, according to the old sense of the word, ... Nevertheless, I do believe that the great mass of “ghost stories,” of which the world is full, has not been built entirely upon the inventions of the ignorant and superstitions. In plain words, while I, of course, throw aside a million of idle fictions, or exaggerated facts, I do believe in ghosts – or, rather, spectres – only I do not believe them to be supernatural. (404; emphasis added)
- These are hallucinations which arise from a disordered condition of the nervous system; ... Out of these must, undoubtedly, arise a large number of well-attested stories of ghosts, seen by one person only. (404; emphasis added)

⑤ ‘The Old Nurse’s Story’ に関して Gaskell に宛てた手紙 (9 Nov. 1852)

My Dear Mrs Gaskell, – I see your meaning; but I think a striking change may yet to be made – generally to the effect of my first suggestion – and all you want, preserved nevertheless. I have considered it well, and still feel (subject of course to your agreeing with me) that the turn is greatly weakened by their all seeing those figures. (*Letters*, Dexter, 116; emphasis added)

⑥ ‘The Mortals in the House’ (*The Haunted House*) より

(1) As to our nightly life, the contagion of suspicion and fear was among us, and there is no such contagion under the sky.... Noises? With that contagion downstairs, I myself have sat in the dismal parlour, listening, until I have heard so many and such strange noises, that they would have chilled my blood if I had not warmed it by dashing out to make discoveries. Try this in bed in the dead of the night; ... You can fill any house with noises, if you will, until you have a noise for every nerve in your nervous system. I repeat; the contagion of suspicion and fear was among us, and there is no such contagion under the sky. The women (their noses in a chronic state of excoriation from smelling-salts) were always primed and loaded for a swoon, and ready to go off with hair-triggers. (*Christmas Books* 540; emphasis added)

(2) “We know they come here to be frightened and infect one another, and we know they are frightened and do infect one another,” said my sister. (*Christmas Books* 541)

(3) ... it is familiarly known to every intelligent man who has had fair medical, legal, or other watchful experience; that it is as well established and as common a state of mind as any with which observers are acquainted; and that it is one of the first elements, above all others, rationaly to be suspected in, and strictly looked for, and separated from, any question of this kind.

(*Christmas Books* 543; emphasis added)

⑦ スピリチュアリズムを揶揄するディケンズの AYR の記事

(1) ‘Rather a Strong Dose’ AYR (21 Mar. 1863)

• Mr. Howitt is in such a bristling temper on the Supernatural subject, that we will not take the great liberty of arguing any point with him. (84)

• ... we do presume to think that it is high time to protest against Mr. Howitt’s spiritualism, as being a little in excess of the peculiar merit of Thomas L. Harris’s sermons, and somewhat *too* “full, out-gushing, unstinted, and absorbing.” (87)

(2) ‘The Martyr Medium’ AYR (4 Apr. 1863)

We shall ask pardon of our readers for sullyng our paper with this nauseous matter. (134)

⑧ Dickens の霊的なものへの関心についての John Forster の見解

Among his good things should not be omitted his telling of a ghost story. He had something of a hankering after them, as the readers of his briefer pieces will know; and such was his interest generally in things supernatural that, but for the strong retaining power of his common sense, he might have fallen into the follies of spiritualism. (Forster 483; emphasis added)

⑨ ‘The Trial for Murder’ より

(1) I have always noticed a prevalent want of courage, even among persons of superior intelligence and culture, as to imparting their own psychological experiences when those have been of a strange sort. (*Christmas Books* 561)

(2) In what I am going to relate, I have no intention of setting up, opposing, or supposing, any theory whatever. (*Christmas Books* 561)

(3) I do not theorise upon it; I actually state it, and there leave it. (*Christmas Books* 568)

⑩ (Thomas Shorter) ‘Mr. Howitt and Mr. Dickens’ *The Spiritual Magazine* (Feb. 1860)

We can hardly believe that Mr. Dickens does really disbelieve in haunted houses, nor in other phases of spiritual phenomena and operation. At all events, if he do, he is certainly neither very comfortable nor very confident in his disbelief. (58)

⑪ ‘The Signalman’ より

(1) Resisting the slow touch of a frozen finger tracing out my spine, I showed him how that this figure must be a deception of his sense of sight; and how that figures, originating in disease of the delicate nerves that minister to the functions of the eye.... (*Christmas Books* 579; emphasis added)

(2) A disagreeable shudder crept over me, but I did my best against it. It was not to be denied, I rejoined, that this was a remarkable coincidence, calculated deeply to impress his mind. But it was unquestionable that remarkable coincidences did continually occur, and they must be taken into account in dealing with such a subject. Though to be sure I must admit, ... men of common sense did not allow much for coincidences in making the ordinary calculations of life. (*Christmas Books* 579; emphasis added)

⑫ Macmillan Collector’s Library 版 *Ghost Stories* (by Charles Dickens) 「後書き」 より

There is a mood of impending doom and a sense of unknown menace which permeate the narrative and from the opening moments the reader is made to feel uneasy. This discomforting sensation is exacerbated because no rational explanations are given for it. (Davies 381)

⑬ ‘A Physician’s Ghosts’ *AYR* (6 Aug. 1859)

What human being is ever satisfied with books which profess to refer apparitions, dreams, omens, and so forth, to the delusions of our senses, or the mere aberrations of our own mortal minds? If Walter Scott’s *Demonology* and Hibbert’s *Theory of Apparitions* have been read extensively, it is not because they explain the wonderful stories they contain, but because of the stories themselves; not because they do clear up, but because they are felt not to clear up, the marvels which they relate; moreover, great as may be the popularity of any clever work and apparitions on grounds that are called “natural,” the vogue of such a work never yet equalled the vogue of a right-down book of ghost-stories.

But are we, therefore, to have no explanations of the wonderful? Far from it. Human nature, that loves mystery, also loves a certain kind of solution. But then, the solution itself must be also wonderful, mysterious, and obscure. (346; emphasis added)

⑭ ‘Ligeia’ のエピグラフ

And the will therein lieth, which dieth not. Who knoweth the mysteries of the will, with its vogor?
For God is but a great will pervading all things by nature of its intentness. Man doth not yield
himself to the angels, nor to death utterly, save only through the weakness of his feeble will.

JOSEPH GLANVILL (62)

⑮ ‘Ligeia’より (Rowena が訴える不可思議な物音に対して)

(1) She partly arose, and spoke, in an earnest low whisper, of sounds which she *then* hear, but which I
could not hear – of motions which she *then* saw, but which I could not perceive. (73)

(2) The fever which consumed her rendered her nights uneasy; and in her perturbed state of
half-slumber, she spoke of sounds, and motions, in and about the chamber of the turret, which I
concluded had no origin save in the distemper of her fancy or perhaps in the phantasmagoric
influences of the chamber itself. (72-73; emphasis added)

(3) ... I wished to show her ... that those almost inarticulate breathings, and those very gentle
vibrations of the figures upon the wall, were but the natural effects of that customary rushing of
the wind. (73; emphasis added)

⑯ ‘Ligeia’より (語り手自身が目撃した際の描写)

(1) I had felt that some palpable although invisible object had passed lightly by person; and I saw that
there lay upon the golden carpet, in the very middle of the rich lustre thrown from the censer, a
shadow – a faint, indefinite shadow of angelic aspect – such as might be fancied for the shadow of a
shade. But I was wild with the excitement of an immoderate dose of opium, and heeded these
things but little, nor spoke of them to Rowena. (73-74; emphasis added)

(2) ... as Rowena was in the act of raising the wine to her lips, I saw, or may have dreamed that I saw,
fall within the goblet, as if from some invisible spring in the atmosphere of the room, three or four
large drops of a brilliant and ruby colored fluid.... I forbore to speak to her of a circumstance which
must, after all, I considered, have been but the suggestion of a vivid imagination, rendered
morbidly active by the terror of the lady, by the opium, and by the hour. (74; emphasis added)

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