

研究発表

イングランド内乱期の教育パンフレットに見る人文主義の位置づけ
—ペティとミルトンの教育論—

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引用① 偶像文化から文字文化へ (プロテスタントとカトリック)

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Moreover, the very genius of the Protestant religion requires, more than any other ever did, that its members should be educated, in order that they should be influenced by it. The different religions of the old world and the Roman Catholic religion have retained their hold upon the mind of the multitude by striking and affecting ceremonies, and by means of the senses have established their empire over the spirit of mankind. But Protestantism has thrown aside almost all, and many forms of Protestantism have thrown aside all the ceremonies, which so strongly affected the mind of the unthinking people, and which so powerfully contributed, and in many countries at the present day still so very powerfully contribute, to excite a reverential and religious feeling among the ignorant; and we boast, that ours is not a religion merely of the feelings, but peculiarly one of the understanding. (Kay, ii 508-9)

引用② ハートリブによるペティの評価

The author of them is one Petty, of twenty-four years of age, not altogether a very dear Worsley, but a perfect Frenchman, and good linguist in other vulgar languages besides Latin and Greek, a most rare and exact anatomist, and excelling in all mathematical and mechanical learning, of a sweet natural disposition and moral comportment; (*The Hartlib Papers*)

引用③ ペティの人物評価 (マルクス)

ペティの著作はほとんどが本屋商売の稀覯本であって、粗悪な古版本で散在しているにとどまるが、このことは、ウィリアム・ペティがイギリスの経済学の父であるばかりでなく、...

〔中略〕ペティは考えは大胆であったが、全く浮薄な一外科軍医であって、クロムウェルの庇護のもとにアイルランドで略奪する一方で、またチャールズ二世にとりいって略奪に必要な従男爵の称号をかちえるのをはばからなかったほどであるから、こういう祖先の姿は、公けに披露するにはてんでふさわしくないのである。(マルクス 38)

引用④ 才能が散在する状況

For me thinks the present condition of men is like a field where a battle hath beene lately fought, where we may see many leggs, and armes, and eyes lying here and there, which for want of a union and a soule to quicken and enliven them, are good for nothing but to feed Ravens; and infect the aire. (Petty 2)

引用⑤ 情報局への賛同（情報共有の強調）

So we see many Wittes and Ingenuities lying scattered up and downe the world, whereof some are now labouring to doe what is already done, and pusling[puzzling] themselves to reinvent what is already invented, others we see quite stuck fast in difficulties, for want of a few Directions, which some other man (might he be met withall) both could and would most easily give him; (Petty 2)

引用⑥ 第1の施設

That all Children of above seven yeares old may be presented to this kind of Education, none being to be excluded by reason of the poverty and inability of their Parents,

That since few children have need of reading before they know, or can be acquainted with the Things they read of, or of writing, before their thoughts are worth the recording, or they are able to put them into any forme, (which we call inditing) much lesse of learning languages, when there bee Books enough for their present use in their owne mother Tongue; our opinion is, that those Things being withall somewhat above their capacity, ... be deferred awhile, and others more needfull for them, We wish therefore that the Educands be taught to observe and remember all sensible Objects and Actions, whether they be Naturall or Artificiall, which the Educators must upon all occasions expound unto them. (Petty 4)

引用⑦ manufacture を重視する理由

And all, for these Reasons.

1. They shall be lesse subject to be cousened[cozened] by Artificers.
2. They will become more industrious in generall.
3. They will certainly bring to passe most excellent Works being as Gentlemen, ambitious to excell ordinarie Work-men.
4. They being able to make Experiments themselves, may doe it with lesse charge, and more care then others will doe it for them.
5. The Resp. Artium will be much advanced, when such as are rich and able, are also willing to make Luciferous Experiments.
6. It may engage them to be Mecaenates and Patrons of Arts.
7. It will keepe them from worse occasions of spending their time and estates.
8. As it will be a great Ornament in prosperity, so it will be a great Refuge and stay in adversity and common calamity. (Petty 6)

引用⑧ 第2の施設

In the next place for the Advancement of all Mechanicall Arts and Manufactures, we wish that there were erected a Gymnasium Mechanicum or a Colledge of Trades-men (or for more expedition untill such a place could be built, that the most convenient houses for such a purpose may be either bought or hired) wherein we would that one at least of every Trade (but the Prime most Ingenious Work-man, the most desirous to improve his Art,) might be allowed therein, a handsom dwelling Rent free, which with the Credit of being admitted into this Society, and the quick sale which certainly they would have of their Commodities, when all men would repair thither, as to a Market of rare and exquisite pieces of Workmanship, would be a sufficient Motive to attract the very ablest Mechanicks, and such as we have described, to desire a fellowship in this Colledge. (Petty 7)

引用⑨ 第3の施設

Within the walls of this Gymnasium or College, should be a Nosecomium Academicum according to the most exact and perfect Idea thereof a compleate Theatrum Botanicum, stalls and Cages for all strange Beastes and Birds, with Ponds and Conservatories for all exotick Fishes, here all Animalls capable thereof should be made fit for some kind of labour and imployment[employment], thaa[that] they may as well be of use living as dead; here should be a Repositorie of all kind of Rarities Naturall and Artificiall pieces of Antiquity, Modells of all great and noble Engines, with Designes and Platformes of Gardens and Buildings. The most Artificiall Fountaines and Water-works, a Library of Select Bookes, an Astronomicall Observatory for celestiall Bodies and Meteor, large pieces of Ground for severall Experiments of Agriculture, Galleeries of the rarest Paintings and Satues, with the fairest Globes, and Geographcall Maps of the best descriptions, and so farre as is possible, we would have this place to be the Epitome or Abstract of the whole world. So that a man conversant within those walls, would certainly prove a greater Schollar, then the Walking Libraries so called, although he could neither write nor read. (Petty 8)

引用⑩ 短くまとめるという前置き／コメニウスの著作への言及の回避

Briefe I shall endeavour to be; for that which I have to say, assuredly this nation hath extreame need should be done sooner then spok'n. To tell you therefore what I have benefited herein among old renowned Authors, I shall spare; and to search what many modern Janua's and Didactics more then ever I shall read, have projected, my inclination leads me not. (CPW 2: 364-66)

引用⑪ クリストファー・ヒル

Of Education has been criticized as 'elitist' and out of step with the forward-looking schemes of the Comenian group. But this is perhaps to misconceive its purpose. Milton was describing an academy for the education of a select few, who are expected to become national leaders: it was a scheme of a familiar renaissance type, but with quite a new programme. Milton was not drafting a total educational plan for society, though he hoped that schools of the type he recommended would be set up 'in every city throughout the land'. (Hill 147)

引用⑫ バーバラ・ルワルスキ

Like Hartlib and Comenius, Milton proposes the use of public funds to establish schools “in every City throughout this land, which would tend much to the increase of learning and civility every where” (381-1), but unlike them he explicitly decline to work out a comprehensive articulated system of schools for all classes and both sexes (414). (Lewalski 174)

引用⑬ アンナ・ビア

Broadly speaking, Milton advocates a child-centred education, arguing that boys, being young, have ‘empty wits’ and should not be forced to write what they cannot understand. ... But, as with divorce, Milton proves less liberal than many continental Protestant thinkers who advocated pleasurable education for all boys and girls, able and ‘dull’. In contrast, he wants to produce ‘steadfast pillars of the State’, in contrast to the current crop of ‘poor shaken uncertain reeds, of such a tottering conscience’, and is therefore only concerned with boys and men. Milton’s devotion to the idea of the useful (and by definition male) public citizen blind him to some other possibilities in his own argument. (Beer 160)

引用⑭ 学問の目的：神を正しく知ること

The end then of Learning is to repair the ruines of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may the nearest by possessing our souls of true vertue, which being united to the heavenly grace of faith makes up the highest perfection. (CPW 2: 366-67)

引用⑮ 高い理想とともに学ぶ姿勢

But here the main skill and groundwork will be, to temper them such Lectures and Explanations upon every opportunity, as may lead and draw them in willing obedience, enflam’d with the study of Learning, and the admiration of Vertue; (CPW 2: 384-85)

引用⑯ ミルトンのペンの名声

During the period of readjustment and consolidation, 1643-6, Hartlib was associated with only one important educational publication, Milton’s *Of Education* (1644), a work which has ultimately eclipsed other educational writings of the interregnum, partly because of its author’s literary fame. Seen in context, Milton’s work is not particularly influential. However, Hartlib was pleased to obtain the support of Milton’s effective pen for the principle of educational reform. (Webster 41)

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