

女性の教育と生活の資—Austen と Eliot における Wollstonecraft の遺産

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1. はじめに

2. Mary Wollstonecraft, *The Vindication of the Rights of Woman* (1792)

(赤字 [と強調] は Eliot, “Margaret Fuller and Mary Wollstonecraft” 引用部分)

2-1 伝統的な女子教育／たしなみ教育批判

It is acknowledged that they spend many of the first years of their lives in acquiring a smattering of accomplishments; meanwhile strength of body and mind are sacrificed to libertine notions of beauty, to the desire of establishing themselves--the only way women can rise in the world,--by marriage. And this desire making mere animals of them, when they marry they act as such children may be expected to act:--they dress; they paint, and nickname God's creatures.--Surely these weak beings are only fit for a seraglio! Can they be expected to govern a family with judgement, or take care of the poor babes whom they bring into the world? (*VRW*, Introduction, 5: 76)

Do passive indolent women make the best wives? Confining our discussion to the present moment of existence, let us see how such weak creatures perform their part? Do the women who, by the attainment of a few superficial accomplishments, have strengthened the prevailing prejudice, merely contribute to the happiness of their husbands? Do they display their charms merely to amuse them? And have women, who have early imbibed notions of passive obedience, sufficient character to manage a family or educate children? (*VRW*, ch.2, 5:103)

・愚かな女性が男性に対してふるう権力

Women have been allowed to remain in ignorance, and slavish dependence, many, very many years, and still we hear of noting but their fondness of pleasure and sway, their preference of rakes and soldiers, their childish attachment to toys, and the vanity that makes them value accomplishments more than virtues.

History brings forward a fearful catalogue of the crimes which their cunning has produced, when the weak slaves have had sufficient address to over-read their masters. [...] When, therefore, I call women slaves, I mean in a political and civil sense; for, indirectly they obtain too much power, and are debased by their exertions to obtain illicit sway. (*VRW*, ch.12, 5: 238-239)

The libertinism, and even the virtues of superiour men, will always give women, of some description, great power over them; and these weak women, under the influence of childish passions and selfish vanity, will *throw a false light over the objects which the very men view with their eyes, who ought to enlighten their judgment.* (*VRW*, ch.12, 5: 245)

2-2 男性と同じく知性を育む教育推奨

・最も完全な教育

Consequently, the most perfect education, in my opinion, is such an exercise of the understanding as is best calculated to

strengthen the body and form the heart. [...] This was Rousseau's opinion respecting men: I extend it to women, and confidently assert that they have been drawn out of their sphere by false refinement, and not by an endeavour to acquire masculine qualities. (*VRW*, ch.2, 5: 90)

- ・さまざまな職業と経済的自立

Women, in particular, all want to be ladies. Which is simply to have nothing to do, but listlessly to go they scarcely care where, for they cannot tell what.

But what have women to do in society? I may be asked, but to loiter with easy grace; surely you would not condemn them all to suckle fools and chronicle small beer! No. *Women might certainly study the art of healing, and be physicians as well as nurses* [...] Business of various kinds, they might likewise pursue, if they were educated in a more orderly manner, which might save many from common and legal prostitution. *Women would not then marry for a support, as men accept of places under government, and neglect the implied duties*; not would an attempt to earn their own subsistence, a most laudable one! Sink them almost to the level of those poor abandoned creatures who live by prostitution. For are not milliners and mantua-makers reckoned the next class? The few employments open to women, so far from being liberal, are menial; and when a superior education enables them to take charge of the education of children as governesses, they are not treated like the tutors of sons, though even clerical tutors are not always treated in a manner calculated to render them respectable in the eyes of their pupils, to say nothing of the private comfort of the individual. (*VRW*, ch.9, 5: 218-19)

- ・婚姻女性の経済的自立

But, to render her really virtuous and useful, she must not, if she discharge her civil duties, want, individually, the protection of civil laws; she must not be dependent on her husband's bounty for her subsistence during his life, or support after his death--for how can a being be generous who has nothing of its own? or virtuous, who is not free. (*VRW*, ch.9, 5: 216-17)

- ・妻と夫の理想関係

If marriage be the cement of society, mankind should all be educated after the same model, or the intercourse of the sexes will never deserve the name of fellowship, nor will women ever fulfil the peculiar duties of their sex, till they become enlightened citizens, till they become free by being enabled to earn their own subsistence, independent of men; in the same manner, I mean, to prevent misconstruction, as one man is independent of another. Nay, marriage will never be held sacred till women, by being brought up with men, are prepared to be their companions rather than their mistresses; for the mean doublings of cunning will ever render them contemptible, whilst oppression renders them timid. (*VRW* ch. 12, 5: 237)

2-3 George Eliot, "Margaret Fuller and Mary Wollstonecraft" (1855)

There is a notion commonly entertained among men that an instructed woman, capable of having opinions, is likely to prove an impracticable yoke-fellow, always pulling one way when her husband wants to go the other, oracular in tone, and prone to give certain lectures on metaphysics. But surely, so far as obstinacy is concerned, your unreasoning animal is the most unmanageable of creatures, where you are not allowed to settle the question by a cudgel, a whip and bridle, or even a string to the leg. For our own parts, we see no consistent or commodious medium between the old plan of corporal

discipline and that thorough education of women which will make them rational beings in the highest sense of the word.

Wherever weakness is not harshly controlled it must *govern*, as you may see when a strong man holds a little child by the hand, how he is pulled hither and thither, and wearied in his walk by his submission to the whims and feeble movements of his companion. (203)

Men pay a heavy price for their reluctance to encourage self-help and independent resources in women. The precious meridian years of many a man of genius have to be spent in the toil of routine, that an 'establishment' may be kept up for a woman who can understand none of his secret yearnings, who is fit for nothing but to sit in her drawing-room like a doll-Madonna in her shrine. No matter. Anything is more endurable than to change our established formulae about women, or to run the risk of looking up to our wives instead of looking down on them. (204-05)

3. 当時の背景

3-1 Barbara Leigh Smith, *Women and Work* (1857)

[...] of women at the age of twenty and upwards, 43 out of the 100 in England and Wales are unmarried [...]. (10)

Fathers have no rights to cast the burden of the support of their daughters on other men. It lowers the dignity of women; and tends to prostitution, whether legal or in the streets. As long as fathers regard the sex of a child as a reason why it should not be taught to gain its own bread, so long must women be degraded. Adult women must not be supported by men, if they are to stand as dignified, rational beings before God. Esteem and friendship would not give or accept such a position, and Love is destroyed by it. (11-12)

Women must have work if they are to form equal unions. Work will enable women to free themselves from petty characteristics, and therefore ennoble marriage. The happiest married life we can recall ever to have seen is the life of two workers, a man and a woman equal in intellectual gifts and loving hearts; the union between them being founded in their mutual work. (12)

Let women take their places as citizens in the Commonwealth, and we shall find they will fulfil all their home duties the better. (15)

3-2. 19世紀中期～女性運動の活動（年表参照）

4. Clare Tomalin, *Jane Austen: A Life* (1997)

Wollstonecraft's central arguments for the better education and status of women must at the very least have caught her [Austen's] attention. Add to this her ownership of Robert Bage's *Hermesprong*, and we can be certain she was aware of them. (141)

Her [Wollstonecraft's] story was much in the air in the late 1790s, and the Austens had a particular reason for hearing about her, because the father of one of their ex-pupils was a benefactor of hers. Sir William East not only sent his own son Gilbert to school with them, he was also a neighbour and friend of the Leigh-Perrots. Sir William showed particular kindness to Mary Wollstonecraft in the spring of 1796, as she recovered from a suicide attempt, brought about by the ill treatment she

had received from an unreliable lover into whose power she had put herself by her rash behaviour. Wollstonecraft died in September the following year, two months before Austen started revising her first draft of *Sense and Sensibility*, and her friendship with Sir William was mentioned in the *Memoires* of Mary Wollstonecraft that appeared the following year; or rather it was mentioned in the first edition, and cut out of the second. (160)

5. ウルストンクラフトの遺産

5-1 たしなみ教育批判

Mrs. Goddard was the mistress of a School—not of a seminary, or an establishment, or any thing which professed, in long sentences of refined nonsense, to combine liberal acquirements with elegant morality upon new principles and new systems—and where young ladies for enormous pay might be screwed out of health and into vanity—but a real, honest, old-fashioned Boarding-school, where a reasonable quantity of accomplishments were sold at a reasonable price, and where girls might be sent to be out of the way and scramble themselves into a little education, without any danger of coming back prodigies. Mrs Goddard’s school was in high repute—and very deservedly; for Highbury was reckoned a particularly health spot: she had an ample house and garden, gave the children plenty of wholesome food, let them run about a great deal in the summer, and in winter dressed their chilblains with her own hands. It was no wonder that a train of twenty young couple now walked after her to church. (*Emma*, vol.1, ch.3, 21)

“[...]Miss Harriet Smith may not find offers of marriage flow in so fast, though she is a very pretty girl. Men of sense, whatever you[Emma] may chuse to say, do not want silly wives. [...] if you encourage her to expect to marry greatly, and teach her to be satisfied with nothing less than a man of consequence and large fortune, she may be a parlour-boarder at Mrs. Goddard's all the rest of her life—or, at least, (for Harriet Smith is a girl who will marry somebody or other.) till she grew desperate, and is glad to catch at the old writing master's son.” (*Emma*, vol.1, ch. 8. 68)

She[Rosamond Vincy] was admitted to be the flower of Mrs Lemon’s school, the chief school in the county, where the teaching included all that was demanded in the accomplished female—even to extras, such as the getting in and out of a carriage. (*Middlemarch*, bk.1, ch. 11, 94)

Mrs Plymdale thought that Rosamond had been educated to a ridiculous pitch, for what was the use of accomplishments which should be all laid aside as soon as he was married? (*Middlemarch*, bk.2, ch. 16, 164)

[...] in fact, she[Rosamond] never thought of money except as something necessary which other people would always provide. (*Middlemarch*, bk.3, ch. 22, 262)

5-2 女性の経済的自立の困難さ

5-2-1 例外

Miss Woodhouse of Hartfield, the heiress of thirty thousand pounds (*Emma*, vol.1, ch.16, 147)

Emma has a personal fortune of £30, 000, which at 5% would be good for £1,500 a year—and she will inherit half her father’s holdings. (Hume 295)

5-2-1 住み込み家庭教師

Twenty-five pounds a year was the common salary, and on this the governess had to dress “like a lady,” to save for illness and old age, and, all too often, to help to support a widowed mother or young sisters and brothers who were dependent on her. The profession was the only one open to a female “of gentle birth”; it was the one resource of impoverished spinsters (of whom there were an alarming number). (Strachey 59)

“[...] There are places in town, offices, where inquiry would soon produce something—Offices for the sale—not quite of human flesh—but of human intellect.” (*Emma*, vol.2, ch.17, 325)

5-2-2 家庭教師のパブリック・イメージ

Those middle-class women whose families were not able to offer them a home were left with no alternative but to earn their living in the schoolroom, with the result that governesses emerged as one of the most conspicuous group of spinsters in Victorian England. While a proportion of daily governess were married, those women who lived with their employers were expected, along with domestic servants, to remain single. Some women did not take up governessing until it became apparent, in their late twenties, that they were unlikely to marry. It was this association with the figure of the spinster which laid the basis for the popular image of the Victorian governess as dry, old and ugly, an embodiment of frustrated emotional and sexual desire. Moreover, if ‘experts’ insisted that the governess, as a spinster, must necessarily be plain and sexless, there is little evidence that this was actually the case (Hughes 118-19)

“[...] I think Mary Garth a dreadful plain girl—more fit for a governess.” (*Middlemarch*, bk 1, ch.11, 100)

5-2-3 現実の家庭教師

In real life governesses did not marry Mr Rochester and not just because there was something nasty in the attic. On the whole they chose their male equivalents, marginal men whose occupation as curate or teacher could offer them no fairy-tale ending. Life continued to be financially precarious and socially ambiguous: according to the summary reports of the Governesses’ Benevolent Institution, many who left the profession to marry were forced to return to their former way of life following the death of their husbands. (Hughes 143)

5-3 アン・ウェストン夫人 (旧姓テイラー) の場合

5-3-1

A large debt of gratitude was owing here; but the intercourse of the last seven years, the equal footing and perfect unreserve which had soon followed Isabella’s marriage on their being left to each other, was yet a dearer, tenderer recollection. It had been a friend and companion, such as few possessed, intelligent, well-informed, useful, gentle, knowing all the ways of the family, interested in all its concerns, and peculiarly interested in herself, in every pleasure, every scheme of her’s [...] (*Emma*, vol.1. ch.1, 4)

5-3-2

“Poor Mr. and Miss Woodhouse, if you please; but I cannot possibly say ‘poor Miss Taylor.’ I have a great regard for you and Emma; but when it comes to the question of dependence or independence! --At any rate, it must be better to have only one to please than two.” (*Emma*, vol.1, ch.1, 8-9)

“You are better placed *here*; very fit for a wife, but not at all for a governess. But you were preparing yourself to be an excellent wife all the time you were at Hartfield. You might not give Emma such a complete education as your powers would seem to promise; but you were receiving a very good education from *her*, on the very material matrimonial point of submitting your own will, and doing as you were bid; and if Weston had asked me to recommend him a wife, I should certainly have named Miss Taylor.” (*Emma*, vol.1, ch. 5, 38)

5-3-3

“A straight-forward, open-hearted man, like Weston, and a rational unaffected woman, like Miss Taylor, may be safely left to manage their own concerns. [...]” (*Emma*, vol.1 ch.1, 12)

He[Mr. Weston] had never been an unhappy man; his own temper had secured him from that, even in his first marriage; but his second must shew him how delightful a well-judging and truly amiable woman could be, and must give him the pleasantest proof of its being a great deal better to chuse than to be chosen, to excite gratitude than to feel it. (*Emma*, vol.1, ch.2, 15)

5-3-4

“[...] She will never submit to any thing requiring industry and patience, and a subjection of the fancy to the understanding. Where Miss Taylor failed to stimulate, I may safely affirm that Harriet Smith will do nothing.--You could never persuade her to read half so much as you wished.--You know you could not.” (*Emma*, vol.1, ch.5, 37)

5-3-5

“[...] Nature gave you understanding:--Miss Taylor gave you principles. You must have done well.” (*Emma*, vol.3, ch. 17, p. 504)

5-3-6

“She has had the advantage, you know, of practising on me,” she continued--“like La Baronne d’Almane on La Comtesse d’Ostalis, in Madame de Genlis’ *Adelaide and Theodore*, and we shall now see her own little Adelaide educated on a more perfect plan.” (*Emma*, vol.3, ch.17, p.503)

5-4 スーザン・ガース夫人の場合

5-4-1

Mrs Vincy had never been at her ease with Mrs Garth, and frequently spoke of her as a woman who had had to work for her bread--meaning that Mrs Garth had been a teacher before her marriage; in which case an intimacy with Lidley Murray and Mangnall’s ‘Questions’ was something like a draper’s discrimination of calico trade-marks, or a courier’s acquaintance with foreign countries: no woman who was better off needed that sort of thing. (*Middlemarch*, bk.3, ch.23, 228)

5-4-2

Hence these fair neighbours thought her either proud or eccentric, and sometimes spoke of her to their husbands as “you fine Mrs Garth.” She was not without her criticism of them in return, being more accurately instructed than most matrons in Middlemarch, and—where is the blameless woman?—apt to be a little severe towards her own sex, which in her opinion was framed to be entirely subordinate. (*Middlemarch*, bk.3, ch.24, 238)

5-4-3

“[...] But a good wife—a good unworldly woman—may really help a man, and keep him more independent. There’s a parishioner of mine—a fine fellow, but who would hardly have pulled through as he has done without his wife. Do you know the Garths? I think they were not Peacock’s patients.” (*Middlemarch*, bk.2. ch.17, 171)

5-4-4

[S]he rarely forgot that while her grammar and accent were above the town standard, she wore a plain cap, cooked the family dinner, and darned all the stockings. She had sometimes taken pupils in a peripatetic fashion, making them follow her about the kitchen with their book or slate. She thought it good for them to see that she could make an excellent lather while she corrected their blunders “without looking,”—that a woman with her sleeves tucked up above her elbows might know all about the Subjunctive Mood or the Torrid Zone—that, in short, she might possess “education” and other good things ending in “tion,” and worthy to be pronounced emphatically, without being a useless doll. (*Middlemarch*, bk.3, ch.24, 239)

5-4-5

Ben answered contemptuously, “The more spooneys they!” and immediately appealed to his mother whether boys were not better than girls. Mrs Garth pronounced that both were alike naughty, but that boys were undoubtedly stronger, could run faster, and throw with more precision to a greater distance. With this oracular sentence Ben was well satisfied, not minding the naughtiness; but Letty took it ill, her feeling of superiority being stronger than her muscles. (*Middlemarch*, bk 8, finale, 820)

6 おわりに

6-1

“...Poverty is a great evil, but to a woman of education and feeling it ought not, it cannot be the greatest.—I would rather be teacher at a school (and I can think of nothing worse) than marry a man I did not like.—” (Austen, “The Watsons” 83)

6-2

“I am not fond of a schoolroom: I like the outside world better. It is a very inconvenient fault of mine.” (*Middlemarch*, bk. 4, ch. 40, 390)

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