

ディケンズフェロウシップ日本支部春季大会研究発表（2003年6月7日・於 弘前大学）

「ディケンズとコリンズの精神科学 --- Our Mutual Friend と Armada における意識の諸相」

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1. I pass now to a question in some respects of still more proximate interest to the psychologist; for it is one which, according as it is decided, will determine the character of our explanation of many of the most important phenomena in the philosophy of mind, and, in particular, the great phenomena of Memory and Association. The question I refer to is, Whether the mind exerts energies, and is the subject of modifications, of neither of which it is conscious. This is the most general expression of a problem which has hardly been mentioned, far less mooted, in this country; and when it has attracted a passing notice, the supposition of an unconscious action or passion of the mind, has been treated as something either unintelligible, or absurd. (Hamilton, 338-39)
2. Since the anatomy and physiology of the nervous system have occupied so much attention, and since it has been growing manifest that there is a fundamental connection between nervous changes and psychical states, there has arisen a confusion between the phenomena which underlie Psychology and the phenomena of Psychology itself. (Spencer 129)
3. We have seen that the condition on which only consciousness can begin to exist, is the occurrence of a change of state; and that this change of state necessarily generates the terms of a relation of unlikeness.... Hence then, consciousness can neither arise nor be maintained without occurrence of differences in its state. It must be ever passing from some one state into a different state. In other words -- there must be a continuous differentiation of its states.... (Spencer 332)
4. Respecting this matter I will only further say, that free-will, did it exist, would be entirely at variance with that beneficent necessity displayed in this progressive evolution of the correspondence between the organism and its environment. (Spencer 617-18)
5. The mental life of man has two sources: 1., the animal organism, and 2., the social organism. Man apart from Society is simply an animal organism; restore him to his real position as a social unit, and the problem changes. It is in the development of Civilisation that we trace the real development of Humanity. The soul of man has thus a double root, a double history. (Lewes 127)
6. [Of Unconscious Cerebration] Here again, it would seem as if the material organ of these Feelings tends to form itself in accordance with the impressions habitually made upon it; whilst we may be as completely unaware of the changes which have taken place in it, as we are of those by which passing events have been registered in our memory, until some circumstance calls-forth the conscious manifestation, which is the "reflex" of the new condition which the organ has acquired. And it is desirable, in this connection, to recall the fact that the Emotional state seems often to be determined by circumstances of which the individual has no Ideational consciousness, and especially by the emotional states of those by whom he is surrounded; a mode of influence which acts with peculiar potency on the minds of Children, and which is a most important element in their Moral education. (Carpenter 540-41)
7. Disease exercises a powerful influence upon sleep. All affections attended with acute pain prevent it, in consequence of the undue accumulation which they occasion of sensorial power. This is especially the case where there is much active determination of blood to the head, as in phrenetic affections, and fevers in general. (Macnish 32-33)

8. There is a strong analogy between dreaming and insanity. Dr. Abercrombie defines the differences between the two states to be, that in the latter the erroneous impression, being permanent, affects the conduct; whereas in dreaming, no influence on the conduct is produced, because the vision is dissipated on awaking. This definition is nearly, but not wholly correct; for in somnambulism and sleep talking; the conduct is influenced by the prevailing dream. Dr. Rush has, with great shrewdness, remarked, that a dream may be considered as a transient paroxysm of delirium, and delirium as a permanent dream. (Macnish 45)
9. In health, when the mind is at ease, we seldom dream; and when we do so our visions are generally of a pleasing character. In disease, especially of the brain, liver, and stomach, dreams are both common and of a very distressing kind. (Macnish 48)
10. I believe that dreams are uniformly the resuscitation or re-embodiment of thoughts which have formerly, in some shape or other, occupied the mind. They are old ideas revived either in an entire state, or heterogeneously mingled together. I doubt if it be possible for a person to have, in a dream, strike him at a previous period. If these break loose from their connecting chain, and become jumbled together incoherently, as is often the case, they give rise to absurd combinations; but the elements still subsist, and only manifest themselves in a new and unconnected shape. (Macnish 49)
11. Constitutional restlessness is sometimes brought on by habitually neglecting to solicit sleep when we lie down, by which means the brains is brought into such a state of irritability, that we can hardly sleep at all. Chronic wakefulness, originating from any mental or bodily affection, sometimes degenerates into a habit, in which the sufferer will remain for weeks, months, or even years, if authors are to be believed, awake. In the disease called delirium tremens, wakefulness is a constant symptom, and frequently continues for many successive days and nights. It is also an attendant upon all disorders accompanied by acute suffering, especially when the brain is affected, as in phrenitis, or fever. Maniacs, from the excited state of their sensorium, are remarkably subject to want of sleep; and this symptom is often so obstinate as to resist the most powerful remedies we can venture to prescribe. (Macnish 175)
12. In the latter explanation be admitted, then the cases just mentioned come under the description of what has been termed double consciousness; where the mind passes by alternation from one state to another, each having the perception of external impressions and appropriate trains of thought, but not linked together by the ordinary gradations, or mutual memory. (Holland 187)
13. [In the phenomenon of double consciousness] the individual, though awake, perceives objects only in relation to the new phase of the mind, which has lost its habitual memories, and emotions, and sentiments, and is the temporary subject of a different group, -- so different, that they change for the time the mental identity; for identity is the me, the ego, around which remembered objects and ideas are clustered, while at the same time they are interpenetrated with an infinite variety of emotions and sentiments, and harmoniously mingled with present perceptions. (Symonds 27)
14. That in cases of insanity, not depending on structural injury, in which the patients retain the partial use of reason (from one of the cerebra remaining healthy or only slightly affected), the only mode in which the medical art can promote the cure beyond the means alluded to is by presenting motives of encouragement to the sound brain to exercise and strengthen its control over the unsound brain. (Wigan 27)

15. Some men are double willingly, knowingly, and with premeditation -- who can be both wolves and lambs... A great many wear double skins unconsciously, and would be surprised if you were to tell them that they once were some one else than what they are now, and have still another skin beneath the masquerading one... Necessity is the mother not only of invention, but of duality in men; and habit is the great wet nurse. She suckles the twins, and sends them forth into the world. (Sala 389)
16. For the most part, dreams of this description (Prophetic Dreams) are supposed to portend the illness, or the time of death, of particular individuals... But, on the other hand, the self-sustaining power of the will, with a corresponding concentration of nervous energy, will sometimes triumph over the presence of disease, and for awhile ward off even the hand of death. (Stone 571)
17. All passions of the mind exert an influence more or less powerful on the heart and on the breathing, and the muscles of the face, being supplied by a respiratory nerve, sympathise with their condition; and the quivering lip and the spasmodic twitch of the throat reveal the agony which pride strives in vain to control. (Mann 524)
18. Nervous energy and life are identical. (Mann 525)

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Our Mutual Friend

1. "A double look, you mean, sir," rejoined Wegg, playing bitterly upon the word. "That's his look. Any amount of singular look for me, but not a double look! That's an under-handed mind, sir." (302-03; bk. 2, ch. 7)
2. There was something repressed in the strange man's manner, and he walked with his eyes on the ground -- though conscious, for all that, of Mr. Boffin's observation -- and he spoke in a subdued voice. But his words came easily, and his voice was agreeable in tone, albeit constrained. (100; bk. 1, ch. 8)
3. As on the Secretary's face there was a nameless cloud, so on his manner there was a shadow equally indefinable. It was not that he was embarrassed now, and yet the something remained. It was not that his manner was bad, as on that occasion; it was now very good, as being modest, gracious, and ready. Yet the something never left it. It has been written of men who have undergone a cruel captivity, or who have passed through a terrible strait, or who in self-preservation have killed a defenceless fellow-creature, that the record thereof has never faded from their countenances until they died. Was there any such record here? (193; bk. 1, ch. 16)
4. "I repress myself and force myself to act a part. It is not in tameness of spirit that I submit. I have a settled purpose." (513; bk. 3, ch. 9)
5. "M. R. F. [My respected father] having always in the clearest manner provided (as he calls it) for his children by pre-arranging from the hour of the birth of each, and sometimes from an earlier period, what the devoted little victim's calling and course in life should be, M. R. F. pre-arranged for myself that I was to be the barrister I am (with the slight addition of an enormous practice, which has not accrued), and also the married man I am not." (149; bk. 1, ch. 12)
6. "You must take your friend as he is. You know what I am, my dear Mortimer. You know how dreadfully susceptible I am to boredom. You know that when I became enough of a man to find myself an embodied conundrum, I bored myself to the last degree by trying to find out what I meant. (283; bk. 2, ch. 6)
7. He [Eugene] said it so tauntingly in his perfect placidity, that the respectable right-hand clutching the respectable hair-guard of the respectable watch could have wound it round his throat and strangled him with it. Not another word did Eugene deem it worth while to utter, but stood leaning his head upon his hand, smoking, and looking imperturbably at the chafing Bradley Headstone with his clutching right-hand, until Bradley was wellnigh mad. (287; bk. 2, ch. 6)
8. "A curious monomaniac," said Eugene. "The man seems to believe that everybody was acquainted with his mother!" (291; bk. 2, ch. 6)
9. The state of the man [Headstone] was murderous, and he knew it. More; he irritated it, with a kind of perverse pleasure akin to that which a sick man sometimes has it irritating a wound upon his body. Tied up all day with his disciplined show upon him, subdued to the performance of his routine of educational tricks, encircled by a gabbling crowd, he broke loose at night like an ill-tamed wild animal. Under his daily restraint, it was his compensation, not his trouble, to give a glance towards his state at night, and to the freedom of its being indulged. (535; bk. 3, ch. 11)
10. In short, the night's work had so exhausted and worn out this actor (Mortimer Lightwood) in it, that he had become a mere somnambulist. He was too tired to rest in his sleep, until he was even tired out of being too tired, and dropped into oblivion. Late in the afternoon he awoke, and in some

anxiety sent round to Eugene's lodging hard by, to inquire if he were up yet?

Oh, yes, he was up. In fact, he had not been to bed. He had just come home. And here he was, close following on the heels of the message. (179; bk. 1, ch. 14)

11. "You are such a dreamer," said the boy [Charlie Hexam], with his former petulance. "It was all very well when we sad before the fire -- when we looked into the hollow down by the flare -- but we are looking into the real world, now." (227; bk. 2, ch. 1)
12. "I had drank some coffee, when to my sense of sight he began to swell immensely, and something urged me to rush at him. We had struggle near the door. He got from me, through my not knowing where to strike, in the whirling round of the room, and the flashing of flames of fire between us. I dropped down. Lying helpless on the ground, I was turned over by a foot...." "This is still correct? Still correct, with the exception that I cannot possibly express it to myself without using the word I. But it was not I. There was no such thing as I, within my knowledge." (362-63; bk. 2, ch. 13)
13. In the act of turning his eyes gratefully towards his friend, he [Eugene] wandered away. His eyes stood still, and settled into that former intent unmeaning stare. (720; bk. 4, ch. 10)
14. This frequent rising of a drowning man from the deep, to sink again, was dreadful to the beholders. But, gradually the change stole upon him that it became dreadful to himself. His desire to impart something that was on his mind, his unspeakable yearning to have speech with his friend and make a communication to him, so troubled him when he recovered consciousness, that its term was thereby shortened. As the man rising from the deep would disappear the sooner for fighting with the water, so he in his desperate struggle went down again. (721; bk. 4, ch. 10)
15. He [Headstone] thought of Fate, or Providence, or be the directing Power what it might, as having put a fraud upon him -- overreached him -- and in his impotent mad rage bit, and tore, and has his fit. (771; bk. 4, ch. 15)
16. For, it is by this time noticeable that, whatever befalls, the Veneerings must give a dinner upon it. Lady Tippins lives in a chronic state of invitation to dine with the Veneerings, and in a chronic state of inflammation arising from the dinners. (604; bk. 3, ch. 17)
17. These were among the first words spoken near the baby Bella as she lay asleep. She soon proved to be a baby of wonderful intelligence, evincing the strongest objection to her grandmother's society, and being invariably seized with a painful acidity of the stomach when that dignified lady honoured her with any attention. (735-36; bk. 4, ch. 12)
18. And now the worthy Mrs. Wilfer, having used her youngest daughter as a lay-figure for the education of these Boffins, became bland to her, and proceeded to develop her last instance of force of character, which as still in reserve. This was, to illuminate the family with her remarkable powers as a physiognomist; powers that terrified R. W. whether let loose, as being always fraught with gloom and evil which no inferior prescience was aware of. And this Mrs. Wilfer now did, be it observed, in jealousy of these Boffins, in the same moments when she was already reflecting how she would flourish these very same Boffins and the state they kept, over the heads of her Boffinless friends. (117; bk. 1, ch. 9)
19. Bella sat enchained by the deep, unselfish passion of this girl or woman of her own age [Lizzie Hexam], courageously revealing itself in the confidence of her sympathetic perception of its truth. And yet she had never experienced anything like it, or thought of the existence of anything like it.

(519; bk. 3, ch. 9)

Armadale

1. How inestimably important in its moral results -- and therefore how praiseworthy in itself -- is the act of eating and drinking! The social virtues centre in the stomach. A man who is not better husband, father, and brother, after dinner than before, is, digestively speaking, an incurably vicious man. What hidden charms of character disclose themselves, what dormant amiabilities awaken when our common humanity gathers together to pour out the gastric juice! (250; bk. 3, ch. 8)
2. A few hours since, a young man had been brought to the inn by some farm labourers in the neighbourhood, who had found him wandering about one of their master's fields, in a disordered state of mind, which looked to their eyes like downright madness. (59; bk. 2, ch. 1)
3. There was no help for it -- the confession was in the executor's hands, and there was I, an ill-conditioned brat, with my mother's negro blood in my face, and my murdering father's passions in my heart, inheritor of their secret in spite of them! (89; bk. 2, ch. 2)
4. Say, if you like, that the inheritance of my father's heathen belief in Fate is one of the inheritances he has left to me. I won't dispute it; I won't deny that all through yesterday his superstition was my superstition. (101; bk. 2, ch. 2)
5. Mr Hawbury's professional eye rested on him curiously, noting his varying colour, and the incessant restlessness of his hands. "I wouldn't change nervous systems with that man, for the largest fortune that could be offered me," thought the doctor as he took the boat's tiller, and gave the oarsmen their order to push off from the wreck. (137; bk. 2, ch. 4)
6. I [Armadale] said, warning be hanged -- it's all indigestion! You don't know what I ate and drank at th doctor's supper-table -- I do. (140; bk. 2, ch. 5)
7. A Dream is the reproduction, in the sleeping state of the brain, of images and impressions produced on it in the waking state; and this reproduction is more or less involved, imperfect, or contradictory, as the action of certain faculties in the dreamer is controlled more or less completely by the influence of sleep. (144; bk. 2, ch. 5)
8. For the moment, Midwinter was incapable of answering. The hysterical paroxysm was passing from one extreme to the other. He leaned against a tree, sobbing and gasping for breath, and stretched out his hand in mute entreaty to Allan to give him time. (225; bk. 3, ch. 6)
9. The home-troubles that had struck him [Major Milroy] plainly betrayed in his stooping figure, and his wan, deeply-wrinkled cheeks, when he first showed himself on rising from his chair. The changeless influence of one monotonous pursuit and one monotonous habit of thought was next expressed in the dull, dreamy self-absorption of his manner and his look while his daughter was speaking to him. (179; bk. 3, ch. 2)
10. It was the face of a woman who had once been handsome, and who was still, so far as years went, in the prime of her life. Long-continued suffering of body, and

long-continued irritation of mind, had worn her away -- in the roughly-expressive popular phrase -- to skin and bone. (311; bk. 4, ch. 1)

11. His [Bashwood's] past existence had disciplined him to bear disaster and insult, as few happier men could have borne them -- but if had not prepared him to feel the master-passion of humanity, for the first time, at the dreary end of his life, in the hopeless decay of a manhood that had withered under the double blight of conjugal disappointment and parent sorrow. (379; bk. 4, ch. 7)
12. For the first time in his life, Midwinter saw his own shy uneasiness in the presence of strangers reflected, with tenfold intensity of nervous suffering, in the face of another man -- and that man old enough to be his father. (198; bk. 3, ch. 4)
13. The two [Midwinter and Bashwood] strangely-assorted companions were left together -- parted widely, as it seemed on the surface, from any possible interchange of sympathy; drawn invisibly one to the other, nevertheless, by those magnetic similarities of temperament which overleap all difference of age or station, and defy all apparent incongruities of mind and character. (232; bk. 3, ch. 7)
14. The revelation of her [Gwilt's] beauty was in no respect answerable for the breathless astonishment which had held him [Midwinter] spell-bound up to this moment. The one clear impression she had produced on him thus far, began and ended with his discovery of the astounding contradiction that her face offered, in one feature after another, to the description in Mr Brock's letter. All beyond this was vague and misty -- a dim consciousness of a tall, elegant woman, and of kind words, modestly and gracefully spoken to him, and nothing more. (278; bk. 3, ch. 10)
15. The magnetic influence of her [Gwilt's] touch was thrilling through him while she spoke. (382; bk. 4, ch. 7)
16. "Strange, strange sympathy! I believe in mesmerism -- do you?" She suddenly recollected herself and shuddered. "Oh, what have I done? what must you think of me?" she exclaimed, as he yielded to the magnetic fascination of her touch, and forgetting everything but the hand that lay warm in his own, bent over it and kissed it. (385; bk. 4, ch. 7)
17. My nerves must be shaken. Here is my own handwriting startling me now! It is so strange -- it is enough to startle anybody. The similarity in the two names never struck me in this light before. Marry which of the two I might, my name would of course be the same. (441; bk. 4, ch. 10)