

E.M.Forster の『インドへの道』

Edward Carpenter の同志愛の思想を越えて

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《 引用 》

1. Astonishing how he[Carpenter] drains away. Poems I actually copied out for myself a few years back now seem thin whistling rhetoric. I know that the spirit is there but it has got into the wrong skin. Gerald Heard summed him up the other day at my request, and most devastatingly: 'An echo. Walt Whitman was the first who blew through that hollow reed. Morris, J.A. Symonds - there you have the whole. He knew *nothing*, he couldn't think. "Civilisation its Cause and Cure" - how can you conceive such a book having a huge circulation? He [Carpenter] knew nothing about civilisation. He was always a clergyman, you were *not* to wear boots but sandals, you were *not* to go to church, and he was always finding mystic reasons for doing what he wanted e.g. I suppose there was something there, but as soon as one touches it, it's gone. Slow but steady decline of power' (Dec. 1929) (*Commonplace Book* 52-53)
(emphasis added)

2. There are some exquisite echoes in India; there is the whisper round the dome at Bijapur; there are the long, solid sentences that voyage through the air at Mandu, and return unbroken to their creator. The echo in a Marabar cave is not like these, it is entirely devoid of distinction. Whatever is said, the same monotonous noise replies, and quivers up and down the walls until it is absorbed into the roof. 'Boum' is the sound as far as the human alphabet can express it, or 'bou-oum' or 'ou-boum' - utterly dull. Hope, politeness, the blowing of a nose, the squeak of a boot, all produce 'boum.' (API xiv 144)

3. You are not even to differentiate yourself in thought from others; you are not to begin to regard yourself as separate from them. Even talk about helping others is a mistake; it is vitiated by the delusion that you and they are twain. . . . All the little self-satisfactions which arise from the sense of duty performed, all the cheese-parings of equity between oneself and others, all the tiny wonderments whether you are better or worse than your neighbour, have to be abandoned; and you have to learn to live in a world in which the chief fact is *not* that you are distinct from others, but that you are a part of and integral with them. (*From Adam's Peak to Elephanta* 176)

4. Behold the animals. There is not one but the human soul lurks within it, fulfilling its destiny as surely as within you.
The elephant, the gnat floating warily towards its victim, . . . the cats playing together on the barn floor, thinking no society equal to theirs, the ant bearing its burden through the grass -

.....

I saw deep in the eyes of the animals the human soul look out upon me.
 I saw where it was born deep down under feathers and fur, or condemned for a while to roam fourfooted among the brambles.
 I caught the clinging mute glance of the prisoner, and swore that I would be faithful.
 Thee my brother and sister I see and mistake not. Do not be afraid. Dwelling thus and thus for a while, fulfilling thy appointed time – thou too shalt come to thyself at last.
 ("Have Faith" (1884) *Towards Democracy* 146) (emphasis added)

5. Eros is a great leveler. Perhaps the true Democracy rests, more firmly than any where else, on a sentiment which easily passes the bounds of class and caste, and unites in the closest affection the most estranged ranks of society. It is noticeable how often Uranians of good position and breeding are drawn to rougher types, as of manual workers, and frequently very permanent alliances grow up in this way, which although not publicly acknowledged, have a decided influence on social institutions, customs and political tendencies. . . .

(*Intermediate Sex* 114-115)

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