

# 十分の一税廃止運動とミルトン—共和制と自由のために

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## 1. 十分の一税の負担—小規模農業者たちの嘆願書から

There hath been, and is at this time, a great controversie about the tenth of the Husbandmans Stock, and yeers Labour, laid out, and bestowed upon his crop of Corn, in his Trade of Husbandry ... There are two sorts of men in this Kingdom, that claim the tenth of the Husbandmans Stock, and yeers labour, laid out in his crop of Corn, as aforesaid (every yeer) to be due unto them. ... **The first sort of men,** are the **Ministers**, who claim it to be due unto them (by a Divine Law) for their maintenance ... **The second sort of men** that claim the tenth of the Husbandmans Stock and yeers labour, laid out in his crop of Corn every yeer, as aforesaid; are the **Impropiators**, and they claim it to be due unto them by a humane Law ... And between these two sorts of men, the Husbandmen in this Kingdom are trampled upon like dirt in the street; and they, their goods and labour are sold from one man unto another ... And in this sad condition of the Husbandman, there is no man man stands up to plead his Cause ...

(To the Reader. *The Husbandmans Plea against Tithes*)

## 2. 『宗教改革論』(1641)—コンスタンティヌスの富は「黄金の聖杯」に「木製の司祭」

Thus flourish't the Church with **Constantines wealth**, and thereafter were the effects that follow'd ... the Church that before by insensible degrees welk't and impair'd, now with large steps went downe hill decaying; at this time **Antichirst** began first to put forth **his horne**, and that saying was common that former times had wooden Chalices and golden *Preists*; but they **golden Charlices and wooden Preists**.

(*Of Reformation in England and the Causes that Hitherto have hindered it*, CPW 1: 557)

## 3. ダンテの無韻詩から

I will bring you the opinion of three the famousest men for wit and learning, that *Italy* at this day glories of, whereby it may be concluded for a receiv'd opinion even among men professing the Romish Faith, that *Constantine* marr'd all in the Church. **Dante** in his 19. *Canto* of *Inferno* has thus, as I will render it you in English **blank Verse**.

*Ah Constanine, of how much ill was cause  
Not thy Conversion, but those rich demaines  
That the first wealthy Pope receiv'd of thee.*

(*Of Reformation*, CPW 1: 558)

## 4. 聖霊によって読む：聖書は万人のもの

If we will but purge with **sovraïn eyesalve** that intellectual ray which God hath planted in us, then we would beleeve the **Scriptures** protesting their own plainnes, and perspicuity, calling to them to be instructed, not only the *wise*, and *learned*, but the *simple*, the *poor*, the *babes*, foretelling an extraordinary effusion of *Gods* Spirit upon every age, and sexe, attributing to all men, and requiring from them the ability of searching, trying, examining all things, and by the Spirit discerning that which is good ...

(*Of Reformation*, CPW 1: 566)

## 5. 市民が選ぶ議会・信徒が選ぶ聖職者

There is no Civill *Government* that hath beene known, no not the *Spartan*, not the *Roman*, though both for this respect so much prais'd by the wise *Polybius*, more divinely and harmoniously tun'd more equally ballanc'd as it were by the hand and scale of Justice, then is the **Common-wealth of England**: where under a free, and untutor'd Monarch, the noblest, worthiest, and most prudent men, with full approbation, and suffrage of the People have in their power the supreme, and finall determination of highest Affaires. Now if Conformity of Church Discipline to the Civill be so desir'd, there can be nothing more parallel, more uniform, then when under the Sovereigne Prince Christs Vicegerent using the Scepter of David, according to Gods Law, the godliest, the wisest, the learnedest Ministers in their severall charges have the

instructing and disciplining of Gods people by whose full and free Election they are consecrated to that holy and equal Aristocracy. And why should not the Piety, and Conscience of Englishmen as members of the Church be trusted in the Election of Pastors to Functions that nothing concerns a *Monarch*, as well as their worldly wisdoms are priviledg'd as members of the State in suffraging their Knights, and Burgesses to matters that concern him neerely?

(Of Reformation, CPW 1: 599-560)

6. のらくら働く十分の一税

... were it such a desperate hazard to put to the venture **the universall Votes of Christs Congregation**, the fellowly and friendly yoke of a teaching and laborious Ministry, the Pastorlike and Apostolick imitation of meeke and unlordly Discipline, **the gentle and benevolent mediocritie of Church-maintenance**, without **the ignoble Hucsterage of pidling Tithes?**?"

(Of Reformation, CPW 1: 613)

7. 「リシダス」(1637)にみる司教制度

**Blind mouths!** that scarce themselves know how to hold

A sheep-hook, or have learned aught else the least 120

That to the faithful herdman's art belongs!

What recks it them? What need they? They are sped;

And when they list, their lean and flashy songs

Grate on their scrannel pipes of wretched straw,

The hungry **sheep** look up, and are not fed, 125

But swoll'n with wind, and the rank mist they draw,

Rot inwardly, and foul contagion spread:

**Besides what the grim wolf with privy paw**

Daily devours apace, and nothing said,

But that **two-handed** engine at the door, 130

Stands ready to smite once, and smite no more.

(“Lycidas” 119-131)

8. 長老派-良心の新たな統制者に (1646年)

Because you have thrown off your prelate lord,

And with stiff vows renounced his liturgy

To seize the widowed whore plurality

From them whose sin ye envied, not abhorred,

Dare ye for this adjure the civil sword 5

**To force our consciences that Christ set free,**

And ride us with a classic hierarchy

Taught ye by mere A. S. and Rutherford?

Men whose life, learning, faith and pure intent

Would have been held in high esteem with Paul 10

Must now be named and printed heretics

By shallow Edwards and Scotch What-d'ye-call:

**But we do hope to find out all your tricks,**

**Your plots and packing worse than those of Trent,**

That so the Parliament 15

May with their wholesome and preventive shears

Clip your phylacteries, though baulk your ears,

And succour our just fears

When they shall read this clearly in your charge

**New Presbyter is but old Priest writ large.** 20

(“On the New Forcers of Conscience under the Long Parliament” 1-20)

9. クロムウェルへのソネット (1652年5月)

... yet much remains

To conquer still; peace hath her victories

No less renowned than war, **new foes** arise

Threatening to bind our souls with **secular chains:**

Help us to save **free conscience from the paw**

**Of hireling wolves** whose gospel is their maw.

(“To the Lord General Cromwell” 9-14)

[10] ヴェーンへのソネット (1652年7月)  
... besides to know

**Both spiritual power and civil, what each means,**  
**What severs each, thou hast learned, which few have done.**

The bounds of either sword to thee we owe;  
Therefore on thy firm hand Religion leans  
In peace, and reckons thee her eldest son.

(“To Sir Henry Vane the Younger” 9-14)

[11] 『国定牧師廃止論』(1659年8月)-残余議会に宛てた序文

Owing to your protection, **supream Senat**, this libertie of writing which I have us’d **these 18 years** on all occasions to assert **the just rights and freedoms both of church and state**, and so far approv’d, as to have bin trusted with the representment and defence of your actions to all Christendom against an adversarie of no mean repute, to whom should I address what I still publish on the same argument, but **to you whose magnanimous counceles first open and unbound the age from a double bondage under prelatial and regal tyrannie**...

(*Considerations Touching the Likeliest Means to Remove Hirelings out of the Church* CPW 7: 274)

[12] 国費で聖職者を雇うこと

But that **the magistrate either out of that church revenue which remanes yet in his hand, or establishing any other maintenance instead of tithe**, should take into his own power the stipendiarie maintenance of church-ministers or compell it by law, can stand neither with the peoples right nor with Christian liberty, but would suspend the church wholly upon the state, and turn her ministers into **state-pensioners**.

(*Hirelings* CPW 7: 307)

[13] 最たる怪物：政治権力の頭と聖なる体

And for **the magistrate in person of a nursing father** to make the church **his meer ward**, as alwaies in minoritie, the church, to whom he ought as a magistrate, Esa. 49. 23 . . . her to subject to his political drifts or conceivd opinions by mastring her revenue, and so by his examinant committies to circumscribe her free election of ministers, is neither just nor pious; no honor don to the church, but a plane dishonor: and upon her, whose only head is in heaven, yea upon him [God], who is her only head, sets another in effect, and, which is **most monstrous, a human on a heavenly, a canal on a spiritual, a political head on an ecclesiastical bodie**; which at length by such heterogeneal, such incestuous conjunction, transformes her oft-times into a beast of many heads and many horns.

(*Hirelings* CPW 7: 307-8)

[14] 国定牧師-政治と教会にもたらすもの

Neither speak I this in contempt of learning or the ministry, but **hating the common cheats of both**; hating that they who have preachd out bishops, prelates and canonists, should, in what serves their own ends, retain their fals opinions, thir Pharisical leaven, thir avarice and closely thir ambition, thir pluralities, thir noresidences, thir odious fees, and use **thir legal and Popish arguments for tithes**: that **Independents** should take that name, as they may justly from the true freedom of Christian doctrin and church-discipline subject to no superior judge but God only, and seek to be **Dependents** on the **magistrate for thir maintenance**; which **two things, independence and state-hire in religion, can never consist long or certainly together**. For **magistrates** at one time or other, not like these at present our patrons of Christian libertie, will pay none but such whom **by thir committies of examination, they finde conformable to thir interest and opinions**; and **hirelings** will soone **frame themselves to that interest and those opinions** which they see best **pleasing to thir paymasters**; and to seem right themselves, **will force** others as to **the truth**.

(*Hirelings* CPW 7: 318)

[15] 教会は個人の自由な選びから

... but **the Christian church is universal**; not ti’d to nation, dioces or parish, but **consisting of many particular churches complete in themselves**; gatherd, not by compulsion or the accident of dwelling nigh together, but **by free consent chusing both thir particular church and thir church-officers**. Wheras if **tithes** be set up, all these Christian privileges will be disturbd and soone lost, and with them Christian libertie.

(*Hirelings* CPW 7: 292)

[16] 天使ミカエルの預言：聖霊は個にやどる

Be sure they will, said the angel; but from heaven 485  
He to his own a Comforter will send,  
The promise of the Father, who shall dwell  
His Spirit within them, and the law of faith  
Working through love, upon their hearts hall write,  
To guide them in all truth, and also arm 490  
With spiritual armour, able to resist  
Satan's assaults, and quench his fiery darts,

(Paradise Lost 12.485-492)

[17] 天使ミカエルの預言：個々の「良心」は神の生ける教会

They [his Apostles] die; but in their room, as they forewarn,  
Wolves shall succeed for teachers, grievous wolves,  
Who all the sacred mysteries of heaven  
To their own vile advantages shall turn 510  
Of lucre and ambition, and the truth  
With superstitions and traditions taint,  
Left only in those written records pure,  
Though not but by the Spirit understood.  
Then shall they seek to avail themselves of names, 515  
Places and titles, and with these to join  
Secular power, though feigning still to act  
By spiritual, to themselves appropriating  
The Spirit of God, promised alike and giv'n  
To all believers; and from that pretence, 520  
Spiritual laws by carnal power shall force  
On every conscience; laws which none shall find  
Left them enrolled, or what the Spirit within  
Shall on the heart engrave. What will they then  
But force the spirit of grace itself, and bind 525  
His consort liberty; what, but unbuild  
His living temples, built by faith to stand,  
Their own faith not another's: for on earth  
Who against faith and conscience can be heard  
Infallible? . . .

(Paradise Lost 12.507-530)

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