

EIGHTH EDITION

VOLUME I



THE NORTON ANTHOLOGY

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The Norton Anthology
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EIGHTH EDITION

VOLUME 1

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The Norton Anthology of English Literature

EIGHTH EDITION

VOLUME 1

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The Middle Ages

to ca. 1485

- 43—ca. 420: Roman invasion and occupation of Britain
ca. 450: Anglo-Saxon Conquest
597: St. Augustine arrives in Kent; beginning of Anglo-Saxon conversion to Christianity
871-899: Reign of King Alfred
1066: Norman Conquest
1154-1189: Reign of Henry II
ca. 1200: Beginnings of Middle English literature
1360—1400: Geoffrey Chaucer; *Piers Plowman*; *Sir Gawain and the Green Knight*
1485: William Caxton's printing of Sir Thomas Malory's *Morte Darthur*, one of the first books printed in England

The Middle Ages designates the time span roughly from the collapse of the Roman Empire to the Renaissance and Reformation. The adjective "medieval," coined from Latin *medium* (middle) and *aevum* (age), refers to whatever was made, written, or thought during the Middle Ages. The Renaissance was so named by nineteenth-century historians and critics because they associated it with an outburst of creativity attributed to a "rebirth" or revival of Latin and, especially, of Greek learning and literature. The word "Reformation" designates the powerful religious movement that began in the early sixteenth century and repudiated the supreme authority of the Roman Catholic Church. The Renaissance was seen as spreading from Italy in the fourteenth and fifteenth centuries to the rest of Europe, whereas the Reformation began in Germany and quickly affected all of Europe to a greater or lesser degree. The very idea of a Renaissance or rebirth, however, implies something dormant or lacking in the preceding era. More recently, there have been two non-exclusive tendencies in our understanding of the medieval period and what follows. Some scholars emphasize the continuities between the Middle Ages and the later time now often called the Early Modern Period. Others emphasize the ways in which sixteenth-century writers in some sense "created" the Middle Ages, in order to highlight what they saw as the brilliance of their own time. Medieval authors, of course, did not think of themselves as living in the "middle"; they sometimes expressed the idea that the world was growing old and that theirs was a declining age, close to the end of time. Yet art, literature, and science flourished during the Middle Ages, rooted in the Christian culture that preserved, transmitted, and transformed classical tradition.

The works covered in this section of the anthology encompass a period of more than eight hundred years, from Caedmon's *Hymn* at the end of the seventh century to *Everyman* at the beginning of the sixteenth. The date 1485, the year of the accession of Henry VIII and the beginning of the Tudor dynasty,

is an arbitrary but convenient one to mark the "end" of the Middle Ages in England.

Although the Roman Catholic Church provided continuity, the period was one of enormous historical, social, and linguistic change. To emphasize these changes and the events underlying them, we have divided the period into three primary sections: Anglo-Saxon Literature, Anglo-Norman Literature, and Middle English Literature in the Fourteenth and Fifteenth Centuries. The Anglo-Saxon invaders, who began their conquest of the southeastern part of Britain around 450, spoke an early form of the language we now call Old English. Old English displays its kinship with other Germanic languages (German or Dutch, for example) much more clearly than does contemporary British and American English, of which Old English is the ancestor. As late as the tenth century, part of an Old Saxon poem written on the Continent was transcribed and transliterated into the West Saxon dialect of Old English without presenting problems to its English readers. In form and content Old English literature also has much in common with other Germanic literatures with which it shared a body of heroic as well as Christian stories. The major characters in *Beowulf* are pagan Danes and Geats, and the only connection to England is an obscure allusion to the ancestor of one of the kings of the Angles.

The changes already in progress in the language and culture of Anglo-Saxon England were greatly accelerated by the Norman Conquest of 1066. The ascendancy of a French-speaking ruling class had the effect of adding a vast number of French loan words to the English vocabulary. The conquest resulted in new forms of political organization and administration, architecture, and literary expression. In the twelfth century, through the interest of the Anglo-Normans in British history before the Anglo-Saxon Conquest, not only England but all of Western Europe became fascinated with a legendary hero named Arthur who makes his earliest appearances in Celtic literature. King Arthur and his knights became a staple subject of medieval French, English, and German literature. Selections from Latin, French, and Old Irish, as well as from Early Middle English have been included here to give a sense of the cross-currents of languages and literatures in Anglo-Norman England and to provide background for later English literature in all periods.

Literature in English was performed orally and written throughout the Middle Ages, but the awareness of and pride in a uniquely *English* literature does not actually exist before the late fourteenth century. In 1336 Edward III began a war to enforce his claims to the throne of France; the war continued intermittently for one hundred years until finally the English were driven from all their French territories except for the port of Calais. One result of the war and these losses was a keener sense on the part of England's nobility of their English heritage and identity. Toward the close of the fourteenth century English finally began to displace French as the language for conducting business in Parliament and much official correspondence. Although the high nobility continued to speak French by preference, they were certainly bilingual, whereas some of the earlier Norman kings had known no English at all. It was becoming possible to obtain patronage for literary achievement in English. The decision of Chaucer (d. 1400) to emulate French and Italian poetry in his own vernacular is an indication of the change taking place in the status of English, and Chaucer's works were greatly to enhance the prestige of English as a vehicle for literature of high ambition. He was acclaimed by fifteenth-century poets as the embellisher of the English tongue; later writers called him the English Homer and the father of English poetry. His friend

John Gower (1330?—1408) wrote long poems in French and Latin before producing his last major work, the *Confessio Amantis* (The Lover's Confession), which in spite of its Latin title is composed in English.

The third and longest of the three primary sections, Middle English Literature in the Fourteenth and Fifteenth Centuries, is thus not only a chronological and linguistic division but implies a new sense of English as a literary medium that could compete with French and Latin in elegance and seriousness.

Book production throughout the medieval period was an expensive process. Until the invention of moveable type in the mid-fifteenth century (introduced into England by Caxton in 1476), medieval books were reproduced by hand in manuscript (literally "written by hand"). While paper became increasingly common for less expensive manuscripts in the fifteenth century, manuscripts were until then written on carefully prepared animal (usually calf or sheep) skin, known as parchment or vellum. More expensive books could be illuminated both by colored and calligraphic lettering, and by visual images.

The institutions of book production developed across the period. In the Anglo-Saxon period monasteries were the main centers of book production and storage. Until their dissolution in the 1530s, monastic and other religious houses continued to produce books, but from the early fourteenth century, particularly in London, commercial book-making enterprises came into being. These were loose organizations of various artisans such as parchmentmakers, scribes, flourishers, illuminators, and binders, who usually lived in the same neighborhoods in towns. A bookseller or dealer (usually a member of one of these trades) would coordinate the production of books to order for wealthy patrons, sometimes distributing the work of copying to different scribes, who would be responsible for different gatherings, or quires, of the same book. Such shops could call upon the services of professional scribes working in the bureaucracies of the royal court.

The market for books also changed across the period: while monasteries, other religious houses, and royal courts continued to fund the production of books, from the Anglo-Norman period books were also produced for (and sometimes by) noble and gentry households. From the fourteenth century the market was widened yet further, with wealthy urban patrons also ordering books. Some of these books were dedicated to single works, some largely to single genres; most were much more miscellaneous, containing texts of many kinds and (particularly in the Anglo-Norman period) written in different languages (especially Latin, French and English). Only a small proportion of medieval books survive; large numbers were destroyed at the time of the dissolution of the monasteries in the 1530s.

Texts in Old English, Early Middle English, the more difficult texts in later Middle English (*Sir Gawain and the Green Knight*, *Piers Plowman*), and those in other languages are given in translation. Chaucer and other Middle English works may be read in the original, even by the beginner, with the help of marginal glosses and notes. These texts have been spelled in a way that is intended to aid the reader. Analyses of the sounds and grammar of Middle English and of Old and Middle English prosody are presented on pages 15—21.

ANGLO-SAXON LITERATURE

From the first to the fifth century, England was a province of the Roman Empire and was named Britannia after its Celtic-speaking inhabitants, the

Britons. The Britons adapted themselves to Roman civilization, of which the ruins survived to impress the poet of *The Wanderer*, who refers to them as "the old works of giants." The withdrawal of the Roman legions during the fifth century, in a vain attempt to protect Rome itself from the threat of Germanic conquest, left the island vulnerable to seafaring Germanic invaders. These belonged primarily to three related tribes, the Angles, the Saxons, and the Jutes. The name *English* derives from the Angles, and the names of the counties Essex, Sussex, and Wessex refer to the territories occupied by the East, South, and West Saxons.

The Anglo-Saxon occupation was no sudden conquest but extended over decades of fighting against the native Britons. The latter were, finally, largely confined to the mountainous region of Wales, where the modern form of their language is spoken alongside English to this day. The Britons had become Christians in the fourth century after the conversion of Emperor Constantine along with most of the rest of the Roman Empire, but for about 150 years after the beginning of the invasion, Christianity was maintained only in the remoter regions where the as yet pagan Anglo-Saxons failed to penetrate. In the year 597, however, a Benedictine monk (afterward St. Augustine of Canterbury) was sent by Pope Gregory as a missionary to King Ethelbert of Kent, the most southerly of the kingdoms into which England was then divided, and about the same time missionaries from Ireland began to preach Christianity in the north. Within 75 years the island was once more predominantly Christian. Before Christianity there had been no books. The impact of Christianity on literacy is evident from the fact that the first extended written specimen of the Old English (Anglo-Saxon) language is a code of laws promulgated by Ethelbert, the first English Christian king.

In the centuries that followed the conversion, England produced many distinguished churchmen. One of the earliest of these was Bede, whose Latin *Ecclesiastical History of the English People*, which tells the story of the conversion and of the English church, was completed in 731; this remains one of our most important sources of knowledge about the period. In the next generation Alcuin (735—804), a man of wide culture, became the friend and adviser of the Frankish emperor Charlemagne, whom he assisted in making the Frankish court a great center of learning; thus by the year 800 English culture had developed so richly that it overflowed its insular boundaries.

In the ninth century the Christian Anglo-Saxons were themselves subjected to new Germanic invasions by the Danes who in their longboats repeatedly ravaged the coast, sacking Bede's monastery among others. Such a raid date in the tenth century inspired *The Battle of Maldon*, the last of the Old English heroic poems. The Danes also occupied the northern part of the island, threatening to overrun the rest. They were stopped by Alfred, king of the West Saxons from 871 to 899, who for a time united all the kingdoms of southern England. This most active king was also an enthusiastic patron of literature. He himself translated various works from Latin, the most important of which was Boethius's *Consolation of Philosophy*, a sixth-century Roman work also translated in the fourteenth century by Chaucer. Alfred probably also instigated a translation of Bede's *History* and the beginning of the *Anglo-Saxon Chronicle*: this year-by-year record in Old English of important events in England was maintained at one monastery until the middle of the twelfth century. Practically all of Old English poetry is preserved in copies made in the West Saxon dialect after the reign of Alfred.

Old English Poetry

The Anglo-Saxon invaders brought with them a tradition of oral poetry (see "Bede and Csedmon's *Hymn*," p. 24). Because nothing was written down before the conversion to Christianity, we have only circumstantial evidence of what that poetry must have been like. Aside from a few short inscriptions on small artifacts, the earliest records in the English language are in manuscripts produced at monasteries and other religious establishments, beginning in the seventh century. Literacy was mainly restricted to servants of the church, and so it is natural that the bulk of Old English literature deals with religious subjects and is mostly drawn from Latin sources. Under the expensive conditions of manuscript production, few texts were written down that did not pertain directly to the work of the church. Most of Old English poetry is contained in just four manuscripts.

Germanic heroic poetry continued to be performed orally in alliterative verse and was at times used to describe current events. *The Battle of Brunaburh*, which celebrates an English victory over the Danes in traditional alliterative verse, is preserved in the *Anglo-Saxon Chronicle*. *The Battle of Maldon* commemorates a Viking victory in which the Christian English invoke the ancient code of honor that obliges a warrior to avenge his slain lord or to die beside him.

These poems show that the aristocratic heroic and kinship values of Germanic society continued to inspire both clergy and laity in the Christian era. As represented in the relatively small body of Anglo-Saxon heroic poetry that survives, this world shares many characteristics with the heroic world described by Homer. Nations are reckoned as groups of people related by kinship rather than by geographical areas, and kinship is the basis of the heroic code. The tribe is ruled by a chieftain who is called *king*, a word that has "kin" for its root. The *lord* (a word derived from Old English *hlaf*, "loaf," plus *weard*, "protector") surrounds himself with a band of retainers (many of them his blood kindred) who are members of his household. He leads his men in battle and rewards them with the spoils; royal generosity was one of the most important aspects of heroic behavior. In return, the retainers are obligated to fight for their lord to the death, and if he is slain, to avenge him or die in the attempt. Blood vengeance is regarded as a sacred duty, and in poetry, everlasting shame awaits those who fail to observe it.

Even though the heroic world of poetry could be invoked to rally resistance to the Viking invasions, it was already remote from the Christian world of Anglo-Saxon England. Nevertheless, Christian writers like the *Beowulf* poet were fascinated by the distant culture of their pagan ancestors and by the inherent conflict between the heroic code and a religion that teaches that we should "forgive those who trespass against us" and that "all they that take the sword shall perish with the sword." The *Beowulf* poet looks back on that ancient world with admiration for the courage of which it was capable and at the same time with elegiac sympathy for its inevitable doom.

For Anglo-Saxon poetry, it is difficult and probably futile to draw a line between "heroic" and "Christian," for the best poetry crosses that boundary. Much of the Christian poetry is also cast in the heroic mode: although the Anglo-Saxons adapted themselves readily to the ideals of Christianity, they did not do so without adapting Christianity to their own heroic ideal. Thus Moses and St. Andrew, Christ and God the Father are represented in the style of

heroic verse. In the *Dream of the Rood*, the Cross speaks of Christ as "the young hero, . . . strong and stouthearted." In Csedmon's *Hymn* the creation of heaven and earth is seen as a mighty deed, an "establishment of wonders." Anglo-Saxon heroines, too, are portrayed in the heroic manner. St. Helena, who leads an expedition to the Holy Land to discover the true Cross, is described as a "battle-queen." The biblical narrative related in the Anglo-Saxon poem *Judith* is recast in the terms of Germanic heroic poetry. Christian and heroic ideals are poignantly blended in *The Wanderer*, which laments the separation from one's lord and kinsmen and the transience of all earthly treasures. Love between man and woman, as described by the female speaker of *The Wife's Lament*, is disrupted by separation, exile, and the malice of kinfolk.

The world of Old English poetry is often elegiac. Men are said to be cheerful in the mead hall, but even there they think of war, of possible triumph but more possible failure. Romantic love—one of the principal topics of later literature—appears hardly at all. Even so, at some of the bleakest moments, the poets powerfully recall the return of spring. The blade of the magic sword with which Beowulf has killed Grendel's mother in her sinister underwater lair begins to melt, "as ice melts / when the Father eases the fetters off the frost / and unravels the water ropes, He who wields power."

The poetic diction, formulaic phrases, and repetitions of parallel syntactic structures, which are determined by the versification, are difficult to reproduce in modern translation. A few features may be anticipated here and studied in the text of Csedmon's *Hymn*, printed below (pp. 25—27) with interlinear translation.

Poetic language is created out of a special vocabulary that contains a multiplicity of terms for *lord*, *warrior*, *spear*, *shield*, and so on. Synecdoche and metonymy are common figures of speech as when "keel" is used for *ship* or "iron," for *sword*. A particularly striking effect is achieved by the kenning, a compound of two words in place of another as when *sea* becomes "whale-road" or *body* is called "life-house." The figurative use of language finds playful expression in poetic riddles, of which about one hundred survive. Common (and sometimes uncommon) creatures, objects, or phenomena are described in an enigmatic passage of alliterative verse, and the reader must guess their identity. Sometimes they are personified and ask, "What is my name?"

Because special vocabulary and compounds are among the chief poetic effects, the verse is constructed in such a way as to show off such terms by creating a series of them in apposition. In the second sentence of Csedmon's *Hymn*, for example, God is referred to five times appositively as "he," "holy Creator," "mankind's Guardian," "eternal Lord," and "Master Almighty." This use of parallel and appositive expressions, known as *variation*, gives the verse a highly structured and musical quality.

The overall effect of the language is to formalize and elevate speech. Instead of being straightforward, it moves at a slow and stately pace with steady indirection. A favorite mode of this indirection is irony. A grim irony pervades heroic poetry even at the level of diction where *fighting* is called "battle-play." A favorite device, known by the rhetorical term *litotes*, is ironic understatement. After the monster Grendel has slaughtered the Danes in the great hall Heorot, it stands deserted. The poet observes, "It was easy then to meet with a man / shifting himself to a safer distance."

More than a figure of thought, irony is also a mode of perception in Old English poetry. In a famous passage, the *Wanderer* articulates the theme of

Ubi sunt? (where are they now?): "Where has the horse gone? Where the young warrior? Where the giver of treasure? . . ." *Beowulf* is full of ironic balances and contrasts—between the aged Danish king and the youthful Beowulf, and between Beowulf, the high-spirited young warrior at the beginning, and Beowulf, the gray-haired king at the end, facing the dragon and death.

The formal and dignified speech of Old English poetry was always distant from the everyday language of the Anglo-Saxons, and this poetic idiom remained remarkably uniform throughout the roughly three hundred years that separate Caedmon's *Hymn* from *The Battle of Maldon*. This clinging to old forms—grammatical and orthographic as well as literary—by the Anglo-Saxon church and aristocracy conceals from us the enormous changes that were taking place in the English language and the diversity of its dialects. The dramatic changes between Old and Middle English did not happen overnight or over the course of a single century. The Normans displaced the English ruling class with their own barons and clerics, whose native language was a dialect of Old French that we call Anglo-Norman. Without a ruling literate class to preserve English traditions, the custom of transcribing vernacular texts in an earlier form of the West-Saxon dialect was abandoned, and both language and literature were allowed to develop unchecked in new directions.

ANGLO-NORMAN LITERATURE

The Normans, who took possession of England after the decisive Battle of Hastings (1066), were, like the Anglo-Saxons, descendants of Germanic adventurers, who at the beginning of the tenth century had seized a wide part of northern France. Their name is actually a contraction of "Norsemen." A highly adaptable people, they had adopted the French language of the land they had settled in and its Christian religion. Both in Normandy and in Britain they were great builders of castles, with which they enforced their political dominance, and magnificent churches. Norman bishops, who held land and castles like the barons, wielded both political and spiritual authority. The earlier Norman kings of England, however, were often absentee rulers, as much concerned with defending their Continental possessions as with ruling over their English holdings. The English Crown's French territories were enormously increased in 1154 when Henry II, the first of England's Plantagenet kings, ascended the throne. Through his marriage with Eleanor of Aquitaine, the divorced wife of Louis VII of France, Henry had acquired vast provinces in the southwest of France.

The presence of a French-speaking ruling class in England created exceptional opportunities for linguistic and cultural exchange. Four languages coexisted in the realm of Anglo-Norman England: Latin, as it had been for Bede, remained the international language of learning, used for theology, science, and history. It was not by any means a written language only but also a *lingua franca* by which different nationalities communicated in the church and the newly founded universities. The Norman aristocracy for the most part spoke French, but intermarriage with the native English nobility and the business of daily life between masters and servants encouraged bilingualism. Different branches of the Celtic language group were spoken in Scotland, Ireland, Wales, Cornwall, and Brittany.

Inevitably, there was also literary intercourse among the different languages. The Latin Bible and Latin saints' lives provided subjects for a great deal of

Old English as well as Old French poetry and prose. The first medieval drama in the vernacular, *The Play of Adam*, with elaborate stage directions in Latin and realistic dialogue in the Anglo-Norman dialect of French, was probably produced in England during the twelfth century.

The Anglo-Norman aristocracy was especially attracted to Celtic legends and tales that had been circulating orally for centuries. The twelfth-century poets Thomas of England, Marie de France and Chretien de Troyes each claim to have obtained their narratives from Breton storytellers, who were probably bilingual performers of native tales for French audiences. "Breton" may indicate that they came from Brittany, or it may have been a generic term for a Celtic bard. Marie speaks respectfully of the storytellers, while Thomas expresses caution about their tendency to vary narratives; Chretien accuses them of marring their material, which, he boasts, he has retold with an elegant fusion of form and meaning. Marie wrote a series of short romances, which she refers to as "lays" originally told by Bretons. Her versions are the most original and sophisticated examples of the genre that came to be known as the Breton lay, represented here by Marie's *Lanval* and *Chevrefoil*. It is very likely that Henry II is the "noble king" to whom she dedicated her lays and that they were written for his court. Thomas composed a moving, almost operatic version of the adulterous passion of Tristan and Isolt, very different from the powerful version of the same story by Beroul, also composed in the last half of the twelfth century. Chretien is the principal creator of the romance of chivalry in which knightly adventures are a means of exploring psychological and ethical dilemmas that the knights must solve, in addition to displaying martial prowess in saving ladies from monsters, giants, and wicked knights. Chretien, like Marie, is thought to have spent time in England at the court of Henry II.

Thomas, Marie, and Chretien de Troyes were innovators of the genre that has become known as "romance." The word *roman* was initially applied in French to a work written in the French vernacular. Thus the thirteenth-century *Roman de Troie* is a long poem about the Trojan War in French. While this work deals mainly with the siege of Troy, it also includes stories about the love of Troilus for Cressida and of Achilles for the Trojan princess Polyxena. Eventually, "romance" acquired the generic associations it has for us as a story about love and adventure.

Romance was the principal narrative genre for late medieval readers. Insofar as it was centrally concerned with love, it developed ways of representing psychological interiority with great subtlety. That subtlety itself provoked a sub-genre of questions about love. Thus in the late twelfth century, Andreas Capellanus (Andrew the Chaplain) wrote a Latin treatise, the title of which may be translated *The Art of Loving Correctly [honeste]*. In one part, Eleanor of Aquitaine, her daughter, the countess Marie de Champagne, and other noble women are cited as a supreme court rendering decisions on difficult questions of love—for example, whether there is greater passion between lovers or between married couples. Whether such "courts of love" were purely imaginary or whether they represent some actual court entertainment, they imply that the literary taste and judgment of women had a significant role in fostering the rise of romance in France and Anglo-Norman England.

In Marie's *Lanval* and in Chretien's romances, the court of King Arthur had already acquired for French audiences a reputation as the most famous center of chivalry. That eminence is owing in large measure to a remarkable book in

Latin, *Tjte History of the Kings of Britain*, completed by Geoffrey of Monmouth, ca. 1136—38. Geoffrey claimed to have based his "history" on a book in the British tongue (i.e., Welsh), but no one has ever found such a book. He drew on a few earlier Latin chronicles, but the bulk of his history was probably fabricated from Celtic oral tradition, his familiarity with Roman history and literature, and his own fertile imagination. The climax of the book is the reign of King Arthur, who defeats the Roman armies but is forced to turn back to Britain to counter the treachery of his nephew Mordred. In 1155 Geoffrey's Latin was rendered into French rhyme by an Anglo-Norman poet called Wace, and fifty or so years later Wace's poem was turned by Layamon, an English priest, into a much longer poem that combines English alliterative verse with sporadic rhyme.

Layamon's work is one of many instances where English receives new material directly through French sources, which may be drawn from Celtic or Latin sources. There are two Middle English versions of Marie's *Lanval*, and the English romance called *Yvain and Gawain* is a cruder version of Chretien's *Le Chevalier au Lion* (The Knight of the Lion). There is a marvelous English lay, *Sir Orfeo*, a version of the Orpheus story in which Orpheus succeeds in rescuing his wife from the other world, for which a French original, if there was one, has never been found. Romance, stripped of its courtly, psychological, and ethical subtleties, had an immense popular appeal for English readers and listeners. Many of these romances are simplified adaptations of more aristocratic French poems and recount in a rollicking and rambling style the adventures of heroes like Guy of Warwick, a poor steward who must prove his knightly worth to win the love of Fair Phyllis. The ethos of many romances, aristocratic and popular alike, involves a knight proving his worthiness through nobility of character and brave deeds rather than through high birth. In this respect romances reflect the aspirations of a lower order of the nobility to rise in the world, as historically some of these nobles did. William the Marshall, for example, the fourth son of a baron of middle rank, used his talents in war and in tournaments to become tutor to the oldest son of Henry II and Eleanor of Aquitaine. He married a great heiress and became one of the most powerful nobles in England and the subject of a verse biography in French, which often reads like a romance.

Of course, not all writing in Early Middle English depends on French sources or intermediaries. The *Anglo-Saxon Chronicle* continued to be written at the monastery of Peterborough. It is an invaluable witness for the changes taking place in the English language and allows us to see Norman rule from an English point of view. *The Owl and the Nightingale* (late twelfth century) is a witty and entertaining poem in which these two female birds engage in a fierce debate about the benefits their singing brings to humankind. The owl grimly reminds her rival of the sinfulness of the human condition, which her mournful song is intended to amend; the nightingale sings about the pleasures of life and love when lord and lady are in bed together. The poet, who was certainly a cleric, is well aware of the fashionable new romance literature; he specifically has the nightingale allude to Marie de France's lay *Laiistic*, the Breton word, she says, for "rossignol" in French and "nightingale" in English. The poet does not side with either bird; rather he has amusingly created the sort of dialectic between the discourses of religion and romance that is carried on throughout medieval literature.

There is also a body of Early Middle English religious prose aimed at women.

Three saints' lives celebrate the heroic combats of virgin martyrs who suffer dismemberment and death; a tract entitled *Holy Maidenhead* paints the woes of marriage not from the point of view of the husband, as in standard medieval antifeminist writings, but from that of the wife. Related to these texts, named the Katherine Group after one of the virgin martyrs, is a religious work also written for women but in a very different spirit. The *Ancrene Riwle* (Anchoresses' Rule), or *Ancrene Wisse* (Anchoresses' Guide) as it is called in another manuscript, is one of the finest works of English religious prose in any period. It is a manual of instruction written at the request of three sisters who have chosen to live as religious recluses. The author, who may have been their personal confessor, addresses them with affection, and, at times, with kindness and humor. He is also profoundly serious in his analyses of sin, penance, and love. In the selection included here from his chapter on love, he, too, tells a tale of romance in a strikingly different way.

MIDDLE ENGLISH LITERATURE IN THE FOURTEENTH AND FIFTEENTH CENTURIES

The styles of *The Owl and the Nightingale* and *Ancrene Riwle* show that around the year 1200 both poetry and prose were being written for sophisticated and well-educated readers whose primary language was English. Throughout the thirteenth and early fourteenth centuries, there are many kinds of evidence that, although French continued to be the principal language of Parliament, law, business, and high culture, English was gaining ground. Several authors of religious and didactic works in English state that they are writing for the benefit of those who do not understand Latin or French. Anthologies were made of miscellaneous works adapted from French for English readers and original pieces in English. Most of the nobility were by now bilingual, and the author of an English romance written early in the fourteenth century declares that he has seen many nobles who cannot speak French. Children of the nobility and the merchant class are now learning French as a second language. By the 1360s the linguistic, political, and cultural climate had been prepared for the flowering of Middle English literature in the writings of Chaucer, Gower, Langland, and the *Gawain* poet.

The Fourteenth Century

War and disease were prevalent throughout the Middle Ages but never more devastatingly than during the fourteenth century. In the wars against France, the gains of two spectacular English victories, at Crecy in 1346 and Poitiers in 1356, were gradually frittered away in futile campaigns that ravaged the French countryside without obtaining any clear advantage for the English. In 1348 the first and most virulent epidemic of the bubonic plague—the Black Death—swept Europe, wiping out a quarter to a third of the population. The toll was higher in crowded urban centers. Giovanni Boccaccio's description of the plague in Florence, with which he introduces the *Decameron*, vividly portrays its ravages: "So many corpses would arrive in front of a church every day and at every hour that the amount of holy ground for burials was certainly insufficient for the ancient custom of giving each body its individual place; when all the graves were full, huge trenches were dug in all of the cemeteries of the churches and into them the new arrivals were dumped by the hundreds; and they were packed in there with dirt, one on top of another, like a ship's

cargo, until the trench was filled." The resulting scarcity of labor and a sudden expansion of the possibilities for social mobility fostered popular discontent. In 1381 attempts to enforce wage controls and to collect oppressive new taxes provoked a rural uprising in Essex and Kent that dealt a profound shock to the English ruling class. The participants were for the most part tenant farmers, day laborers, apprentices, and rural workers not attached to the big manors. A few of the lower clergy sided with the rebels against their wealthy church superiors; the priest John Ball was among the leaders. The movement was quickly suppressed, but not before sympathizers in London had admitted the rebels through two city gates, which had been barred against them. The insurgents burned down the palace of the hated duke of Lancaster, and they summarily beheaded the archbishop of Canterbury and the treasurer of England, who had taken refuge in the Tower of London. The church had become the target of popular resentment because it was among the greatest of the oppressive landowners and because of the wealth, worldliness, and venality of many of the higher clergy.

These calamities and upheavals nevertheless did not stem the growth of international trade and the influence of the merchant class. In the portrait of Geoffrey Chaucer's merchant, we see the budding of capitalism based on credit and interest. Cities like London ran their own affairs under politically powerful mayors and aldermen. Edward III, chronically in need of money to finance his wars, was obliged to negotiate for revenues with the Commons in the English Parliament, an institution that became a major political force during this period. A large part of the king's revenues depended on taxing the profitable export of English wool to the Continent. The Crown thus became involved in the country's economic affairs, and this involvement led to a need for capable administrators. These were no longer drawn mainly from the church, as in the past, but from a newly educated laity that occupied a rank somewhere between that of the lesser nobility and the upper bourgeoisie. The career of Chaucer, who served Edward III and his successor Richard II in a number of civil posts, is typical of this class—with the exception that Chaucer was also a great poet.

In the fourteenth century, a few poets and intellectuals achieved the status and respect formerly accorded only to the ancients. Marie de France and Chretien de Troyes had dedicated their works to noble patrons and, in their role as narrators, address themselves as entertainers and sometimes as instructors to court audiences. Dante (1265—1321) made himself the protagonist of *The Divine Comedy*, the sacred poem, as he called it, in which he revealed the secrets of the afterlife. After his death, manuscripts of the work were provided with lengthy commentaries as though it were Scripture, and public readings and lectures were devoted to it. Francis Petrarch (1304—1374) won an international reputation as a man of letters. He wrote primarily in Latin and contrived to have himself crowned "poet laureate" in emulation of the Roman poets whose works he imitated, but his most famous work is the sonnet sequence he wrote in Italian. Giovanni Boccaccio (1313—1375) was among Petrarch's most ardent admirers and carried on a literary correspondence with him.

Chaucer read these authors along with the ancient Roman poets and drew on them in his own works. Chaucer's *Clerk's Tale* is based on a Latin version Petrarch made from the last tale in Boccaccio's *Decameron*; in his prologue, the Clerk refers to Petrarch as "lauriat poete" whose sweet rhetoric illuminated

all Italy with his poetry. Yet in his own time, the English poet Chaucer never attained the kind of laurels that he and others accorded to Petrarch. In his earlier works, Chaucer portrayed himself comically as a diligent reader of old books, as an aspiring apprentice writer, and as an eager spectator on the fringe of a fashionable world of courtiers and poets. In *The House of Fame*, he relates a dream of being snatched up by a huge golden eagle (the eagle and many other things in this work were inspired by Dante), who transports him to the palace of the goddess Fame. There he gets to see phantoms, like the shades in Dante's poem, of all the famous authors of antiquity. At the end of his romance *Troilus and Criseyde*, Chaucer asks his "litel book" to kiss the footsteps where the great ancient poets had passed before. Like Dante and Petrarch, Chaucer had an ideal of great poetry and, in his *Troilus* at least, strove to emulate it. But in *The House of Fame* and in his final work, *The Canterbury Tales*, he also views that ideal ironically and distances himself from it. The many surviving documents that record Geoffrey Chaucer's career as a civil servant do not contain a single word to show that he was also a poet. Only in the following centuries would he be canonized as the father of English poetry.

Chaucer is unlikely to have known his contemporary William Langland, who says in an autobiographical passage (see pp. 352—54), added to the third and last version of his great poem *Piers Plowman*, that he lived in London on Cornhill (a poor area of the city) among "lollers." "Loller" was a slang term for the unemployed and transients; it was later applied to followers of the religious and social reformer John Wycliffe, some of whom were burned at the stake for heresy in the next century. Langland assailed corruption in church and state, but he was certainly no radical. It is thought that he may have written the third version of *Piers Plowman*, which tones down his attacks on the church, after the rebels of 1381 invoked Piers as one of their own. Although Langland does not condone rebellion and his religion is not revolutionary, he nevertheless presents the most clear-sighted vision of social and religious issues in the England of his day. *Piers Plowman* is also a painfully honest search for the right way that leads to salvation. Though learned himself, Langland and the dreamer who represents him in the poem arrive at the insight that learning can be one of the chief obstacles on that way.

Langland came from the west of England, and his poem belongs to the "Alliterative Revival," a final flowering in the late fourteenth century of the verse form that goes all the way back to Anglo-Saxon England. Anglo-Saxon traditions held out longest in the west and north, away from London, where Chaucer and his audience were more open to literary fashions from the Continent.

John Gower is a third major late fourteenth-century English poet. While his first and second large works are written in French and Latin verse respectively, his *Confessio Amantis* (1390) is written in English octosyllabic couplets. Gower's first two works are severe satires; the *Confessio*, by contrast, broaches political and ethical issues from an oblique angle. Its primary narrative concerns the treatment of a suffering lover. His therapy consists of listening to, and understanding, many other narratives, many of which are drawn from classical sources. Like Chaucer, Gower anglicizes and absorbs classical Latin literature.

Admiration for the poetry of both Chaucer and Gower and the controversial nature of Langland's writing assured the survival of their work in many manuscripts. The work of a fourth major fourteenth-century English poet, who

remains anonymous, is known only through a single manuscript, which contains four poems all thought to be by a single author: *Cleanness* and *Patience*, two biblical narratives in alliterative verse; *Pearl*, a moving dream vision in which a grief-stricken father is visited and consoled by his dead child, who has been transformed into a queen in the kingdom of heaven; and *Sir Gawain and the Green Knight*, the finest of all English romances. The plot of *Gawain* involves a folklore motif of a challenge by a supernatural visitor, first found in an Old Irish tale. The poet has made this motif a challenge to King Arthur's court and has framed the tale with allusions at the beginning and end to the legends that link Arthur's reign with the Trojan War and the founding of Rome and of Britain. The poet has a sophisticated awareness of romance as a literary genre and plays a game with both the hero's and the reader's expectations of what is supposed to happen in a romance. One could say that the broader subject of *Sir Gawain and the Green Knight* is "romance" itself, and in this respect the poem resembles Chaucer's *Canterbury Tales* in its author's interest in literary form.

Julian of Norwich is a fifth major writer of this period. The first known woman writer in the English vernacular, the anchoress Julian participates in a Continental tradition of visionary writings, often by women. She spent a good deal of her life meditating and writing about a series of visions, which she called "showings," that she had received in 1373, when she was thirty years old. While very carefully negotiating the dangers of writing as a woman, and of writing sophisticated theology in the vernacular, Julian manages to produce visionary writing that is at once penetrating and serene.

The Fifteenth Century

In 1399 Henry Bolingbroke, the duke of Lancaster, deposed his cousin Richard II, who was murdered in prison. As Henry IV, he successfully defended his crown against several insurrections and passed it on to Henry V, who briefly united the country once more and achieved one last apparently decisive victory over the French at the Battle of Agincourt (1415). The premature death of Henry V in 1422, however, left England exposed to the civil wars known as the Wars of the Roses, the red rose being the emblem of the house of Lancaster; the white, of York. These wars did not end until 1485, when Henry Tudor defeated Richard III at Bosworth Field and acceded to the throne as Henry VII.

The most prolific poet of the fifteenth century was the monk John Lydgate (1371?—1449), who produced dream visions; a life of the Virgin; translations of French religious allegories; a *Troy Book*; *The Siege of Thebes*, which he framed as a "new" Canterbury tale; and a thirty-six-thousand-line poem called *The Fall of Princes*, a free translation of a French work, itself based on a Latin work by Boccaccio. The last illustrates the late medieval idea of tragedy, namely that emperors, kings, and other famous men enjoy power and fortune only to be cast down in misery. Lydgate shapes these tales as a "mirror" for princes, i.e., as object lessons to the powerful men of his own day, several of whom were his patrons. A self-styled imitator of Chaucer, Lydgate had a reputation almost equal to Chaucer's in the fifteenth century. The other significant poet of the first half of the fifteenth century is Thomas Hoccleve (1367?—1426). Like Lydgate, Hoccleve also wrote for powerful Lancastrian patrons, but his poetry is strikingly private, painfully concerned as it often is with his penury and mental instability.

Religious works of all kind continued to be produced in the fifteenth cen-

tury, but under greater surveillance. The Lancastrian authorities responded to the reformist religious movement known as "Lollardy" in draconian ways. They introduced a statute for the burning of heretics (the first such statute) in 1401, and a series of measures designed to survey and censor theology in English in 1409. Despite this, many writers continued to produce religious works in the vernacular. Perhaps the most remarkable of these writers is Margery Kempe (who records her visit to Julian of Norwich in about 1413). Kempe made pilgrimages to the Holy Land, Rome, Santiago, and to shrines in Northern Europe. These she records, in the context of her often fraught and painful personal life, in her *Book of Margery Kempe*. Both Julian of Norwich and Margery Kempe, in highly individual ways, allow us to see the medieval church and its doctrines from female points of view.

Social, economic, and literary life continued as they had throughout all of the previously mentioned wars. The prosperity of the towns was shown by performances of the mystery plays—a sequence or "cycle" of plays based on the Bible and produced by the city guilds, the organizations representing the various trades and crafts. The cycles of several towns are lost, but those of York and Chester have been preserved, along with two other complete cycles, one possibly from Wakefield in Yorkshire, and the other titled the "N-Town" Cycle. Under the guise of dramatizing biblical history, playwrights such as the Wakefield Master manage to comment satirically on the social ills of the times. The century also saw the development of the morality play, in which personified vices and virtues struggle for the soul of "Mankind" or "Everyman." Performed by professional players, the morality plays were precursors of the professional theater in the reign of Elizabeth I.

The best of Chaucer's imitators was Robert Henryson, who, in the last quarter of the fifteenth century, wrote *The Testament of Cresseid*, a continuation of Chaucer's great poem *Troilus and Criseyde*. He also wrote the *Moral Fabillis of Esope*, among which *The Cock and the Fox*, included here, is a remake of Chaucer's *Nun's Priest's Tale*.

The works of Sir Thomas Malory (d. 1471) gave the definitive form in English to the legend of King Arthur and his knights. Malory spent years in prison Englishing a series of Arthurian romances that he translated and abridged chiefly from several enormously long thirteenth-century French prose romances. Malory was a passionate devotee of chivalry, which he personified in his hero Sir Lancelot. In the jealousies and rivalries that finally break up the round table and destroy Arthur's kingdom, Malory saw a distant image of the civil wars of his own time. A manuscript of Malory's works fell into the hands of William Caxton (1422?—1492), who had introduced the new art of printing by movable type to England in 1476. Caxton divided Malory's tales into the chapters and books of a single long work, as though it were a chronicle history, and gave it the title *Morte Darthur*, which has stuck to it ever since. Caxton also printed *The Canterbury Tales*, some of Chaucer's earlier works, and Gower's *Confessio Amantis*. Caxton himself translated many of the works he printed for English readers: a history of Troy, a book on chivalry, Aesop's fables, *The History of Reynard the Fox*, and *The Game and Playe of Chesse*. The new technology extended literacy and made books more easily accessible to new classes of readers. Printing made the production of literature a business and made possible the bitter political and doctrinal disputes that, in the sixteenth century, were waged in print as well as on the field of battle.

MEDIEVAL ENGLISH

The medieval works in this anthology were composed in different states of our language. Old English, the language that took shape among the Germanic settlers of England, preserved its integrity until the Norman Conquest radically altered English civilization. Middle English, the first records of which date from the early twelfth century, was continually changing. Shortly after the introduction of printing at the end of the fifteenth century, it attained the form designated as Early Modern English. Old English is a very heavily inflected language. (That is, the words change form to indicate changes in function, such as person, number, tense, case, mood, and so on. Most languages have some inflection—for example, the personal pronouns in Modern English have different forms when used as objects—but a "heavily inflected" language is one in which almost all classes of words undergo elaborate patterns of change.) The vocabulary of Old English is almost entirely Germanic. In Middle English, the inflectional system was weakened, and a large number of words were introduced into it from French, so that many of the older Anglo-Saxon words disappeared. Because of the difficulty of Old English, all selections from it in this book have been given in translation. So that the reader may see an example of the language, Caedmon's *Hymn* has been printed in the original, together with an interlinear translation. The present discussion, then, is concerned primarily with the relatively late form of Middle English used by Chaucer and the East Midland dialect in which he wrote.

The chief difficulty with Middle English for the modern reader is caused not by its inflections so much as by its spelling, which may be described as a rough-and-ready phonetic system, and by the fact that it is not a single standardized language, but consists of a number of regional dialects, each with its own peculiarities of sound and its own systems for representing sounds in writing. The East Midland dialect—the dialect of London and of Chaucer, which is the ancestor of our own standard speech—differs greatly from the dialect spoken in the west of England (the original dialect of *Piers Plowman*), from that of the northwest (*Sir Gawain and the Green Knight*), and from that of the north (*The Second Shepherds' Play*). In this book, the long texts composed in the more difficult dialects have been translated or modernized, and those that—like Chaucer, Gower, *Everyman*, and the lyrics—appear in the original, have been re-spelled in a way that is designed to aid the reader. The remarks that follow apply chiefly to Chaucer's East Midland English, although certain non-Midland dialectal variations are noted if they occur in some of the other selections.

I. *The Sounds of Middle English: General Rules*

The following general analysis of the sounds of Middle English will enable the reader who does not have time for detailed study to read Middle English aloud and preserve some of its most essential characteristics, without, however, worrying too much about details. The next section, "Detailed Analysis," is designed for the reader who wishes to go more deeply into the pronunciation of Middle English. The best way of absorbing the sound of Middle English pronunciation is to listen to it; Norton Literature Online offers recordings of selections as an aid to this end.

Middle English differs from Modern English in three principal respects: (1) the pronunciation of the long vowels *a*, *e*, *i* (or *y*), *o*, and *u* (spelled *ou*, *ow*);

(2) the fact that Middle English final *e* is often sounded; and (3) the fact that all Middle English consonants are sounded.

1. LONG VOWELS

Middle English vowels are long when they are doubled (*aa, ee, oo*) or when they are terminal (*he, to, holy*); *a, e, and o* are long when followed by a single consonant plus a vowel (*name, mete, note*). Middle English vowels are short when they are followed by two consonants.

Long *a* is sounded like the *a* in Modern English "father": *maken, madd*.

Long *e* may be sounded like the *a* in Modern English "name" (ignoring the distinction between the close and open vowel): *he, sweete*.

Long *i* (or *y*) is sounded like the *i* in Modern English "machine": *lif, whit; myn, holy*.

Long *o* may be sounded like the *o* in Modern English "note" (again ignoring the distinction between the close and open vowel): *do, soone*.

Long *u* (spelled *ou, ow*) is sounded like the *oo* in Modern English "goose": *hous, flowr*.

Note that in general Middle English long vowels are pronounced like long vowels in modern European languages other than English. Short vowels and diphthongs, however, may be pronounced as in Modern English.

2. FINAL E

In Middle English syllabic verse, final *e* is sounded like the *a* in "sofa" to provide a needed unstressed syllable: *Another Nonne with hire hadde she*. But (cf. *hire* in the example) final *e* is suppressed when not needed for the meter. It is commonly silent before words beginning with a vowel or *h*.

3. CONSONANTS

Middle English consonants are pronounced separately in all combinations—*gnat: g-nat; knave: k-nave; write: w-rite; folk: fol-k*. In a simplified system of pronunciation the combination *gh* as in *night* or *thought* may be treated as if it were silent.

II. The Sounds of Middle English: Detailed Analysis

1. SIMPLE VOWELS

Sound	Pronunciation	Example
long <i>a</i> (spelled <i>a, aa</i>)	<i>a</i> in "father"	<i>maken, maad</i>
short <i>a</i>	<i>o</i> in "hot"	<i>cappe</i>
long <i>e</i> close (spelled <i>e, ee</i>)	<i>a</i> in "name"	<i>he, sweete</i>
long <i>e</i> open (spelled <i>e, ee</i>)	<i>e</i> in "there"	<i>mete, heeth</i>
short <i>e</i>	<i>e</i> in "set"	<i>setten</i>
final <i>e</i>	<i>a</i> in "sofa"	<i>large</i>
long <i>i</i> (spelled <i>i, y</i>)	<i>i</i> in "machine"	<i>lif, myn</i>
short <i>i</i>	<i>i</i> in "wit"	<i>wit</i>
long <i>o</i> close (spelled <i>o, oo</i>)	<i>o</i> in "note"	<i>do, soone</i>
long <i>o</i> open (spelled <i>o, oo</i>)	<i>oa</i> in "broad"	<i>go, goon</i>
short <i>o</i>	<i>o</i> in "oft"	<i>pot</i>
long <i>u</i> when spelled <i>ou, ow</i>	<i>oo</i> in "goose"	<i>hous, flowr</i>
long <i>u</i> when spelled <i>u</i>	<i>u</i> in "pure"	<i>vertu</i>
short <i>u</i> (spelled <i>u, o</i>)	<i>u</i> in "full"	<i>ful, love</i>

Doubled vowels and terminal vowels are always long, whereas single vowels before two consonants other than *th*, *ch* are always short. The vowels *a*, *e*, and *o* are long before a single consonant followed by a vowel: *name*, *sehe* (sick), *holy*. In general, words that have descended into Modern English reflect their original Middle English quantity: *liven* (to live), but *lif* (life).

The close and open sounds of long *e* and long *o* may often be identified by the Modern English spellings of the words in which they appear. Original long close *e* is generally represented in Modern English by *ee*: "sweet," "knee," "teeth," "see" have close *e* in Middle English, but so does "be"; original long open *e* is generally represented in Modern English by *ea*: "meat," "heath," "sea," "great," "breath" have open *e* in Middle English. Similarly, original long close *o* is now generally represented by *oo*: "soon," "food," "good," but also "do," "to"; original long open *o* is represented either by *oa* or by *o*: "coat," "boat," "moan," but also "go," "bone," "foe," "home." Notice that original close *o* is now almost always pronounced like the *oo* in "goose," but that original open *o* is almost never so pronounced; thus it is often possible to identify the Middle English vowels through Modern English sounds.

The nonphonetic Middle English spelling of *o* for short *u* has been preserved in a number of Modern English words ("love," "son," "come"), but in others *u* has been restored: "sun" (*Sonne*), "run" (*ronne*).

For the treatment of final *e*, see "General Rules," "Final *e*."

2. DIPHTHONGS

Sound	Pronunciation	Example
<i>ai</i> , <i>ay</i> , <i>ei</i> , <i>ay</i>	between <i>ai</i> in "aisle" and <i>ay</i> in "day"	<i>saide</i> , <i>day</i> , <i>veine</i> , <i>preye</i>
<i>au</i> , <i>aw</i>	<i>ou</i> in "out"	<i>chaunge</i> , <i>hawdy</i>
<i>eu</i> , <i>ew</i>	<i>ew</i> in "few"	<i>newe</i>
<i>oi</i> , <i>oy</i>	<i>oy</i> in "joy"	<i>joye</i> , <i>point</i>
<i>ou</i> , <i>ow</i>	<i>ou</i> in "thought"	<i>thought</i> , <i>lowe</i>

Note that in words with *ou*, *ow* that in Modern English are sounded with the *ou* of "about," the combination indicates not the diphthong but the simple vowel long *u* (see "Simple Vowels").

3. CONSONANTS

In general, all consonants except *h* were always sounded in Middle English, including consonants that have become silent in Modern English, such as the *g* in *gnaw*, the *k* in *knight*, the *l* in *folk*, and the *w* in *write*. In noninitial *gn*, however, the *g* was silent as in Modern English "sign." Initial *h* was silent in short common English words and in words borrowed from French and may have been almost silent in all words. The combination *gh* as in *night* or *thought* was sounded like the *ch* of German *ich* or *nach*. Note that Middle English *gg* represents both the hard sound of "dagger" and the soft sound of "bridge."

III. Parts of Speech and Grammar

1. NOUNS

The plural and possessive of nouns end in *es*, formed by adding *s* or *es* to the singular: *knight*, *knightes*; *roote*, *rootes*-, a final consonant is frequently doubled before *es*: *hed*, *beddes*. A common irregular plural is *yen*, from *ye*, *eye*.

2. PRONOUNS

The chief comparisons with Modern English are as follows:

Modern English	East Midlands Middle English
I	<i>I, ich</i> (<i>ik</i> is a northern form)
you (singular)	<i>thou</i> (subjective); <i>thee</i> (objective)
her	<i>hir(e), her(e)</i>
its	<i>his</i>
you (plural)	<i>ye</i> (subjective); <i>you</i> (objective)
they	<i>they</i>
their	<i>hir</i> (<i>their</i> is a Northern form)
them	<i>hem</i> (<i>them</i> is a Northern form)

In formal speech, the second person plural is often used for the singular. The possessive adjectives *my, thy* take *n* before a word beginning with a vowel or *h*; *thyn ye, rnyn host*.

3. ADJECTIVES

Adjectives ending in a consonant add final *e* when they stand before the noun they modify and after another modifying word such as *the, this, that*, or nouns or pronouns in the possessive: *a good hors*, but *the* (*this, my, the hinges*) *goode hors*. They also generally add *e* when standing before and modifying a plural noun, a noun in the vocative, or any proper noun: *goode men, oh goode man, faire Venus*.

Adjectives are compared by adding *er(e)* for the comparative, *est(e)* for the superlative. Sometimes the stem vowel is shortened or altered in the process: *sweete, swettere, swetest; long, lenger, lengest*.

4. ADVERBS

Adverbs are formed from adjectives by adding *e, by, or liche*; the adjective *fair* thus yields *faire, fairly, fairliche*.

5. VERBS

Middle English verbs, like Modern English verbs, are either "weak" or "strong." Weak verbs form their preterites and past participles with a *t* or *d* suffix and preserve the same stem vowel throughout their systems, although it is sometimes shortened in the preterite and past participle: *love, loved; bend, bent; hear, heard; meet, met*. Strong verbs do not use the *t* or *d* suffix, but vary their stem vowel in the preterite and past participle: *take, took, taken; begin, began, begun; find, found, found*.

The inflectional endings are the same for Middle English strong verbs and weak verbs except in the preterite singular and the imperative singular. In the following paradigms, the weak verbs *loven* (to love) and *heeren* (to hear), and the strong verbs *taken* (to take) and *ginnen* (to begin) serve as models.

	Present Indicative	Preterite Indicative
I	<i>love, heere</i> <i>take, ginne</i>	<i>loved(e), herde</i> <i>took, gan</i>
thou	<i>lovest, heerest</i> <i>takest, ginnest</i>	<i>lovedest, herdest</i> <i>tooke, gonne</i>

he, she, it	loveth, heereth	loved(e), herde
	taheth, ginneth	took, gan
we, ye, they	love(n) (th), heere(n) (th)	loved(e) (en), herde(n)
	take(n) (th), ginne(n) (th)	tooke(n), gonne(n)

The present plural ending *eth* is southern, whereas the *e(n)* ending is Midland and characteristic of Chaucer. In the north, *s* may appear as the ending of all persons of the present. In the weak preterite, when the ending *e* gave a verb three or more syllables, it was frequently dropped. Note that in certain strong verbs like *ginnen* there are two distinct stem vowels in the preterite; even in Chaucer's time, however, one of these had begun to replace the other, and Chaucer occasionally writes *gan* for all persons of the preterite.

	Present Subjunctive	Preterite Subjunctive
Singular	love, heere	lovede, herde
	take, ginne	tooke, gonne
Plural	love(n), heere(n)	lovede(n), herde(n)
	take(n), ginne(n)	tooke(n), gonne(n)

In verbs like *ginnen*, which have two stem vowels in the indicative preterite, it is the vowel of the plural and of the second person singular that is used for the preterite subjunctive.

The imperative singular of most weak verbs is *e*: (*thou*) *love*, but of some weak verbs and all strong verbs, the imperative singular is without termination: (*thou*) *heer*, *taak*, *gin*. The imperative plural of all verbs is either *e* or *eth*: (*ye*) *love(th)*, *heere(th)*, *take(th)*, *ginne(th)*.

The infinitive of verbs is *e* or *en*: *love(n)*, *heere(n)*, *take(n)*, *ginne(n)*.

The past participle of weak verbs is the same as the preterite without inflectional ending: *loved*, *herd*. In strong verbs the ending is either *e* or *en*: *take(n)*, *gonne(n)*. The prefix *y* often appears on past participles: *yloved*, *yherd*, *ytake(n)*.

OLD AND MIDDLE ENGLISH PROSODY

All the poetry of Old English is in the same verse form. The verse unit is the single line, because rhyme was not used to link one line to another, except very occasionally in late Old English. The organizing device of the line is alliteration, the beginning of several words with the same sound ("Foemen fled"). The Old English alliterative line contains, on the average, four principal stresses and is divided into two half-lines of two stresses each by a strong medial caesura, or pause. These two half-lines are linked to each other by the alliteration; at least one of the two stressed words in the first half-line, and often both of them, begin with the same sound as the first stressed word of the second half-line (the second stressed word is generally nonalliterative). The fourth line of *Beowulf* is an example (*sc* has the value of modern *sh*; *J*) is a runic symbol with the value of modern *th*):

Oft Scyld Scefing sceajDena joreatum.

For further examples, see Casdmon's *Hymn*. It will be noticed that any vowel alliterates with any other vowel. In addition to the alliteration, the length of the unstressed syllables and their number and pattern is governed by a highly complex set of rules. When sung or intoned—as it was—to the rhythmic

strumming of a harp, Old English poetry must have been wonderfully impressive in the dignified, highly formalized way that aptly fits both its subject matter and tone.

The majority of Middle English verse is either in alternately stressed rhyming verse, adapted from French after the conquest, or in alliterative verse that is descended from Old English. The latter preserves the caesura of Old English and in its purest form the same alliterative system, the two stressed words of the first half-line (or at least one of them) alliterating with the first stressed word in the second half-line. But most of the alliterative poets allowed themselves a number of deviations from the norm. All four stressed words may alliterate, as in the first line of *Piers Plowman*:

In a summer season when soft was the sun.

Or the line may contain five, six, or even more stressed words, of which all or only the basic minimum may alliterate:

A/air/iel'd/ull of /olk/ound I there between.

There is no rule determining the number of unstressed syllables, and at times some poets seem to ignore alliteration entirely. As in Old English, any vowel may alliterate with any other vowel; furthermore, since initial *h* was silent or lightly pronounced in Middle English, words beginning with *h* are treated as though they began with the following vowel.

There are two general types of stressed verse with rhyme. In the more common, unstressed and stressed syllables alternate regularly as *x X x X x X* or, with two unstressed syllables intervening as *s x x X x x X x x X* or a combination of the two *s x x X x X x x X* (of the reverse patterns, only *X x X x X x* is common in English). There is also a line that can only be defined as containing a predetermined number of stressed syllables but an irregular number and pattern of unstressed syllables. Much Middle English verse has to be read without expectation of regularity; some of this was evidently composed in the irregular meter, but some was probably originally composed according to a strict metrical system that has been obliterated by scribes careless of fine points. One receives the impression that many of the lyrics—as well as the *Second Shepherds' Play*—were at least composed with regular syllabic alternation. In the play *Everyman*, only the number of stresses is generally predetermined but not the number or placement of unstressed syllables.

In pre-Chaucerian verse the number of stresses, whether regularly or irregularly alternated, was most often four, although sometimes the number was three and rose in some poems to seven. Rhyme in Middle English (as in Modern English) may be either between adjacent or alternate lines, or may occur in more complex patterns. Most of the *Canterbury Tales* are in rhymed couplets, the line containing five stresses with regular alternation—technically known as iambic pentameter, the standard English poetic line, perhaps introduced into English by Chaucer. In reading Chaucer and much pre-Chaucerian verse, one must remember that the final *e*, which is silent in Modern English, could be pronounced at any time to provide a needed unstressed syllable. Evidence seems to indicate that it was also pronounced at the end of the line, even though it thus produced a line with eleven syllables. Although he was a very regular metricist, Chaucer used various conventional devices that are apt

to make the reader stumble until he or she understands them. Final *e* is often not pronounced before a word beginning with a vowel or *h*, and may be suppressed whenever metrically convenient. The same medial and terminal syllables that are slurred in Modern English are apt to be suppressed in Chaucer's English: *Canterb'ry* for *Canterbury*; *ev'r* (perhaps *e'er*) for *evere*. The plural in *es* may either be syllabic or reduced to *s* as in Modern English. Despite these seeming irregularities, Chaucer's verse is not difficult to read if one constantly bears in mind the basic pattern of the iambic pentameter line.

Additional information about the Middle Ages, including primary texts and images, is available at Norton Literature Online (www.norton.com/literature). Online topics are

- Medieval Estates and Orders
- King Arthur
- The First Crusade
- The Linguistic and Literary Contexts of *Beowulf*

THE MIDDLE AGES

TEXTS	CONTEXTS
<p>ca. 405 St. Jerome completes <i>Vulgate</i>, Latin translation of the Bible that becomes standard for the Roman Catholic Church</p> <p>523 Boethius, <i>Consolation of Philosophy</i> (Latin)</p> <p>ca. 658—80 <i>Csedmon's Hymn</i>, earliest poem recorded in English</p> <p>731 Bede completes <i>Ecclesiastical History of the English People</i></p> <p>? ca. 750 <i>Beowulf</i> composed</p> <p>871—99 Texts written or commissioned by Alfred</p> <p>ca. 1000 Unique manuscript of <i>Beowulf</i> and <i>Judith</i></p> <p>ca. 1135—38 Geoffrey of Monmouth's Latin <i>History of the Kings of Britain</i> gives pseudohistorical status to Arthurian and other legends</p> <p>1154 End of <i>Peterborough Chronicle</i>, last branch of the <i>Anglo-Saxon Chronicle</i></p> <p>? ca. 1165—80 Marie de France, <i>Lais</i> in Anglo-Norman French from Breton sources</p> <p>ca. 1170—91 Chretien de Troyes, chivalric romances about knights of the Round Table</p> <p>? ca. 1200 Layamon's <i>Brut</i></p> <p>? ca. 1215—25 <i>Ancrene Riwe</i></p> <p>ca. 1304—21 Dante Alighieri writing <i>Divine Comedy</i></p>	<p>43—ca. 420 Romans conquer Britons; Britannia a province of the Roman Empire</p> <p>307—37 Reign of Constantine the Great leads to adoption of Christianity as official religion of the Roman Empire</p> <p>432 St. Patrick begins mission to convert Ireland</p> <p>ca. 450 Anglo-Saxon conquest of Britons begins</p> <p>597 St. Augustine of Canterbury's mission to Kent begins conversion of Anglo-Saxons to Christianity</p> <p>ca. 787 First Viking raids on England</p> <p>871-99 Reign of King Alfred</p> <p>1066 Norman Conquest by William I establishes French-speaking ruling class in England</p> <p>1095-1221 Crusades</p> <p>1152 Future Henry II marries Eleanor of Aquitaine, bringing vast French territories to the English crown</p> <p>1170 Archbishop Thomas Becket murdered in Canterbury Cathedral</p> <p>1182 Birth of St. Francis of Assisi</p> <p>1215 Fourth Lateran Council requires annual confession. English barons force King John to seal Magna Carta (the Great Charter) guaranteeing baronial rights</p>

texts	CONTEXTS
<p>1368 Chaucer, <i>Book of the Duchess</i></p> <p>1373-93 Julian of Norwich, <i>Book of Showings</i></p> <p>ca. 1375—1400 <i>Sir Gawain and the Green Knight</i></p> <p>1377-79 William Langland, <i>Piers Plowman</i>(B-Text)</p> <p>ca. 1380 Followers of John Wycliffe begin first complete translation of the Bible into English</p> <p>ca. 1385—87 Chaucer, <i>Troilus and Criseyde</i></p> <p>ca. 1387—89 Chaucer working on <i>The Canterbury Tales</i></p> <p>ca. 1390—92 John Gower, <i>Confessio Amantis</i></p> <p>ca. 1410—49 John Lydgate active</p> <p>ca. 1425 <i>York Play of the Crucifixion</i></p> <p>ca. 1432—38 Margery Kempe, <i>The Book of Margery Kempe</i></p> <p>ca. 1450—75 Wakefield mystery cycle, <i>Second Shepherds' Play</i></p> <p>ca. 1470 Sir Thomas Malory in prison working on <i>Morte Darthur</i></p> <p>ca. 1475 Robert Henryson active</p> <p>1485 Caxton publishes <i>Morte Darthur</i>, one of the first books in English to be printed</p> <p>ca. 1510 <i>Everyman</i></p>	<p>ca. 1337-1453 Hundred Years' War</p> <p>1348 Black Death ravages Europe</p> <p>1362 English first used in law courts and Parliament</p> <p>1372 Chaucer's first journey to Italy</p> <p>1376 Earliest record of performance of cycle drama at York</p> <p>1381 People's uprising briefly takes control of London before being suppressed</p> <p>1399 Richard II deposed by his cousin, who succeeds him as Henry IV</p> <p>1400 Richard II murdered</p> <p>1401 Execution of William Sawtre, first Lollard burned at the stake under new law against heresy</p> <p>1415 Henry V defeats French at Agincourt</p> <p>1431 English burn Joan of Arc at Rouen</p> <p>1455-85 Wars of the Roses</p> <p>1476 William Caxton sets up first printing press in England</p> <p>1485 The earl of Richmond defeats the Yorkist king, Richard III, at Bosworth Field and succeeds him as Henry VII, founder of the Tudor dynasty</p> <p>1575 Last performance of mystery plays at Chester</p>

The Sixteenth Century 1485-1603

- 1485: Accession of Henry VII inaugurates Tudor dynasty
- 1509: Accession of Henry VIII
- 1517: Martin Luther's Wittenberg Theses; beginning of the Reformation
- 1534: Henry VIII declares himself head of the English church
- 1557: Publication of Tottel's *Songs and Sonnets*, containing poems by Sir Thomas Wyatt; Henry Howard, earl of Surrey; and others
- 1558: Accession of Elizabeth I
- 1576: Building of The Theater, the first permanent structure in England for the presentation of plays
- 1588: Defeat of the Spanish Armada
- 1603: Death of Elizabeth I and accession of James I, the first of the Stuart kings

The Ancient Roman poet Virgil characterized Britain as a wild, remote place set apart from all the world, and it must still have seemed so in the early sixteenth century to the cosmopolitan inhabitants of cities like Venice, Madrid, and Paris. To be sure, some venturesome travelers crossed the Channel and visited London, Oxford, or Cambridge, bringing home reports of bustling markets, impressive universities, and ambitious nobles vying for position at an increasingly powerful royal court. But these visitors were but a trickle compared with the flood of wealthy young Englishmen (and, to a lesser extent, Englishwomen) who embarked at the first opportunity for the Continent. English travelers were virtually obliged to learn some French, Italian, or Spanish, for they would encounter very few people who knew their language. On returning home, they would frequently wear foreign fashions—much to the disgust of moralists—and would pepper their speech with foreign phrases.

At the beginning of the sixteenth century, the English language had almost no prestige abroad, and there were those at home who doubted that it could serve as a suitable medium for serious, elevated, or elegant discourse. It is no accident that one of the first works in this selection of sixteenth-century literature, Thomas More's *Utopia*, was not written in English: More, who began his great book in 1515 when he was on a diplomatic mission in the Netherlands, was writing for an international intellectual community, and as such his language of choice was Latin. His work quickly became famous throughout Europe, but it was not translated into English until the 1550s. Evidently, neither More himself nor the London printers and booksellers thought it imperative to publish a vernacular *Utopia*. Yet by the century's end there were signs of a great increase in what we might call linguistic self-confidence, signs that at least some contemporary observers were aware that something extra-

ordinary had happened to their language. Though in 1600 England still remained somewhat peripheral to the Continent, English had been fashioned into an immensely powerful expressive medium, one whose cadences in the works of Marlowe, Shakespeare, or the translators of the Bible continue after more than four centuries to thrill readers.

How did it come about that by the century's end so many remarkable poems, plays, and prose works were written in English? The answer lies in part in the spectacular creativity of a succession of brilliant writers, the best of whom are represented in these pages. Still, a vital literary culture is the product of a complex process, involving thousands of more modest, half-hidden creative acts sparked by a wide range of motives, some of which we will briefly explore.

THE COURT AND THE CITY

The development of the English language in the sixteenth century is linked at least indirectly to the consolidation and strengthening of the English state. Preoccupied by violent clashes between the thuggish feudal retainers of rival barons, England through most of the fifteenth century had rather limited time and inclination to cultivate rhetorical skills. The social and economic health of the nation had been severely damaged by the so-called Wars of the Roses, a vicious, decades-long struggle for royal power between the noble houses of York and Lancaster. The struggle was resolved by the establishment of the Tudor dynasty that ruled England from 1485 to 1603. The family name derives from Owen Tudor, an ambitious Welshman who himself had no claim to the throne but who married Catherine of Valois, widow of the Lancastrian king Henry V. Their grandson, the earl of Richmond, who also inherited Lancastrian blood on his mother's side, became the first Tudor monarch: he won the crown by leading the army that defeated and killed the reigning Yorkist king, Richard III, at the battle of Rosworth Field. The victorious Richmond, crowned King Henry VII in 1485, promptly consolidated his rather shaky claim to the throne by marrying Elizabeth of the house of York, hence effectively uniting the two rival factions.

England's barons, impoverished and divided by the dynastic wars, could not effectively oppose the new power of the Crown, and the leaders of the Church also generally supported the royal power. The wily Henry VII was therefore able to counter the multiple and competing power structures characteristic of feudal society and to impose a much stronger central authority and order on the nation. Initiated by the first Tudor sovereign, this consolidation progressed throughout the sixteenth century; by the reign of the last Tudor—Henry's granddaughter, Elizabeth I—though the ruler still needed the consent of Parliament on crucial matters (including the all-important one of levying taxes), the royal court had concentrated in itself much of the nation's power.

The court was a center of culture as well as power: court entertainments such as theater and masque (a sumptuous, elaborately costumed performance of dance, song, and poetry); court fashions in dress and speech; court tastes in painting, music, and poetry—all shaped the taste and the imagination of the country as a whole. Culture and power were not, in any case, easily separable in Tudor England. In a society with no freedom of speech as we understand it and with relatively limited means of mass communication, important public issues were often aired indirectly, through what we might now regard as entertainment, while lyrics that to us seem slight and nonchalant could

serve as carefully crafted manifestations of rhetorical agility by aspiring courtiers.

Whereas late medieval noblemen had guarded their power by keeping their distance from London and the king, ruling over semi-independent fiefdoms, in the Tudor era the route to power lay in proximity to the royal body. (One of the coveted positions in the court of Henry VIII was Groom of the Stool, "close stool" being the Tudor term for toilet.) The monarch's chief ministers and favorites were the primary channels through which patronage was dispensed to courtiers who competed for offices in the court, the government bureaucracies, the royal household, the army, the church, and the universities, or who sought titles, grants of land, leases, or similar favors. But if proximity held out the promise of wealth and power, it also harbored danger. Festive evenings with the likes of the ruthless Henry VIII were not occasions for relaxation. The court fostered paranoia, and an attendant obsession with secrecy, spying, duplicity, and betrayal.

Tudor courtiers were torn between the need to protect themselves and the equally pressing need to display themselves. For lessons in the art of intrigue, many no doubt turned to Machiavelli's notorious *II Principe* (The Prince), with its cool guidance on how power may be gained and kept. For advice on the cultivation and display of the self, they could resort to the still more influential *II Cortegiano* (The Courtier) by Count Baldassare Castiglione. It was particularly important, Castiglione wrote, to conceal the effort that lay behind elegant accomplishments, so that they would seem natural. In this anxious atmosphere, courtiers became highly practiced at crafting and deciphering graceful words with double or triple meanings. Sixteenth-century poets had much to learn from courtiers, the Elizabethan critic George Puttenham observed; indeed many of the best poets in the period, Sir Thomas Wyatt, Sir Philip Sidney, Sir Walter Raleigh, and others, were courtiers.

If court culture fostered performances for a small coterie audience, other forces in Tudor England pulled toward a more public sphere. Markets expanded significantly, international trade flourished, and cities throughout the realm experienced a rapid surge in size and importance. London's population in particular soared, from 60,000 in 1520, to 120,000 in 1550, to 375,000 a century later, making it the largest and fastest-growing city not only in England but in all of Europe. Every year in the first half of the seventeenth century about 10,000 people migrated to London from other parts of England—wages in London tended to be around 50 percent higher than in the rest of the country—and it is estimated that one in eight English people lived in London at some point in their lives. Elderly Londoners in the 1590s could barely recognize the city of their childhood; London's boom was one factor among many contributing to the sense of a culture moving at increasing velocity away from its historical roots.

About a decade before Henry VII won his throne, the art of printing from movable metal type, a German invention, had been introduced into England by William Caxton (ca. 1422–1491), who had learned and practiced it in the Low Countries. Though reliable statistics are impossible to come by, literacy seems to have increased during the fifteenth century and still more during the sixteenth, when Protestantism encouraged a direct encounter with the Bible. Printing made books cheaper and more plentiful, providing more opportunity to read and more incentive to learn. The greater availability of books may also have reinforced the trend toward silent reading, a trend that gradually trans-

formed what had been a communal experience into a more intimate encounter with a text.

Yet it would be a mistake to imagine these changes as sudden and dramatic. Manuscripts retained considerable prestige among the elite; throughout the sixteenth and well into the seventeenth centuries court poets in particular were wary of the "stigma of print" that might mark their verse as less exclusive. Although Caxton, who was an author and translator as well as a printer, introduced printed books, he attempted to cater to courtly tastes by translating works whose tone was more medieval than modern. The fascination with the old chivalric code of behavior is reflected as well in the jousts and tournaments that continued at court for a century, long after gunpowder had rendered them obsolete. As often in an age of spectacular novelty, many people looked back to an idealized past. Indeed the great innovations of the Tudor era—intellectual, governmental, and religious—were all presented at the time as attempts to restore lost links with ancient traditions.

RENAISSANCE HUMANISM

During the fifteenth century a few English clerics and government officials had journeyed to Italy and had seen something of the extraordinary cultural and intellectual movement flourishing in the city-states there. That movement, generally known as the Renaissance, involved a rebirth of letters and arts stimulated by the recovery of texts and artifacts from classical antiquity, the development of techniques such as linear perspective, and the creation of powerful new aesthetic practices based on classical models. It also unleashed new ideas and new social, political, and economic forces that gradually displaced the spiritual and communal values of the Middle Ages. To Renaissance intellectuals and artists, the achievements of the pagan philosophers of ancient Greece and Rome came to seem more compelling than the subtle distinctions drawn by medieval Christian theologians. In the brilliant, intensely competitive, and vital world of Leonardo da Vinci and Michelangelo, the submission of the human spirit to penitential discipline gave way to unleashed curiosity, individual self-assertion, and a powerful conviction that man was the measure of all things. Yet the superb human figure placed at the center of the Renaissance world-view was also seen as remarkably malleable. "We have made thee neither of heaven nor of earth, neither mortal nor immortal," God tells Adam, in the Florentine Pico della Mirandola's *Oration on the Dignity of Man* (1486), "so that with freedom of choice and with honor, as though the maker and molder of thyself, thou mayest fashion thyself in whatever shape thou shalt prefer." "As though the maker and molder of thyself": this vision of self-fashioning may be glimpsed in the poetry of Petrarch, the sculpture of Donatello, and the statecraft of Lorenzo de' Medici. But in England it was not until Henry VII's reign brought some measure of political stability that the Renaissance could take root, and it was not until the accession of Henry VIII that it began to flower.

This flowering, when it occurred, came not, as in Italy, in the visual arts and architecture. It came rather in the spiritual and intellectual orientation known as humanism. More's *Utopia* (1516), with its dream of human existence entirely transformed by a radical change in institutional arrangements, is an extreme instance of a general humanist interest in education: in England and elsewhere, humanism was bound up with struggles over the purposes of edu-

cation and curriculum reform. The great Dutch humanist Erasmus, who spent some time in England and developed a close friendship with More, was a leader in the assault on what he and others regarded as a hopelessly narrow and outmoded intellectual culture based on scholastic hair-splitting and a dogmatic adherence to the philosophy of Aristotle. English humanists, including John Colet (who, as dean of St. Paul's Cathedral, recast its grammar school on humanist principles), Roger Ascham (tutor to Princess Elizabeth), and Sir Thomas Elyot, wrote treatises on education to promote the kind of learning they regarded as the most suitable preparation for public service. That education—predominantly male and conducted by tutors in wealthy families or in grammar schools—was still ordered according to the subjects of the medieval *trivium* (grammar, logic, and rhetoric) and *quadrivium* (arithmetic, geometry, astronomy, and music), but its focus shifted from training for the Church to the general acquisition of "literature," in the sense both of literacy and of cultural knowledge. For some of the more intellectually ambitious humanists, that knowledge extended to ancient Greek, whose enthusiastic adherents began to challenge the entrenched prestige of Latin.

Still, at the core of the curriculum remained the study of Latin, the mastery of which was in effect a prolonged male puberty rite involving pain as well as pleasure. Though some educators counseled mildness, punishment was an established part of the pedagogy of the age, and even gifted students could scarcely have escaped recurrent flogging. The purpose was to train the sons of the nobility and gentry to speak and write good Latin, the language of diplomacy, of the professions, and of all higher learning. Their sisters were always educated at home or in other noble houses. They chiefly learned modern languages, religion, music, and needlework, but they very seldom received the firm grounding in ancient languages and classical literature so central to Renaissance culture. Elizabethan schoolmasters sought to impart facility and rhetorical elegance, but the books their students laboriously pored over were not considered mere exhibitions of literary style: from the *Sententiae Pueriles* (Maxims for Children) for beginners on up through the dramatists Terence, Plautus, and Seneca, the poets Virgil and Horace, and the orator Cicero, the classics were also studied for the moral, political, and philosophical truths they contained. Though originating in pagan times, those truths could, in the opinion of many humanists, be reconciled to the moral vision of Christianity. The result, perplexing for some modern readers, is that pagan gods and goddesses flourish on the pages of even such a devoutly Christian poem as Edmund Spenser's *Faerie Queene*.

Humanists committed to classical learning were faced with the question of whether to write their own works in Latin or in English. To many learned men, influenced both by the humanist exaltation of the classical languages and by the characteristic Renaissance desire for eternal fame, the national languages seemed relatively unstable and ephemeral. Intellectuals had long shared a pan-European world of scientific inquiry, so that works by such English scientists as William Gilbert, William Harvey, and Francis Bacon easily joined those by Nicolaus Copernicus, Johannes Kepler, and Andreas Vesalius on the common linguistic ground of Latin. But throughout Europe nationalism and the expansion of the reading public were steadily strengthening the power and allure of the vernacular. The famous schoolmaster Richard Mulcaster (ca. 1530—1611), Spenser's teacher, captured this emergent sense of national identity in singing the praises of his native tongue:

Is it not indeed a marvelous bondage, to become servants to one tongue for learning's sake the most of our time, with loss of most time, whereas we may have the very same treasure in our own tongue, with the gain of more time? our own bearing the joyful title of our liberty and freedom, the Latin tongue remembering us of our thralldom and bondage? I love Rome, but London better; I favor Italy, but England more; I honor the Latin, but I worship the English.

These two impulses—humanist reverence for the classics and English pride in the vernacular language—gave rise to many distinguished translations throughout the century: Homer's *Iliad* and *Odyssey* by George Chapman, Plutarch's *Lives of the Noble Grecians and Romans* by Sir Thomas North, and Ovid's *Metamorphoses* by Arthur Golding. Translators also sought to make available in English the most notable literary works in the modern languages: Castiglione's *Il Cortegiano* by Sir Thomas Hoby, Ariosto's *Orlando furioso* (Orlando mad) by Sir John Harington, and Montaigne's *Essais* by John Florio. The London book trade of the sixteenth century was a thoroughly international affair.

THE REFORMATION

There had long been serious ideological and institutional tensions in the religious life of England, but officially at least England in the early sixteenth century had a single religion, Catholicism, whose acknowledged head was the pope in Rome. For its faithful adherents the Roman Catholic Church was the central institution in their lives, a universal infallible guide to human existence from cradle to grave and on into the life to come. They were instructed by its teachings, corrected by its discipline, sustained by its sacraments, and comforted by its promises. At Mass, its most sacred ritual, the congregation could witness a miracle, as the priest held aloft the Host and uttered the words that transformed the bread and wine into the body and blood of God incarnate. A vast system of confession, pardons, penance, absolution, indulgences, sacred relics, and ceremonies gave the unmarried male clerical hierarchy great power, at once spiritual and material, over their largely illiterate flock. The Bible, the liturgy, and most of the theological discussions were in Latin, which few lay people could understand; however, religious doctrine and spirituality were mediated to them by the priests, by beautiful church art and music, and by the liturgical ceremonies of daily life—festivals, holy days, baptisms, marriages, exorcisms, and funerals.

Several of the key doctrines and practices of the Catholic Church had been challenged in fourteenth-century England by the teachings of John Wycliffe and his followers, known as the Lollards. But the heretical challenge had been ruthlessly suppressed, and the embers of dissent lay largely dormant until they were ignited once again in Germany by Martin Luther, an Augustinian monk and professor of theology at the University of Wittenberg. What began in November 1517 as an academic disputation grew with amazing speed into a bitter, far-reaching, and bloody revolt that forever ruptured the unity of Western Christendom.

When Luther rose up against the ancient church, he did so in the name of private conscience enlightened by a personal reading of the Scriptures. A person of formidable intellectual energy, eloquence, and rhetorical violence,

Luther charged that the pope and his hierarchy were the servants of Satan and that the Church had degenerated into a corrupt, worldly conspiracy designed to bilk the credulous and subvert secular authority. Salvation depended upon destroying this conspiracy and enabling all of the people to regain direct access to the word of God by means of vernacular translations of the Bible. The common watchwords of the Reformation, as the movement Luther sparked came to be known, were *sola scriptura* and *sola fide*: only the Scriptures (not the Church or tradition or the clerical hierarchy) have authority in matters of religion and should determine what an individual must believe and practice; only the faith of the individual (not good works or the scrupulous observance of religious rituals) can effect a Christian's salvation.

These tenets, heretical in the eyes of the Catholic Church, spread and gathered force, especially in northern Europe, where major leaders like the Swiss pastor Ulrich Zwingli in Zurich and the French theologian John Calvin in Geneva, elaborating various and sometimes conflicting doctrinal principles, organized the populace to overturn the existing church and established new institutional structures. In England, however, the Reformation began less with popular discontent and theological disputation than with dynastic politics and royal greed. Henry VIII, who had received from Pope Leo X the title Defender of the Faith for writing a diatribe against Luther, craved a legitimate son to succeed to the throne, and his queen, Catherine of Aragon, failed to give him one. (Catherine had borne six children, but only a daughter, Mary, survived infancy.) After lengthy negotiations, the pope, under pressure from Catherine's powerful Spanish family, refused to grant the king the divorce he sought in order to marry Anne Boleyn. A series of momentous events followed, as England lurched away from the Church of Rome.

In 1531 Henry forced the entire clergy of England to beg pardon for having usurped royal authority in the administration of canon law (the law that governed such matters as divorce). Two years later Henry's marriage to Catherine was officially declared null and void and Anne Boleyn was crowned queen. The king was promptly excommunicated by the pope, Clement VII. In the following year, a parliamentary Act of Succession required an oath from all adult male subjects confirming the new dynastic settlement. Thomas More and John Fisher, the bishop of Rochester, were among the small number who refused. The Act of Supremacy, passed later in the year, formally declared the king to be "Supreme Head of the Church in England" and again required an oath to this effect. In 1535 and 1536 further acts made it treasonous to refuse the oath of royal supremacy or, as More had tried to do, to remain silent. The first victims were three Carthusian monks who rejected the oath—"How could the king, a layman," said one of them, "be Head of the Church of England?"—and in May 1535 were duly hanged, drawn, and quartered. A few weeks later Fisher and More were convicted and beheaded. Between 1536 and 1539, under the direction of Henry's powerful secretary of state, Thomas Cromwell, England's monasteries were suppressed and their vast wealth seized by the Crown.

Royal defiance of the authority of Rome was a key element in the Reformation but did not by itself constitute the establishment of Protestantism in England. On the contrary, in the same year that Fisher and More were martyred for their adherence to Roman Catholicism, twenty-five Protestants, members of a sect known as Anabaptists, were burned for heresy on a single day. Through most of his reign, Henry remained an equal-opportunity perse-

cutor, pitiless to Catholics loyal to Rome and hostile to many of those who espoused Reformation ideas, though these ideas, aided greatly by the printing press, gradually established themselves on English soil.

Upon Henry's death in 1547, his son, Edward (by his third wife, Jane Seymour), came to the throne. Both the ten-year-old Edward and his successive Protectors, the dukes of Somerset and Northumberland, were staunch Protestants, and reformers hastened to transform the English church accordingly. During Edward's brief reign, Thomas Cranmer, the archbishop of Canterbury, formulated the forty-two articles of religion which became the core of Anglican orthodoxy and wrote the first *Book of Common Prayer*, which was officially adopted in 1549 as the basis of English worship services.

The sickly Edward died in 1553, only six years after his accession to the throne, and was succeeded by his half-sister Mary (Henry VIII's daughter by his first wife, Catherine), who immediately took steps to return her kingdom to Roman Catholicism. Though she was unable to get Parliament to agree to return church lands seized under Henry VIII, she restored the Catholic Mass, once again affirmed the authority of the pope, and put down a rebellion that sought to depose her. Seconded by her ardently Catholic husband, Philip II, king of Spain, she initiated a series of religious persecutions that earned her (from her enemies) the name Bloody Mary. Hundreds of Protestants took refuge abroad in cities like Calvin's Geneva; almost three hundred less-fortunate Protestants were condemned as heretics and burned at the stake. Yet for thousands of others, Mary's reign came as a liberation; the rapid restoration of old Catholic ornaments to parish churches all over England indicates that they had not in fact been confiscated or destroyed as ordered, but simply hidden away, in hopes of better times.

Mary died childless in 1558, and her younger half-sister, Elizabeth, became queen. Elizabeth's succession had been by no means assured. For if Protestants regarded Henry VIII's marriage to Catherine as invalid and hence deemed Mary illegitimate, so Catholics regarded his marriage to Anne Boleyn as invalid and hence deemed *her* daughter illegitimate. Henry VIII himself seemed to support both views, since only three years after divorcing Catherine, he beheaded Anne on charges of treason and adultery and urged Parliament to invalidate the marriage. Moreover, though during her sister's reign Elizabeth outwardly complied with the official Catholic religious observance, Mary and her advisers suspected her of Protestant leanings, and the young princess's life was in grave danger. Poised and circumspect, Elizabeth warily evaded the traps that were set for her. When she ascended the throne, her actions were scrutinized for some indication of the country's future course. During her coronation procession, when a girl in an allegorical pageant presented her with a Bible in English translation—banned under Mary's reign—Elizabeth kissed the book, held it up reverently, and laid it to her breast. By this simple yet profound (and carefully choreographed) gesture, Elizabeth signalled England's return to the Reformation.

Many English men and women, of all classes, remained loyal to the old Catholic faith, but English authorities under Elizabeth moved steadily, if cautiously, toward ensuring at least an outward conformity to the official Protestant settlement. Recusants, those who refused to attend regular Sunday services in their parish churches, were heavily fined. Anyone who wished to receive a university degree, to be ordained as a priest in the Church of England, or to be named as an officer of the state had to swear an oath to the

royal supremacy. Commissioners were sent throughout the land to confirm that religious services were following the officially approved liturgy and to investigate any reported backsliding into Catholic practice or, alternatively, any attempts to introduce reforms more radical than the queen and her bishops had chosen to embrace. For the Protestant exiles who streamed back were eager not only to undo the damage Mary had done but also to carry the Reformation much further than it had gone. A minority, who would come to be known as Puritans, sought to dismantle the church hierarchy, to purge the calendar of folk customs deemed pagan and the church service of ritual practices deemed superstitious, to dress the clergy in simple garb, and, at the extreme edge, to smash "idolatrous" statues, crucifixes, and altarpieces. Throughout her long reign, however, Elizabeth remained cautiously conservative and determined to hold religious zealotry in check.

In the space of a single lifetime, England had gone officially from Roman Catholicism, to Catholicism under the supreme headship of the English king, to a guarded Protestantism, to a more radical Protestantism, to a renewed and aggressive Roman Catholicism, and finally to Protestantism again. Each of these shifts was accompanied by danger, persecution, and death. It was enough to make people wary. Or skeptical. Or extremely agile.

A FEMALE MONARCH IN A MALE WORLD

In the last year of Mary's reign, the Scottish Calvinist minister John Knox thundered against what he called "the monstrous regiment of women." After the Protestant Elizabeth came to the throne the following year, Knox and his religious brethren were less inclined to denounce all female rulers, but in England, as elsewhere in Europe, there remained a widespread conviction that women were unsuited to wield power over men. Many men seem to have regarded the capacity for rational thought as exclusively male; women, they assumed, were led only by their passions. While gentlemen mastered the arts of rhetoric and warfare, gentlewomen were expected to display the virtues of silence and good housekeeping. Among upper-class males, the will to dominate others was acceptable and indeed admired; the same will in women was condemned as a grotesque and dangerous aberration.

Apologists for the queen countered these prejudices by appealing to historical precedent and legal theory. History offered inspiring examples of just female rulers, notably Deborah, the biblical prophetess who had judged Israel. In the legal sphere, Crown lawyers advanced the theory of "the king's two bodies." As England's crowned head, Elizabeth's person was mystically divided between her mortal "body natural" and the immortal "body politic." While the queen's natural body was inevitably subject to the failings of human flesh, the body politic was timeless and perfect. In political terms, therefore, Elizabeth's sex was a matter of no consequence, a thing indifferent.

Elizabeth, who had received a fine humanist education and an extended, dangerous lesson in the art of survival, made it immediately clear that she intended to rule in more than name only. She assembled a group of trustworthy advisers, foremost among them William Cecil (later created Lord Burghley), but she insisted on making many of the crucial decisions herself. Like many Renaissance monarchs, Elizabeth was drawn to the idea of royal absolutism, the theory that ultimate power was quite properly concentrated in her person and indeed that God had appointed her to be His deputy in the king-

dom. Opposition to her rule, in this view, was not only a political act but also a kind of impiety, a blasphemous grudging against the will of God. Supporters of absolutism contended that God commands obedience even to manifestly wicked rulers whom He has sent to punish the sinfulness of humankind. Such arguments were routinely made in speeches and political tracts and from the pulpits of churches, where they were incorporated into the *Book of Homilies* that clergymen were required to read out to their congregations.

In reality, Elizabeth's power was not absolute. The government had a network of spies, informers, and *agents provocateurs*, but it lacked a standing army, a national police force, an efficient system of communication, and an extensive bureaucracy. Above all, the queen had limited financial resources and needed to turn periodically to an independent and often recalcitrant Parliament, which by long tradition had the sole right to levy taxes and to grant subsidies. Members of the House of Commons were elected from their boroughs, not appointed by the monarch, and though the queen had considerable influence over their decisions, she could by no means dictate policy. Under these constraints, Elizabeth ruled through a combination of adroit political maneuvering and imperious command, all the while enhancing her authority in the eyes of both court and country by means of an extraordinary cult of love.

"We all loved her," Elizabeth's godson Sir John Harington wrote, with just a touch of irony, a few years after the queen's death, "for she said she loved us." Ambassadors, courtiers, and parliamentarians all submitted to Elizabeth's cult of love, in which the queen's gender was transformed from a potential liability into a significant asset. Those who approached her generally did so on their knees and were expected to address her with the most extravagant compliments; she in turn spoke, when it suited her to do so, in a comparable language of love. The court moved in an atmosphere of romance, with music, dancing, plays, and the elaborate, fancy-dress entertainments called masques. The queen adorned herself in dazzling clothes and rich jewels. When she went on one of her summer "progresses," ceremonial journeys through her land, she looked like an exotic, sacred image in a religious cult of love, and her noble hosts virtually bankrupted themselves to lavish upon her the costliest pleasures. England's leading artists, such as the poet Edmund Spenser and the painter Nicholas Hilliard, enlisted themselves in the celebration of Elizabeth's mystery, likening her to the goddesses of mythology and the heroines of the Bible: Diana, Astraea, Cynthia, Deborah. The cultural sources of the so-called "cult of Elizabeth" were both secular (her courtiers could pine for her as the cruelly chaste mistress celebrated in Petrarchan love poetry) and sacred (the veneration that under Catholicism had been due to the Virgin Mary could now be directed toward England's semi-divine queen).

There was a sober, even grim aspect to these poetical fantasies: Elizabeth was brilliant at playing off one dangerous faction against another, now turning her gracious smiles on one favorite, now honoring his hated rival, now suddenly looking elsewhere and raising an obscure upstart to royal favor. And when she was disobeyed or when she felt that her prerogatives had been challenged, she was capable of an anger that, as Harington put it, "left no doubtings whose daughter she was." Thus when Sir Walter Raleigh, one of the queen's glittering favorites, married without her knowledge or consent, he found himself promptly imprisoned in the Tower of London. Or when the Protestant polemicist John Stubbes ventured to publish a pamphlet stridently

denouncing the queen's proposed marriage to the French Catholic duke of Anjou, Stubbes and his publisher were arrested and had their right hands chopped off. (After receiving the blow, the now prudent Stubbes lifted his hat with his remaining hand and cried, "God save the Queen!")

THE KINGDOM IN DANGER

Beset by Catholic and Protestant extremists, Elizabeth contrived to forge a moderate compromise that enabled her realm to avert the massacres and civil wars that poisoned France and other countries on the Continent. But menace was never far off, and there were continual fears of conspiracy, rebellion, and assassination. Suspicion swirled around Mary, Queen of Scots, who had been driven from her own kingdom in 1568 and had taken refuge in England. The presence, under a kind of house arrest, of a Catholic queen with a plausible claim to the English throne was the source of widespread anxiety and helped generate recurrent rumors of plots. Some of these were real enough, others imaginary, still others fabricated by the secret agents of the government's intelligence service under the direction of Sir Francis Walsingham. Fears of Catholic conspiracies intensified greatly after Spanish imperial armies invaded the Netherlands in order to stamp out Protestant rebels (1567), after the St. Bartholomew's Day Massacre of Protestants (Huguenots) in France (1572), and after the assassination of Europe's other major Protestant leader, William of Orange (1584).

The queen's life seemed to be in even greater danger after Pope Gregory XIII's proclamation in 1580 that the assassination of the great heretic Elizabeth (who had been excommunicated a decade before) would not constitute a mortal sin. The immediate effect of the proclamation was to make life more difficult for English Catholics, most of whom were loyal to the queen but who fell under grave suspicion. Suspicion was heightened by the clandestine presence of English Jesuits, trained at seminaries abroad and smuggled back into England to serve the Roman Catholic cause. When, after several botched conspiracies had been disclosed, Elizabeth's spymaster Walsingham unearthed another assassination plot in the correspondence between the Queen of Scots and the Catholic Anthony Babington, the wretched Mary's fate was sealed. After a public display of vacillation and perhaps with genuine regret, Elizabeth signed the death warrant, and her cousin was beheaded.

The long-anticipated military confrontation with Catholic Spain was now unavoidable. Elizabeth learned that Philip II, her former brother-in-law and one-time suitor, was preparing to send an enormous fleet against her island realm. The Armada was to sail first to the Netherlands, where a Spanish army would be waiting to embark and invade England. Barring its way was England's small fleet of well-armed and highly maneuverable fighting vessels, backed up by ships from the merchant navy. The Invincible Armada reached English waters in July 1588, only to be routed in one of the most famous and decisive naval battles in European history. Then, in what many viewed as an Act of God on behalf of Protestant England, the Spanish fleet was dispersed and all but destroyed by violent storms.

As England braced itself to withstand the invasion that never came, Elizabeth appeared in person to review a detachment of soldiers assembled at Tilbury, on the Thames estuary. Dressed in a white gown and a silver breastplate, she declared that though some among her councilors had urged her not to

appear before a large crowd of armed men, she would never fail to trust the loyalty of her faithful and loving subjects. Nor did she fear the Spanish armies. "I know I have the body but of a weak and feeble woman," Elizabeth declared, "but I have the heart and stomach [i.e., valor] of a king, and of a king of England too." In this celebrated speech, Elizabeth displayed many of her most memorable qualities: her self-consciously theatrical command of grand public occasion, her subtle blending of magniloquent rhetoric and the language of love, her strategic appropriation of traditionally masculine qualities, and her great personal courage. "We princes," she once remarked, "are set on stages in the sight and view of all the world."

THE ENGLISH AND OTHERNESS

In 1485, most English people would have devoted little thought to their national identity. If asked to describe their sense of belonging, they would probably have spoken first of the international community of Christendom, and secondly of their local region, such as Kent or Cumberland. The extraordinary events of the Tudor era, from the encounter with the New World to the break with Rome, made many people newly aware and proud of their Englishness. At the same time, they began to perceive those who lay outside the national community in new (and often negative) ways. Like most national communities, the English defined themselves largely in terms of what or who they were not. In the wake of the Reformation, the most prominent "others" were those who had until recently been more or less the same, that is, the Catholics of western Christendom. But other groups were also instrumental in the project of English self-definition.

Elizabethan London had a large population of resident aliens, mainly artisans and merchants and their families, from Portugal, Italy, Spain, Germany, and, above all, France and the Netherlands. Many of these people were Protestant refugees, and they were accorded some legal and economic protection by the government. But they were not always welcome to the local populace. Throughout the sixteenth century London was the site of repeated demonstrations and, on occasion, bloody riots against the communities of foreign artisans, who were accused of taking jobs away from Englishmen. There was widespread hostility as well toward the Welsh, the Scots, and above all the Irish, whom the English had for centuries been struggling unsuccessfully to subdue. The kings of England claimed to be rulers of Ireland, but in reality they effectively controlled only a small area known as the Pale, extending north from Dublin. The great majority of the population remained stubbornly Catholic and, despite endlessly reiterated English repression, burning of villages, destruction of crops, seizure of land, and massacres, incorrigibly independent.

Medieval England's Jewish population, the recurrent object of persecution, extortion, and massacre, had been officially expelled by King Edward I in 1290, but Elizabethan England harbored a tiny number of Jews or Jewish converts to Christianity. They were the objects of suspicion and hostility. Elizabethans appear to have been fascinated by Jews and Judaism but quite uncertain whether the terms referred to a people, a foreign nation, a set of strange practices, a living faith, a defunct religion, a villainous conspiracy, or a messianic inheritance. Protestant Reformers brooded deeply on the Hebraic origins of Christianity; government officials ordered the arrest of those "suspected to be Jews"; villagers paid pennies to itinerant fortunetellers who claimed to be

descended from Abraham or masters of kabbalistic mysteries; and London playgoers enjoyed the spectacle of the downfall of the wicked Barabas in Christopher Marlowe's *The Jew of Malta* and the forced conversion of Shylock in Shakespeare's *The Merchant of Venice*. Jews were not officially permitted to resettle in England until the middle of the seventeenth century, and even then their legal status was ambiguous.

Sixteenth-century England also had a small African population whose skin color was the subject of pseudoscientific speculation and theological debate. Some Elizabethans believed that Africans' blackness resulted from the climate of the regions where they lived, where, as one traveler put it, they were "so scorched and vexed with the heat of the sun, that in many places they curse it when it riseth." Others held that blackness was a curse inherited from their forefather Cush, the son of Ham (who had, according to Genesis, wickedly exposed the nakedness of his drunken father, Noah). George Best, a proponent of this theory of inherited skin color, reported that "I myself have seen an Ethiopian as black as coal brought into England, who taking a fair English woman to wife, begat a son in all respects as black as the father was, although England were his native country, and an English woman his mother: whereby it seemeth this blackness proceedeth rather of some natural infection of that man."

As the word "infection" suggests, Elizabethans frequently regarded blackness as a physical defect, though the black people who lived in England and Scotland throughout the sixteenth century were also treated as exotic curiosities. At his marriage to Anne of Denmark, James VI of Scotland (the son of Mary, Queen of Scots; as James I of England, he succeeded Elizabeth in 1603) entertained his bride and her family by commanding four naked black youths to dance before him in the snow. (The youths died of exposure shortly afterward.) In 1594, in the festivities celebrating the baptism of James's son, a "Black-Moor" entered pulling an elaborately decorated chariot that was, in the original plan, supposed to be pulled by a lion. In England there was a black trumpeter in the courts of Henry VII and Henry VIII, while Elizabeth had at least two black servants, one an entertainer, the other a page. Africans became increasingly popular as servants in aristocratic and gentle households in the last decades of the sixteenth century.

Some of these Africans were almost certainly slaves, though the legal status of slavery in England was ambiguous. In Cartwright's Case (1569), the court ruled "that England was too Pure an Air for Slaves to breathe in," but there is evidence that black slaves were owned in Elizabethan and Jacobean England. Moreover, by the mid-sixteenth century the English had become involved in the profitable trade that carried African slaves to the New World. In 1562 John Hawkins embarked on his first slaving voyage, transporting some three hundred Africans from the Guinea coast to Hispaniola, where they were sold for ten thousand pounds. Elizabeth is reported to have said that this venture was "detestable, and would call down the Vengeance of Heaven upon the Undertakers." Nevertheless, she invested in Hawkins's subsequent voyages and loaned him ships.

Elizabeth also invested in other enterprises that combined aggressive nationalism and the pursuit of profit. In 1493 the pope had divided the New World between the Spanish and the Portuguese by drawing a line from pole to pole (hence Brazil speaks Portuguese today and the rest of Latin America speaks Spanish): the English were not in the picture. But by the end of Edward VI's

reign the Company of Merchant Adventurers was founded, and Englishmen began to explore Asia and North America. Some of these adventurers turned to piracy, preying on Spanish ships that were returning laden with wealth extracted from their New World possessions. (The pope had ruled that the Indians were human beings—and hence could be converted to Christianity—but the ruling did nothing to prevent their enslavement and brutal exploitation.) English acts of piracy soon became a private undeclared war, with the queen and her courtiers covertly investing in the raids but accepting no responsibility for them. The greatest of many astounding exploits was the voyage of Francis Drake (1577–80): he sailed through the Strait of Magellan, pillaged Spanish towns on the Pacific, reached as far north as San Francisco, crossed to the Philippines, and returned around the Cape of Good Hope; he came back with a million pounds in treasure, and his investors earned a dividend of 5,000 percent. Queen Elizabeth knighted him on the deck of his ship, *The Golden Hind*.

WRITERS, PRINTERS, AND PATRONS

The association between literature and print, so natural to us, was less immediate in the sixteenth century. Poetry in particular frequently circulated in manuscript, copied by reader after reader into personal anthologies—commonplace books—or reproduced by professional scribes for a fee. The texts that have come down to us in printed form often bear an uncertain relation to authorial manuscripts, and were frequently published only posthumously. The career of professional writer in sixteenth-century England was almost impossible: there was no such thing as author's copyright, no royalties paid to an author according to the sales of his book, and virtually no notion that anyone could make a decent living through the creation of works of literature. Writers sold their manuscripts to the printer or bookseller outright, for what now seem like ridiculously low prices. The churchyard of St Paul's Cathedral in London was lined with booksellers' shops: dissolved chantries were taken over by bookshops in the 1540s, church officials leased out their residences near the church's north door to members of the Stationers' Company (the guild whose members had the exclusive right to own printing presses), and eventually bookstores even filled the bays between the Cathedral's buttresses, two stories high and more. Paul's was the main center of business in the capital, with the church itself serving as a meeting place, and its columns as notice-boards; publishers would post there, and elsewhere in the city, the title pages of new books as advertisements. Those title pages listed the wholesaler for the work, but customers could have bought popular books at most of the shops in St Paul's Yard. The publishing business was not entirely contained in that busy space, though: some Stationers were only printers, merely working as contractors for publishers, and their printshops were located all over the city, often in the owner's residence.

Freedom of the press did not exist. Before Elizabeth's reign, state control of printed books was poorly organized, although licensing efforts had been underway since 1538. In 1557, however, the Stationers' Company received its charter, and became responsible for the licensing of books. Two years later, the government commanded the Stationers only to license books that had been approved by either six Privy Councilors or the Archbishop of Canterbury and the Bishop of London. Despite these seemingly strict regulations, "scandalous,

malicious, schismatical, and heretical" works were never effectively suppressed. Though there were occasional show trials and horrendous punishments—the printer William Carter was hanged for treason in 1584 because he had published a Catholic pamphlet; the Protestant separatists John Penry, Henry Barrow, and John Greenwood were executed in 1593 under a statute that made it a capital offense to "devise and write, print or set forth, any manner of book . . . letter, or writing containing false, seditious, and slanderous matter to the defamation of the Queen's Majesty"—active censorship was not as frequent or thorough as we might expect.

The censors largely focused their attention on works of history, which often had political implications for the present, and on religious treatises. In this, they shared the public's taste. Plays and secular poetry occasionally sold well (Shakespeare's *Henry IV, Part 1* was printed 7 times in 25 years), but they could not compete with publishing blockbusters such as *The Plain Man's Pathway* (16 editions in 25 years), let alone *The Psalms in English Meter*, published 124 times between 1583 and 1608. Publishers were largely interested in profit margins, and the predominance of devotional texts among the surviving books from the period attests to their greater marketability. The format in which works of literature were usually published is also telling. We normally find plays and poetry in quartos (or octavos), small volumes which had four (or eight) pages printed on each side of a sheet which was then folded twice (or three times) and stitched together with other such folded sheets to form the book. The more imposing folio format (in which the paper was folded only once, at two pages per side of a sheet) tended to be reserved not just for longer works but for those regarded as meriting especially respectful treatment. In 1577, Raphael Holinshed's massive history *The Chronicles of England, Scotlande, and Irelande* appeared in a woodcut-illustrated folio; only ten years later, a second edition was published, again in the large format. In contrast, Edmund Spenser's huge poem *The Faerie Queene* was printed as a quarto both in 1590 and in 1596. A decade after his death, though, as the poet's reputation grew, his epic appeared again (1609), this time as a folio.

Elizabethan writers of exalted social standing, like the earl of Surrey or Sir Philip Sidney, thought of themselves as courtiers, statesmen, and landowners; poetry was for them an indispensable social grace and a deeply pleasurable, exalted form of play. Writers of lower rank, such as Samuel Daniel and Michael Drayton, sought careers as civil servants, secretaries, tutors, and clerics; they might take up more or less permanent residence in a noble household, or, more casually, offer their literary work to actual or prospective patrons, in the hope of protection, career advancement, or financial reward. Ambitious authors eager to rise from threadbare obscurity often looked to the court for livelihood, notice, and encouragement, but their great expectations generally proved chimerical. "A thousand hopes, but all nothing," wailed John Lyly, alluding to his long wait for the office of Master of the Revels, "a hundred promises but yet nothing."

Financial rewards for writing prose or poetry came mostly in the form of gifts from wealthy patrons, who sought to enhance their status and gratify their vanity through the achievements and lavish praises of their clients. Some Elizabethan patrons, though, were well-educated humanists motivated by aesthetic interests, and with them, patronage extended beyond financial support to the creation of lively literary and intellectual circles. Poems by Daniel, Ben

Jonson, Aemilia Lanyer, and others bear witness to the sustaining intelligence and sophistication, as well as the generosity, of their benefactors. But the experience of Robert Greene is perhaps equally revealing: the fact that he had sixteen different patrons for seventeen books suggests that he did not find much favor or support from any one of them. Indeed, a practice grew up of printing off several dedications to be inserted into particular copies of a book, so that an impecunious author could deceive each of several patrons into thinking that he or she was the uniquely fortunate person to be honored by the volume.

In addition to the court and the great families as dispensers of patronage, the city of London and the two universities also had a substantial impact on the period's literature. London was the center of the book trade, the nursery of a fledgling middle-class reading public, and, most important, the home of the public theaters. Before Elizabeth's time, the universities were mainly devoted to educating the clergy, and that remained an important part of their function. But in the second half of the century, the sons of the gentry and the aristocracy were going in increasing numbers to the universities and the Inns of Court (law schools), not in order to take religious orders or to practice law but to prepare for public service or the management of their estates. Other, less affluent students, such as Marlowe and Spenser, attended Oxford and Cambridge on scholarship. A group of graduates, including Thomas Nashe, Robert Greene, and George Peele, enlivened the literary scene in London in the 1590s, but the precarious lives of these so-called "university wits" testify to the difficulties they encountered in their quixotic attempt to survive by their writing skill. The diary of Philip Henslowe, a leading theatrical manager, has entry after entry showing university graduates in prison or in debt or at best eking out a miserable existence patching plays.

Women had no access to grammar schools, the universities, or the Inns of Court and, when not altogether illiterate, received for the most part only a rudimentary education. While Protestantism, with its emphasis on reading Scripture, certainly helped to improve female literacy in the sixteenth century, girls were rarely encouraged to pursue their studies. Indeed, while girls were increasingly taught to read, they were not necessarily taught to write, for the latter skill in women was considered to be at the very least useless, at the worst dangerous. When the prominent humanist Sir Thomas Smith thought of how he should describe his country's social order, he declared that "we do reject women, as those whom nature hath made to keep home and to nourish their family and children, and not to meddle with matters abroad, nor to bear office in a city or commonwealth." Then, with a kind of nervous glance over his shoulder, he made an exception of those few in whom "the blood is respected, not the age nor the sex": for example, the queen. Every piece of writing by a woman from this period is a triumph over nearly impossible odds.

TUDOR STYLE: ORNAMENT, PLAINNESS, AND WONDER

Renaissance literature is the product of a rhetorical culture, a culture steeped in the arts of persuasion and trained to process complex verbal signals. (The contemporary equivalent would be the ease with which we deal with complex visual signals, effortlessly processing such devices as fade-out, montage, cross-cutting, and morphing.) In 1512, Erasmus published a work called *De copia*

that taught its readers how to cultivate "copiousness," verbal richness, in discourse. The work obligingly provides, as a sample, a list of 144 different ways of saying "Thank you for your letter."

In Renaissance England, certain syntactic forms or patterns of words known as "figures" (also called "schemes") were shaped and repeated in order to confer beauty or heighten expressive power. Figures were usually known by their Greek and Latin names, though in an Elizabethan rhetorical manual, *The Arte of English Poesie*, George Puttenham made a valiant if short-lived attempt to give them English equivalents, such as "Hyperbole, or the Overreacher" and "Ironia, or the Dry Mock." Those who received a grammar-school education throughout Europe at almost any point between the Roman Empire and the eighteenth century probably knew by heart the names of up to one hundred such figures, just as they knew by heart their multiplication tables. According to one scholar's count, William Shakespeare knew and made use of about two hundred.

As certain grotesquely inflated Renaissance texts attest, lessons from *De copia* and similar rhetorical guides could encourage prolixity and verbal self-display. Elizabethans had a taste for elaborate ornament in language as in clothing, jewelry, and furniture, and, if we are to appreciate their accomplishments, it helps to set aside the modern preference, particularly in prose, for unadorned simplicity and directness. When, in one of the age's most fashionable works of prose fiction, John Lyly wishes to explain that the vices of his young hero, Euphues, are tarnishing his virtues, he offers a small flood of synonymous images: "The freshest colors soonest fade, the teenest [i.e., keenest] razor soonest turneth his edge, the finest cloth is soonest eaten with moths." Lyly's multiplication of balanced rhetorical figures sparked a small literary craze known as "Euphuism," which was soon ridiculed by Shakespeare and others for its formulaic excesses. Yet the multiplication of figures was a source of deep-rooted pleasure in rhetorical culture, and most of the greatest Renaissance writers used it to extraordinary effect. Consider, for example, the succession of images in Shakespeare's sonnet 73:

That time of year thou mayst in me behold
 When yellow leaves, or none, or few, do hang
 Upon those boughs which shake against the cold,
 Bare ruined choirs, where late the sweet birds sang.
 In me thou seest the twilight of such day
 As after sunset fadeth in the west;
 Which by and by black night doth take away,
 Death's second self that seals up all in rest.
 In me thou seest the glowing of such fire
 That on the ashes of his youth doth lie,
 As the deathbed whereon it must expire,
 Consumed with that which it was nourished by.
 This thou perceiv'st, which makes thy love more strong,
 To love that well, which thou must leave ere long.

What seems merely repetitious in Lyly here becomes a subtle, poignant amplification of the perception of decay, through the succession of images from winter (or late fall) to twilight to the last glow of a dying fire. Each of these images is in turn sensitively explored, so that, for example, the season is figured by bare boughs that shiver, as if they were human, and then these anthropo-

morphized tree branches in turn are figured as the ruined choirs of a church where services were once sung. No sooner is the image of singers in a church choir evoked than these singers are instantaneously transmuted back into the songbirds who, in an earlier season, had sat upon the boughs, while these sweet birds in turn conjure up the poet's own vanished youth. And this nostalgic gaze extends, at least glancingly, to the chancels of the Catholic abbeys reduced to ruins by Protestant iconoclasm and the dissolution of the monasteries. All of this within the first four lines: here and elsewhere Shakespeare, along with other poets of his time, contrives to freight the small compass and tight formal constraints of the sonnet—fourteen lines of iambic pentameter in three principal rhyming patterns—with remarkable emotional intensity, psychological nuance, and imagistic complexity. The effect is what Christopher Marlowe called "infinite riches in a little room."

Elizabethans were certainly capable of admiring plainness of speech—in *King Lear* Shakespeare contrasts the severe directness of the virtuous Cordelia to the "glib and oily art" of her wicked sisters—and such poets as George Gascoigne, Thomas Nashe, and, in the early seventeenth century, Ben Jonson wrote restrained, aphoristic, moralizing lyrics in a plain style whose power depends precisely on the avoidance of richly figurative verbal pyrotechnics. This power is readily apparent in the wintry spareness of Nashe's "A Litany in Time of Plague," with its grim refrain:

Wit with his wantonness
Tasteth death's bitterness;
Hell's executioner
Hath no ears for to hear
What vain art can reply.
I am sick, I must die.
Lord, have mercy on us!

Here the linguistic playfulness beloved by Elizabethan culture is scorned as an ineffectual "vain art" to which the executioner, death, is utterly indifferent.

But here and in other plain-style poetry, the somber, lapidary effect depends on a tacit recognition of the allure of the suppleness, grace, and sweet harmony that the dominant literary artists of the period so assiduously cultivated. Poetry, writes Puttenham, is "more delicate to the ear than prose is, because it is more current and slipper upon the tongue [i.e., flowing and easily pronounced], and withal tunable and melodious, as a kind of Music, and therefore may be termed a musical speech or utterance." The sixteenth century was an age of superb vocal music. The renowned composers William Byrd, Thomas Morley, John Dowland, and others scarcely less distinguished wrote a rich profusion of madrigals (part songs for two to eight voices, unaccompanied) and airs (songs for solo voice, generally accompanied by the lute). These works, along with hymns, popular ballads, rounds, catches, and other forms of song, enjoyed immense popularity, not only in the royal court, where musical skill was regarded as an important accomplishment, and in aristocratic households, where professional musicians were employed as entertainers, but also in less exalted social circles. In his *Plain and Easy Introduction to Practical Music* (1597), Morley tells a story of social humiliation at a failure to perform that suggests that a well-educated Elizabethan was expected to be able to sight-sing. Even if this is an exaggeration in the interest of book sales, there is evidence of impressively widespread musical literacy, a literacy reflected in a

splendid array of music for the lute, viol, recorder, harp, and virginal, as well as vocal music.

Many sixteenth-century poems were written to be set to music, but even those that were not often aspire in their metrical and syllabic virtuosity to the complex pleasures of madrigals or to the sweet fluency of airs. In poetry and music, as in gardens, architecture, and dance, Elizabethans had a taste for elaborate, intricate, but perfectly regular designs. They admired form, valued the artist's manifest control of the medium, and took pleasure in the highly patterned surfaces of things. Modern responses to art often evidence a suspicion of surfaces, impatience with order, the desire to rip away the mask in order to discover a hidden core of experiential truth: these responses are far less evident in Renaissance aesthetics than is a delight in pattern. Indeed many writers of the time expressed the faith that the universe itself had in its basic construction the beauty, concord, and harmonious order of a poem or a piece of music. "The world is made by Symmetry and proportion," wrote Thomas Campion, who was both a poet and a composer, "and is in that respect compared to Music, and Music to Poetry." The design of an exquisite work of art is deeply linked in this view to the design of the cosmos.

Such an emphasis on conspicuous pattern might seem to encourage an art as stiff as the starched ruffs that ladies and gentlemen wore around their necks, but the period's fascination with order was conjoined with a profound interest in persuasively conveying the movements of the mind and heart. Syntax in the sixteenth century was looser, more flexible than our own and punctuation less systematic. If the effect is sometimes confusing, it also enabled writers to follow the twists and turns of thought or perception. Consider, for example, Roger Ascham's account, in his book on archery, of a day in which he saw the wind blowing the new-fallen snow:

That morning the sun shone bright and clear, the wind was whistling aloft, and sharp according to the time of the year. The snow in the highway lay loose and trodden with horse feet: so as the wind blew, it took the loose snow with it, and made it so slide upon the snow in the field which was hard and crusted by reason of the frost overnight, that thereby I might see very well, the whole nature of the wind as it blew that day. And I had a great delight and pleasure to mark it, which maketh me now far better to remember it. Sometime the wind would be not past two yards broad, and so it would carry the snow as far as I could see. Another time the snow would blow over half the field at once. Sometime the snow would tumble softly, by and by it would fly wonderful fast. And this I perceived also, that the wind goeth by streams and not whole together. . . . And that which was the most marvel of all, at one time two drifts of snow flew, the one of the West into the East, the other out of the North into the East: And I saw two winds by reason of the snow the one cross over the other, as it had been two highways. . . . The more uncertain and deceivable the wind is, the more heed must a wise Archer give to know the guiles of it.

What is delightful here is not only the author's moment of sharpened perception but his confidence that this moment—a glimpse of baffling complexity and uncertainty—can be captured in the restless succession of sentences and then neatly summed up in the pithy conclusion. (This effect parallels that of the couplet that sums up the complexities of a Shakespearean sonnet.) A similar confidence emanates from Sir Walter Raleigh's deeply melancholy, deeply

ironic apostrophe to Death at the close of *The History of the World*, written when he was a prisoner in the Tower:

O eloquent, just, and mighty Death! Whom none could advise, thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered, thou only hast cast out of the world and despised; thou hast drawn together ail the far-stretched greatness, ail the pride, cruelty, and ambition of man, and covered it all over with these two narrow words: *Hie jacet!* [Here lies]

Death is triumphant here, but so is Raleigh's eloquent, just, and mighty language.

The sense of *wonder* that animates both of these exuberant prose passages—as if the world were being seen clearly and distinctly for the first time—characterizes much of the period's poetry as well. The mood need not always be solemn. One can sense laughter, for example, rippling just below the surface of Marlowe's admiring description of the beautiful maiden Hero's boots:

Buskins of shells all silvered used she,
And branched with blushing coral to the knee,
Where sparrows perched, of hollow pearl and gold,
Such as the world would wonder to behold;
Those with sweet water oft her handmaid fills,
Which, as she went, would chirrup through the bills.

Seashells were beloved by Renaissance collectors because their intricate designs, functionally inexplicable, seemed the works of an ingenious, infinitely playful craftsman. Typically, the shells did not simply stand by themselves in cabinets but were gilded or silvered and then turned into other objects: cups, miniature ships, or, in Marlowe's fantasy, boots further decorated with coral and mechanical sparrows made of conspicuously precious materials and designed, as he puts it deliciously, to "chirrup." The poet knows perfectly well that the boots would be implausible footwear in the real world, but he invites us into an imaginary world of passion, a world in which the heroine's costume includes a skirt "whereon was many a stain, / Made with the blood of wretched lovers slain" and a veil of "artificial flowers and leaves, / Whose workmanship both man and beast deceives." The veil reflects an admiration for an art of successful imitation—after all, bees are said to look in vain for honey amidst the artificial flowers—but it is cunning illusion rather than realism that excites Marlowe's wonder. Renaissance poetry is interested not in representational accuracy but in the magical power of exquisite workmanship to draw its readers into fabricated worlds.

In his *Defense of Poesy*, the most important work of literary criticism in sixteenth-century England, Sidney claims that this magical power is also a moral power. All other arts, he argues, are subjected to fallen, imperfect nature, but the poet alone is free to range "within the zodiac of his own wit" and create a second nature, superior to the one we are condemned to inhabit: "Her world is brazen, the poets only deliver a golden." The poet's golden world in this account is not an escapist fantasy; it is a model to be emulated in actual life, an ideal to be brought into reality as completely as possible. It is difficult to say, of course, how seriously this project of realization was taken—though the circumstances of Sidney's own death suggest that he may have been attempting to enact on the battlefield an ideal image of Protestant chivalry. A

didactic role for poetry is, in any case, urged not by Sidney alone but by most Elizabethan poets. Human sinfulness has corrupted life, robbing it of the sweet wholesomeness that it had once possessed in Eden, but poetry can mark the way back to a more virtuous and fulfilled existence. And not only mark the way: poetry, Sidney and others argue, has a unique persuasive force that shatters inertia and impels readers toward the good they glimpse in its ravishing lines.

This force, attributed to the energy and vividness of figurative language, made poetry a fitting instrument not only for such high-minded enterprises as moral exhortation, prayer, and praise, and for such uplifting narratives as the legends of religious and national heroes, but also for such verbal actions as cursing, lamenting, flattering, and seducing. The almost inexhaustible range of motives was given some order by literary conventions that functioned as shared cultural codes, enabling poets to elicit particular responses from readers and to relate their words to other times, other languages, and other cultures. Among the most prominent of the clusters of conventions in the period were those that defined the major literary modes (or "kinds," as Sidney terms them): pastoral, heroic, lyric, satiric, elegiac, tragic, and comic. They helped to shape subject matter, attitude, tone, and values, and in some cases—sonnet, verse epistle, epigram, funeral elegy, and masque, to name a few—they also governed formal structure, meter, style, length, and occasion. We can glimpse a few of the ways in which these literary codes worked by looking briefly at the two that are, for modern readers, the least familiar: pastoral and heroic.

The conventions of the pastoral mode present a world inhabited by shepherds and shepherdesses who are concerned not just to tend their flocks but to fall in love and to engage in friendly singing contests. The mode celebrated leisure, humility, and contentment, exalting the simple country life over the city and its business, the military camp and its violence, the court and its burdens of rule. Pastoral motifs could be deployed in different genres. Pastoral songs commonly expressed the joys of the shepherd's life or his disappointment in love. Pastoral dialogues between shepherds might conceal serious, satiric comment on abuses in the great world under the guise of homely, local concerns. There were pastoral funeral elegies, pastoral dramas, pastoral romances (prose fiction), and even pastoral episodes within epics. The most famous pastoral poem of the period is Marlowe's "The Passionate Shepherd to His Love," an erotic invitation whose promise of gold buckles, coral clasps, and amber studs serves to remind us that, however much it sings of nai've innocence, the mode is ineradicably sophisticated and urban.

With its rustic characters, simple concerns, and modest scope, the pastoral mode was regarded as situated at the opposite extreme from heroic, with its values of honor, martial courage, loyalty, leadership, and endurance and its glorification of a nation or people. The chief genre here was the epic, typically a long, exalted poem in the high style, based on a heroic story from the nation's distant past and imitating Homer and Virgil in structure and motifs. Renaissance poets throughout Europe undertook to honor their nations and their vernacular languages by writing this most prestigious kind of poetry. In sixteenth-century England the major success in heroic poetry is Spenser's *Faerie Queene*. Yet the success of *The Faerie Queene* owes much to the fact that the poem is a generic hybrid, in which the conventions of classical epic mingle with those of romance, medieval allegory, pastoral, satire, mythological narrative, comedy, philosophical meditation, and many others in a strange,

wonderful blend. The spectacular mixing of genres in Spenser's poem is only an extreme instance of a general Elizabethan indifference to the generic purity admired by writers, principally on the Continent, who adhered to Aristotle's *Poetics*. Where such neoclassicists attempted to observe rigid stylistic boundaries, English poets tended to approach the different genres in the spirit of Sidney's inclusivism: "if severed they be good, the conjunction cannot be hurtful."

THE ELIZABETHAN THEATER

If Sidney welcomed the experimental intertwining of genres in both poetry and prose—and his own *Arcadia*, a prose romance incorporating both pastoral and heroic elements, confirms that he did—there was one place where he found it absurd: the theater. He condemned the conjunction of high and low characters in "mongrel" tragicomedies that mingled "kings and clowns." Moreover, in the spirit of neoclassical advocacy of the "dramatic unities," Sidney disliked the ease with which the action on the bare stage ("where you shall have Asia of the one side, and Afric of the other") violated the laws of time and space. "Now you shall have three ladies walk to gather flowers," he writes in *The Defense of Poesy*, "and then we must believe the stage to be a garden. By and by we hear news of shipwreck in the same place: and then we are to blame if we accept it not for a rock." The irony is that this mocking account, written probably in 1579, anticipates by a few years the stupendous achievements of Marlowe and Shakespeare, whose plays joyously break every rule that Sidney thought it essential to observe.

A permanent, freestanding public theater in England dates only from Shakespeare's own lifetime. A London playhouse, the Red Lion, is first mentioned in 1567, and James Burbage's playhouse, The Theater, was built in 1576. But it is quite misleading to identify English drama exclusively with the new, specially constructed playhouses, for in fact there was a rich and vital theatrical tradition in England stretching back for centuries. Townspeople in late medieval England mounted elaborate cycles of plays (sometimes called "mystery plays") depicting the great biblical stories, from the creation of the world to Christ's Passion and its miraculous aftermath. Many of these plays have been lost, but those that survive, as the selection in this anthology demonstrates, include magnificent and complex works of art. At once civic and religious festivals, the cycles continued to be performed into the reign of Elizabeth, but their close links to popular Catholic piety led Protestant authorities in the sixteenth century to suppress them.

Early English theater was not restricted to these annual festivals. Performers acted in town halls and the halls of guilds and aristocratic mansions, on scaffolds erected in town squares and marketplaces, on pageant wagons in the streets, and in innyards. By the fifteenth century, and probably earlier, there were organized companies of players traveling under noble patronage. Such companies earned a precarious living providing amusement, while enhancing the prestige of the patron whose livery they wore and whose protection they enjoyed. (Otherwise, by statutes enjoining productive labor, actors without another, ordinary trade could have been classified as vagabonds and whipped or branded.) This practice explains why the professional acting companies of Shakespeare's time, including Shakespeare's own, attached themselves to a nobleman and were technically his servants (the Lord Chamberlain's Men,

the Lord Admiral's Men, etc.), even though virtually all their time was devoted to entertaining the public, from whom most of their income derived.

Before the construction of the public theaters, the playing companies often performed short plays called "interludes" that were, in effect, staged dialogues on religious, moral, and political themes. Henry Medwall's *Fulgens and Lucrece* (ca. 1490—1501), for example, pits a wealthy but dissolute nobleman against a virtuous public servant of humble origins, while John Heywood's *The Play of the Weather* (ca. 1525—33) stages a debate among social rivals, including a gentleman, a merchant, a forest ranger, and two millers. The structure of such plays reflects the training in argumentation that students received in Tudor schools and, in particular, the sustained practice in examining both sides of a difficult question. Some of Shakespeare's amazing ability to look at critical issues from multiple perspectives may be traced back to this practice and the dramatic interludes it helped to inspire.

Another major form of theater that flourished in England in the fifteenth century and continued on into the sixteenth was the morality play, a dramatization of the spiritual struggle of the Christian soul. As *Everyman* (included in "The Middle Ages") demonstrates, these dramas derived their power from the poignancy and terror of an individual's encounter with death. Often this somber power was supplemented by the extraordinary comic vitality of the evil character, or Vice.

If such plays sound more than a bit like sermons, it is because they were. The Church was a profoundly different institution from the theater, but its professionals shared some of the same rhetorical skills. It would be grossly misleading to regard churchgoing and playgoing as comparable entertainments, but clerical attacks on the theater sometimes make it sound as if ministers thought themselves to be in direct competition with professional players. The players, for their part, were generally too discreet to present themselves in a similar light, yet they almost certainly understood their craft as relating to sermons with an uneasy blend of emulation and rivalry. When, in 1610, the theater manager Philip Rosseter was reported to have declared that plays were as good as sermons, he was summoned before the bishop of London to recant; but Rosseter had said no more than what many players must have privately thought.

By the later sixteenth century, many churchmen, particularly those with Puritan leanings, were steadfastly opposed to the theater, but some early Protestant Reformers, such as John Bale, tried their hand at writing plays. Thomas Norton, who with a fellow lawyer, Thomas Sackville, wrote the first English tragedy in blank verse, *Gorboduc, or Ferrex and Porrex* (1561), was also a translator of the great Reformer John Calvin. There is no evidence that Norton felt a tension between his religious convictions and his theatrical interests, nor was his play a private exercise. The five-act tragedy in blank verse, a grim vision of Britain descending into civil war, was performed at the Inner Temple (one of London's law schools) and subsequently acted before the queen.

Gorboduc was closely modeled on the works of the Roman playwright Seneca, and Senecan influence—including violent plots, resounding rhetorical speeches, and ghosts thirsting for blood—remained pervasive in the Elizabethan period, giving rise to a subgenre of revenge tragedy, in which a wronged protagonist plots and executes revenge, destroying himself (or herself) in the process. An early, highly influential example is Thomas Kyd's *Spanish Tragedy* (1592), and, despite its unprecedented psychological complexity, Shake-

speare's *Hamlet* clearly participates in this kind. A related but distinct kind is the villain tragedy, in which the protagonist is blatantly evil: in his *Poetics*, Aristotle had advised against attempting to use a wicked person as the hero of a tragedy, but Shakespeare's *Richard III* and *Macbeth* amply justify the general English indifference to classical rules. Some Elizabethan tragedies, such as the fine *Arden of Feversham* (whose author is unknown), are concerned not with the fall of great men but with domestic violence; others, such as Christopher Marlowe's *Tamburlaine*, are concerned with "overreachers," larger-than-life heroes who challenge the limits of human possibility. Certain tragedies in the period, such as *Richard III*, intersect with another Elizabethan genre, the history play, in which dramatists staged the great events, most often conspiracies, rebellions, and wars, of the nation. Not all of the events commemorated in history plays were tragic, but they tend to circle back again and again to the act that epitomized what for this period was the ultimate challenge to authority: the killing of a king. When the English cut off the head of their king in 1649, they were performing a deed which they had been rehearsing, literally, for most of a century.

English schoolboys would read and occasionally perform comedies by the great Roman playwrights Plautus and Terence. Shortly before mid-century a schoolmaster, Nicholas Udall, used these as a model for a comedy in English, *Ralph Roister Doister*. At about the same time, another comedy, *Gammar Gurton's Needle*, which put vivid, native English material into classical form, was amusing the students at Cambridge. From the classical models English playwrights derived some elements of structure and content: plots based on intrigue, division into acts and scenes, and type characters such as the rascally servant and the *miles gloriosus* (cowardly braggart soldier). The latter type appears in *Ralph Roister Doister* and is a remote ancestor of Shakespeare's Sir John Falstaff in the two parts of *Henry IV* and *The Merry Wives of Windsor*.

Early plays such as *Gorboduc* and *Ralph Roister Doister* are rarely performed or read today, and with good reason. In terms of both dramatic structure and style, they are comparatively crude. Take, for example, this clumsy expression of passionate love by the title character in *Cambyses, King of Persia*, a popular play written around 1560 by a Cambridge graduate, Thomas Preston:

For Cupid he, that eyeless boy, my heart hath so enflamed
 With beauty, you me to content the like cannot be named;
 For since I entered in this place and on you fixed mine eyes,
 Most burning fits about my heart in ample wise did rise.
 The heat of them such force doth yield, my corpse they scorch, alas!
 And burns the same with wasting heat as Titan doth the grass.
 And sith this heat is kindled so and fresh in heart of me,
 There is no way but of the same the quencher you much be.

Around 1590, an extraordinary change overcame the English drama, transforming it almost overnight into a vehicle for unparalleled poetic and dramatic expression. Many factors contributed to this transformation, but probably the chief was the eruption onto the scene of Christopher Marlowe. Compare Preston's couplets, written in a metre called "fourteeners," with the lines in Marlowe's *Doctor Faustus* (ca. 1592—93) with which Faustus greets the conjured figure of Helen of Troy:

Was this the face that launched a thousand ships,
 And burnt the topless towers of Ilium?
 Sweet Helen, make me immortal with a kiss:
 Her lips sucks forth my soul, see where it flies!
 Come Helen, come, give me my soul again.
 Here will I dwell, for heaven be in these lips,
 And all is dross that is not Helena! (Scene 12, lines 81–87)

Marlowe has created and mastered a theatrical language—a superb unrhymed iambic pentameter, or blank verse—far more expressive than anything that anyone accustomed to the likes of Preston could have imagined.

Play-acting, whether of tragedies, comedies, or any of the other Elizabethan genres, took its place alongside other forms of public expression and entertainment as well. Perhaps the most important, from the perspective of the theater, were music and dance, since these were directly and repeatedly incorporated into plays. Moreover, virtually all plays in the period, including Shakespeare's, apparently ended with a dance. Brushing off the theatrical gore and changing their expressions from woe to pleasure, the actors in plays like *Doctor Faustus* and *King Lear* would presumably have received the audience's applause and then bid for a second round by performing a stately pavane or a lively jig.

Plays, music, and dancing were by no means the only shows in town. There were jousts, tournaments, royal entries, religious processions, pageants in honor of newly installed civic officials or ambassadors arriving from abroad; wedding masques, court masques, and costumed entertainments known as Disguisings or Mummings; juggling acts, fortunetellers, exhibitions of swordsmanship, mountebanks, folk healers, storytellers, magic shows; bearbaiting, bullbaiting, cockfighting, and other blood sports; folk festivals such as Maying, the Feast of Fools, Carnival, and WTiitsun Ales. For several years, Elizabethan Londoners were delighted by a trained animal—Banks's Horse—that could, it was thought, do arithmetic and answer questions. And there was always the grim but compelling spectacle of public shaming, mutilation, and execution.

Most English towns had stocks and whipping posts. Drunks, fraudulent merchants, adulterers, and quarrelers could be placed in carts or mounted backward on asses and paraded through the streets for crowds to jeer and throw refuse at. Women accused of being scolds could be publicly muzzled by an iron device called a brank or tied to a "cucking stool" and dunked in the river. Convicted criminals could have their ears cut off, their noses slit, their foreheads branded. Public beheadings and hangings were common. In the worst cases, felons were sentenced to be "hanged by the neck, and being alive cut down, and your privy members to be cut off, and your bowels to be taken out of your belly and there burned, you being alive." In the dismemberment with which Marlowe's *Doctor Faustus* ends, the audience was witnessing the theatrical equivalent of the execution of criminals and traitors that they could have also watched in the flesh, as it were, nearby.

Doctor Faustus was performed by the Lord Admiral's Men at the Rose Theater, one of four major public playhouses that by the mid-1590s were feverishly competing for crowds of spectators. These playhouses (including Shakespeare's famous Globe Theater, which opened in 1599) each accommodated some two thousand spectators and generally followed the same design: they were oval in shape, with an unroofed yard in the center where stood the

groundlings (apprentices, servants, and others of the lower classes) and three rising tiers around the yard for men and women able to pay a higher price for places to sit and a roof over their heads. A large platform stage jutted out into the yard, surrounded on three sides by spectators (see the conjectural drawing of an Elizabethan playhouse in the appendices to this volume). These financially risky ventures relied on admission charges—it was an innovation of this period to have money advanced in the expectation of pleasure rather than offered to servants afterwards as a reward—and counted on habitual playgoing fueled by a steady supply of new plays. The public playhouses were all located outside the limits of the city of London and, accordingly, beyond the jurisdiction of the city authorities, who were generally hostile to dramatic spectacles. Eventually, indoor theaters, artificially lighted and patronized by a more select audience, were also built inside the city, secured under conditions that would allow them some protection from those who wished to shut them down.

Why should what we now regard as one of the undisputed glories of the age have aroused so much hostility? One answer, curiously enough, is traffic: plays drew large audiences, and nearby residents objected to the crowds, the noise, and the crush of carriages. Other, more serious concerns were public health and crime. It was thought that many diseases, including the dreaded bubonic plague, were spread by noxious odors, and the packed playhouses were obvious breeding grounds for infection. (Patrons often tried to protect themselves by sniffing nosegays or stuffing cloves in their nostrils.) The large crowds drew pickpockets, cutpurses, and other scoundrels. On one memorable afternoon a pickpocket was caught in the act and tied for the duration of the play to one of the posts that held up the canopy above the stage. The theater was, moreover, a well-known haunt of prostitutes, and, it was alleged, a place where innocent maids were seduced and respectable matrons corrupted. It was darkly rumored that "chambers and secret places" adjoined the theater galleries, and, in any case, taverns, disreputable inns, and brothels were close at hand.

There were other charges as well. Plays were performed in the afternoon and therefore drew people, especially the young, away from their work. They were schools of idleness, luring apprentices from their trades, law students from their studies, housewives from their kitchens, and potentially pious souls from the sober meditations to which they might otherwise devote themselves. Moralists warned that the theaters were nests of sedition, and religious polemicists, especially Puritans, obsessively focusing on the use of boy actors to play the female parts, charged that theatrical transvestism excited illicit sexual desires, both heterosexual and homosexual.

But the playing companies had powerful allies, including Queen Elizabeth herself, and continuing popular support. One theater historian has estimated that between the late 1560s and 1642, when the playhouses were shut down by the English Civil War, well over fifty million visits were paid to the London theater, an astonishing figure for a city that had, by our standards, a very modest population. Plays were performed without the scene breaks and intermissions to which we are accustomed; there was no scenery and few props, but costumes were usually costly and elaborate. The players formed what would now be called repertory companies—that is, they filled the roles of each play from members of their own group, not employing outsiders. They performed a number of different plays on consecutive days, and the principal actors were shareholders in the profits of the company. Boys were apprenticed to actors just as they were apprenticed to master craftsmen in the guilds; they

took the women's parts in plays until their voices changed. The plays might be bought for the company from freelance writers, or, as in Shakespeare's company, the group might include an actor-playwright who could supply it with some (though by no means all) of its plays. The script remained the property of the company, but a popular play was eagerly sought by the printers, and the companies, which generally tried to keep their plays from appearing in print, sometimes had trouble guarding their rights. The editors of the earliest collected edition of Shakespeare, the First Folio (1623), complain about the prior publication of "divers stolen and surreptitious copies" of his plays, "maimed and deformed by the frauds and stealths of injurious imposters."

SURPRISED BY TIME

All of the ways we cut up time into units are inevitably distortions. The dividing line between centuries was not, as far as we can tell, a highly significant one for people in the Renaissance, and many of the most important literary careers cross into the seventeenth century without a self-conscious moment of reflection. But virtually everyone must have been aware, by the end of the 1590s, that the long reign of England's Queen Elizabeth was nearing its end, and this impending closure occasioned considerable anxiety. Childless, the last of her line, Elizabeth had steadfastly refused to name a successor. She continued to make brilliant speeches, to receive the extravagant compliments of her flatterers, and to exercise her authority—in 1601, she had her favorite, the headstrong earl of Essex, executed for attempting to raise an insurrection. But, as her seventieth birthday approached, she was clearly, as Raleigh put it, "a lady surprised by time." She suffered from bouts of ill health and melancholy; her godson, Sir John Harington, was dismayed to see her pacing through the rooms of her palace, striking at the tapestries with a sword. Her more astute advisers—among them Lord Burghley's son, Sir Robert Cecil, who had succeeded his father as her principal counsellor—secretly entered into correspondence with the likeliest claimant to the throne, James VI of Scotland. Though the English queen had executed his Catholic mother, Mary, Queen of Scots, the Protestant James had continued to exchange polite letters with Elizabeth. It was at least plausible, as officially claimed, that in her dying breath, on March 24, 1603, Elizabeth designated James as her successor. A jittery nation that had feared a possible civil war at her death lit bonfires to welcome its new king. But in just a very few years, the English began to express nostalgia for the rule of "Good Queen Bess" and to look back on her reign as a magnificent high point in the history and culture of their nation.

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- Island Nations

THE SIXTEENTH CENTURY

TEXTS and CONTEXTS / CONTESTS

- ca. 1505—07 **Amerigo Vespucci, New World and Four Voyages**
- 1511 **Desiderius Erasmus, Praise of Folly**
- 1516 **Thomas More, Utopia. Ludovico Ariosto, Orlando furioso**
- ca. 1517 **John Skelton, "The Tunning of Elinour Ruming"**
- 1520s—30s **Thomas Wyatt's poems circulating in manuscript**
- 1525 **William Tyndale's English translation of the New Testament**
- 1528 **Baldessare Castiglione, The Courtier**
- 1532 **Niccolo Machiavelli, The Prince (written 1513)**
- 1537 **John Calvin, The Institution of Christian Religion**
- 1543 **Copernicus, On the Revolution of the Spheres**
- 1547 **Book of Homilies**
- 1549 **Book of Common Prayer**
- 1557 **Tottel's Songs and Sonnets (printing poems by Wyatt, Surrey, and others)**
- 1485 **Accession of Henry VII inaugurates Tudor dynasty**
- ca. 1504 **Leonardo da Vinci paints the Mona Lisa**
- 1508—12 **Michaelangelo paints Sistine Chapel ceiling**
- 1509 **Death of Henry VII; accession of Henry VIII**
- 1513 **James IV of Scotland killed at Battle of Flodden; succeeded by James V**
- 1517 **Martin Luther's Ninety-Five Theses; beginning of the Reformation in Germany**
- 1519 **Cortes invades Mexico. Magellan begins his voyage around the world**
- 1521 **Pope Leo X names Henry VIII "Defender of the Faith"**
- 1529—32 **More is Lord Chancellor**
- 1532—34 **Henry VIII divorces Catherine of Aragon to marry Anne Boleyn; Elizabeth I born; Henry declares himself head of the Church of England**
- 1535 **More beheaded**
- 1537 **Establishment of Calvin's theocracy at Geneva**
- 1542 **Roman Inquisition. James V of Scotland dies; succeeded by infant daughter Mary**
- 1547 **Death of Henry VIII; accession of Protestant Edward VI**
- 1553 **Death of Edward VI; failed attempt to put Protestant Lady Jane Grey on throne; accession of Catholic Queen Mary, daughter of Catherine of Aragon**
- 1555—56 **Archbishop Cranmer and former bishops Latimer and Ridley burned at the stake**

TEXTS ^	CONTEXTS
<p>1563 John Foxe, <i>Acts and Monuments</i></p> <p>1565 Thomas Norton and Thomas Sackville, <i>Gorboduc</i>, first English blank-verse tragedy (acted in 1561)</p> <p>1567 Arthur Golding, translation of Ovid's <i>Metamorphoses</i></p> <p>1578 John Lyly, <i>Euphues</i></p> <p>1579 Edmund Spenser, <i>The Shepheardes Calender</i></p> <p>1580 Montaigne, <i>Essais</i></p> <p>ca. 1587—90 Marlowe's <i>Tamburlaine</i> acted. Shakespeare begins career as actor and playwright</p> <p>1588 Thomas Hariot, <i>A Brief and True Report of . . . Virginia</i></p> <p>1589 Richard Hakluyt, <i>The Principal Navigations . . . of the English Nation</i></p> <p>1590 Sir Philip Sidney, <i>Arcadia</i> (posthumously published); Spenser, <i>The Faerie Queene</i>, Books 1—3</p> <p>1591 Sidney, <i>Astrophil and Stella</i></p> <p>ca. 1592 John Donne's earliest poems circulating in manuscript</p> <p>1595 Sidney, <i>The Defense of Poesy</i></p> <p>1596 Spenser, <i>The Faerie Queete</i>, Books 4-6 (with Books 1-3)</p> <p>1598 Ben Jonson, <i>Every Man in His Humor</i></p>	<p>1558 Mary dies; succeeded by Protestant Elizabeth I</p> <p>1567-68 Mary, Queen of Scots, forced to abdicate; succeeded by her son James VI; Mary imprisoned in England</p> <p>1570 Elizabeth I excommunicated by Pope Pius V</p> <p>1572 St. Bartholomew's Day Massacre of French Protestants</p> <p>1576 James Burbage's playhouse, The Theater, built in London</p> <p>1577—80 Drake's circumnavigation of the globe</p> <p>1583 Irish rebellion crushed</p> <p>1584-87 Sir Walter Raleigh's earliest attempts to colonize Virginia</p> <p>1586-87 Mary, Queen of Scots, tried for treason and executed</p> <p>1588 Failed invasion of the Spanish Armada</p> <p>1595 Raleigh's voyage to Guiana</p> <p>1599 Globe Theater opens</p> <p>1603 Elizabeth I dies; succeeded by James VI of Scotland (as James I), inaugurating the Stuart dynasty</p>

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The Early Seventeenth Century 1603-1660

- 1603: Death of Elizabeth I; accession of James I, first Stuart king of England
- 1605: The Gunpowder Plot, a failed effort by Catholic extremists to blow up Parliament and the king
- 1607: Establishment of first permanent English colony in the New World at Jamestown, Virginia
- 1625: Death of James I; accession of Charles I
- 1642: Outbreak of civil war; theaters closed
- 1649: Execution of Charles I; beginning of Commonwealth and Protectorate, known inclusively as the Interregnum (1649—60)
- 1660: End of the Protectorate; restoration of Charles II

Queen Elizabeth died on March 24, 1603, after ruling England for more than four decades. The Virgin Queen had not, of course, produced a child to inherit her throne, but her kinsman, the thirty-six-year old James Stuart, James VI of Scotland, succeeded her as James I without the attempted coups that many had feared. Many welcomed the accession of a man in the prime of life, supposing that he would prove more decisive than his notoriously vacillating predecessor. Worries over the succession, which had plagued the reigns of the Tudor monarchs since Henry VIII, could finally subside: James already had several children with his queen, Anne of Denmark. Writers and scholars jubilantly noted that their new ruler had literary inclinations. He was the author of treatises on government and witchcraft, and some youthful efforts at poetry.

Nonetheless, there were grounds for disquiet. James had come to maturity in Scotland, in the seventeenth century a foreign land with a different church, different customs, and different institutions of government. Two of his books, *The True Law of Free Monarchies* (1598) and *Basilikon Doron* (1599), expounded authoritarian theories of kingship: James's views seemed incompatible with the English tradition of "mixed" government, in which power was shared by the monarch, the House of Lords, and the House of Commons. As Thomas Howard wrote in 1611, while Elizabeth "did talk of her subjects' love and good affection," James "talketh of his subjects' fear and subjection." James liked to imagine himself as a modern version of the wise, peace-loving Roman Augustus Caesar, who autocratically governed a vast empire. The Romans had deified their emperors, and while the Christian James could not expect the same, he insisted on his closeness to divinity. Kings, he believed, derived their powers from God rather than from the people. As God's specially chosen delegate, surely he deserved his subjects' reverent, unconditional obedience.

Yet unlike the charismatic Elizabeth, James was personally unprepossessing. One contemporary, Anthony Weldon, provides a barbed description: "His tongue too large for his mouth, which ever made him speak full in the mouth, and drink very uncomely as if eating his drink . . . he never washed his hands . . . his walk was ever circular, his fingers ever in that walk fiddling about his codpiece." Unsurprisingly, James did not always inspire in his subjects the deferential awe to which he thought himself entitled.

The relationship between the monarch and his people and the relationship between England and Scotland would be sources of friction throughout James's reign. James had hoped to unify his domains as a single nation, "the empire of Britain." But the two realms' legal and ecclesiastical systems proved difficult to reconcile, and the English Parliament, traditionally a sporadically convened advisory body to the monarch, offered robustly xenophobic opposition. The failure of unification was only one of several clashes with the English Parliament, especially with the House of Commons, which had authority over taxation. After James died in 1625 and his son, Charles I, succeeded him, tensions persisted and intensified. Charles, indeed, attempted to rule without summoning Parliament at all between 1629 and 1638. By 1642 England was up in arms, in a civil war between the king's forces and armies loyal to the House of Commons. The conflict ended with Charles's defeat and beheading in 1649.

Although in the early 1650s the monarchy as an institution seemed as dead as the man who had last worn the crown, an adequate replacement proved difficult to devise. Executive power devolved upon a "Lord Protector," Oliver Cromwell, former general of the parliamentary forces, who wielded power nearly as autocratically as Charles had done. Yet without an institutionally sanctioned method of transferring power upon Cromwell's death in 1658, the attempt to fashion a commonwealth without a hereditary monarch eventually failed. In 1660 Parliament invited the eldest son of the old king home from exile. He succeeded to the throne as King Charles II.

As James's accession marks the beginning of "the early seventeenth century," his grandson's marks the end. Literary periods often fail to correlate neatly with the reigns of monarchs, and the period 1603–60 can seem especially arbitrary. Many of the most important cultural trends in seventeenth-century Europe neither began nor ended in these years but were in the process of unfolding slowly, over several centuries. The Protestant Reformation of the sixteenth century was still ongoing in the seventeenth, and still producing turmoil. The printing press, invented in the fifteenth century, made books ever more widely available, contributing to an expansion of literacy and to a changed conception of authorship. Although the English economy remained primarily agrarian, its manufacturing and trade sectors were expanding rapidly. England was beginning to establish itself as a colonial power and as a leading maritime nation. From 1550 on, London grew explosively as a center of population, trade, and literary endeavor. All these important developments got under way before James came to the throne, and many of them would continue after the 1714 death of James's great-granddaughter Queen Anne, the last of the Stuarts to reign in England.

From a literary point of view, 1603 can seem a particularly capricious dividing line because at the accession of James I so many writers happened to be in midcareer. The professional lives of William Shakespeare, Ben Jonson, John Donne, Francis Bacon, Walter Raleigh, and many less important writers—

Thomas Dekker, George Chapman, Samuel Daniel, Michael Drayton, and Thomas Heywood, for instance—straddle the reigns of Elizabeth and James. The Restoration of Charles II, with which this section ends, is likewise a more significant political than literary milestone: John Milton completed *Paradise Lost* and wrote two other major poems in the 1660s. Nonetheless, recognizing the years 1603–60 as a period sharpens our awareness of some important political, intellectual, cultural, and stylistic currents that bear directly upon literary production. It helps focus attention too upon the seismic shift in national consciousness that, in 1649, could permit the formal trial, conviction, and execution of an anointed king at the hands of his former subjects.

STATE AND CHURCH, 1603-40

In James's reign, the most pressing difficulties were apparently financial, but money troubles were merely symptoms of deeper quandaries about the proper relationship between the king and the people. Compared to James's native Scotland, England seemed a prosperous nation, but James was less wealthy than he believed. Except in times of war, the Crown was supposed to fund the government not through regular taxation but through its own extensive land revenues and by exchanging Crown prerogatives, such as the collection of taxes on luxury imports, in return for money or services. Yet the Crown's independent income had declined throughout the sixteenth century as inflation eroded the value of land rents. Meanwhile, innovations in military technology and shipbuilding dramatically increased the expense of port security and other defenses, a traditional Crown responsibility. Elizabeth had responded to straitened finances with parsimony, transferring much of the expense of her court, for instance, onto wealthy subjects, whom she visited for extended periods on her annual "progresses." She kept a tight lid on honorific titles too, creating new knights or peers very rarely, even though the years of her reign saw considerable upward social mobility. In consequence, by 1603 there was considerable pent-up pressure both for "honors" and for more tangible rewards for government officials. As soon as James came to power, he was immediately besieged with applicants.

James responded with what seemed to him appropriate royal munificence, knighting and ennobling many of his courtiers and endowing them with opulent gifts. His expenses were unavoidably higher than Elizabeth's, because he had to maintain not only his own household, but also separate establishments for his queen and for the heir apparent, Prince Henry. Yet he quickly became notorious for his financial heedlessness. Compared to Elizabeth's, his court was disorderly and wasteful, marked by hard drinking, gluttonous feasting, and a craze for hunting. "It is not possible for a king of England . . . to be rich or safe, but by frugality," warned James's lord treasurer, Robert Cecil, but James seemed unable to restrain himself. Soon he was deep in debt and unable to convince Parliament to bankroll him by raising taxes.

The king's financial difficulties set his authoritarian assertions about the monarch's supremacy at odds with Parliament's control over taxation. How were his prerogatives as a ruler to coexist with the rights of his subjects? Particularly disturbing to many was James's tendency to bestow high offices upon favorites apparently chosen for good looks rather than for good judgment. James's openly romantic attachment first to Robert Carr, Earl of Somerset, and then to George Villiers, Duke of Buckingham, gave rise to widespread

rumors of homosexuality at court. The period had complex attitudes toward same-sex relationships; on the one hand, "sodomy" was a capital crime (though it was very rarely prosecuted); on the other hand, passionately intense male friendship, sometimes suffused with eroticism, constituted an important cultural ideal. In James's case, at least, contemporaries considered his susceptibility to lovely, expensive youths more a political than a moral calamity. For his critics, it crystallized what was wrong with unlimited royal power: the ease with which a king could confuse his own whim with a divine mandate.

Despite James's ungainly demeanor, his frictions with Parliament, and his chronic problems of self-management, he was politically astute. Often, like Elizabeth, he succeeded not through decisiveness but through canny inaction. Cautious by temperament, he characterized himself as a peacemaker and, for many years, successfully kept England out of the religious wars raging on the Continent. His 1604 peace treaty with England's old enemy, Spain, made the Atlantic safe for English ships, a prerequisite for the colonization of the New World and for regular long-distance trading expeditions into the Mediterranean and down the African coast into the Indian Ocean. During James's reign the first permanent English settlements were established in North America, first at Jamestown, then in Bermuda, at Plymouth, and in the Caribbean. In 1611 the East India Company established England's first foothold in India. Even when expeditions ended disastrously, as did Henry Hudson's 1611 attempt to find the Northwest Passage and Walter Raleigh's 1617 expedition to Guiana, they often asserted territorial claims that England would exploit in later decades.

Although the Crown's deliberate attempts to manage the economy were often misguided, its frequent inattention or refusal to interfere had the unintentional effect of stimulating growth. Early seventeenth-century entrepreneurs undertook a wide variety of schemes for industrial or agricultural improvement. Some ventures were almost as loony as Sir Politic Would-be's ridiculous moneymaking notions in Ben Jonson's *Volpone* (1606), but others were serious, profitable enterprises. In the south, domestic industries began manufacturing goods like pins and light woollens that had previously been imported. In the north, newly developed coal mines provided fuel for England's growing cities. In the east, landowners drained wetlands, producing more arable land to feed England's rapidly growing population. These endeavors gave rise to a new respect for the practical arts, a faith in technology as a means of improving human life, and a conviction that the future might be better than the past: all important influences upon the scientific theories of Francis Bacon and his seventeenth-century followers. Economic growth in this period owed more to the initiative of individuals and small groups than to government policy, a factor that encouraged a reevaluation of the role of self-interest, the profit motive, and the role of business contracts in the betterment of the community. This reevaluation was a prerequisite for the secular, contractual political theories proposed by Thomas Hobbes and John Locke later in the seventeenth century.

On the vexations faced by the Church of England, James was likewise often most successful when he was least activist. Since religion cemented sociopolitical order, it seemed necessary to English rulers that all of their subjects belong to a single church. Yet how could they do so when the Reformation had discredited many familiar religious practices and had bred disagreement over many theological issues? Sixteenth- and seventeenth-century English

people argued over many religious topics. How should public worship be conducted, and what sorts of qualifications should ministers possess? **How should Scripture be understood?** How should people pray? What did the sacrament of Communion mean? What happened to people's souls after they died? Elizabeth's government had needed to devise a common religious practice when actual consensus was impossible. Sensibly, it sought a middle ground between traditional and reformed views. Everyone was legally required to attend Church of England services, and the form of the services themselves was mandated in the Elizabethan Book of Common Prayer. Yet the Book of Common Prayer deliberately avoided addressing abstruse theological controversies. The language of the English church service was carefully chosen to be open to several interpretations and acceptable to both Protestant- and Catholic-leaning subjects.

The Elizabethan compromise effectively tamed many of the Reformation's divisive energies and proved acceptable to the majority of Elizabeth's subjects. To staunch Catholics on one side and ardent Protestants on the other, however, the Elizabethan church seemed to have sacrificed truth to political expediency. Catholics wanted to return England to the Roman fold; while some of them were loyal subjects of the queen, others advocated invasion by a foreign Catholic power. Meanwhile the **Puritans**, as they were disparagingly called, pressed for more thoroughgoing reformation in doctrine, ritual, and church government, urging the elimination of "**popish**" elements from worship services and "idolatrous" religious images from churches. Some, the Presbyterians, wanted to separate lay and clerical power in the national church, so that church leaders would be appointed by other ministers, not by secular authorities. Others, the separatists, advocated abandoning a national church in favor of small congregations of the "elect."

The resistance of religious minorities to Elizabeth's established church opened them to state persecution. In the 1580s and 1590s, Catholic priests and the laypeople who harbored them were executed for treason, and radical Protestants for heresy. Both groups greeted James's accession enthusiastically; his mother had been the Catholic Mary, Queen of Scots, while his upbringing had been in the strict Reformed tradition of the Scottish Presbyterian Kirk.

James began his reign with a conference at **Hampton Court**, one of his palaces, at which advocates of a variety of religious views could openly debate them. Yet the Puritans failed to persuade him to make any substantive reforms. Practically speaking, the Puritan belief that congregations should choose their leaders diminished the monarch's power by stripping him of authority over ecclesiastical appointments. More generally, allowing people to choose their leaders in any sphere of life threatened to subvert the entire system of deference and hierarchy upon which the institution of monarchy itself seemed to rest. "**No bishop, no king,**" James famously remarked.

Nor did Catholics fare well in the new reign. Initially inclined to lift Elizabeth's sanctions against them, James hesitated when he realized how entrenched was the opposition to toleration. Then, in 1605, a small group of disaffected Catholics packed a cellar adjacent to the Houses of Parliament with gunpowder, intending to detonate it on the day that the king formally opened Parliament, with Prince Henry, the Houses of Lords and Commons, and the leading justices in attendance. The conspirators were arrested before they could effect their plan. If the "**Gunpowder Plot**" had succeeded, it would have eliminated much of England's ruling class in a single tremendous explo-

sion, leaving the land vulnerable to invasion by a foreign, Catholic power. Not surprisingly, the Gunpowder Plot dramatically heightened anti-Catholic paranoia in England, and its apparently miraculous revelation was widely seen as a sign of God's care for England's Protestant governors.

By and large, then, James's ecclesiastical policies continued along the lines laid down by Elizabeth. By appointing bishops of varying doctrinal views, he restrained any single faction from controlling church policy. The most important religious event of James's reign was a newly commissioned translation of the Bible. First published in 1611, it was a typically moderating document. A much more graceful rendering than its predecessor, the Geneva version produced by Puritan expatriates in the 1550s, the King James Bible immediately became the standard English Scripture. Its impressive rhythms and memorable phrasing would influence writers for centuries. On the one hand, the new translation contributed to the Protestant aim of making the Bible widely available to every reader in the vernacular. On the other hand, unlike the Geneva Bible, the King James Version translated controversial and ambiguous passages in ways that bolstered conservative preferences for a ceremonial church and for a hierarchically organized church government.

James's moderation was not universally popular. Some Protestants yearned for a more confrontational policy toward Catholic powers, particularly toward Spain, England's old enemy. In the first decade of James's reign, this party clustered around James's eldest son and heir apparent, Prince Henry, who cultivated a militantly Protestant persona. When Henry died of typhoid fever in 1612, those who favored his policies were forced to seek avenues of power outside the royal court. By the 1620s, the House of Commons was developing a vigorous sense of its own independence, debating policy agendas often quite at odds with the Crown's and openly attempting to use its power to approve taxation as a means of exacting concessions from the king.

James's second son, Prince Charles, came to the throne upon James's death in 1625. Unlike his father, Charles was not a theorist of royal absolutism, but he acted on that principle with an inflexibility that his father had never been able to muster. By 1629 he had dissolved Parliament three times in frustration with its recalcitrance, and he then began more than a decade of "personal rule" without Parliament. Charles was more prudent in some respects than his father had been—he not only restrained the costs of his own court, but paid off his father's staggering debts by the early 1630s. Throughout his reign, he conscientiously applied himself to the business of government. Yet his refusal to involve powerful individuals and factions in the workings of the state inevitably alienated them, even while it cut him off dangerously from important channels of information about the reactions of his people. Money was a constant problem, too. Even a relatively frugal king required some funds for ambitious government initiatives; but without parliamentary approval, any taxes Charles imposed were widely perceived as illegal. As a result, even wise policies, such as Charles's effort to build up the English navy, spawned misgivings among many of his subjects.

Religious conflicts intensified. Charles's queen, the French princess Henrietta Maria, supported an entourage of Roman Catholic priests, protected English Catholics, and encouraged several noblewomen in her court to convert to the Catholic faith. While Charles remained a staunch member of the Church of England, he loved visual splendor and majestic ceremony in all aspects of life, spiritual and otherwise—proclivities that led his Puritan sub-

jects to suspect him of popish sympathies. Charles's profound attachment to his wife, so different from James's neglect of Anne, only deepened their qualms. Like many fellow Puritans, Lucy Hutchinson blamed the entire debacle of Charles's reign on his wife's influence.

Charles's appointment of William Laud as archbishop of Canterbury, the ecclesiastical head of the English Church, further alienated Puritans. Laud subscribed to a theology that most Puritans rejected. As followers of the sixteenth-century reformer John Calvin, Puritans held that salvation depended upon faith in Christ, not "works." Works were meaningless because the deeds of sinful human beings could not be sanctified in the absence of faith; moreover, the Fall had so thoroughly corrupted human beings that they could not muster this faith without the help of God's grace. God chose (or refused) to extend grace to particular individuals on grounds that human beings were incapable of comprehending, and his decision had been made from eternity, before the individuals concerned were even born. In other words, Puritans believed, God predestined people to be saved or damned, and Christ's redemptive sacrifice was designed only for the saved group, the "elect." Laud, by contrast, advocated the Arminian doctrine that through Christ, God made redemption freely available to all human beings. Individuals could choose whether or not to respond to God's grace, and they could work actively toward their salvation by acts of charity, ritual devotion, and generosity to the church.

Although Laud's theology appears more generously inclusive than the Calvinist alternative, his ecclesiastical policies were uncompromising. Stripping many Puritan ministers of their posts, Laud aligned the doctrine and ceremonies of the English church with Roman Catholicism, which like Arminianism held works in high regard. In an ambitious project of church renovation, Laud installed religious paintings and images in churches; he thought they promoted reverence in worshippers, but the Puritans believed they encouraged idolatry. He rebuilt and resituated altars, making them more ornate and prominent: another change that dismayed Puritans, since it implied that the Eucharist rather than the sermon was the central element of a worship service. In the 1630s thousands of Puritans departed for the New England colonies, but many more remained at home, deeply discontented.

As the 1630s drew to a close, Archbishop Laud and Charles attempted to impose a version of the English liturgy and episcopal organization upon Presbyterian Scotland. Unlike his father, Charles had little acquaintance with his northern realm, and he drastically underestimated the difficulties involved. The Scots objected both on nationalist and on religious grounds, and they were not shy about expressing their objections: the bishop of Brechin, obliged to conduct divine service in the prescribed English style, mounted the pulpit armed with two pistols against his unruly congregation, while his wife, stationed on the floor below, backed him up with a blunderbuss. In the conflict that followed, the Bishops' Wars of 1639 and 1640, Charles's forces met with abject defeat. Exacerbating the situation, Laud was simultaneously insisting upon greater conformity within the English church. Riots in the London streets and the Scots' occupation of several northern English cities forced Charles to call the so-called Long Parliament, which would soon be managing a revolution.

LITERATURE AND CULTURE, 1603-40

Old Ideas and Next

In the first part of the seventeenth century, exciting new scientific theories were in the air, but the older ways of thinking about the nature of things had not yet been superseded. Writers such as John Donne, Robert Burton, and Ben Jonson often invoked an inherited body of concepts even though they were aware that those concepts were being questioned or displaced. The Ptolemaic universe, with its fixed earth and circling sun, moon, planets, and stars, was a rich source of poetic imagery. So were the four elements—fire, earth, water, and air—that together were thought to comprise all matter, and the four bodily humors—choler, blood, phlegm, and black bile—which were supposed to determine a person's temperament and to cause physical and mental disease when out of balance. Late Elizabethans and Jacobeans (so called from *Jacobus*, Latin for James) considered themselves especially prone to melancholy, an ailment of scholars and thinkers stemming from an excess of black bile. Shakespeare's Hamlet is melancholic, as is Bosola in John Webster's *Duchess of Malfi* and Milton's title figure in "II Penseroso" ("the serious-minded one"). In his panoramic *Anatomy of Melancholy*, Burton argued that melancholy was universal.

Key concepts of the inherited system of knowledge were analogy and order. Donne was especially fond of drawing parallels between the macrocosm, or "big world," and the microcosm, or "little world," of the individual human being. Also widespread were versions of the "chain of being" that linked and ordered various kinds of beings in hierarchies. The order of nature, for instance, put God above angels, angels above human beings, human beings above animals, animals above plants, plants above rocks. The social order installed the king over his nobles, nobles over the gentry, gentry over yeomen, yeomen over common laborers. The order of the family set husband above wife, parents above children, master and mistress above servants, the elderly above the young. Each level had its peculiar function, and each was connected to those above and beneath in a tight network of obligation and dependency. Items that occupied similar positions in different hierarchies were related by analogy: thus a monarch was like God, and he was also like a father, the head of the family, or like a lion, most majestic of beasts, or like the sun, the most excellent of heavenly bodies. A medieval or Renaissance poet who calls a king a sun or a lion, then, imagines himself not to be forging a metaphor in his own creative imagination, but to be describing something like an obvious fact of nature. Many Jacobean tragedies, Shakespeare's *King Lear* perhaps most comprehensively, depict the catastrophes that ensue when these hierarchies rupture, and both the social order and the natural order disintegrate.

Yet this conceptual system was itself beginning to crumble. Francis Bacon advocated rooting out of the mind all the intellectual predilections that had made the old ideas so attractive: love of ingenious correlations, reverence for tradition, and a priori assumptions about what was possible in nature. Instead, he argued, groups of collaborators ought to design controlled experiments to find the truths of nature by empirical means. Even as Bacon was promoting his views in *The Advancement of Learning*, *Novum Organum*, and *The New Atlantis*, actual experiments and discoveries were calling the old verities into question. From the far-flung territories England was beginning to colonize or to trade with, collectors brought animal, plant, and ethnological novelties,

many of which were hard to subsume under old categories of understanding. William Harvey's discovery that blood circulated in the body shook received views on the function of blood, casting doubt on the theory of the humors. Galileo's telescope provided evidence confirming Copernican astronomical theory, which dislodged the earth from its stable central position in the cosmos and, in defiance of all ordinary observation, set it whirling around the sun. Galileo found evidence as well of change in the heavens, which were supposed to be perfect and incorruptible above the level of the moon. Donne, like other writers of his age, responded with a mixture of excitement and anxiety to such novel ideas as these:

And new philosophy calls all in doubt:
The element of fire is quite put out;
The sun is lost, and the earth, and no man's wit
Can well direct him where to look for it.

Several decades later, however, Milton embraced the new science, proudly recalling a visit during his European tour to "the famous Galileo, grown old, a prisoner to the Inquisition for thinking in astronomy otherwise than the Franciscan and Dominican licensers thought." In *Paradise Lost*, he would make complex poetic use of the astronomical controversy, considering how, and how far, humans should pursue scientific knowledge.

Patrons, Printers, and Acting Companies

The social institutions, customs, and practices that had supported and regulated writers in Tudor times changed only gradually before 1640. As it had under Elizabeth, the church promoted writing of several kinds: devotional treatises; guides to meditation; controversial tracts; "cases of conscience," which work out difficult moral issues in complex situations; and especially sermons. Since everyone was required to attend church, everyone heard sermons at least once and often twice on Sunday, as well as on religious or national holidays. The essence of a sermon, Protestants agreed, was the careful exposition of Scripture, and its purpose was to instruct and to move. Yet styles varied; while some preachers, like Donne, strove to enthrall their congregations with all the resources of artful rhetoric, others, especially many Puritans, sought an undecorated style that would display God's word in its own splendor. Printing made it easy to circulate many copies of sermons, blurring the line between oral delivery and written text and enhancing the role of printers and booksellers in disseminating God's word.

Many writers of the period depended in one way or another upon literary patronage. A Jacobean or Caroline aristocrat, like his medieval forebears, was expected to reward dependents in return for services and homage. Indeed, his status was gauged partly on the size of his entourage (that is one reason why in *King Lear* the hero experiences his daughters' attempts to dismiss his retainers as so intensely humiliating). In the early seventeenth century, although commercial relationships were rapidly replacing feudal ones, patronage pervaded all walks of life: governing relationships between landlords and tenants, masters and servants, kings and courtiers. Writers were assimilated into this system partly because their works reflected well on the patron, and partly because their all-around intelligence made them useful members of a great man's household. Important patrons of the time included the royal family—especially Queen Anne, who sponsored the court masques, and Prince

Henry—the members of the intermarried Sidney/Herbert family, and the Countess of Bedford, Queen Anne's confidante.

Because the patronage relationship often took the form of an exchange of favors rather than a simple financial transaction, its terms were very variable and are difficult to recover with any precision at this historical remove. A poet might dedicate a poem or a work to a patron in the expectation of a simple cash payment. But a patron might provide a wide range of other benefits: a place to live; employment as a secretary, tutor, or household servant; or gifts of clothing (textiles were valuable commodities). Donne, for instance, received inexpensive lodging from the Drury family, for whom he wrote the *Anniversaries*; a suit of clerical attire from Lucy Russell, Countess of Bedford, when he took orders in the Church of England; and advancement in the church from King James. Ben Jonson lived for several years at the country estates of Lord Aubigny and of Robert Sidney, in whose honor he wrote "To Penshurst"; he received a regular salary from the king in return for writing court masques; and he served as chaperone to Sir Walter Raleigh's son on a Continental tour. Aemilia Lanyer apparently resided for some time in the household of Margaret Clifford, Countess of Cumberland. Andrew Marvell lived for two years with Thomas Fairfax, tutored his daughter and wrote "Upon Appleton House" for him. All these quite different relationships and forms of remuneration fall under the rubric of patronage.

The patronage system required the poets involved to hone their skills at eulogizing their patrons' generosity and moral excellence. Jonson's epigrams and many of Lanyer's dedicatory poems evoke communities of virtuous poets and patrons joined by bonds of mutual respect and affection. Like the line between sycophantic flattery and truthful depiction, the line between patronage and friendship could be a thin one. Literary manuscripts circulated among circles of acquaintances and supporters, many of whom were, at least occasionally, writers as well as readers. Jonson esteemed Mary Wroth both as a fellow poet and as a member of the Sidney family to whom he owed so much. Donne became part of a coterie around Queen Anne's closest confidante, Lucy Russell, Countess of Bedford, who was also an important patron for Ben Jonson, Michael Drayton, and Samuel Daniel. The countess evidently wrote poems herself, although only one attributed to her has apparently survived.

Presenting a poem to a patron, or circulating it among the group of literary people who surrounded the patron, did not require printing it. In early-seventeenth-century England, the reading public for sophisticated literary works was tiny and concentrated in a few social settings: the royal court, the universities, and the Inns of Court, or law schools. In these circumstances, manuscript circulation could be an effective way of reaching one's audience. So a great deal of writing remained in manuscript in early-seventeenth-century England. The collected works of many important writers of the period—most notably John Donne, George Herbert, William Shakespeare, and Andrew Marvell—appeared in print only posthumously, in editions produced by friends or admirers. Other writers, like Robert Herrick, collected and printed their own works long after they were written and (probably) circulated in manuscript. In consequence, it is often difficult to date accurately the composition of a seventeenth-century poem. In addition, when authors do not participate in the printing of their own works, editorial problems multiply—when, for instance, the printed version of a poem is inconsistent with a surviving manuscript copy.

Nonetheless, the printing of all kinds of literary works was becoming more common. Writers such as Francis Bacon or Robert Rurton, who hoped to reach large numbers of readers with whom they were not acquainted, usually arranged for the printing of their texts soon after they were composed. The sense that the printing of lyric poetry, in particular, was a bit vulgar began to fade when the famous Ben Jonson collected his own works in a grand folio edition.

Until 1640 the Stuart kings kept in place the strict controls over print publication originally instituted by Henry VIII, in response to the ideological threat posed by the Reformation. King Henry had given the members of London's Stationer's Company a monopoly on all printing; in return for their privilege, they were supposed to submit texts to prepublication censorship. In the latter part of the sixteenth century, presses associated with the universities at Oxford and Cambridge would begin operation as well, but they were largely concerned with scholarly and theological books. As a result, with a very few exceptions (such as George Herbert's *The Temple*, published by Cambridge University Press), almost all printed literary texts were produced in London. Most of them were sold there as well, in the booksellers' stalls set up outside St. Paul's Cathedral.

The licensing system located not only primary responsibility for a printed work, but its ownership, with the printer rather than with the author. Printers typically paid writers a onetime fee for the use of their work, but the payment was scanty, and the authors of popular texts realized no royalties from the many copies sold. As a result, no one could make a living as a writer in the early seventeenth century by producing best sellers. The first writer formally to arrange for royalties was apparently John Milton, who received five pounds up front for *Paradise Lost*, and another five pounds and two hundred copies at the end of each of the first three impressions. Still, legal ownership of and control over a printed work remained with the printer: authorial copyright would not become a reality until the early eighteenth century.

In monetary terms, a more promising outlet for writers was the commercial theater, which provided the first literary market in English history. Profitable and popular acting companies, established successfully in London in Elizabeth's time, continued to play a very important cultural role under James and Charles. Because the acting companies staged a large number of different plays and paid for them at a predictable, if not generous, rate, they enabled a few hardworking writers to support themselves as full-time professionals. One of them, Thomas Dekker, commented bemusedly on the novelty of being paid for the mere products of one's imagination: "the theater," he wrote, "is your poet's Royal Exchange upon which their muses—that are now turned to merchants—meeting, barter away that light commodity of words." In James's reign, Shakespeare was at the height of his powers: *Othello*, *King Lear*, *Macbeth*, *Antony and Cleopatra*, *The Winter's Tale*, *The Tempest*, and other important plays were first staged during these years. So were Jonson's major comedies: *Volpone*, *Epicene*, *The Alchemist*, and *Bartholomew Fair*. The most important new playwright was John Webster, whose dark tragedies *The White Devil* and *The Duchess of Malfi* combined gothic horror with stunningly beautiful poetry.

Just as printers were legally the owners of the texts they printed, so theater companies, not playwrights, were the owners of the texts they performed. Typically, companies guarded their scripts closely, permitting them to be printed

only in times of financial distress or when they were so old that printing them seemed unlikely to reduce the paying audience. As a result, many Jacobean and Caroline plays are lost to us or available only in corrupt or posthumous versions. For contemporaries, though, a play was "published" not by being printed but by being performed. Aware of the dangerous potential of plays in arousing the sentiments of large crowds of onlookers, the Stuarts, like the Tudors before them, instituted tight controls over dramatic performances. Acting companies, like printers, were obliged to submit works to the censor before public presentation.

Authors, printers, and acting companies who flouted the censorship laws were subject to imprisonment, fines, or even bodily mutilation. Queen Elizabeth cut off the hand of a man who disagreed in print with her marriage plans, King Charles the ears of a man who inveighed against court masques. Jonson and his collaborators found themselves in prison for ridiculing King James's broad Scots accent in one of their comedies. The effects of censorship on writers' output were therefore far reaching across literary genres. Since overt criticism or satire of the great was so dangerous, political writing was apt to be oblique and allegorical. Writers often employed animal fables, tales of distant lands, or long-past historical events to comment upon contemporary issues.

While the commercial theaters were profitable businesses that made most of their money from paying audiences, several factors combined to bring writing for the theater closer to the Stuart court than it had been in Elizabeth's time. The Elizabethan theater companies had been officially associated with noblemen who guaranteed their legitimacy (in contrast to unsponsored traveling players, who were subject to punishment as vagrants). Early in his reign, James brought the major theater companies under royal auspices. Shakespeare's company, the most successful of the day, became the King's Men: it performed not only all of Shakespeare's plays but also *Volpone* and *The Duchess of Malfi*. Queen Anne, Prince Henry, Prince Charles, and Princess Elizabeth sponsored other companies of actors. Royal patronage, which brought with it tangible rewards and regular court performances, naturally encouraged the theater companies to pay more attention to courtly taste. Shakespeare's *Macbeth* put onstage Scots history and witches, two of James's own interests; in *King Lear*, the hero's disastrous division of his kingdom may reflect controversies over the proposed union of Scotland and England. In the first four decades of the seventeenth century, court-affiliated theater companies such as the King's Men increasingly cultivated audiences markedly more affluent than the audiences they had sought in the 1580s and 1590s, performing in intimate, expensive indoor theaters instead of, or as well as, in the cheap popular amphitheaters. *The Duchess of Malfi*, for instance, was probably written with the King's Men's indoor theater at Blackfriars in mind, because several scenes depend for their effect upon a control over lighting that is impossible outdoors. Partly because the commercial theaters seemed increasingly to cater to the affluent and courtly elements of society, they attracted the ire of the king's opponents when civil war broke out in the 1640s.

Jacobean Writers and Genres

The era saw important changes in poetic fashion. Some major Elizabethan genres fell out of favor—long allegorical or mythological narratives, sonnet sequences, and pastoral poems. The norm was coming to be short, concentrated, often witty poems. Poets and prose writers alike often preferred the

jagged rhythms of colloquial speech to the elaborate ornamentation and near-musical orchestration of sound that many Elizabethans had sought. The major poets of these years, Jonson, Donne, and Herbert, led this shift and also promoted a variety of "new" genres: love elegy and satire after the classical models of Ovid and Horace, epigram, verse epistle, meditative religious lyric, and country-house poem. Although these poets differed enormously from one another, all three exercised an important influence on the poets of the next generation.

A native Londoner, Jonson first distinguished himself as an acute observer of urban manners in a series of early, controversial satiric plays. Although he wrote two of his most moving poems to his dead children, Jonson focused rather rarely on the dynamics of the family relationships that so profoundly concerned his contemporary Shakespeare. When generational and dynastic matters do figure in his poetry, as they do at the end of "To Penshurst," they seem part of the agrarian, feudal order that Jonson may have romanticized but that he suspected was rapidly disappearing. By and large, Jonson interested himself in relationships that seemed to be negotiated by the participants, often in a bustling urban or courtly world in which blood kinship no longer decisively determined one's social place. Jonson's poems of praise celebrate and exemplify classical and humanist ideals of friendship: like-minded men and women elect to join in a community that fosters wisdom, generosity, civic responsibility, and mutual respect. In the plays and satiric poems, Jonson stages the violation of those values with such riotous comprehensiveness that the very survival of such ideals seem endangered: the plays swarm with voracious swindlers and their eager victims, social climbers both adroit and inept, and a dizzying assortment of morons and misfits. In many of Jonson's plays, rogues or wits collude to victimize others; their stormy, self-interested alliances, apparently so different from the virtuous friendships of the poems of praise, in fact resemble them in one respect: they are connections entered into by choice, not by law, inheritance, or custom.

Throughout his life, Jonson earned his living entirely from his writing, composing plays for the public theater while also attracting patronage as a poet and a writer of court masques. His acute awareness of his audience was partly, then, a sheerly practical matter. Yet Jonson's yearning for recognition ran far beyond any desire for material reward. A gifted poet, Jonson argued, was a society's proper judge and teacher, and he could only be effective if his audience understood and respected the poet's exalted role. Jonson set out unabashedly to create that audience and to monumentalize himself as a great English author. In 1616 he took the unusual step, for his time, of collecting his poems, plays, and masques in an elegant folio volume.

Jonson's influence upon the next generation of writers, and through them into the Restoration and the eighteenth century, was an effect both of his poetic mastery of his chosen modes and of his powerful personal example. Jonson mentored a group of younger poets, known as the Tribe, or Sons, of Ben, meeting regularly with some of them in the Apollo Room of the Devil Tavern in London. Many of the royalist, or Cavalier, poets—Robert Herrick, Thomas Carew, Richard Lovelace, Sir John Suckling, Edmund Waller, Henry Vaughan in his secular verse—proudly acknowledged their relationship to Jonson or gave some evidence of it in their verse. Most of them absorbed too Jonson's attitude toward print and in later decades supervised the publication of their own poems.

Donne, like Jonson, spent most of his life in or near London, often in the

company of other writers and intellectuals—indeed, in the company of many of the same writers and intellectuals, since the two men were friends and shared some of the same patrons. Yet, unlike Jonson's, most of Donne's poetry concerns itself not with a crowded social panorama, but with a dyad—with the relationship between the speaker and one single other being, a woman or God—that in its intensity blots out the claims of lesser relationships. Love for Donne encompasses an astonishing range of emotional experiences, from the lusty impatience of "To His Mistress Going to Bed" to the cheerful promiscuity of "The Indifferent" to the mysterious platonic telepathy of "Air and Angels," from the vengeful wit of "The Apparition" to the postcoital tranquility of "The Good Morrow." While for Jonson the shared meal among friends often becomes an emblem of communion, for Donne sexual consummation has something of the same highly charged symbolic character, a moment in which the isolated individual can, however temporarily, escape the boundaries of selfhood in union with another:

The phoenix riddle hath more with
By us: we two being one, are it.
So, to one neutral thing both sexes fit.

In the religious poems, where Donne both yearns for a physical relationship with God and knows it is impossible, he does not abandon his characteristic bodily metaphors. The doctrine of the Incarnation—God's taking material form in the person of Jesus Christ—and the doctrine of the bodily resurrection of the dead at the Last Day are Christian teachings that fascinate Donne, to which he returns again and again in his poems, sermons, and devotional writings. While sexual and religious love had long shared a common vocabulary, Donne delights in making that overlap seem new and shocking. He likens conjoined lovers to saints; demands to be raped by God; speculates, after his wife's death, that God killed her because He was jealous of Donne's divided loyalty; imagines Christ encouraging his Bride, the church, to "open" herself to as many men as possible.

Throughout Donne's life, his faith, like his intellect, was anything but quiet. Born into a family of devout Roman Catholics just as the persecution of Catholics was intensifying in Elizabethan England, Donne eventually became a member of the Church of England. If "Satire 3" is any indication, the conversion was attended by profound doubts and existential crisis. Donne's restless mind can lead him in surprising and sometimes unorthodox directions, to a qualified defense of suicide, for instance, in *Biathanatos*. At the same time, overwhelmed with a sense of his own unworthiness, he courts God's punishment, demanding to be spat upon, flogged, burnt, broken down, in the expectation that suffering at God's hand will restore him to grace and favor.

In both style and content, Donne's poems were addressed to a select few rather than to the public at large. His style is demanding, characterized by learned terms, audaciously far-fetched analogies, and an intellectually sophisticated play of ironies. Even Donne's sermons, attended by large crowds, share the knotty difficulty of the poems, and something too of their quality of intimate address. Donne circulated his poems in manuscript and largely avoided print publication (most of his poems were printed after his death in 1631). By some critics Donne has been regarded as the founder of a Metaphysical school of poetry. We find echoes of Donne's style in many later poets: in Thomas Carew, who praised Donne as a "monarch of wit," George Herbert, Richard

Crashaw, John Cleveland, Sir John Suckling, Abraham Cowley, and Andrew Marvell.

Herbert, the younger son of a wealthy, cultivated, and well-connected family, seemed destined in early adulthood for a brilliant career as a diplomat or government servant. Yet he turned his back on worldly greatness to be ordained a priest in the Church of England. Moreover, eschewing a highly visible career as an urban preacher, he spent the remaining years of his short life ministering to the tiny rural parish of Bemerton. Herbert's poetry is shot through with the difficulty and joy of this renunciation, with all it entailed for him. Literary ambition—pride in one's independent creativity—appears to Herbert a temptation that must be resisted, whether it takes the form of Jonson's openly competitive aspiration for literary preeminence or Donne's brilliantly ironic self-displaying performances. Instead, Herbert seeks other models for poetic agency: the secretary taking dictation from a master, the musician playing in harmonious consort with others, the member of a church congregation who speaks with and for a community.

Herbert destroyed his secular verse in English and he turned his volume of religious verse over to a friend only on his deathbed, desiring him to print it if he thought it would be useful to "some dejected poor soul," but otherwise to burn it. The 177 lyrics contained in that volume, *The Temple*, display a complex religious sensibility and great artistic subtlety in an amazing variety of stanza forms. Herbert was the major influence on the next generation of religious lyric poets and was explicitly recognized as such by Henry Vaughan and Richard Crashaw.

The Jacobean period also saw the emergence of what would become a major prose genre, the familiar essay. The works of the French inventor of the form, Michel de Montaigne, appeared in English translation in 1603, influencing Shakespeare as well as such later writers as Sir Thomas Browne. Yet the first essays in English, the work of Francis Bacon, attorney general under Elizabeth and eventually lord chancellor under James, bear little resemblance to Montaigne's intimate, tentative, conversational pieces. Bacon's essays present pithy, sententious, sometimes provocative claims in a tone of cool objectivity, tempering moral counsel with an awareness of the importance of prudence and expediency in practical affairs. In *Novum Organum* Bacon adapts his deliberately discontinuous mode of exposition to outline a new scientific method, holding out the tantalizing prospect of eventual mastery over the natural world and boldly articulating the ways in which science might improve the human condition. In his fictional Utopia, described in *The New Atlantis*, Bacon imagines a society that realizes his dream of carefully orchestrated collaborative research, so different from the erratic, uncoordinated efforts of alchemists and amateurs in his own day. Bacon's philosophically revolutionary approach to the natural world profoundly impacted scientifically minded people over the next several generations. His writings influenced the materialist philosophy of his erstwhile secretary, Thomas Hobbes, encouraged Oliver Cromwell to attempt a large-scale overhaul of the university curriculum during the 1650s, and inspired the formation of the Royal Society, an organization of experimental scientists, after the Restoration.

The reigns of the first two Stuart kings mark the entry of Englishwomen, in some numbers, into authorship and publication. Most female writers of the period were from the nobility or gentry; all were much better educated than most women of the period, many of whom remained illiterate. In 1611 Aemilia

Lanyer was the first Englishwoman to publish a substantial volume of original poems. It contained poetic dedications, a long poem on Christ's passion, and a country-house poem, all defending women's interests and importance. In 1613 Elizabeth Cary, Lady Falkland, was the first Englishwoman to publish a tragedy, *Mariam*, a closet drama that probes the situation of a queen subjected to her husband's domestic and political tyranny. In 1617 Rachel Speght, the first female polemicist who can be securely identified, published a defense of her sex in response to a notorious attack upon "Lewd, Idle, Froward, and Unconstant Women"; she was also the author of a long dream-vision poem. Lady Mary Wroth, niece of Sir Philip Sidney and the Countess of Pembroke, wrote a long prose romance, *Urania* (1612), which presents a range of women's experiences as lovers, rulers, counselors, scholars, storytellers, poets, and seers. Her Petrarchan sonnet sequence *Pamphilia to Amphilanthus*, published with *Urania*, gives poetic voice to the female in love.

THE CAROLINE ERA, 1625-40

When King Charles came to the throne in 1625, "the fools and bawds, mimics and catamites of the former court grew out of fashion," as the Puritan Lucy Hutchinson recalled. The changed style of the court directly affected the arts and literature of the Caroline period (so called after *Carolus*, Latin for Charles). Charles and his queen, Henrietta Maria, were art collectors on a large scale and patrons of such painters as Peter Paul Rubens and Sir Anthony Van Dyke; the latter portrayed Charles as a heroic figure of knightly romance, mounted on a splendid stallion. The conjunction of chivalric virtue and divine beauty or love, symbolized in the union of the royal couple, was the dominant theme of Caroline court masques, which were even more extravagantly hyperbolic than their Jacobean predecessors. Even as Henrietta Maria encouraged an artistic and literary cult of platonic love, several courtier-poets, such as Carew and Suckling, wrote playful, sophisticated love lyrics that both alluded to this fashion and sometimes urged a more licentiously physical alternative.

The religious tensions between the Caroline court's Laudian church and the Puritan opposition produced something of a culture war. In 1633 Charles reissued the *Book of Sports*, originally published by his father in 1618, prescribing traditional holiday festivities and Sunday sports in every parish. Like his father, he saw these recreations as the rural, downscale equivalent of the court masque: harmless, healthy diversions for people who otherwise spent most of their waking hours hard at work. Puritans regarded masques and rustic dances alike as occasions for sin, the Maypole as a vestige of pagan phallus worship, and Sunday sports as a profanation of the Sabbath. In 1632 William Prynne staked out the most extreme Puritan position, publishing a tirade of over one thousand pages against stage plays, court masques, Maypoles, Laudian church rituals, stained-glass windows, mixed dancing, and other outrages, all of which he associated with licentiousness, effeminacy, and the seduction of popish idolatry. For this cultural critique, Prynne was stripped of his academic degrees, ejected from the legal profession, set in the pillory, sentenced to life imprisonment, and had his books burned and his ears cut off. The severity of the punishments indicates the perceived danger of the book and the inextricability of literary and cultural affairs from politics.

Milton's astonishingly virtuosic early poems also respond to the tensions of the 1630s. Milton repudiated both courtly aesthetics and also Prynne's whole-

sale prohibitions, developing reformed versions of pastoral, masque, and hymn. In "On the Morning of Christ's Nativity," the birth of Christ coincides with a casting out of idols and a flight of false gods, stanzas that suggest contemporary Puritan resistance to Archbishop Laud's policies. Milton's magnificent funeral elegy "Lycidas" firmly rejects the poetic career of the Cavalier poet, who disregards high artistic ambition to "sport with Amaryllis in the shade / Or with the tangles of Neaera's hair." The poem also vehemently denounces the establishment clergy, ignorant and greedy "blind mouths" who rob their flocks of spiritual nourishment.

THE REVOLUTIONARY ERA, 1640-60

Early in the morning on January 30, 1649, Charles Stuart, the dethroned king Charles I, set off across St. James Park for his execution, surrounded by a heavy guard. He wore two shirts because the weather was frigid, and he did not want to look as if he were shivering with fear to the thousands who had gathered to watch him be beheaded. The black-draped scaffold had been erected just outside James I's elegant Banqueting House, inside of which so many court masques, in earlier decades, had celebrated the might of the Stuart monarchs and assured them of their people's love and gratitude. To those who could not attend, newsbooks provided eyewitness accounts of the dramatic events of the execution, as they had of Charles's trial the week before. Andrew Marvell also memorably describes the execution scene in "An Horatian Ode."

The execution of Charles I was understood at the time, and is still seen by many historians today, as a watershed event in English history. How did it come to pass? Historians do not agree over what caused "the English revolution," or, as it is alternatively called, the English civil war. One group argues that long-term changes in English society and the English economy led to rising social tensions and eventually to violent conflict. New capitalist modes of production in agriculture, industry, and trade were often incompatible with older feudal norms. The gentry, an affluent, highly educated class below the nobility but above the artisans, mechanics, and yeomen, played an increasingly important part in national affairs, as did the rich merchants in London; but the traditional social hierarchies failed to grant them the economic, political, and religious freedoms they believed they deserved. Another group of historians, the "revisionists," emphasize instead short-term and avoidable causes of the war—unlucky chances, personal idiosyncrasies, and poor decisions made by a small group of individuals.

Whatever caused the outbreak of hostilities, there is no doubt that the twenty-year period between 1640 and 1660 saw the emergence of concepts central to bourgeois liberal thought for centuries to come: religious toleration, separation of church and state, freedom from press censorship, and popular sovereignty. These concepts developed out of bitter disputes centering on three fundamental questions: What is the ultimate source of political power? What kind of church government is laid down in Scripture, and therefore ought to be settled in England? What should be the relation between the church and the state? The theories that evolved in response to these questions contained the seeds of much that is familiar in modern thought, mixed with much that is forbiddingly alien. It is vital to recognize that the participants in the disputes were not haphazardly attempting to predict the shape of modern liberalism, but were responding powerfully to the most important problems of

their day. The need to find right answers seemed particularly urgent for the Millenarians among them, who, interpreting the upheavals of the time through the lens of the apocalyptic Book of Revelation, believed that their day was very near to being the last day of all.

When the so-called Long Parliament convened in 1640, it did not plan to execute a monarch or even to start a war. It did, however, want to secure its rights in the face of King Charles's perceived absolutist tendencies. Refusing merely to approve taxes and go home, as Charles would have wished, Parliament insisted that it could remain in session until its members agreed to disband. Then it set about abolishing extralegal taxes and courts, reining in the bishops' powers, and arresting (and eventually trying and executing) the king's ministers, the Earl of Strafford and Archbishop Laud. The collapse of effective royal government meant that the machinery of press censorship, which had been a Crown responsibility, no longer restrained the printing of explicit commentary on contemporary affairs of state. As Parliament debated, therefore, presses poured forth a flood of treatises arguing vociferously on all sides of the questions about church and state, creating a lively public forum for political discussion where none had existed before. The suspension of censorship permitted the development of weekly newsbooks that reported, and editorialized on, current domestic events from varying political and religious perspectives.

As the rift widened between Parliament and the king in 1641, Charles sought to arrest five members of Parliament for treason, and Londoners rose in arms against him. The king fled to York, while the queen escaped to the Continent. Negotiations for compromise broke down over the issues that would derail them at every future stage: control of the army and the church. On July 12, 1642, Parliament voted to raise an army, and on August 22 the king stood before a force of two thousand horse and foot at Nottingham, unfurled his royal standard, and summoned his liege men to his aid. Civil war had begun. Regions of the country, cities, towns, social classes, and even families found themselves painfully divided. The king set up court and an alternative parliament in Oxford, to which many in the House of Lords and some in the House of Commons transferred their allegiance.

In the First Civil War (1642–46), Parliament and the Presbyterian clergy that supported it had limited aims. They hoped to secure the rights of the House of Commons, to limit the king's power over the army and the church—but not to depose him—and to settle Presbyterianism as the national established church. As Puritan armies moved through the country, fighting at Edgehill, Marston Moor, Naseby, and elsewhere, they also undertook a crusade to stamp out idolatry in English churches, smashing religious images and stained-glass windows and lopping off the heads of statues as an earlier generation had done at the time of the English Reformation. Their ravages are still visible in English churches and cathedrals.

The Puritans were not, however, a homogeneous group, as the 1643 Toleration Controversy revealed. The Presbyterians wanted a national Presbyterian church, with dissenters punished and silenced as before. But Congregationalists, Independents, Baptists, and other separatists opposed a national church and pressed for some measure of toleration, for themselves at least. The religious radical Roger Williams, just returned from New England, argued that Christ mandated the complete separation of church and state and the civic toleration of all religions, even Roman Catholics, Jews, and

Muslims. Yet to most people, the civil war itself seemed to confirm that people of different faiths could not coexist peacefully. Thus even as sects continued to proliferate—Seekers, Finders, Antinomians, Fifth Monarchists, Quakers, Muggletonians, Ranters—even the most broad-minded of the age often attempted to draw a line between what was acceptable and what was not. Predictably, their lines failed to coincide. In *Areopagitica* (1644), John Milton argues vigorously against press censorship and for toleration of most Protestants—but for him, Catholics are beyond the pale. Robert Herrick and Sir Thomas Rowne regarded Catholic rites, and even some pagan ones, indulgently but could not stomach Puritan zeal.

In 1648, after a period of negotiation and a brief Second Civil War, the king's army was definitively defeated. His supporters were captured or fled into exile, losing position and property. Yet Charles, imprisoned on the Isle of Wight, remained a threat. He was a natural rallying point for those disillusioned by parliamentary rule—many people disliked Parliament's legal but heavy taxes even more than they had the king's illegal but lighter ones. Charles repeatedly attempted to escape and was accused of trying to open the realm to a foreign invasion. Some powerful leaders of the victorious New Model Army took drastic action. They expelled royalists and Presbyterians, who still wanted to come to an accommodation with the king, from the House of Commons and abolished the House of Lords. With consensus assured by the purgation of dissenting viewpoints, the army brought the king to trial for high treason in the Great Hall of Westminster.

After the king's execution, the Rump Parliament, the part of the House of Commons that had survived the purge, immediately established a new government "in the way of a republic, without king or House of Lords." The new state was extremely fragile. Royalists and Presbyterians fiercely resented their exclusion from power and pronounced the execution of the king a sacrilege. The Rump Parliament and the army were at odds, with the army rank and file arguing that voting rights ought not be restricted to men of property. The Levellers, led by John Lilburne, called for suffrage for all adult males. An associated but more radical group, called the Diggers or True Levellers, pushed for economic reforms to match the political ones. Their spokesman, Gerrard Winstanley, wrote eloquent manifestos developing a Christian communist program. Meanwhile, Millenarians and Fifth Monarchists wanted political power vested in the regenerate "saints" in preparation for the thousand-year reign of Christ on earth foretold in the biblical Book of Revelation. Quakers defied both state and church authority by refusing to take oaths and by preaching incendiary sermons in open marketplaces. Most alarming of all, out of proportion to their scant numbers, were the Ranters, who believed that because God dwelt in them none of their acts could be sinful. Notorious for sexual license and for public nudity, they got their name from their deliberate blaspheming and their penchant for rambling prophecy. In addition to internal disarray, the new state faced serious external threats. After Charles I's execution, the Scots and the Irish—who had not been consulted about the trial—immediately proclaimed his eldest son, Prince Charles, the new king. The prince, exiled on the Continent, was attempting to enlist the support of a major European power for an invasion.

The formidable Oliver Cromwell, now undisputed leader of the army, crushed external threats, suppressing rebellions in Ireland and Scotland. The Irish war was especially bloody, as Cromwell's army massacred the Catholic

natives in a frenzy of religious hatred. When trade rivalries erupted with the Dutch over control of shipping lanes in the North Sea and the English Channel, the new republic was again victorious. Yet the domestic situation remained unstable. Given popular disaffection and the unresolved disputes between Parliament and the army, the republic's leaders dared not call new elections. In 1653 power effectively devolved upon Cromwell, who was sworn in as Lord Protector for life under England's first written constitution. Many property owners considered Cromwell the only hope for stability, while others, including Milton, saw him as a champion of religious liberty. Although persecution of Quakers and Ranters continued, Cromwell sometimes intervened to mitigate the lot of the Quakers. He also began a program to readmit Jews to England, partly in the interests of trade but also to open the way for their conversion, supposedly a precursor of the Last Day as prophesied in the Book of Revelation.

The problem of succession remained unresolved, however. When Oliver Cromwell died in 1658, his son, Richard, was appointed in his place, but he had inherited none of his father's leadership qualities. In 1660 General George Monck succeeded in calling elections for a new "full and free" parliament, open to supporters of the monarchy as well as of the republic. The new Parliament immediately recalled the exiled prince, officially proclaiming him King Charles II on May 8, 1660. The period that followed, therefore, is called the Restoration: it saw the restoration of the monarchy and with it the royal court, the established Church of England, and the professional theater.

Over the next few years, the new regime executed some of the regicides that had participated in Charles I's trial and execution and harshly repressed radical Protestants (the Baptist John Bunyan wrote *Pilgrim's Progress* in prison). Yet Charles II, who came to the throne at Parliament's invitation, could not lay claim to absolute power as his father had done. After his accession, Parliament retained its legislative supremacy and complete power over taxation, and exercised some control over the king's choice of counselors. It assembled by its own authority, not by the king's mandate. During the Restoration years, the journalistic commentary and political debates that had first flourished in the 1640s remained forceful and open, and the first modern political parties developed out of what had been the royalist and republican factions in the civil war. In London and in other cities, the merchant classes, filled with dissenters, retained their powerful economic leverage. Although the English revolution was apparently dismantled in 1660, its long-term effects profoundly changed English institutions and English society.

LITERATURE AND CULTURE, 1640-60

The English civil war was disastrous for the English theater. One of Parliament's first acts after hostilities began in 1642 was to abolish public plays and sports, as "too commonly expressing lascivious mirth and levity." Some drama continued to be written and published, but performances were rare and would-be theatrical entrepreneurs had to exploit loopholes in the prohibitions by describing their works as "operas" or presenting their productions in semiprivate circumstances.

As the king's government collapsed, the patronage relationships centered upon the court likewise disintegrated. Many leading poets were staunch royalists, or **Cavaliers**, who suffered considerably in the war years. Robert Herrick

lost his position; Richard Lovelace was imprisoned; Margaret Cavendish went into exile. With their usual networks of manuscript circulation disrupted, many royalist writers printed their verse. Volumes of poetry by Thomas Carew, John Denham, John Suckling, James Shirley, Richard Lovelace, and Robert Herrick appeared in the 1640s. Their poems, some dating from the 1620s or 1630s, celebrate the courtly ideal of the good life: good food, plenty of wine, good verse, hospitality, and high-spirited loyalty, especially to the king. One characteristic genre is the elegant love lyric, often with a *carpe diem* theme. In Herrick's case especially, apparent ease and frivolity masks a frankly political subtext. The Puritans excoriated May Day celebrations, harvest-home festivities, and other time-honored holidays and "sports" as unscriptural, idolatrous, or frankly pagan. For Herrick, they sustained a community that strove neither for ascetic perfection nor for equality among social classes, but that knew the value of pleasure in cementing social harmony and that incorporated everyone—rich and poor, unlettered and learned—as the established church had traditionally tried to do.

During the 1640s and 1650s, as they faced defeat, the Cavaliers wrote movingly of the relationship between love and honor, of fidelity under duress, of like-minded friends sustaining one another in a hostile environment. They presented themselves as amateurs, writing verse in the midst of a life devoted to more important matters: war, love, the king's service, the endurance of loss. Rejecting the radical Protestant emphasis on the "inner light," which they considered merely a pretext for presumptuousness and violence, the Cavalier poets often cultivated a deliberately unidiosyncratic, even self-deprecating poetic persona. Thus the poems of Richard Lovelace memorably express sentiments that he represents not as the unique insights of an isolated genius, but as principles easily grasped by all honorable men. When in "The Vine" Herrick relates a wet dream, he not only laughs at himself but at those who mistake their own fantasies for divine inspiration.

During the 1650s, royalists wrote lyric poems in places far removed from the hostile centers of parliamentary power. In Wales, Henry Vaughan wrote religious verse expressing his intense longing for past eras of innocence and for the perfection of heaven or the millennium. Also in Wales, Katherine Philips wrote and circulated in manuscript poems that celebrate female friends in terms normally reserved for male friendships. The publication of her poems after the Restoration brought Philips some celebrity as "the Matchless Orinda." Richard Crashaw, an exile in Paris and Rome and a convert to Roman Catholicism, wrote lush religious poetry that attempted to reveal the spiritual by stimulating the senses. Margaret Cavendish, also in exile, with the queen in Paris, published two collections of lyrics when she returned to England in 1653; after the Restoration she published several dramas and a remarkable Utopian romance, *The Blazing World*.

Several prose works by royalist sympathizers have become classics in their respective genres. Thomas Hobbes, the most important English philosopher of the period, another exile in Paris, developed his materialist philosophy and psychology there and, in *Leviathan* (1651), his unflinching defense of absolute sovereignty based on a theory of social contract. Some royalist writing seems to have little to do with the contemporary scene, but in fact carries a political charge. In *Religio Medici* (1642–43), Sir Thomas Browne presents himself as a genial, speculative doctor who loves ritual and ceremony not for complicated theological reasons, but because they move him emotionally. While he can

sympathize with all Christians, even Roman Catholics, and while he recognizes in himself many idiosyncratic views, he willingly submits his judgment to the Church of England, in sharp contrast to Puritans bent on ridding the church of its errors. Izaak Walton's treatise on fishing, *The Complete Angler* (1653), presents a dialogue between Walton's persona, Piscator the angler, and Venator the hunter. Piscator, speaking like many Cavalier poets for the values of warmheartedness, charity, and inclusiveness, converts the busy, war-like Venator, a figure for the Puritan, to the tranquil and contemplative pursuit of fishing.

The revolutionary era gave new impetus to women's writing. The circumstances of war placed women in novel, occasionally dangerous situations, giving them unusual events to describe and prompting self-discovery. The autobiographies of royalists Lady Anne Halkett and Margaret Cavendish, Duchess of Newcastle, published after the Restoration, report their experiences and their sometimes daring activities during those trying days. Lucy Hutchinson's memoir of her husband, Colonel John Hutchinson, first published in 1806, narrates much of the history of the times from a republican point of view. Leveler women offered petitions and manifestos in support of their cause and of their imprisoned husbands. The widespread belief that the Holy Spirit was moving in unexpected ways encouraged a number of female prophets: Anna Trapnel, Mary Cary, and Lady Eleanor Davies. Their published prophecies often carried a strong political critique of Charles or of Cromwell. Quaker women came into their own as preachers and sometimes as writers of tracts, authorized by the Quaker belief in the spiritual equality of women and men, and by the conviction that all persons should testify to whatever the inner light communicates to them. Many of their memoirs, such as Dorothy Waugh's "Relation," were originally published both to call attention to their sufferings and to inspire other Quakers to similar feats of moral fortitude.

While most writers during this period were royalists, two of the best, Andrew Marvell and John Milton, sided with the republic. Marvell wrote most of the poems for which he is still remembered while at Nunappleton in the early 1650s, tutoring the daughter of the retired parliamentary general Thomas Fairfax; in 1657 he joined his friend Milton in the office of Cromwell's Latin Secretariat. In Marvell's love poems and pastorals, older convictions about ordered harmony give way to wittily unresolved or unresolvable oppositions, some playful, some painful. Marvell's conflictual worldview seems unmistakably the product of the unsettled civil war decades. In his country-house poem "Upon Appleton House," even agricultural practices associated with regular changes of the season, like the flooding of fallow fields, become emblems of unpredictability, reversal, and category confusion. In other poems Marvell eschews an authoritative poetic persona in favor of speakers that seem limited or even a bit unbalanced: a mower who argues for the values of pastoral with disconcerting belligerence, a nymph who seems to exemplify virginal innocence but also immature self-absorption and possibly unconscious sexual perversity. Marvell's finest political poem, "An Horatian Ode upon Cromwell's Return from Ireland," celebrates Cromwell's providential victories even while inviting sympathy for the executed king and warning about the potential dangers of Cromwell's meteoric rise to power.

A promising, prolific young poet in the 1630s, Milton committed himself to the English republic as soon as the conflict between the king and Parliament began to take shape. His loyalty to the revolution remained unwavering despite

his disillusion when it failed to realize his ideals: religious toleration for all Protestants and the free circulation of ideas without prior censorship. First as a self-appointed adviser to the state, then as its official defender, he addressed the great issues at stake in the 1640s and the 1650s. In a series of treatises he argued for church disestablishment and for the removal of bishops, for a republican government based on natural law and popular sovereignty, for the right of the people to dismiss from office and even execute their rulers, and, most controversial even to his usual allies, in favor of divorce on the grounds of incompatibility. Milton was a Puritan, but both his theological heterodoxies and his poetic vision mark him as a distinctly unusual one.

During his years as a political polemicist, Milton also wrote several sonnets, revising that small, love-centered genre to accommodate large private and public topics: a Catholic massacre of proto-Protestants in the foothills of Italy, the agonizing questions posed by his blindness, various threats to intellectual and religious liberty. In 1645 he published his collected English and Latin poems as a counterstatement to the royalist volumes of the 1640s. Yet his most ambitious poetry remained to be written. Milton probably wrote some part of *Paradise Lost* in the late 1650s and completed it after the Restoration, encompassing in it all he had thought, read, and experienced of tyranny, political controversy, evil, deception, love, and the need for companionship. This cosmic blank-verse epic assimilates and critiques the epic tradition and Milton's entire intellectual and literary heritage, classical and Christian. Yet it centers not on martial heroes but on a domestic couple who must discover how to live a good life day by day, in Eden and later in the fallen world, amid intense emotional pressures and the seductions of evil.

Seventeenth-century poetry, prose, and drama retains its hold on readers because so much of it is so very good, fusing intellectual power, emotional passion, and extraordinary linguistic artfulness. Poetry in this period ranges over an astonishing variety of topics and modes: highly erotic celebrations of sexual desire, passionate declarations of faith and doubt, lavishly embroidered paeans to friends and benefactors, tough-minded assessments of social and political institutions. English dramatists were at the height of their powers, situating characters of unprecedented complexity in plays sometimes remorselessly satiric, sometimes achingly moving. In these years English prose becomes a highly flexible instrument, suited to informal essays, scientific treatises, religious meditation, political polemic, biography and autobiography, and journalistic reportage. Literary forms evolve for the exquisitely modulated representation of the self: dramatic monologues, memoirs, spiritual autobiographies, sermons in which the preacher takes himself for an example. Finally, we have in Milton an epic poet who assumed the role of inspired prophet, envisioning a world created by God but shaped by human choice and imagination.

Additional information about the Early Seventeenth Century, including primary texts and images, is available at Norton Literature Online (www.norton.com/literature). Online topics are

- Gender, Family, Household
- *Paradise Lost* in Context
- Civil Wars of Ideas
- Emigrants and Settlers

THE EARLY SEVENTEENTH CENTURY

TEXTS	CONTEXTS
1603 James I, <i>Basilizon Doron</i> reissued	1603 Death of Elizabeth I; accession of James I. Plague
1604 William Shakespeare, <i>Othello</i>	
1605 Shakespeare, <i>King Lear</i> . Ben Jonson, <i>The Masque of Blackness</i> . Francis Bacon, <i>The Advancement of Learning</i>	1605 Gunpowder Plot, failed effort by Roman Catholic extremists to blow up Parliament
1606 Jonson, <i>Volpone</i> . Shakespeare, <i>Macbeth</i>	
	1607 Founding of Jamestown colony in Virginia
1609 Shakespeare, <i>Sonnets</i>	1609 Galileo begins observing the heavens with a telescope
1611 "King James" Bible (Authorized Version). Shakespeare, <i>The Tempest</i> . John Donne, <i>The First Anniversary</i> ¹ . Aemilia Lanyer, <i>Salve Dens Rex Judaeorum</i>	
1612 Donne, <i>The Second Anniversary</i> ¹	1612 Death of Prince Henry
1613 Elizabeth Cary, <i>The Tragedy of Mariam</i>	
1614 John Webster, <i>The Duchess of Malfi</i>	
1616 Jonson, <i>Works</i> . James I, <i>Works</i>	1616 Death of Shakespeare
	1618 Beginning of the Thirty Years War
	1619 First African slaves in North America exchanged by Dutch frigate for food and supplies at Jamestown
1620 Bacon, <i>Novum Organum</i>	1620 Pilgrims land at Plymouth
1621 Mary Wroth, <i>The Countess of Montgomery's Urania</i> and <i>Pamphilia to Amphilanthus</i> . Robert Burton, <i>The Anatomy of Melancholy</i>	1621 Donne appointed dean of St. Paul's Cathedral
1623 Shakespeare, First Folio	
1625 Bacon, <i>Essays</i>	1625 Death of James I; accession of Charles I; Charles I marries Henrietta Maria
	1629 Charles I dissolves Parliament
1633 Donne, <i>Poems</i> . George Herbert, <i>The Temple</i>	1633 Galileo forced by the Inquisition to recant the Copernican theory
1637 John Milton, "Lycidas"	
1640 Thomas Carew, <i>Poems</i>	1640 Long Parliament called (1640-53). Archbishop Laud impeached
1642 Thomas Browne, <i>Religio Medici</i> . Milton, <i>The Reason of Church Government</i>	1642 First Civil War begins (1642-46). Parliament closes the theaters
1643 Milton, <i>The Doctrine and Discipline of Divorce</i>	1643 Accession of Louis XIV of France

TEXTS	CONTEXTS
1644 Milton, <i>Arcopagitica</i>	
1645 Milton, <i>Poems</i> . Edmund Waller, <i>Poems</i>	1645 Archbishop Laud executed. Royalists defeated at Naseby
1648. Robert Herrick, <i>Hesperides</i> and <i>Noble Numbers</i>	1648 Second Civil War. "Pride's Purge" of Parliament
1649 Milton, <i>The Tenure of Kings and Magistrates</i> and <i>Eikonoklastes</i>	1649 Trial and execution of Charles I. Republic declared. Milton becomes Latin Secretary (1649-59)
1650 Henry Vaughan, <i>Silex Scintillans</i> (Part II, 1655)	
1651 Thomas Hobbes, <i>Leviathan</i> . Andrew Marvell, "Upon Appleton House" (unpublished)	
	1652 Anglo-Dutch War (1652-54) 1653 Cromwell made Lord Protector 1658 Death of Cromwell; his son Richard made Protector
1660 Milton, <i>Ready and Easy Way to Establish a Free Commonwealth</i>	1660 Restoration of Charles II to throne. Royal Society founded
	1662 Charles II marries Catherine of Rraganza 1665 The Great Plague 1666 The Great Fire
1666 Margaret Cavendish, <i>The Blazing World</i>	
1667 Milton, <i>Paradise Lost</i> (in ten books). Katherine Philips, <i>Collected Poems</i> . John Dryden, <i>Annus Mirabilis</i>	
1671 Milton, <i>Paradise Regained</i> and <i>Samson Agonistes</i>	
1674 Milton, <i>Paradise Lost</i> (in twelve books)	1674 Death of Milton
1681 Marvell, <i>Poems</i> , published posthumously	

The Restoration and the Eighteenth Century 1660-1785

- 1660: Charles II restored to the English throne
- 1688—89: The Glorious Revolution: deposition of James II and accession of William of Orange
- 1700: Death of John Dryden
- 1707: Act of Union unites Scotland and England, creating the nation of "Great Britain"
- 1714: Rule by House of Hanover begins with accession of George I
- 1744[^]-5: Deaths of Alexander Pope and Jonathan Swift
- 1784: Death of Samuel Johnson

The Restoration and the eighteenth century brought vast changes to the island of Great Britain, which became a single nation after 1707, when the Act of Union joined Scotland to England and Wales. After the prolonged civil and religious strife of the seventeenth century, Britain attained political stability and unprecedented commercial vigor. The countryside kept its seemingly timeless agricultural rhythms, even as the nation's great families consolidated their control over the land and those who worked it. Change came most dramatically to cities, which absorbed much of a national population that nearly doubled in the period, to ten million. Britons came together in civil society—the public but nongovernmental institutions and practices that became newly powerful in the period. The theaters (reopened at the Restoration), coffeehouses, concert halls, pleasure gardens, lending libraries, picture exhibitions, and shopping districts gave life in London and elsewhere a feeling of bustle and friction. Reflecting and stimulating this activity, an expanding assortment of printed works vied to interest literate women and men, whose numbers grew to include most of the middle classes and many among the poor. Civil society also linked people to an increasingly global economy, as they shopped for diverse goods from around the world. The rich and even the moderately well off could profit or go broke from investments in joint-stock companies, which controlled much of Britain's international trade, including its lucrative traffic in slaves. At home, new systems of canals and turnpikes stimulated domestic trade, industry, and travel, bringing distant parts of the country closer together. The cohesion of the nation also depended on ideas of social order—some old and clear, many subtle and new. An ethos of politeness came to prevail, a standard of social behavior to which more and more could aspire yet that served to distinguish the privileged sharply from the rude and vulgar. This and other ideas, of order and hierarchy, of liberty and rights, of sentiment

and sympathy, helped determine the ways in which an expanding diversity of people could seek to participate in Britain's thriving cultural life.

RELIGION AND POLITICS

The Restoration of 1660—the return of Charles Stuart and, with him, the monarchy to England—brought hope to a **divided nation, exhausted by years of civil war and political turmoil**. Almost all of Charles's subjects welcomed him home. After the abdication of Richard Cromwell in 1659 the country had seemed at the brink of chaos, and Britons were eager to believe that their king would bring order and law and a spirit of mildness back into the national life. But no political settlement could be stable until the religious issues had been resolved. The restoration of the monarchy meant that the established church would also be restored, and though Charles was willing to pardon or ignore many former enemies (such as Milton), the bishops and **Anglican** clergy were less tolerant of dissent. When Parliament reimposed the **Book of Common Prayer** in 1662 and then in 1664 barred Nonconformists from religious meetings outside the established church, thousands of clergymen resigned their livings, and the jails were filled with preachers like John Bunyan who refused to be silenced. **In 1673 the Test Act required all holders of civil and military offices to take the sacrament in an Anglican church and to deny belief in transubstantiation.** Thus Protestant Dissenters and Roman Catholics were largely excluded from public life; for instance, Alexander Pope, a Catholic, could not attend a university, own land, or vote. The scorn of Anglicans for Nonconformist zeal or "enthusiasm" (a belief in private revelation) bursts out in Samuel Butler's popular *Hudibras* (1663), a caricature of Presbyterians and Independents. And **English Catholics were widely regarded as potential traitors** and (wrongly) thought to have set the Great Fire that destroyed much of London in 1666.

Yet the triumph of the established church did not resolve the constitutional issues that had divided Charles I and Parliament. **Charles II had promised to govern through Parliament but slyly tried to consolidate royal power.** Steering away from crises, he hid his Catholic sympathies and avoided a test of strength with Parliament—except on one occasion. In 1678 the report of the **Popish Plot**, in which Catholics would rise and murder their Protestant foes, terrified London; and though the charge turned out to be a fraud, the House of Commons exploited the fear by trying to force Charles to exclude his Catholic brother, James, duke of York, from succession to the throne. The turmoil of this period is captured brilliantly by **Dryden's *Absalom and Achitophiel* (1681).** Finally, Charles defeated the Exclusion Bill by dissolving Parliament. But the crisis resulted in a basic division of the country between two new political parties: the Tories, who supported the king, and the Whigs, the king's opponents.

Neither party could live with James II. After he came to the throne in 1685, he claimed the right to make his own laws, suspended the Test Act, and began to fill the army and government with fellow Catholics. The birth of James's son in 1688 brought matters to a head, confronting the nation with the prospect of a Catholic dynasty. Secret negotiations paved the way for the **Dutchman William of Orange, a champion of Protestantism and the husband of James's Protestant daughter Mary.** William landed with a small army in southwestern England and marched toward London. As he advanced the king's allies

melted away, and James fled to a permanent exile in France. But the house of Stuart would be heard from again. For more than half a century some loyal Jacobites (from the Latin *Jacobus*, "James"), especially in Scotland, supported James, his son ("the Old Pretender"), and his grandson ("the Young Pretender" or "Bonnie Prince Charlie") as the legitimate rulers of Britain. Moreover, a good many writers, from Aphra Behn and **Dryden** (and arguably Pope and Johnson) to Robert Burns, privately sympathized with Jacobitism. But after the failure of one last rising in 1745, the cause would dwindle gradually into a wistful sentiment. In retrospect, the coming of William and Mary in 1688—the Glorious, or Bloodless, Revolution—came to be seen as the beginning of a stabilized, unified Great Britain.

A lasting settlement followed. In 1689 a Bill of Rights revoked James's actions; it limited the powers of the Crown, reaffirmed the supremacy of Parliament, and guaranteed some individual rights. The same year the Toleration Act relaxed the strain of religious conflict by granting a limited freedom of worship to Dissenters (although not to Catholics or Jews) so long as they swore allegiance to the Crown. This proved to be a workable compromise; and with the passage of the Act of Settlement in 1701, putting Sophia, electress of Hanover, and her descendants in line for the throne (as the granddaughter of James I, she was the closest Protestant relative of Princess Anne, James II's younger daughter, whose sole surviving child died in that year), the difficult problems that had so long divided England seemed resolved. The principles established in 1689 endured unaltered in essentials until the Reform Bill of 1832.

During Anne's reign (1702–14), new political tensions embittered the nation. In the War of the Spanish Succession (1702–13), England and its allies defeated France and Spain; as these commercial rivals were weakened and war profits flowed in, the Whig lords and London merchants supporting the war grew rich. The spoils included new colonies and the *asiento*, a contract to supply slaves to the Spanish Empire. The hero of the war, Captain-General John Churchill, duke of Marlborough, won the famous victory of Blenheim; was showered with honors and wealth; and, with his duchess, dominated the queen until 1710. But the Whigs and Marlborough pushed their luck too hard. When the Whigs tried to reward the Dissenters for their loyalty by removing the Test, Anne fought back to defend the established church. She dismissed her Whig ministers and the Marlboroughs and called in Robert Harley and the brilliant young Henry St. John to form a Tory ministry. These ministers employed prominent writers like Defoe and Swift and commissioned Matthew Prior to negotiate the Peace of Utrecht (1713). But to Swift's despair—he later burlesqued events at court in *Gulliver's Travels*—a bitter rivalry broke out between Harley (now earl of Oxford) and St. John (now Viscount Bolingbroke). Though Bolingbroke succeeded in ousting Oxford, the death of Anne in 1714 reversed his fortunes. The Whigs returned to power, and George I (Sophia's son) became the first Hanoverian king (he would reign until 1727). Harley was imprisoned in the Tower of London until 1717; and Bolingbroke, charged with being a Jacobite traitor, fled to France. Government was now securely in the hands of the Whigs.

The political principles of the Whig and Tory Parties, which bring so much fire to eighteenth-century public debate, evolved to address changing circumstances through the period. Now we tend to think of Tories as conservative and Whigs as liberal. (Members of today's Conservative Party in the United

Kingdom are sometimes called Tories.) During the Exclusion Crisis of the 1680s the Whigs asserted the liberties of the English subject against the royal prerogatives of Charles II, whom Tories such as Dryden supported. After both parties survived the 1688 Glorious Revolution, the Tories guarded the pre-eminence of the established church (sometimes styling themselves the Church Party), while Whigs tended to support toleration of Dissenters. Economically, too, Tories defined themselves as traditionalists, affirming landownership as the proper basis of wealth, power, and privilege (though most thought trade honorable), whereas the Whigs came to be seen as supporting a new "moneyed interest" (as Swift called it): managers of the Bank of England (founded 1694), contrivers of the system of public credit, and investors in the stock market. But conservatism and liberalism did not exist as coherent ideologies in the period, and the vicissitudes of party dispute offer many surprises. When Bolingbroke returned to England in 1724 after being pardoned, he led a Tory opposition that decried the "ministerial tyranny" of the Whig government. This opposition patriotically hailed liberty in a manner recalling the Whig rhetoric of earlier decades, appealed to both landed gentry and urban merchants, and arguably anticipated the antigovernment radicalism of the end of the eighteenth century. Conversely, the Whigs sought to secure a centralized fiscal and military state machine and a web of financial interdependence controlled by the wealthiest aristocrats.

The great architect of this Whig policy was Robert Walpole, who came to power as a result of the "South Sea bubble" (1720), a stock market crash. His ability to restore confidence and keep the country running smoothly, as well as to juggle money, would mark his long ascendancy. Coming to be known as Britain's first "prime" minister, he consolidated his power during the reign of George II (1727—60). More involved in British affairs than his essentially German father, George II came to appreciate the efficient administration of the patronage system under Walpole, who installed dependents in government offices and controlled the House of Commons by financially rewarding its members. Many great writers found these methods offensive and embraced Bolingbroke's new Tory rhetoric extolling the Englishman's fierce independence from the corrupting power of centralized government and concentrations of wealth. Gay's *Beggar's Opera* (1728) and Fielding's *Jonathan Wild* (1743) draw parallels between great criminals and great politicians, and Pope's *Dunciad* uses Walpole as an emblem of the venal commercialization of the whole social fabric. This distaste, however, did not prevent Pope himself from marketing his poems as cleverly as he wrote them.

Walpole fell in 1742 because he was unwilling to go to war against the French and Spanish, a war he thought would cost too much but that many perceived would enhance Britain's wealth still further. The next major English statesman, William Pitt the Elder, appealed to a spirit of national patriotism and called for the expansion of British power and commerce overseas. The defeat of the French in the Seven Years' War (1756—63), especially in North America, was largely his doing. The long reign of George III (1760—1820) was dominated by two great concerns: the emergence of Britain as a colonial power and the cry for a new social order based on liberty and radical reform. In 1763 the Peace of Paris consolidated British rule over Canada and India, and not even the later loss of the American colonies could stem the rise of the empire. Great Britain was no longer an isolated island but a nation with interests and responsibilities around the world.

At home, however, there was discontent. The wealth brought to England by industrialism and foreign trade had not spread to the great mass of the poor. For much of the century, few had questioned the idea that those at the top of the social hierarchy rightfully held power. Rich families' alliances and rivalries, national and local, dominated politics; while male property owners could vote in Parliamentary elections, they and others of the middle classes and the poor had mostly followed the powerful people who could best help them thrive or at least survive. But toward the end of the century it seemed to many that the bonds of custom that once held people together had finally broken, and now money alone was respected. Protestants turned against Catholics; in 1780 the Gordon Riots put London temporarily under mob rule. The king was popular with his subjects and tried to take government into his own hands, rising above partisanship, but his efforts often backfired—as when the American colonists took him for a tyrant. From 1788 to the end of his life, moreover, an inherited disease (porphyria) periodically unhinged his mind, as in a memorable scene described by Frances Rurney. Meanwhile, reformers such as John Wilkes and Richard Price called for a new political democracy. Fear of their radicalism would contribute to the British reaction against the French Revolution. In the last decades of the century British authors would be torn between two opposing attitudes: loyalty to the old traditions of subordination, mutual obligations, and local self-sufficiency, and yearning for a new dispensation founded on principles of liberty, the rule of reason, and human rights.

THE CONTEXT OF IDEAS

Much of the most powerful writing after 1660 exposed divisions in the nation's thinking that derived from the tumult of earlier decades. As the possibility of a Christian Commonwealth receded, the great republican John Milton published *Paradise Lost* (final version, 1674), and John Bunyan's immensely popular masterwork *Pilgrim's Progress* (1679) expressed the conscience of a Nonconformist. Conversely, an aristocratic culture, led by Charles II himself, aggressively celebrated pleasure and the right of the elite to behave extravagantly: members of the court scandalized respectable London citizens and considered their wives and daughters fair game. The court's hero, the earl of Rochester, became a celebrity for enacting the creed of a libertine and rake. The delights of the court also took more refined forms. French and Italian musicians, as well as painters from the Low Countries, migrated to England; and playhouses—closed by the Puritans since 1642—sprang back to life. In 1660 Charles authorized two new companies of actors, the King's Players and the Duke's; their repertory included witty, bawdy comedies written and acted by women as well as men. But as stark as the contrasts were during the Restoration between libertine and religious intellectuals, royalists and republicans, High Churchmen and Nonconformists, the court and the rest of the country, a spirit of compromise was brewing.

Perhaps the most widely shared intellectual impulse of the age was a distrust of dogmatism. Nearly everybody blamed it for the civil strife through which the nation had recently passed. Opinions varied widely about which dogmatism was most dangerous—Puritan enthusiasm, papal infallibility, the divine right of kings, medieval scholastic or modern Cartesian philosophy—but these were denounced in remarkably similar terms. As far apart intellectually and temperamentally as Rochester and Milton were, both portray overconfidence

in human reasoning as the supreme disaster. It is the theme of Butler's *Hudibras* and much of the work of Dryden. Many philosophers, scientists, and divines began to embrace a mitigated skepticism, which argued that human beings could readily achieve a sufficient degree of necessary knowledge (sometimes called "moral certainty") but also contended that the pursuit of absolute certainty was vain, mad, and socially calamitous. If, as the commentator Martin Clifford put it in *A Treatise of Humane Reason* (1675), "in this vast latitude of probabilities," a person thinks "there is none can lead one to salvation, but the path wherein he treads himself, we may see the evident and necessary consequence of eternal troubles and confusions." Such writers insist that a distrust of human capacities is fully compatible with religious faith: for them the inability of reason and sensory evidence to settle important questions reveals our need to accept Christian mysteries as our intellectual foundation. Dryden's poem *Religio Laid* (1682) explains: "So pale grows reason in religion's sight; / So dies, and so dissolves in supernatural light."

Far from inhibiting fresh thinking, however, the distrust of old dogmas inspired new theories, projects, and explorations. In *Leviathan* (1651), Thomas Hobbes jettisoned the notion of a divine basis for kingly authority, proposing instead a naturalistic argument for royal absolutism begun from the claim that mere "matter in motion" composes the universe: if not checked by an absolute sovereign, mankind's "perpetual and restless desire of power after power" could lead to civic collapse. Other materialist philosophies derived from ancient Epicurean thought, which was Christianized by the French philosopher Pierre Gassendi (1592–1655). The Epicurean doctrine that the universe consists only of minuscule atoms and void unnerved some thinkers—Swift roundly mocks it in *A Tale of a Tub*—but it also energized efforts to examine the world with deliberate, acute attention. This new scientific impulse advanced Francis Bacon's program of methodical experimentation and inductive reasoning formulated earlier in the century.

Charles II gave official approval to the scientific revolution by chartering the Royal Society of London for the Improving of Natural Knowledge in 1662. But observations of nature advanced both formally and informally in an eclectic range of areas: the specialized, professional "scientist" we know today did not yet exist. And new features of the world were disclosed to everyone who had the chance to look. Two wonderful inventions, the microscope and telescope, had begun to reveal that nature is more extravagant—teeming with tiny creatures and boundless galaxies—than anyone had ever imagined. One book that stayed popular for more than a century, Fontenelle's *Conversations on the Plurality of Worlds* (1686; translated from French by Behn and later by Burney), suggested that an infinite number of alternate worlds and living creatures might exist, not only in outer space but under our feet, invisibly small. Travels to unfamiliar regions of the globe also enlarged understandings of what nature could do: Behn's classifying and collecting of South American flora and fauna in *Oroonoko* show how the appetite for wondrous facts kept pace with the economic motives of world exploration and colonization. Encounters with hitherto little known societies in the Far East, Africa, and the Americas enlarged Europeans' understanding of human norms as well. In *Gidliiver's Travels*, Swift shows the comical, painful ways in which the discovery of new cultures forces one average Briton to reexamine his own. (See the topics "The Plurality of Worlds" and "Travel, Trade, and the Expansion of Empire" on Norton Literature Online.)

Scientific discovery and exploration also affected religious attitudes. Alongside "natural history" (the collection and description of facts of nature) and "natural philosophy" (the study of the causes of what happens in nature), thinkers of the period placed "natural religion" (the study of nature as a book written by God). Newly discovered natural laws, such as Newton's laws of optics and celestial mechanics, seemed evidence of a universal order in creation, which implied God's hand in the design of the universe, as a watch implies a watchmaker. Expanded knowledge of peoples around the world who had never heard of Christianity led theologians to formulate supposedly universal religious tenets available to all rational beings. Some intellectuals embraced Deism, the doctrine that religion need not depend on mystery or biblical truths and could rely on reason alone, which recognized the goodness and wisdom of natural law and its creator. Natural religion could not, however, discern an active God who punished vice and rewarded virtue in this life; evidently the First Cause had withdrawn from the universe He set in motion. Many orthodox Christians shuddered at the vision of a vast, impersonal machine of nature. Instead they rested their faith on the revelation of Scripture, the scheme of salvation in which Christ died to redeem our sins. Other Christians, such as Pope in *An Essay on Man* and Thomson in *The Seasons*, espoused arguments for natural religion that they felt did not conflict with or diminish orthodox belief.

Some people began to argue that the achievements of modern inquiry had eclipsed those of the ancients (and the fathers of the church), who had not known about the solar system, the New World, microscopic organisms, or the circulation of the blood. The school curriculum began with years of Latin and Greek, inculcating a long-established humanistic tradition that many authors, including Swift and Pope, still cherished. A battle of the books erupted in the late seventeenth century between champions of ancient and of modern learning. Swift crusaded fiercely in this battle: *Gulliver's Travels* denounces the pointlessness and arrogance he saw in experiments of the Royal Society, while "A Modest Proposal" depicts a peculiar new cruelty and indifference to moral purpose made possible by statistics and economics (two fields pioneered by Royal Society member Sir William Petty). But as sharp as such disagreements were, accommodation was also possible. Even as works such as Newton's *Principia* (1687) and *Opticks* (1704) revolutionized previously held views of the world, Newton himself maintained a seemly diffidence, comparing himself to "a boy playing on the sea-shore" "whilst the great ocean of truth lay all undiscovered before me." He and other modest modern inquirers such as Locke won the admiration of Pope and many ardent defenders of the past.

The widespread devotion to the direct observation of experience established empiricism as the dominant intellectual attitude of the age, which would become Britain's great legacy to world philosophy. Locke and his heirs George Berkeley and David Hume pursue the experiential approach in widely divergent directions. But even when they reach conclusions shocking to common sense, they tend to reassert the security of our prior knowledge. Berkeley insists we know the world only through our senses and thus cannot prove that any material thing exists, but he uses that argument to demonstrate the necessity of faith, because reality amounts to no more than a perception in the mind of God. Hume's famous argument about causation—that "causes and effects are discoverable, not by reason but by experience"—grounds our sense of the world not on rational reflection but on spontaneous, unreflective beliefs and

feelings. Perhaps Locke best expresses the temper of his times in the *Essay Concerning Human Understanding* (1690):

If by this inquiry into the nature of the understanding, I can discover the powers thereof; how far they reach; to what things they are in any degree proportionate; and where they fail us, I suppose it maybe of use, to prevail with the busy mind of man to be more cautious in meddling with things exceeding its comprehension; to stop when it is at the utmost extent of its tether; and to sit down in a quiet ignorance of those things which, upon examination, are found to be beyond the reach of our capacities. . . . Our business here is not to know all things, but those which concern our conduct.

Such a position is Swift's, when he inveighs against metaphysics, abstract logical deductions, and theoretical science. It is similar to Pope's warning against human presumption in *An Essay on Man*. It prompts Johnson to talk of "the business of living" and to restrain the flights of unbridled imagination. And it helps account for the Anglican clergy's dislike of emotion and "enthusiasm" in religion and for their emphasis on good works, rather than faith, as the way to salvation. Locke's empiricism pervaded eighteenth-century British thought on politics, education, and morals as well as philosophy; Johnson's great *Dictionary* (1755) uses more than fifteen hundred illustrations from his writings.

Yet perhaps the most momentous new idea at the turn of the eighteenth century was set against Lockean thinking. The groundbreaking intellectual Mary Astell, in *A Serious Proposal to the Ladies* (1694) and *Some Reflections upon Marriage* (1700, 1706), initiated a powerful strain of modern feminism, arguing for the establishment of women's educational institutions and decrying the tyranny that husbands legally exercised over their wives. She nonetheless mocked the calls for political rights and liberty by Locke and other Whig theorists, rights that pointedly did not extend to women. Instead, she and other early feminists, including Sarah Fyge Egerton and Mary, Lady Chudleigh, embraced the Tory principle of obedience to royal and church authority. Women's advocates had to fight "tyrant Custom" (in Egerton's words), rooted in ancient traditions of domestic power and enshrined in the Bible and mythic human prehistory. This struggle seemed distinct from public political denunciations of the tyranny of some relatively recent Charles or James. Astell feared that the doctrines of male revolutionaries could produce civil chaos and so jeopardize the best that women could hope for in her day: the freedom to become fully educated, practice their religion, and marry (or not) according to their own enlightened judgment.

Other thinkers, male and female, began to advocate improving women's education as part of a wider commitment to enhancing and extending sociability. Richard Steele's periodical *The Tatler* satirized Astell as "Madonella" because she seemed to recommend women to a nun-like, "recluse life." In *The Spectator* (1711–12; 1714), conversely, Steele and Joseph Addison encouraged women to learn to participate in an increasingly sociable, intellectually sophisticated, urbane world, where all sorts of people could mingle, as in the streets and parks of a thriving city like London. Such periodicals sought to teach as large a readership as possible to think and behave politely. On a more aristocratic plane, the *Characteristics of Men, Manners, Opinions, and Times* (1711) by the third earl of Shaftesbury similarly asserted the naturally social

meaning of human character and meditated on the affections, the witty intercourse, and the standards of politeness that bind people together. Such ideas led to the popularity around mid-century of a new word, *sentimental*, which locates the bases of social conduct in instinctual feeling rather than divinely sanctioned moral codes. Religion itself, according to Laurence Sterne, might be a "Great Sensorium," a sort of central nervous system that connects the feelings of all living creatures in one great benevolent soul. And people began to feel, exquisite pleasure in the exercise of charity. The cult of sensibility fostered a philanthropy that led to social reforms seldom envisioned in earlier times—to the improvement of jails, the relief of imprisoned debtors, the establishment of foundling hospitals and of homes for penitent prostitutes, and ultimately the abolition of the slave trade. And it also loosed a ready flow of sympathetic responses to the joys and sorrows of fellow human beings.

Another passion that transformed British culture in the period was curiosity: scientific discoveries increasingly found practical applications in industry, the arts, and even entertainment. By the late 1740s, as knowledge of electricity advanced, public experiments offered fashionable British crowds the opportunity to electrocute themselves. Amateurs everywhere amused themselves with air pumps and chemical explosions. Birmingham became famous as a center where science and manufacturing were combining to change the world: in the early 1760s Matthew Boulton (1728-1809) established the most impressive factory of the age just outside town, producing vast quantities of pins, buckles, and buttons; in subsequent decades, his applications and manufacture of the new steam engine invented by Scotsman James Watt (1736—1819) helped build an industry to drive all others. Practical chemistry also led to industrial improvements: domestic porcelain production became established in the 1750s; and from the 1760s Josiah Wedgwood (1730—95) developed glazing, manufacturing, and marketing techniques that enabled British ceramics to compete with China for fashionable taste. (In 1765 he named his creamware "Queen's ware" to remind customers of its place on Queen Charlotte's table.) Wedgwood and others answered an ever-increasing demand in Britain for beautiful objects. Artist William Hogarth satirized this appetite of the upper and middle classes for the accumulation of finery: a chaotic collection of china figurines crowds the mantel in Plate 2 of *Marriage A-la-Mode* (1743—45). Yet the images that made Hogarth famous would soon decorate English ceramic teapots and plates and be turned into porcelain figurines themselves.

New forms of religious devotion sprang up amid Britain's spectacular material success. The evangelical revival known as Methodism began in the 1730s, led by three Oxford graduates: John Wesley (1703—1791), his brother Charles (1707-1788), and George Whitefield (1714-1770). The Methodists took their gospel to the common people, warning that all were sinners and damned, unless they accepted "amazing grace," salvation through faith. Often denied the privilege of preaching in village churches, evangelicals preached to thousands in barns or the open fields. The emotionalism of such revival meetings repelled the somnolent Anglican Church and the upper classes, who feared that the fury and zeal of the Puritan sects were returning. Methodism was sometimes related to madness; convinced that he was damned forever, the poet William Cowper broke down and became a recluse. But the religious awakening persisted and affected many clergymen and laymen within the Establishment, who reanimated the church and promoted unworldliness and

piety. Nor did the insistence of Methodists on faith over works as the way to salvation prevent them or their Anglican allies from fighting for social reforms. The campaign to abolish slavery and the slave trade was driven largely by a passion to save souls.

Sentimentalism, evangelicalism, and the pursuits of wealth and luxury in different ways all placed a new importance on individuals—the gratification of their tastes and ambitions or their yearning for personal encounters with each other or a personal God. Diary keeping, elaborate letter writing, and the novel also testified to the growing importance of the private, individual life. Few histories of kings or nations could rival Richardson's novel *Clarissa* in length, popularity, or documentary detail: it was subtitled "the History of a Young Lady." The older hierarchical system had tended to subordinate individuals to their social rank or station. In the eighteenth century that fixed system began to break down, and people's sense of themselves began to change. By the end of the century many issues of politics and the law revolve around rights, not traditions. The modern individual had been invented; no product of the age is more enduring.

CONDITIONS OF LITERARY PRODUCTION

Publishing boomed as never before in eighteenth-century Britain, as the number of titles appearing annually and the periodicals published in London and the provincial towns dramatically increased. This expansion in part resulted from a loosening of legal restraints on printing. Through much of the previous three centuries, the government had licensed the texts deemed suitable for publication and refused to license those it wanted suppressed (a practice called "prior restraint"). After the Restoration, the new Printing Act (1662) tightened licensing controls, though unlike his Stuart predecessors Charles II now shared this power with Parliament. But in 1695, during the reign of William III, the last in a series of printing acts was not renewed. Debate in Parliament on the matter was more practical than idealistic: it was argued that licensing fettered the printing trades and was ineffective at preventing obnoxious publications anyway, which could be better constrained after publication by enforcing laws against seditious libel, obscenity, and treason. As the two-party system consolidated, both Whigs and Tories seemed to realize that prepublication censorship could bite them when their own side happened to be out of power. Various governments attempted to revive licensing during political crises throughout the eighteenth century, but it was gone for good.

This did not end the legal liabilities, and the prosecutions, of authors. Daniel Defoe, for instance, was convicted of seditious libel and faced the pillory and jail for his satirical pamphlet "The Shortest Way with the Dissenters" (1702), which imitated High-Church zeal so extravagantly that it provoked both the Tories and the Dissenters he had set about to defend. And licensing of the stage returned: irritated especially by Henry Fielding's anti-government play *The Historical Register for the Year 1736*, Robert Walpole pushed the Stage Licensing Act through Parliament in 1737, which authorized the Lord Chamberlain to license all plays and reduced the number of London theaters to two (Drury Lane and Covent Garden), closing Fielding's New Theatre in the Haymarket and driving him to a new career as a novelist. But despite such constraints, Hume could begin his essay "Of the Liberty of the Press" (1741) by citing "the extreme liberty we enjoy in this country of communicating whatever

we please to the public" as an internationally recognized commonplace. This freedom allowed eighteenth-century Britain to build an exemplary version of what historians have called "the public sphere": a cultural arena, free of direct government control, consisting of not just published comment on matters of national interest but also the public venues—coffeehouses, clubs, taverns—where readers circulated, discussed, and conceived responses to it. The first regular daily London newspaper, the *Daily Courant*, appeared in 1702; in 1731, the first magazine, the *Gentleman's Magazine*. The latter was followed both by imitations and by successful literary journals like the *Monthly Review* (1749) and the *Critical Review* (1756). Each audience attracted some periodical tailored to it, as with the *Female Tatler* (1709) and Eliza Haywood's *Female Spectator* (1744–46).

After 1695, the legal status of printed matter became ambiguous, and in 1710 Parliament enacted the Statute of Anne—"An Act for the Encouragement of Learning by Vesting the Copies of Printed Books in the Authors or Purchasers of Such Copies"—the first copyright law in British history not tied to government approval of works' contents. Typically, these copyrights were held by booksellers, who operated much as publishers do today (in the eighteenth century, *publisher* referred to one who distributed books). A bookseller paid an author for a work's copyright and, after registering the work with the Stationers' Company for a fee, had exclusive right for fourteen years to publish it; if alive when this term expired, he owned it another fourteen years. Payments to authors for copyright varied. Pope got £15 for the 1714 version of *The Rape of the Lock*, while Samuel Johnson's *Rasselas* earned him £100. The Statute of Anne spurred the book trade by enhancing booksellers' control over works and hence their chance to profit by them. But the government soon introduced a new constraint. In 1712, the first Stamp Act put a tax on all newspapers, advertisements, paper, and pamphlets (effectively any work under a hundred pages or so): all printed matter had to carry the stamp indicating the taxes had been paid. Happily for Anne and her ministry, the act both raised government revenue and drove a number of the more irresponsible, ephemeral newspapers out of business, though the *Spectator* simply doubled its price and thrived. Stamp Acts were in effect throughout the century, and duties tended to increase when the government needed to raise money and rein in the press, as during the Seven Years' War in 1757.

But such constraints were not heavy enough to hold back the publishing market, which began to sustain the first true professional class of authors in British literary history. The lower echelon of the profession was called "Grub Street," which was, as Johnson's *Dictionary* explains, "originally the name of a street in Moorfields in London, much inhabited by writers of small histories, dictionaries, and temporary poems." The market increasingly motivated the literary elite too, and Johnson himself came to remark that "no man but a blockhead ever wrote, except for money." As a young writer, he sold articles to the *Gentleman's Magazine*, and many other men and women struggled to survive doing piecework for periodicals. The enhanced opportunity to sell their works on the open market meant that fewer authors needed to look to aristocratic patrons for support. But a new practice, publication by subscription, blended elements of patronage and literary capitalism and created the century's most spectacular authorial fortunes. Wealthy readers could subscribe to a work in progress, usually by agreeing to pay the author half in advance and half upon receipt of the book. Subscribers were rewarded with an edition

more sumptuous than the common run and the appearance of their names in a list in the book's front pages. Major works by famous authors, such as Dryden's translation of Virgil (1697) and the 1718 edition of Prior's poems, generated the most subscription sales; the grandest success was Pope's translation of Homer's *Iliad* (1715—20), which gained him about £5000; his *Odyssey* (1725—26) raised nearly that much. But smaller projects deemed to need special encouragement also sold by subscription, including nearly all books of poetry by women, such as Mary Leapor's poems (1751).

Not all entered the literary market with equal advantages; and social class played a role, though hardly a simple one, in preparing authors for success. The better educated were better placed to be taken seriously: many eminent male writers, including Dryden, Locke, Addison, Swift, Hume, Johnson, Burke—the list could go on and on—had at least some university education, either at Oxford or Cambridge or at Scottish or Irish universities, where attendance by members of the laboring classes was virtually nil. Also, universities were officially closed to non-Anglicans. Some important writers attended the Dissenting academies that sprang up to fulfill Nonconformists' educational aspirations: Defoe went to an excellent one at Newington Green. A few celebrated authors such as Rochester and Henry Fielding had aristocratic backgrounds, but many came from the "middle class," though those in this category show how heterogeneous it was. Pope, a Catholic, obtained his education privately, and his father was a linen wholesaler, but he eventually became intimate with earls and viscounts, whereas Richardson, who had a family background in trade and (as he said) "only common school-learning," was a successful printer before he became a novelist. Roth were middle class in a sense and made their own fortunes in eighteenth-century print culture, yet they inhabited vastly different social worlds.

Despite the general exclusion of the poor from education and other means of social advancement, some self-educated writers of the laboring classes fought their way into print. A few became celebrities, aided by the increasing popularity of the idea, famously expressed by Gray in his "Elegy Written in a Country Churchyard," that there must be unknown geniuses among the poor. Stephen Duck, an agricultural worker from Wiltshire, published his popular *Poems on Several Subjects* in 1730, which included "The Thresher's Labor" (he became known as the Thresher Poet). Queen Caroline herself retained him to be keeper of her library in Richmond. Several authors of the "common sort" followed in Duck's wake, including Mary Collier, whose poem "The Woman's Labor: An Epistle to Mr. Duck" (1739) defended country women against charges of idleness. Apart from such visible successes, eighteenth-century print culture afforded work for many from lower socioeconomic levels, if not as authors, then as hawkers of newspapers on city streets and singers of political ballads (who were often illiterate and female), bookbinders, paper-makers, and printing-press workers. The vigor of the literary market demanded the labor of all classes.

As all women were barred from universities and faced innumerable other disadvantages and varieties of repression, the story of virtually every woman author in the period is one of self-education, courage, and extraordinary initiative. Yet women did publish widely for the first time in the period, and the examples that can be assembled are as diverse as they are impressive. During the Restoration and early eighteenth century, a few aristocratic women poets were hailed as marvelous exceptions and given fanciful names: the poems of Katherine Philips (1631—1664), "the matchless Orinda," were published post-

humously in 1667; and others, including Anne Finch, Anne Killigrew, and later, Lady Mary Wortley Montagu, printed poems or circulated them in manuscript among fashionable circles. A more broadly public sort of female authorship was more ambivalently received. Though Aphra Behn built a successful career in the theater and in print, her sexually frank works were sometimes denounced as unbecoming a woman. Many women writers of popular literature after her in the early eighteenth century assumed "scandalous" public roles. Delarivier Manley published transparent fictionalizations of the doings of the Whig nobility, including *The New Atalantis* (1709), while Eliza Haywood produced stories about seduction and sex (though her late works, including *The History of Miss Betsy Thoughtless*, 1751, courted a rising taste for morality). Male defenders of high culture found it easy to denounce these women and their works as affronts simultaneously to sexual decency and good literary taste: Pope's *Dunciad* (1728) awards Haywood as the prize in a pissing contest between scurrilous male booksellers.

Many women writers after mid-century were determined to be more moral than their predecessors. Around 1750, intellectual women established clubs of their own under the leadership of Elizabeth Vesey and Elizabeth Montagu, cousin to Lady Mary. Proclaiming a high religious and intellectual standard, these women came to be called "bluestockings" (after the inelegant worsted hose of an early member). Eminent men joined the bluestockings for literary conversation, including Samuel Johnson, Samuel Richardson, Horace Walpole (novelist, celebrated letter writer, and son of the prime minister), and David Garrick, preeminent actor of his day. The literary accomplishments of bluestockings ranged widely: in 1758 Elizabeth Carter published her translation of the Greek philosopher Epictetus, while Hannah More won fame as a poet, abolitionist, and educational theorist. Some of the most considerable literary achievements of women after mid-century came in the novel, a form increasingly directed at women readers, often exploring the moral difficulties of young women approaching marriage. The satirical novel *The Female Quixote* (1752) by Charlotte Lennox describes one such heroine deluded by the extravagant romances she reads, while Frances Rurney's *Evelina* (1778) unfolds the sexual and other dangers besetting its naive but good-hearted heroine.

Readers' abilities and inclinations to consume literature helped determine the volume and variety of published works. While historians disagree about how exactly the literacy rate changed in Britain through the early modern period, there is widespread consensus that by 1800 between 60 and 70 percent of adult men could read, in contrast to 25 percent in 1600. Since historians use the ability to sign one's name as an indicator of literacy, the evidence is even sketchier for women, who were less often parties to legal contracts: perhaps a third of women could read by the mid-eighteenth century. Reading was commoner among the relatively well off than among the very poor, and among the latter, more prevalent in urban centers than the countryside. Most decisively, cultural commentators throughout the century portrayed literacy as a good in itself: everyone in a Protestant country such as Britain, most thought, would benefit from direct access to the Bible and devotional works, and increasingly employers found literacy among servants and other laborers useful, especially those working in cities. Moral commentators did their best to steer inexperienced readers away from the frivolous and idle realm of popular imaginative literature, though literacy could not but give its new possessors freedom to explore their own tastes and inclinations.

Cost placed another limit on readership: few of the laboring classes would have disposable income to buy a cheap edition of Milton (around two shillings at mid-century) or even a copy of the *Gentleman's Magazine* (six pence), let alone the spare time or sense of entitlement to peruse such things. Nonetheless, reading material was widely shared (Addison optimistically calculated "twenty readers to every paper" of the *Spectator*), and occasionally servants were given access to the libraries of their employers or the rich family of the neighborhood. In the 1740s, circulating libraries began to emerge in cities and towns throughout Britain. Though the yearly fee they usually charged put them beyond the reach of the poor, these libraries gave the middle classes access to a wider array of books than they could afford to assemble on their own. Records of such libraries indicate that travels, histories, letters, and novels were most popular, though patrons borrowed many specialized, technical works as well. One fascinating index of change in the character of the reading public was the very look of words on the page. In the past, printers had rather capriciously capitalized many nouns—words as common as *Wood* or *Happiness*—and frequently italicized various words for emphasis. But around the middle of the eighteenth century, new conventions arose: initial capitals were reserved for proper names, and the use of italics was reduced. Such changes indicate that the reading public was becoming sophisticated enough not to require such overt pointing to the meanings of what they read. The modern, eighteenth-century reader had come to expect that all English writing, no matter how old or new, on any topic, in any genre, would be printed in the same consistent, uncluttered style. No innovation of the eighteenth-century culture of reading more immediately demonstrates its linkage to our own.

LITERARY PRINCIPLES

The literature appearing between 1660 and 1785 divides conveniently into three lesser periods of about forty years each. The first, extending to the death of Dryden in 1700, is characterized by an effort to bring a new refinement to English literature according to sound critical principles of what is fitting and right; the second, ending with the deaths of Pope in 1744 and Swift in 1745, extends that effort to a wider circle of readers, with special satirical attention to what is unfitting and wrong; the third, concluding with the death of Johnson in 1784 and the publication of Cowper's *The Task* in 1785, confronts the old principles with revolutionary ideas that would come to the fore in the Romantic movement of the late eighteenth and early nineteenth centuries.

A sudden change of taste seemed to occur around 1660. The change had been long prepared, however, by a trend in European culture, especially in seventeenth-century France: the desire for an elegant simplicity. Reacting against the difficulty and occasional extravagance of late Renaissance literature, writers and critics called for a new restraint, clarity, regularity, and good sense. Donne's "metaphysics" and Milton's bold storming of heaven, for instance, seemed overdone to some Restoration readers. Hence Dryden and Andrew Marvell both were tempted to revise *Paradise Lost*, smoothing away its sublime but arduous idiosyncrasies. As daring and imaginative as Dryden's verse is, he tempers even its highly dramatic moments with an ease and sense of control definitive of the taste of his times.

This movement produced in France an impressive body of classical literature that distinguished the age of Louis XIV. In England it produced a literature often termed "Augustan," after the writers who flourished during the

reign of Augustus Caesar, the first Roman emperor. Rome's Augustan Age reestablished stability after the civil war that followed the assassination of Julius Caesar. Its chief poets, Virgil, Horace, and Ovid, addressed their polished works to a sophisticated aristocracy among whom they looked for patrons. Dryden's generation took advantage of the analogy between post-civil war England and Augustan Rome. Later generations would be suspicious of that analogy; after 1700 most writers stressed that Augustus had been a tyrant who thought himself greater than the law. But in 1660 there was hope that Charles would be a better Augustus, bringing England the civilized virtues of an Augustan age without its vices.

Charles and his followers brought back from exile an admiration of French literature as well as French fashions, and the theoretical "correctness" of such writers as Pierre Corneille, Rene Rapin, and Nicolas Roileau came into vogue. England also had a native tradition of classicism, derived from Ben Jonson and his followers, whose couplets embodied a refinement Dryden eagerly inherited and helped codify. The effort to formulate rules of good writing appealed to many critics of the age. Even Shakespeare had sometimes been careless; and although writers could not expect to surpass his genius, they might hope to avoid his faults. But "neoclassical" English literature aimed to be not only classical but *new*. Rochester and Dryden drew on literary traditions of variety, humor, and freewheeling fancy represented by Chaucer, Spenser, Shakespeare, Jonson, and Milton to infuse fresh life into Greek or Latin or French classical models.

Above all, the new simplicity of style aimed to give pleasure to readers—to express passions that everyone could recognize in language that everyone could understand. According to Dryden, Donne's amorous verse misguidedly "perplexes the minds of the fair sex with nice speculations of philosophy, when he should engage their hearts, and entertain them with the softnesses of love." Dryden's poems would not make that mistake; like subsequent English critics, he values poetry according to its power to move an audience. Thus Timotheus, in Dryden's "Alexander's Feast," is not only a musician but an archetypal poet who can make Alexander tearful or loving or angry at will. Readers, in turn, were supposed to cooperate with authors through the exercise of their own imaginations, creating pictures in the mind. When Timotheus describes vengeful ghosts holding torches, Alexander hallucinates in response and seizes a torch "with zeal to destroy." Much eighteenth-century poetry demands to be visualized. A phrase from Horace's *Art of Poetry*, *ut pictura poesis* (as in painting, so in poetry), was interpreted to mean that poetry ought to be a visual as well as verbal art. Pope's "Eloisa to Abelard," for instance, begins by picturing two rival female personifications: "heavenly-pensive contemplation" and "ever-musing melancholy" (in the older typographical style, the nouns would be capitalized). Readers were expected to *see* these figures: Contemplation, in the habit of a nun, whose eyes roll upward toward heaven; and the black goddess Melancholy, in wings and drapery, who broods upon the darkness. These two competing visions fight for Eloisa's soul throughout the poem, which we see entirely through her perspective. Eighteenth-century readers knew how to translate words into pictures, and modern readers can share their pleasure by learning to see poetic images in the mind's eye.

What poets most tried to see and represent was *Nature*—a word of many meanings. The Augustans focused especially on one: Nature as the universal and permanent elements in human experience. External nature, the landscape, attracted attention throughout the eighteenth century as a source of

pleasure and an object of inquiry. But as Finch muses on the landscape, in "A Nocturnal Reverie," it is her own soul she discovers. Pope's injunction to the critic, "First follow Nature," has primarily *human* nature in view. Nature consists of the enduring, general truths that have been, are, and will be true for everyone in all times, everywhere. Hence the business of the poet, according to Johnson's *Rasselas*, is "to examine, not the individual, but the species; to remark general properties and large appearances . . . to exhibit in his portraits of nature such prominent and striking features as recall the original to every mind." Yet if human nature was held to be uniform, human beings were known to be infinitely varied. Pope praises Shakespeare's characters as "Nature herself," but continues that "every single character in Shakespeare is as much an individual as those in life itself; it is . . . impossible to find any two alike." The general need not exclude the particular. In *The Vanity of Human Wishes*, Johnson describes the sorrows of an old woman: "Now kindred Merit fills the sable Bier, / Now lacerated Friendship claims a tear." Here "kindred Merit" refers particularly to a worthy relative who has died, and "lacerated Friendship" refers to a friend who has been wasted by violence or disease. Yet Merit and Friendship are also personifications, and the lines imply that the woman may be mourning the passing of goodness like her own or a broken friendship; values and sympathies can die as well as people. This play on words is not a pun. Rather, it indicates a state of mind in which life assumes the form of a perpetual allegory and some abiding truth shines through each circumstance as it passes. The particular is already the general, in good eighteenth-century verse.

To study Nature was also to study the ancients. Nature and Homer, according to Pope, were the same; and both Pope and his readers applied Horace's satires on Rome to their own world, because Horace had expressed the perennial forms of life. Moreover, modern writers could learn from the ancients how to practice their craft. If a poem is an object to be made, the poet (a word derived from the Greek for "maker") must make the object to proper specifications. Thus poets were taught to plan their works in one of the classical "kinds" or genres—epic, tragedy, comedy, pastoral, satire, or ode—to choose a language appropriate to that genre, and to select the right style and tone and rhetorical figures. The rules of art, as Pope had said, "are Nature methodized." At the same time, however, writers needed *wit*: quickness of mind, inventiveness, a knack for conceiving images and metaphors and for perceiving resemblances between things apparently unlike. Shakespeare had surpassed the ancients themselves in wit, and no one could deny that Pope was witty. Hence a major project of the age was to combine good method with wit, or judgment with fancy. Nature intended them to be one, and the role of judgment was not to suppress passion, energy, and originality but to make them more effective through discipline: "The winged courser, like a generous horse, / Shows most true mettle when you check his course."

The test of a poet's true mettle is language. When Wordsworth, in the preface to *Lyrical Ballads* (1800), declared that he wrote "in a selection of the language really used by men," he went on to attack eighteenth-century poets for their use of an artificial and stock "poetic diction." Many poets did employ a special language. It is characterized by personification, representing a thing or abstraction in human form, as when an "Ace of Hearts steps forth" or "Melancholy frowns"; by periphrasis (a roundabout way of avoiding homely words: "finny tribes" for *fish*, or "household feathery people" for *chickens*), by

stock phrases such as "shining sword," "verdant mead," "bounding main," and "checkered shade"; by words used in their original Latin sense, such as "genial," "gelid," and "horrid"; and by English sentences forced into Latin syntax ("Here rests his head upon the lap of Earth / A youth to Fortune and to Fame unknown," where *youth* is the subject of the verb *rests*). This language originated in the attempt of Renaissance poets to rival the elegant diction of Virgil and other Roman writers, and Milton depended on it to help him obtain "answerable style" for the lofty theme of *Paradise Lost*. When used mechanically it could become a mannerism. But Thomas Gray contrives subtle, expressive effects from artificial diction and syntax, as in the ironic inflation of "Ode on the Death of a Favorite Cat" or a famous stanza from "Elegy Written in a Country Churchyard":

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike the inevitable hour.
The paths of glory lead but to the grave.

It is easy to misread the first sentence. What is the subject of *awaits*? The answer must be *hour* (the only available singular noun), which lurks at the end of the sentence, ready to spring a trap not only on the reader but on all those aristocratic, powerful, beautiful, wealthy people who forget that their hour will come. Moreover, the intricacy of that sentence sets off the simplicity of the next, which says the same thing with deadly directness. The artful mix in the "Elegy" of a special poetic language—a language that nobody speaks—with sentiments that everybody feels helps account for the poem's enduring popularity.

Versification also tests a poet's skill. The heroic couplet was brought to such perfection by Pope, Johnson thought, that "to attempt any further improvement of versification will be dangerous." Pope's couplets, in rhymed iambic pentameter, typically present a complete statement, closed by a punctuation mark. Within the binary system of these two lines, a world of distinctions can be compressed. The second line of the couplet might closely parallel the first in structure and meaning, for instance, or the two lines might antithetically play against each other. Similarly, because a slight pause called a "caesura" often divides the typical pentameter line ("Know then thyself, presume not God to scan"), one part of the line can be made parallel with or antithetical to the other or even to one part of the following line. An often quoted and parodied passage of Sir John Denham's "Cooper's Hill" (1642) illustrates these effects. The poem addresses the Thames and builds up a witty comparison between the flow of a river and the flow of verse (italics are added to highlight the terms compared):

Parallelism:	O could I flow like thee, and make thy stream <i>My great exam-pie,</i>] as it is <i>my theme!</i>
Double balance:	Though <i>deep,</i> yet <i>clear,</i> though <i>gentle,</i> yet not <i>dull,</i>
Double balance:	<i>Strong</i> without <i>rage,</i> without <i>o'erfkrwing, full.</i>

Once Dryden and Pope had bound such passages more tightly together with alliteration and assonance, the typical metrical-rhetorical wit of the new age had been perfected. For most of the eighteenth century its only metrical rival

was blank verse: iambic pentameter that does not rhyme and is not closed in couplets. Milton's blank verse in *Paradise Lost* provided one model, and the dramatic blank verse of Shakespeare and Dryden provided another. This more expansive form appealed to poets who cared less for wit than for stories and thoughts with plenty of room to develop. Blank verse was favored as the best medium for descriptive and meditative poems, from Thomson's *Seasons* (1726–30) to Cowper's *The Task* (1785), and the tradition continued in Wordsworth's "Tintern Abbey" and *Prelude*.

Yet not all poets chose to compete with Pope's wit or Milton's heroic striving. Ordinary people also wrote and read verse, and many of them neither knew nor regarded the classics. Only a minority of men, and very few women, had the chance to study Latin and Greek, but that did not keep a good many from playing with verse as a pastime or writing about their own lives. Hence the eighteenth century is the first age to reflect the modern tension between "high" and "low" art. While the heroic couplet was being perfected, doggerel also thrived, and Milton's blank verse was sometimes reduced to describing a drunk or an oyster. Burlesque and broad humor characterize the common run of eighteenth-century verse. As the audience for poetry became more diversified, so did the subject matter. No readership was too small to address; Isaac Watts, and later Anna Laetitia Barbauld and William Blake, wrote songs for children. The rise of unconventional forms and topics of verse subverted an older poetic ideal: the Olympian art that only a handful of the elect could possibly master. The eighteenth century brought poetry down to earth. In the future, art that claimed to be high would have to find ways to distinguish itself from the low.

BESTORATION LITERATURE, 1660-1700

Dryden brought England a *modern* literature between 1660 and 1700. He combined a cosmopolitan outlook on the latest European trends with some of the richness and variety he admired in Chaucer and Shakespeare. In most of the important contemporary forms—occasional verse, comedy, tragedy, heroic play, ode, satire, translation, and critical essay—both his example and his precepts influenced others. As a critic, he spread the word that English literature, particularly his own, could vie with the best of the past. As a translator, he made such classics as Ovid and Virgil available to a wide public; for the first time, a large number of women and men without a formal education could feel included in the literary world.

Restoration prose clearly indicated the desire to reach a new audience. The styles of Donne's sermons, Milton's pamphlets, or Browne's treatises now seemed too elaborate and rhetorical for simple communication. By contrast, Pepys and Behn head straight to the point, informally and unself-consciously. The Royal Society asked its members to employ a plain, utilitarian prose style that spelled out scientific truths; rhetorical flourishes and striking metaphors might be acceptable in poetry, which engaged the emotions, but they had no place in rational discourse. In polite literature, exemplified by Cowley, Dryden, and Sir William Temple, the ideal of good prose came to be a style with the ease and poise of well-bred urbane conversation. This is a social prose for a sociable age. Later, it became the mainstay of essayists like Addison and Steele, of eighteenth-century novelists, and of the host of brilliant eighteenth-century letter writers, including Montagu, Horace Walpole, Gray, Cowper, and Burney, who still give readers the sense of being their intimate friends.

Yet despite its broad appeal to the public, Restoration literature kept its ties

to an aristocratic heroic ideal. The "fierce wars and faithful loves" of epic poems were expected to offer patterns of virtue for noble emulation. These ideals lived on in popular French prose romances and in Behn's *Oroonoko*. But the ideal was most fully expressed in heroic plays like those written by Dryden, which push to extremes the conflict between love and honor in the hearts of impossibly valiant heroes and impossibly high-minded and attractive heroines. Dryden's best serious drama, however, was his blank verse tragedy *All for Love* (produced 1677), based on the story of Antony and Cleopatra. Instead of Shakespeare's worldwide panorama, his rapid shifts of scene and complex characters, this version follows the unities of time, place, and action, compressing the plot to the tragic last hours of the lovers. Two other tragic playwrights were celebrated in the Restoration and for a long time to come: Nathaniel Lee (ca. 1649—1692), known for violent plots and wild ranting, and the passionately sensitive Thomas Otway (1652—1685).

Rut comedy was the real distinction of Restoration drama. The best plays of Sir George Etherege (*The Man of Mode*, 1676), William Wycherley (*The Country Wife*, 1675), Aphra Behn (*The Rover*, 1677), William Congreve (*Love for Love*, 1695; *The Way of the World*, 1700), and later George Farquhar (*The Beaux' Stratagem*, 1707) can still hold the stage today. These "comedies of manners" pick social behavior apart, exposing the nasty struggles for power among the upper classes, who use wit and manners as weapons. Human nature in these plays often conforms to the worst fears of Hobbes; sensual, false-hearted, selfish characters prey on each other. The male hero lives for pleasure and for the money and women that he can conquer. The object of his game of sexual intrigue is a beautiful, witty, pleasure-loving, and emancipated lady, every bit his equal in the strategies of love. What makes the favored couple stand out is the true wit and well-bred grace with which they step through the minefield of the plot. But during the 1690s "Societies for the Reformation of Manners" began to attack the blasphemy and obscenity they detected in such plays, and they sometimes brought offenders to trial. When Dryden died in 1700, a more respectable society was coming into being.

EIGHTEENTH-CENTURY LITERATURE, 1700-1745

Early in the eighteenth century a new and brilliant group of writers emerged: Swift, with *A Tale of a Tub* (1704—10); Addison, with *The Campaign* (1705), a poetic celebration of the battle of Blenheim; Prior, with *Poems on Several Occasions* (1707); Steele, with the *Tatler* (1709); and the youthful Pope, in the same year, with his *Pastorals*. These writers consolidate and popularize the social graces of the previous age. Determined to preserve good sense and civilized values, they turn their wit against fanaticism and innovation. Hence this is a great age of satire. Deeply conservative but also playful, their finest works often cast a strange light on modern times by viewing them through the screen of classical myths and classical forms. Thus Pope exposes the frivolity of fashionable London, in *The Rape of the Lock*, through the incongruity of verse that casts the idle rich as epic heroes. Similarly, Swift uses epic similes to mock the moderns in *Tine Battle of the Books*, and John Gay's *Trivia, or the Art of Walking the Streets of London* (1716) uses mock georgics to order his tour of the city. Such incongruities are not entirely negative. They also provide a fresh perspective on things that had once seemed too low for poetry to notice—for instance, in *The Rape of the Lock*, a girl putting on her makeup. In this way a parallel with classical literature can show not only how far the

modern world has fallen but also how fascinating and magical it is when seen with "quick, poetic eyes."

The Augustans' effort to popularize and enforce high literary and social values was set against the new mass and multiplicity of writings that responded more spontaneously to the expanding commercial possibilities of print. The array of popular prose genres—news, thinly disguised political allegories, biographies of notorious criminals, travelogues, gossip, romantic tales—often blended facts and patently fictional elements, cemented by a rich lode of exaggeration, misrepresentations, and outright lies. Out of this matrix the modern novel would come to be born. The great master of such works was Daniel Defoe, producing first-person accounts such as *Robinson Crusoe* (1719) the famous castaway, or *Moll Flanders* (1722), mistress of lowlife crime. Claims that such works present (as the "editor" of *Crusoe* says) "a just history of fact," believed or not, sharpened the public's avidity for them. Defoe shows his readers a world plausibly like the one they know, where ordinary people negotiate familiar, entangled problems of financial, emotional, and spiritual existence. Jane Barker, Mary Davys, and many others brought women's work and daily lives as well as love affairs to fiction. Such stories were not only amusing but also served as models of conduct; they influenced the stories that real people told about themselves.

The theater also began to change its themes and effects to appeal to a wider audience. The clergyman Jeremy Collier had vehemently taken Dryden, Wycherley, and Congreve to task in *A Short View of the Immorality and Profaneness of the English Stage* (1698), which spoke for the moral outrage of the pious middle classes. The wits retreated. The comedy of manners was replaced by a new kind, later called "sentimental" not only because goodness triumphs over vice but also because it deals in high moral sentiments rather than witty dialogue and because the embarrassments of its heroines and heroes move the audience not to laughter but to tears. Virtue refuses to bow to aristocratic codes. In one crucial scene of Steele's influential play *The Conscious Lovers* (1722) the hero would rather accept dishonor than fight a duel with a friend. Piety and middle-class values typify tragedies such as George Lillo's *London Merchant* (1731). One luxury invented in eighteenth-century Europe was the delicious pleasure of weeping, and comedies as well as tragedies brought that pleasure to playgoers through many decades. Some plays resisted the tide. Gay's cynical *Beggar's Opera* (1728) was a tremendous success, and later in the century the comedies of Goldsmith and Sheridan proved that sentiment is not necessarily an enemy to wit and laughter. (For the complete text of one of Sheridan's best plays, *The School for Scandal*, go to Norton Literature Online.) Yet larger and larger audiences responded more to spectacles and special effects than to sophisticated writing. Although the *stage* prospered during the eighteenth century, and the star system produced idolized actors and actresses (such as David Garrick and Sarah Siddons), the authors of *drama* tended to fade to the background.

Despite the sociable impulses of much the period's writing, readers also craved less crowded, more meditative works. Since the seventeenth century, no poems had been more popular than those about the pleasures of retirement, which invited the reader to dream about a safe retreat in the country or to meditate, like Finch, on scenery and the soul. But after 1726, when Thomson published *Winter*, the first of his cycle on the seasons, the poetry of natural description came into its own. A taste for gentle, picturesque beauty found expression not only in verse but in the elaborate, cultivated art of landscape

gardening, and finally in the cherished English art of landscape painting in watercolor or oils (often illustrating Thomson's *Seasons*). Many readers also learned to enjoy a thrilling pleasure or fear in the presence of the sublime in nature: rushing waters, wild prospects, and mountains shrouded in mist. Whether enthusiasts went to the landscape in search of God or merely of heightened sensations, they came back feeling that they had been touched by something beyond the life they knew, by something that could hardly be expressed. Tourists as well as poets roamed the countryside, frequently quoting verse as they gazed at some evocative scene. A partiality for the sublime passed from Thomson to Collins to inspire the poetry of the Romantic age to come.

THE EMERGENCE OF NEW LITERARY THEMES AND MODES, 1740-85

When Matthew Arnold called the eighteenth century an "age of prose," he meant to belittle its poetry, but he also stated a significant fact: great prose does dominate the age. Until the 1740s, poetry tended to set the standards of literature. But the growth of new kinds of prose took the initiative away from verse. Novelists became better known than poets. Intellectual prose also flourished, with the achievements of Johnson in the essay and literary criticism, of Boswell in biography, of Hume in philosophy, of Burke in politics, of Edward Gibbon in history, of Sir Joshua Reynolds in aesthetics, of Gilbert White in natural history, and of Adam Smith in economics. Each of these authors is a master stylist, whose effort to express himself clearly and fully demands an art as carefully wrought as poetry. Other writers of prose were more informal. The memoirs of such women as Laetitia Pilkington, Charlotte Charke, Hester Thrale Piozzi, and Frances Burney bring each reader into their private lives and also remind us that the new print culture created celebrities, who wrote not only about themselves but about other celebrities they knew. The interest of readers in Samuel Johnson helped sell his own books as well as a host of books that quoted his sayings. But the prose of the age also had to do justice to difficult and complicated ideas. An unprecedented effort to formulate the first principles of philosophy, history, psychology, and art required a new style of persuasion.

Johnson helped codify that language, not only with his writings but with the first great English *Dictionary* (1755). This work established him as a national man of letters; eventually the period would be known as "the Age of Johnson." But his dominance was based on an ideal of service to others. The *Dictionary* illustrates its definitions with more than 114,000 quotations from the best English writers, thus building a bridge from past to present usage; and Johnson's essays, poems, and criticism also reflect his desire to preserve the lessons of the past. Yet he looks to the future as well, trying both to reach and to mold a nation of readers. If Johnson speaks for his age, one reason is his faith in common sense and the common reader. "By the common sense of readers uncorrupted with literary prejudices," he wrote in the last of his *Lives of the Poets* (1781), "must be finally decided all claim to poetical honors." A similar respect for the good judgment of ordinary people, and for standards of taste and behavior that anyone can share, marks many writers of the age. Both Burke, the great conservative statesman and author, and Thomas Paine, his radical adversary, proclaim themselves apostles of common sense.

No prose form better united availability to the common reader and serious-

ness of artistic purpose than the novel in the hands of two of its early masters, Samuel Richardson and Henry Fielding. Like many writers of fiction earlier in the century, Richardson initially did not set out to entertain the public with an avowedly invented tale: he conceived *Pamela, or Virtue Rewarded* (1740) while compiling a little book of model letters. The letters grew into a story about a captivating young servant who resists her master's base designs on her virtue until he gives up and marries her. The combination of a high moral tone with sexual titillation and a minute analysis of the heroine's emotions and state of mind proved irresistible to readers, in Britain and in Europe at large. Richardson topped *Pamela's* success with *Clarissa* (1747–48), another epistolary novel, which explored the conflict between the libertine Lovelace, an attractive and diabolical aristocrat, and the angelic Clarissa, a middle-class paragon who struggles to stay pure. The sympathy that readers felt for Clarissa was magnified by a host of sentimental novels, including Frances Sheridan's *Memoirs of Miss Sidney Bididph* (1761), Rousseau's *Julie, or The New Heloise* (1761), and Henry Mackenzie's *The Man of Feeling* (1771).

Henry Fielding made his entrance into the novel by turning *Pamela* farcically upside-down, as the hero of *Joseph Andrews* (1742), Pamela's brother, defends his chastity from the lewd advances of Lady Booby. Fielding's true model, however, is Cervantes's great *Don Quixote* (1605–15), from which he took an ironic, antiromantic style; a plot of wandering around the countryside; and an idealistic central character (Parson Adams) who keeps mistaking appearances for reality. The ambition of writing what Fielding called "a comic epic-poem in prose" went still further in *The History of Tom Jones, A Foundling* (1749). Crowded with incidents and comments on the state of England, the novel contrasts a good-natured, generous, wayward hero (who needs to learn prudence) with cold-hearted people who use moral codes and the law for their own selfish interests. This emphasis on instinctive virtue and vice, instead of Richardson's devotion to good principles, put off respectable readers like Johnson and Burney. But Coleridge thought that *Tom Jones* (along with *Oedipus Rex* and Jonson's *Alchemist*) was one of "the three most perfect plots ever planned."

An age of great prose can burden its poets. To Gray, Collins, Mark Akenside, and the brothers Joseph and Thomas Warton, it seemed that the spirit of poetry might be dying, driven out by the spirit of prose, by uninspiring truth, by the end of superstitions that had once peopled the land with poetic fairies and demons. In an age barren of magic, they ask, where has poetry gone? That question haunts many poems, suffusing them with melancholy. Poets who muse in silence are never far from thoughts of death, and a morbid fascination with suicide and the grave preoccupies many at midcentury. Such an attitude has little in common with that of poets like Dryden and Pope, social beings who live in a crowded world and seldom confess their private feelings in public. Pope's *Essay on Man* had taken a sunny view of providence; Edward Young's *The Complaint: or Night Thoughts on Life, Death, and Immortality* (1742–46), an immensely long poem in blank verse, is darkened by Christian fear of the life to come.

Often the melancholy poet withdraws into himself and yearns to be living in some other time and place. In his "Ode to Fancy" (1746), Joseph Warton associated "fancy" with visions in the wilderness and spontaneous passions; the true poet was no longer defined as a craftsman or maker but as a seer or nature's priest. "The public has seen all that art can do," William Shenstone

wrote in 1761, welcoming James Macpherson's *Ossian*, "and they want the more striking efforts of wild, original, enthusiastic genius." Macpherson filled the bill. His primitive, sentimental epics, supposedly translated from an ancient Gaelic warrior-bard, won the hearts of readers around the world; Napoleon and Thomas Jefferson, for instance, both thought that *Ossian* was greater than Homer. Poets began to cultivate archaic language and antique forms. Inspired by Thomas Percy's edition of *Reliques of Ancient English Poetry* (1765), Thomas Chatterton passed off his own ballads as medieval; he died at seventeen, soon after his forgeries were exposed, but the Romantics later idolized his precocious genius.

The most remarkable consequence of the medieval revival, however, was the invention of the Gothic novel. Horace Walpole set *The Castle of Otranto* (1765), a dreamlike tale of terror, in a simulacrum of Strawberry Hill, his own tiny, pseudo-medieval castle, which helped revive a taste for Gothic architecture. Walpole created a mode of fiction that retains its popularity to the present day. In a typical Gothic romance, amid the glooms and secret passages of some remote castle, the laws of nightmare replace the laws of probability. Forbidden themes—incest, murder, necrophilia, atheism, and the torments of sexual desire—are allowed free play. Most such romances, like William Beckford's *Vathek* (1786) and Matthew Lewis's *The Monk* (1796), revel in sensationalism and the grotesque. The Gothic vogue suggested that classical canons of taste—simplicity and harmonious balance—might count for less than the pleasures of fancy—intricate puzzles and a willful excess. But Gothicism also resulted in works, like Ann Radcliffe's, that temper romance with reality as well as in serious novels of social purpose, like William Godwin's *Caleb Williams* (1794) and Mary Wollstonecraft's *Maria, or The Wrongs of Woman* (1798); and Mary Shelley, the daughter of Wollstonecraft and Godwin, eventually composed a romantic nightmare, *Frankenstein* (1818), that continues to haunt our dreams.

The century abounded in other remarkable experiments in fiction, anticipating many of the forms that novelists still use today. Tobias Smollett's picaresque *Roderick Random* (1748) and *Humphry' Clinker* (1771) delight in coarse practical jokes, the freaks and strong odors of life. But the most *novel* novelist of the age was Laurence Sterne, a humorous, sentimental clergyman who loves to play tricks on his readers. *The Life and Opinions of Tristram Shandy* (1760–67) abandons clock time for psychological time, whimsically follows chance associations, interrupts its own stories, violates the conventions of print by putting chapters 18 and 19 after chapter 25, sneaks in double entendres, and seems ready to go on forever. And yet these games get us inside the characters' minds, as if the world were as capricious as our thoughts. Sterne's self-conscious art implies that people's private obsessions shape their lives—or help create reality itself. As unique as Sterne's fictional world is, his interest in private life matched the concerns of the novel toward the end of the century: depictions of characters' intimate feelings dominated the tradition of domestic fiction that included Burney, Radcliffe, and, later, Maria Edgeworth, culminating in the masterworks of Jane Austen. A more "masculine" orientation emerged at the beginning of the next century, as Walter Scott's works, with their broad historical scope and outdoor scenes of men at work and war, appealed to a large readership. Yet the copious, acute, often ironic attention to details of private life by Richardson, Sterne, and Austen continued to influence the novel profoundly through its subsequent history.

CONTINUITY AND REVOLUTION

The history of eighteenth-century literature was first composed by the Romantics, who wrote it to serve their own interests. Prizing originality, they naturally preferred to stress how different they were from writers of the previous age. Later historians have tended to follow their lead, competing to prove that everything changed in 1776, or 1789, or 1798. This revolutionary view of history accounts for what happened to the word *revolution*. The older meaning referred to a movement around a point, a recurrence or cycle, as in the revolutions of the planets; the newer meaning signified a violent break with the past, an overthrow of the existing order, as in the Big Bang or the French Revolution. Romantic rhetoric made heavy use of such dramatic upheavals. Yet every history devoted to truth must take account of both sorts of revolution, of continuities as well as changes. The ideals that many Romantics made their own—the passion for liberty and equality, the founding of justice on individual rights, the distrust of institutions, the love of nature, the reverence for imagination, and even the embrace of change—grew from seeds that had been planted long before. Nor did Augustan literature abruptly vanish on that day in 1798 when Wordsworth and Coleridge anonymously published a small and unsuccessful volume of poems called *Lyrical Ballads*. Even when they rebel against the work of Pope and Johnson and Gray, Romantic writers incorporate much of their language and values.

What Restoration and eighteenth-century literature passed on to the future, in fact, was chiefly a set of unresolved problems. The age of Enlightenment was also, in England, an age that insisted on holding fast to older beliefs and customs; the age of population explosion was also an age of individualism; the age that developed the slave trade was also the age that gave rise to the abolitionist movement; the age that codified rigid standards of conduct for women was also an age when many women took the chance to read and write and think for themselves; the age of reason was also the age when sensibility flourished; the last classical age was also the first modern age. These contradictions are far from abstract; writers were forced to choose their own directions. When young James Boswell looked for a mentor whose biography he might write, he considered not only Samuel Johnson but also David Hume, whose skeptical views of morality, truth, and religion were everything Johnson abhorred. The two writers seem to inhabit different worlds, yet Boswell traveled freely between them. That was exciting and also instructive. "Without Contraries is no progression," according to one citizen of Johnson's London, William Blake, who also thought that "Opposition is true Friendship." Good conversation was a lively eighteenth-century art, and sharp disagreements did not keep people from talking. The conversations the period started have not ended yet.

Additional information about the Restoration and the Eighteenth Century, including primary texts and images, is available at Norton Literature Online (www.norton.com/nlo). Online topics are

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THE RESTORATION AND
THE EIGHTEENTH CENTURY

TEXTS	CONTEXTS
1660 Samuel Pepys begins his diary	1660 Charles II restored to the throne. Reopening of the theaters
1662 Samuel Butler, <i>Hudibras</i> , part 1	1662 Act of Uniformity requires all clergy to obey the Church of England. Chartering of the Royal Society
	1664—66 Great Plague of London
	1666 Fire destroys the City of London
1667 John Milton, <i>Paradise Lost</i>	
1668 John Dryden, <i>Essay of Dramatic Poesy</i>	1668 Dryden becomes poet laureate
	1673 Test Act requires all officeholders to swear allegiance to Anglicanism
1678 John Bunyan, <i>Pilgrim's Progress</i> , part 1	1678 The "Popish Plot" inflames anti-Catholic feeling
1681 Dryden, <i>Absalom and Achitophel</i>	1681 Charles II dissolves Parliament
	1685 Death of Charles II. James II, his Catholic brother, takes the throne
1687 Sir Isaac Newton, <i>Principia Mathematica</i>	
1688 Aphra Behn, <i>Oroonoko</i>	1688—89 The Glorious Revolution. James II exiled and succeeded by his Protestant daughter, Mary, and her husband, William of Orange
1690 John Locke, <i>An Essay Concerning Human Understanding</i>	
1700 William Congreve, <i>The Way of the World</i> . Mary Astell, <i>Some Reflections upon Marriage</i>	
	1701 War of the Spanish Succession begins
	1702 Death of William III. Succession of Anne (Protestant daughter of James II)
1704 Jonathan Swift, <i>A Tale of a Tub</i> . Newton, <i>Opticks</i>	
	1707 Act of Union with Scotland
	1710 Tories take power
1711 Alexander Pope, <i>An Essay on Criticism</i> . Joseph Addison and Sir Richard Steele, <i>Spectator</i> (1711-12, 1714)	
	1713 Treaty of Utrecht ends War of the Spanish Succession
	1714 Death of Queen Anne. George I (great-grandson of James I) becomes the first Hanoverian king. Tory government replaced by Whigs

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1716 Lady Mary Wortley Montagu writes her letters from Turkey (1716-18)	
1717 Pope, <i>The Rape of the Lock</i> (final version)	
1719 Daniel Defoe, <i>Robinson Crusoe</i>	
1726 Swift, <i>Gulliver's Travels</i>	1720 South Sea Bubble collapses
1728 John Gay, <i>The Beggar's Opera</i>	1721 Robert Walpole comes to power
1733 Pope, <i>An Essay on Man</i>	1727 George I dies. George II succeeds
1740 Samuel Richardson, <i>Pamela</i>	1737 Licensing Act censors the stage
1742 Henry Fielding, <i>Joseph Andrews</i>	1742 Walpole resigns
1743 Pope, <i>The Dunciad</i> (final version). William Hogarth, <i>Marriage A-la-Mode</i>	1746 Charles Edward Stuart's defeat at Culloden ends the last Jacobite rebellion
1746 William Collins's <i>Odes</i>	1751 Robert Clive seizes Arcot, the prelude to English control of India
1747 Richardson, <i>Clarissa</i>	1756 Beginning of Seven Years' War
1749 Fielding, <i>Tom Jones</i>	1759 James Wolfe's capture of Quebec ensures British control of Canada
1751 Thomas Gray, "Elegy Written in a Country Churchyard"	1760 George III succeeds to the throne
1755 Samuel Johnson, <i>Dictionary</i> ¹	1768 Captain James Cook voyages to Australia and New Zealand
1759 Johnson, <i>Rasselas</i> . Voltaire, <i>Candide</i>	1775 American Revolution (1775-83). James Watt produces steam engines
1760 Laurence Sterne, <i>Tristram Shandy</i> (1760--67)	1780 Gordon Riots in London
1765 Johnson's edition of Shakespeare	1783 William Pitt becomes prime minister
1770 Oliver Goldsmith, "The Deserted Village"	
1776 Adam Smith, <i>The Wealth of Nations</i>	
1778 Frances Burney, <i>Evelina</i>	
1779 Johnson, <i>Lives of the Poets</i> (1779--81)	
1783 George Crabbe, <i>The Village</i>	
1785 William Cowper, <i>The Task</i>	



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The Norton Anthology
of English Literature

EIGHTH EDITION

VOLUME 2

The Romantic Period 1785-1830

- 1789–1815: Revolutionary and Napoleonic period in France. – 1789: The Revolution begins with the assembly of the States-General in May and the storming of the Bastille on July 14. – 1793: King Louis XVI executed; England joins the alliance against France. – 1793–94: The Reign of Terror under Robespierre. 1804: Napoleon crowned emperor. – 1815: Napoleon defeated at Waterloo
- 1807: British slave trade outlawed (slavery abolished throughout the empire, including the West Indies, twenty-six years later)
- 1811–20: The Regency—George, Prince of Wales, acts as regent for George III, who has been declared incurably insane
- 1819: Peterloo Massacre
- 1820: Accession of George IV

The Romantic period, though by far the shortest, is at least as complex and diverse as any other period in British literary history. For much of the twentieth century, scholars singled out five poets—Wordsworth, Coleridge, Byron, Percy Shelley, and Keats, adding Blake belatedly to make a sixth—and constructed notions of a unified Romanticism on the basis of their works. But there were problems all along: even the two closest collaborators of the 1790s, Wordsworth and Coleridge, would fit no single definition; Byron despised both Coleridge's philosophical speculations and Wordsworth's poetry; Shelley and Keats were at opposite poles from each other stylistically and philosophically; Blake was not at all like any of the other five.

Nowadays, although the six poets remain, by most measures of canonicity, the principal canonical figures, we recognize a greater range of accomplishments. In 1798, the year of Wordsworth and Coleridge's first *Lyrical Ballads*, neither of the authors had much of a reputation; Wordsworth was not even included among the 1,112 entries in David Rivers's *Literary Memoirs of Living Authors of Great Britain* of that year, and *Lyrical Ballads* was published anonymously because, as Coleridge told the publisher, "Wordsworth's name is nothing—to a large number of people mine *stinks*." Some of the best-regarded poets of the time were women—Anna Barbauld, Charlotte Smith, Mary Robinson—and Wordsworth and Coleridge (junior colleagues of Robinson when she was poetry editor of the *Morning Post* in the late 1790s) looked up to them and learned their craft from them. The rest of the then-established figures were the later eighteenth-century poets who are printed at the end of volume 1 of this anthology—Gray, Collins, Crabbe, and Cowper in particular. Only Byron, among the now-canonical poets, was instantly famous; and Felicia

Hemans and Letitia Landon ran him a close race as best-sellers. The Romantic period had a great many more participants than the six principal male poets and was shaped by a multitude of political, social, and economic changes.

REVOLUTION AND REACTION

Following a widespread practice of historians of English literature, we use "Romantic period" to refer to the span between the year 1785, the midpoint of the decade in which Samuel Johnson died and Blake, Burns, and Smith published their first poems, and 1830, by which time the major writers of the preceding century were either dead or no longer productive. This was a turbulent period, during which England experienced the ordeal of change from a primarily agricultural society, where wealth and power had been concentrated in the landholding aristocracy, to a modern industrial nation. And this change occurred in a context of revolution—first the American and then the more radical French—and of war, of economic cycles of inflation and depression, and of the constant threat to the social structure from imported revolutionary ideologies to which the ruling classes responded by the repression of traditional liberties.

The early period of the French Revolution, marked by the Declaration of the Rights of Man and the storming of the Bastille, evoked enthusiastic support from English liberals and radicals alike. Three important books epitomize the radical social thinking stimulated by the Revolution. Mary Wollstonecraft's *A Vindication of the Rights of Men* (1790) justified the French Revolution against Edmund Burke's attack in his *Reflections on the Revolution in France* (1790). Tom Paine's *Rights of Man* (1791-92) also advocated for England a democratic republic that was to be achieved, if lesser pressures failed, by popular revolution. More important as an influence on Wordsworth and Percy Shelley was William Godwin's *Enquiry Concerning Political Justice* (1793), which foretold an inevitable but peaceful evolution of society to a final stage in which property would be equally distributed and government would wither away. But English sympathizers dropped off as the Revolution followed its increasingly grim course: the accession to power by Jacobin extremists, intent on purifying their new republic by purging it of its enemies; the "September Massacres" of the imprisoned nobility in 1792, followed by the execution of the king and queen; the new French Republic's invasion of the Rhineland and the Netherlands, which brought England into the war against France; the guillotining of thousands in the Reign of Terror under Robespierre; and, after the execution in their turn of the men who had directed the Terror, the emergence of Napoleon, first as dictator then as emperor of France. As Wordsworth wrote in *The Prelude*,

become Oppressors in their turn,
Frenchmen had changed a war of self-defence
For one of Conquest, losing sight of all
Which they had struggled for_____ (11.206-09)

Napoleon, the brilliant tactician whose rise through the ranks of the army had seemed to epitomize the egalitarian principles of the Revolution, had become an arch-aggressor, a despot, and would-be founder of a new imperial dynasty. By 1800 liberals found they had no side they could wholeheartedly espouse. Napoleon's defeat at Waterloo in 1815 proved to be the triumph, not of

progress and reform, but of reactionary despotisms throughout continental Europe.

In England this was a period of harsh, repressive measures. Public meetings were prohibited, the right of habeas corpus (the legal principle protecting individuals from arbitrary imprisonment) was suspended for the first time in over a hundred years, and advocates of even moderate political change were charged with treason. Efforts during these war years to repeal the laws that barred Protestants who did not conform to the Anglican Church from the universities and government came to nothing: in the new climate of counter-revolutionary alarm, it was easy to portray even a slight abridgement of the privileges of the established Church as a measure that, validating the Jacobins' campaigns to de-Christianize France, would aid the enemy cause. Another early casualty of this counterrevolution was the movement to abolish the slave trade, a cause supported initially by a wide cross-section of English society. In the 1780s and 1790s numerous writers, both white (Barbauld, Robinson, Coleridge, and Wordsworth) and black (Ottobah Cugoana and Olaudah Equiano), attacked the greed of the owners of the West Indian sugar plantations and detailed the horrors of the traffic in African flesh that provided them with their labor power. But the bloodshed that accompanied political change in France strengthened the hand of apologists for slavery, by making any manner of reform seem the prelude to violent insurrection. Parliament rejected a bill abolishing the trade in 1791, and sixteen years—marked by slave rebellions and by the planters' brutal reprisals—elapsed before it passed a new version of the bill.

The frustration of the abolitionist cause is an emblematic chapter in the larger story of how a reactionary government sacrificed hopes of reform while it mobilized the nation's resources for war. Yet this was the very time when economic and social changes were creating a desperate need for corresponding changes in political arrangements. For one thing, new classes inside England—manufacturing rather than agricultural—were beginning to demand a voice in government proportionate to their wealth. The "Industrial Revolution"—the shift in manufacturing that resulted from the invention of power-driven machinery to replace hand labor—had begun in the mid-eighteenth century with improvements in machines for processing textiles, and was given immense impetus when James Watt perfected the steam engine in 1765. In the succeeding decades steam replaced wind and water as the primary source of power for all sorts of manufacturing processes, beginning that dynamic of ever-accelerating economic expansion and technological development that we still identify as the hallmark of the modern age. A new laboring population massed in sprawling mill towns such as Manchester, whose population increased by a factor of five in fifty years. In agricultural communities the destruction of home industry was accompanied by the acceleration of the process of enclosing open fields and wastelands (usually, in fact, "commons" that had provided the means of subsistence for entire communities) and incorporating them into larger, privately owned holdings. Enclosure was by and large necessary for the more efficient methods of agriculture required to feed the nation's growing population (although some of the land that the wealthy acquired through parliamentary acts of enclosure they in fact incorporated into their private estates). But enclosure was socially destructive, breaking up villages, creating a landless class who either migrated to the industrial towns or remained as farm laborers, subsisting on starvation wages and the little they

could obtain from parish charity. The landscape of England began to take on its modern appearance—the hitherto open rural areas subdivided into a checkerboard of fields enclosed by hedges and stone walls, with the factories of the cities casting a pall of smoke over vast areas of cheaply built houses and slum tenements. Meanwhile, the population was increasingly polarized into what Disraeli later called the "Two Nations"—the two classes of capital and labor, the rich and the poor.

No attempt was made to regulate this shift from the old economic world to the new, since even liberal reformers were committed to the philosophy of *laissez-faire*. This theory of "let alone," set out in Adam Smith's *The Wealth of Nations* in 1776, holds that the general welfare can be ensured only by the free operation of economic laws; the government should maintain a policy of strict noninterference and leave people to pursue, unfettered, their private interests. On the one hand, *laissez-faire* thinking might have helped pave the way for the long-postponed emancipation of the slave population of the West Indies; by 1833, when Parliament finally ended slavery, the anomaly that their unfree labor represented for the new economic and social orthodoxies evidently had become intolerable. But for the great majority of the laboring class at home, the results of *laissez-faire* and the "freedom" of contract it secured were inadequate wages and long hours of work under harsh discipline and in sordid conditions. Investigators' reports on the coal mines, where male and female children of ten or even five years of age were harnessed to heavy coal-sledges that they dragged by crawling on their hands and knees, read like scenes from Dante's *Inferno*. With the end of the war in 1815, the nation's workforce was enlarged by demobilized troops at the very moment when demand for manufactured goods, until now augmented by the needs of the military, fell dramatically. The result was an unemployment crisis that persisted through the 1820s. Since the workers had no vote and were prevented by law from unionizing, their only recourses were petitions, protest meetings, and riots, to which the ruling class responded with even more repressive measures. The introduction of new machinery into the mills resulted in further loss of jobs, provoking sporadic attempts by the displaced workers to destroy the machines. After one such outbreak of "Luddite" machine-breaking, the House of Lords—despite Byron's eloquent protest—passed a bill (1812) making death the penalty for destroying the frames used for weaving in the stocking industry. In 1819 hundreds of thousands of workers organized meetings to demand parliamentary reform. In August of that year, a huge but orderly assembly at St. Peter's Fields, Manchester, was charged by saber-wielding troops, who killed nine and severely injured hundreds more; this was the notorious "Peterloo Massacre," so named with sardonic reference to the Battle of Waterloo, and condemned by Shelley in his poem for the working class "England in 1819."

Suffering was largely confined to the poor, however, while the landed classes and industrialists prospered. So did many merchants, who profited from the new markets opened up as the British Empire expanded aggressively, compensating with victories against the French for the traumatic loss of America in 1783. England's merchants profited, too, thanks to the marketing successes that, over time, converted once-exotic imports from these colonies into everyday fare for the English. In the eighteenth century tea and sugar had been transformed in this way, and in the nineteenth century other commodities followed suit: the Indian muslin, for instance, that was the fabric of choice

for gentlemen's cravats and fashionable ladies' gowns, and the laudanum (Indian opium dissolved in alcohol) that so many ailing writers of the period appear to have found irresistible. The West End of London and new seaside resorts like Brighton became in the early nineteenth century consumers' paradises, sites where West Indian planters and nabobs (a Hindi word that entered English as a name for those who owed their fortunes to Indian gain) could be glimpsed displaying their purchasing power in a manner that made them moralists' favorite examples of nouveau riche vulgarity. The word *shopping* came into English usage in this era. Luxury villas sprang up in London, and the prince regent, who in 1820 became George IV, built himself palaces and pleasure domes, retreats from his not very onerous public responsibilities.

But even, or especially, in private life at home, the prosperous could not escape being touched by the great events of this period. French revolutionary principles were feared by English conservatives almost as much for their challenge to the "proper" ordering of the relations between men and women as for their challenge to traditional political arrangements. Yet the account of what it meant to be English that developed in reaction to this challenge—an account emphasizing the special virtues of the English sense of home and family—was in its way equally revolutionary. The war that the English waged almost without intermission between 1793 and 1815 was one that in an unprecedented manner had a "home front": the menaced sanctuary of the domestic fireside became the symbol of what the nation's military might was safeguarding. What popularity the monarchy held on to during this turbulent period was thus a function not of the two King Georges' traditional exercise of a monarch's sovereign powers but instead of the publicity, tailored to suit this nationalist rhetoric, that emphasized each one's domestic bliss within a "royal family." Conceptions of proper femininity altered as well under the influence of this new idealization and nationalization of the home, this project (as Burke put it) of "binding up the constitution of our country with our dearest domestic ties."

And that alteration both put new pressures on women and granted them new opportunities. As in earlier English history, women in the Romantic period were provided only limited schooling, were subjected to a rigid code of sexual behavior, and (especially after marriage) were bereft of legal rights. In this period women began, as well, to be deluged by books, sermons, and magazine articles that insisted vehemently on the physical and mental differences between the sexes and instructed women that, because of these differences, they should accept that their roles in life involved child rearing, housekeeping, and nothing more. (Of course, in tendering this advice promoters of female domesticity conveniently ignored the definitions of duty that industrialists imposed on the poor women who worked in their mills.) Yet a paradoxical byproduct of the connections that the new nationalist rhetoric forged between the well-being of the state and domestic life was that the identity of the patriot became one a woman might attempt, with some legitimacy, to claim. Within the framework created by the new accounts of English national identity, a woman's private virtues now had a public relevance. They had to be seen as crucial to the nation's welfare. Those virtues might well be manifested in the work of raising patriotic sons, but, as the thousands of women in this period who made their ostensibly natural feminine feelings of pity their alibi for participation in abolitionism demonstrated, they could be turned to nontraditional uses as well.

The new idea that, as the historian Linda Colley has put it, a woman's place was not simply in the home but also in the nation could also justify or at least extenuate the affront to proper feminine modesty represented by publication—by a woman's entry into the public sphere of authorship. "Bluestockings"—educated women—remained targets of masculine scorn. This became, nonetheless, the first era in literary history in which women writers began to compete with men in their numbers, sales, and literary reputations: just in the category of poetry, some nine hundred women are listed in J. R. deJ. Jackson's comprehensive bibliography, *Romantic Poetry by Women*. These female authors had to tread carefully, to be sure, to avoid suggesting that (as one male critic fulminated) they wished the nation's "affectionate wives, kind mothers, and lovely daughters" to be metamorphosed into "studious philosophers" and "busy politicians." And figures like Wollstonecraft, who in the *Vindication of the Rights of Woman* grafted a radical proposal about gender equality onto a more orthodox argument about the education women needed to be proper mothers, remained exceptional. Later women writers tended cautiously to either ignore her example or define themselves against it.

Only in the Victorian period would Wollstonecraft's cause of women's rights rally enough support for substantial legal reform to begin, and that process would not be completed until the twentieth century. In the early nineteenth century the pressures for political reform focused on the rights of men, as distinct from women. Middle-class and working-class men, entering into strategic and short-lived alliances, made the restructuring of the British electoral system their common cause. Finally, at a time of acute economic distress, and after unprecedented disorders that threatened to break out into revolution, the first Reform Bill was passed in 1832. It did away with the rotten boroughs (depopulated areas whose seats in the House of Commons were at the disposal of a few noblemen), redistributed parliamentary representation to include the industrial cities, and extended the franchise. Although about half the middle class, almost all the working class, and all women remained without a vote, the principle of the peaceful adjustment of conflicting interests by parliamentary majority had been firmly established. Reform was to go on, by stages, until Britain acquired universal adult suffrage in 1928.

"THE SPIRIT OF THE AGE"

Writers working in the period 1785–1830 did not think of themselves as "Romantic"; the word was not applied until half a century later, by English historians. Contemporary reviewers treated them as independent individuals, or else grouped them (often maliciously, but with some basis in fact) into a number of separate schools: the "Lake School" of Wordsworth, Coleridge, and Robert Southey; the "Cockney School," a derogatory term for the Londoners Leigh Hunt, William Hazlitt, and associated writers, including Keats; and the "Satanic School" of Percy Shelley, Byron, and their followers.

Many writers, however, felt that there was something distinctive about their time—not a shared doctrine or literary quality, but a pervasive intellectual and imaginative climate, which some of them called "the spirit of the age." They had the sense that (as Keats wrote) "Great spirits now on earth are sojourning," and that there was evidence of the experimental boldness that marks a literary renaissance. In his "Defence of Poetry" Shelley claimed that the literature of the age "has arisen as it were from a new birth," and that "an electric life

burns" within the words of its best writers, "less their spirit than the spirit of the age." He explained this spirit as an accompaniment of revolution, and others agreed. Francis Jeffrey, the foremost conservative reviewer of the day, connected "the revolution in our literature" with "the agitations of the French Revolution, and the discussions as well as the hopes and terrors to which it gave occasion." Hazlitt, who devoted a series of essays entitled *The Spirit of the Age* to assessing his contemporaries, maintained that the new poetry of the school of Wordsworth "had its origin in the French Revolution."

The imagination of many Romantic-period writers was preoccupied with revolution, and from that fact and idea they derived the framework that enabled them to think of themselves as inhabiting a distinctive period in history. The deep familiarity that many late-eighteenth-century Englishmen and -women had with the prophetic writings of the Bible contributed from the start to their readiness to attribute a tremendous significance to the political transformations set in motion in 1789. Religious belief predisposed many to view these convulsions as something more than local historical events and to cast them instead as harbingers of a new age in the history of *all* human beings. Seeing the hand of God in the events in France and understanding those events as the fulfillment of prophecies of the coming millennium came easily to figures such as Barbauld, Coleridge, Wollstonecraft, and, above all, Blake: all were affiliated with the traditions of radical Protestant Dissent, in which accounts of the imminence of the Apocalypse and the coming of the Kingdom of God had long been central. A quarter-century later, their millenarian interpretation of the Revolution would be recapitulated by radical writers such as Percy Shelley and Hazlitt, who, though they tended to place their faith in notions of progress and the diffusion of knowledge and tended to identify a rational citizenry and not God as the moving force of history, were just as convinced as their predecessors were that the Revolution had marked humanity's chance to start history over again (a chance that had been lost but was perhaps recoverable).

Another method that writers of this period took when they sought to salvage the millennial hopes that had, for many, been dashed by the bloodshed of the Terror involved granting a crucial role to the creative imagination. Some writers rethought apocalyptic transformation so that it no longer depended on the political action of collective humanity but depended instead (in a shift from the external to the internal) on the individual consciousness. The new heaven and earth promised in the prophecies could, in this account, be gained by the individual who had achieved a new, spiritualized, and visionary way of seeing. An apocalypse of the imagination could liberate the individual from time, from what Blake called the "mind-forg'd manacles" of imprisoning orthodoxies and from what Percy Shelley called "the curse which binds us to be subjected to the accident of surrounding impressions."

Wordsworth, whose formulations of this notion of a revolution in imagination would prove immensely influential, wrote in *The Prelude* the classic description of the spirit of the early 1790s. "Europe at that time was thrilled with joy, / France standing on top of the golden hours, / And human nature seeming born again" (6.340–42). "Not favored spots alone, but the whole earth, / The beauty wore of promise" (6.117–18). Something of this sense of possibility and anticipation of spiritual regeneration (captured in that phrase "born again") survived the disenchantment with politics that Wordsworth experienced later in the decade. His sense of the emancipatory opportunities

brought in by the new historical moment carried over to the year 1797, when, working in tandem, he and Coleridge revolutionized the theory and practice of poetry. The product of their exuberant daily discussions was the *Lyrical Ballads* of 1798.

POETIC THEORY AND POETIC PRACTICE

Wordsworth undertook to justify those poems by means of a critical manifesto, or statement of poetic principles, which appeared first as a short Advertisement in the original *Lyrical Ballads* and then as an extended Preface to the second edition in 1800, which he enlarged still further in the third edition of 1802. In it he set himself in opposition to the literary ancien regime, those writers of the eighteenth century who, in his view, had imposed on poetry artificial conventions that distorted its free and natural expression. Many of Wordsworth's later critical writings were attempts to clarify, buttress, or qualify points made in this first declaration. Coleridge said that the Preface was "half a child of my own brain"; and although he developed doubts about some of Wordsworth's unguarded statements, he did not question the Tightness of Wordsworth's attempt to overthrow the reigning tradition. Of course, many writers in eighteenth-century England had anticipated Wordsworth's attempt, as well as the definitions of the "authentic" language of poetry it assumed. Far from unprecedented, efforts to displace the authority of a poet such as Pope can be dated back to only a few years after Pope's death in 1744; by 1800 readers were accustomed to hear, for instance, that Pope's propensities for satire had derailed true poetry by elevating wit over feeling. Moreover, the last half of the eighteenth century, a time when philosophers and moralists highlighted in new ways the role that emotional sensitivity ("sensibility") plays in mental and social life, had seen the emergence of many of the critical concepts, as well as a number of the poetic subjects and forms, that later would be exploited by Wordsworth and his contemporaries.

Wordsworth's Preface nevertheless deserves its reputation as a turning point in literary history, for Wordsworth gathered up isolated ideas, organized them into a coherent theory, and made them the rationale for his own achievements. We can safely use concepts in the Preface as points of departure for a survey of some of the distinctive elements in the poetry of the Romantic period—especially if we bear in mind that during this era of revolution definitions of good poetry, like definitions of the good society, were sure to create as much contention as consensus.

The Concept of the Poet and the Poem

Seeking a stable foundation on which social institutions might be constructed, eighteenth-century British philosophers had devoted much energy to demonstrating that human nature must be everywhere the same, because it everywhere derived from individuals' shared sensory experience of an external world that could be objectively represented. As the century went on, however, philosophers began emphasizing—and poets began developing a new language for—individual variations in perception and the capacity the receptive consciousness has to filter and to re-create reality. This was the shift Wordsworth registered when in the Preface he located the source of a poem not in outer nature but in the psychology of the individual poet, and specified that the essential materials of a poem were not the external people and events it

represented but the inner feelings of the author, or external objects only after these have been transformed by the author's feelings. Wordsworth in 1802 described all good poetry as, at the moment of composition, "the spontaneous overflow of powerful feelings." Other Romantic theories concurred by referring to the mind, emotions, and imagination of the poet for the origin, content, and defining attributes of a poem. Using a metaphor that parallels Wordsworth's "overflow," and that Wordsworth would revive in a late poem, Mary Robinson and Coleridge identified some of their key poems of the 1790s as "effusions"—ardent outpourings of feeling. Coleridge subsequently drew on German precedents and introduced into English criticism an account of the organic form of literary works; in this account the work is conceptualized as a self-originating and self-organizing process, parallel to the growth of a plant, that begins with a seedlike idea in the poet's imagination, grows by assimilating both the poet's feelings and the materials of sensory experience, and evolves into an organic whole in which the parts are integrally related to each other and to the whole.

In keeping with the view that poetry expresses the poet's feelings, the lyric poem written in the first person, which for much of literary history was regarded as a minor kind, became a major Romantic form and was often described as the most essentially poetic of all the genres. And in most Romantic lyrics the "I" is no longer a conventionally typical lyric speaker, such as the Petrarchan lover or Cavalier gallant of Elizabethan and seventeenth-century love poems, but one who shares recognizable traits with the poet. The experiences and states of mind expressed by the lyric speaker often accord closely with the known facts of the poet's life and the personal confessions in the poet's letters and journals. This reinvention of the lyric complicated established understandings of the gender of authorship. It may not be an accident, some critics suggest, that Wordsworth in the Preface defines poetry as "the real language of men" and the Poet as a "man speaking to men": Wordsworth, who began to publish when women such as Robinson and Charlotte Smith occupied the vanguard of the new personal poetry, might have decided that to establish the distinctiveness of his project he needed to counterbalance his emphasis on his feelings with an emphasis on those feelings' "manly" dignity. This is not to say that women writers' relationship to the new ideas about poetry was straightforward either. In one of her prefaces Smith says that she anticipates being criticized for "bringing forward 'with querulous egotism,' the mention of myself." For many female poets the other challenge those ideas about poetry posed might have consisted in their potential to reinforce the old, prejudicial idea that their sex—traditionally seen as creatures of feeling rather than intellect—wrote about their own experiences because they were capable of nothing else. For male poets the risks of poetic self-revelation were different—and in some measure they were actively seized by those who, like Coleridge and Shelley, intimated darkly that the introspective tendency and emotional sensitivity that made someone a poet could also lead him to melancholy and madness.

It was not only the lyric that registered these new accounts of the poet. Byron confounded his contemporaries' expectations about which poetic genre was best suited to self-revelation by inviting his audience to equate the heroes of *Childe Harold*, *Manfred*, and *Don Juan* with their author, and to see these fictional protagonists' experiences as disclosing the deep truths of his secret self. Wordsworth's *Prelude* represents an extreme instance of this tendency to

self-reference. Though the poem is of epic length and seriousness, its subject is not, as is customary in an epic, history on a world-changing scale but the growth of the poet's mind.

The Prelude exemplifies two other important tendencies. Like Blake, Coleridge in early poems, and later on Shelley, Wordsworth presents himself as, in his words, "a chosen son" or "Bard." That is, he assumes the persona of a poet-prophet, a composite figure modeled on Milton, the biblical prophets, and figures of a national music, the harp-playing patriots, Celtic or Anglo-Saxon, whom eighteenth-century poets and antiquarians had located in a legendary Dark Ages Britain. Adopting this bardic guise, Wordsworth puts himself forward as a spokesman for civilization at a time of crisis—a time, as Wordsworth said in *The Prelude*, of the "melancholy waste of hopes o'erthrown." (Spokesman is appropriate here: almost always, the bardic poet-prophet was a distinctively male persona.) *The Prelude* is also an instance of a central literary form of English, as of European, Romanticism—a long work about the crisis and renewal of the self, recounted as the story of an interior journey taken in quest of one's true identity and destined spiritual home and vocation. Blake's *Milton*, Keats's *Endymion* and *Fall of Hyperion*, and, in Victorian poetry, Elizabeth Barrett Browning's *Aurora Leigh* also exemplify this form. Late in the period there are equivalent developments in prose: spiritual autobiographies (Coleridge's *Biographia Literaria*, Thomas De Quincey's *Confessions of an English Opium Eater*) undergo a revival, at the same time that Lamb and Hazlitt rediscover the essay as a medium of self-revelation.

Spontaneity and the Impulses of Feeling

Wordsworth defined good poetry not merely as the overflow but as the "spontaneous overflow" of feelings. In traditional poetics, poetry had been regarded as supremely an art—an art that in modern times is practiced by poets who have assimilated classical precedents, are aware of the "rules" governing the kind of poem they are writing, and (except for the happy touches that, as Pope said, are "beyond the reach of art") deliberately employ tested means to achieve premeditated effects on an audience. But to Wordsworth, although the composition of a poem originates from "emotion recollected in tranquillity" and may be preceded and followed by reflection, the immediate act of composition must be spontaneous—arising from impulse and free from rules. Keats listed as an "axiom" a similar proposition—that "if poetry comes not as naturally as the leaves to a tree it had better not come at all."

Other Romantics voiced similar declarations of artistic independence from inherited precepts, sometimes in a manner involving, paradoxically, a turn from the here-and-now toward a remote, preliterate, and primitive past. If the ancient bard was a charismatic figure for many Romantics, this was in part because imagining the songs he might have sung made it easier to think about an alternative to the mundane language of modernity—about a natural, oral poetry, blissfully unconscious of modern decorums. (Though they chafed against this expectation, writers from the rural working class—Burns and later John Clare—could be expected, by virtue of their perceived distance from the restraint and refinement of civilized discourse, to play a comparable role inside modern culture, that of peasant poet or natural genius.) When, after Waterloo, writers like Byron, Hunt, and the Shelleys traveled to Italy, taking these bardic ideals with them, they became enthralled with the arts of the improvisatore and improvisatrice, men and women whose electrifying oral performances of

poetry involved no texts but those of immediate inspiration. One of the writers who praised and emulated that rhapsodic spontaneity, Percy Shelley, thought it "an error to assert that the finest passages of poetry are produced by labor and study." He suggested instead that these were the products of an unconscious creativity: "A great statue or picture grows under the power of the artist as a child in the mother's womb."

The emphasis in this period on the spontaneous activity of the imagination is linked to a belief (which links the Romantics' literary productions to the poetry and fiction of sensibility written earlier in the eighteenth century) in the essential role of passion, whether in the province of art, philosophy, or morality. The intuitive feelings of "the heart" had to supplement the judgments of the purely logical faculty, "the head." "Deep thinking," Coleridge wrote, "is attainable only by a man of deep feeling"; hence, "a metaphysical solution that does not tell you something in the heart is grievously to be suspected as apocryphal."

Romantic "Nature Poetry"

Wordsworth identified *Lyrical Ballads* as his effort to counteract the degradation in taste that had resulted from "the increasing accumulation of men in cities": the revolution in style he proposed in the Preface was meant in part to undo the harmful effects of urbanization. Because he and many fellow writers kept their distance from city life, and because natural scenes so often provide the occasions for their writing, Romantic poetry for present-day readers has become almost synonymous with "nature poetry." In the Essay that supplements his Preface, Wordsworth portrays himself as remedying the failings of predecessors who, he argues, were unable truthfully to depict natural phenomena such as a moonlit sky: from Dryden to Pope, he asserts, there are almost no images of external nature "from which it can be inferred that the eye of the Poet had been steadily fixed upon his object." Neither Romantic theory nor practice, however, justifies the opinion that Romantic poets valued description for its own sake, though many poems of the period are almost unmatched in their ability to capture the sensuous nuances of the natural scene, and the writers participated enthusiastically in the touring of picturesque scenery that was a new leisure activity of their age. But in the Essay Supplementary to the Preface, Wordsworth's complaint against eighteenth-century poetic imagery continues: take an image from an early-eighteenth-century poem, and it will show no signs either, he says, that the Poet's "feelings had urged him to work upon it in the spirit of genuine imagination." For Wordsworth the ability to observe objects accurately is a necessary but not sufficient condition for poetry, "as its exercise supposes all the higher qualities of the mind to be passive, and in a state of subjection to external objects." And while many of the great Romantic lyrics—Wordsworth's "Tintern Abbey," Coleridge's "Frost at Midnight," Keats's "Nightingale," Smith's *Beachy Head*—remark on an aspect or a change of aspect in the natural scene, this serves only as stimulus to the most characteristic human activity, that of thinking. The longer Romantic "nature poems" are in fact usually meditative, using the presented scene to suggest a personal crisis; the organizing principle of the poem involves that crisis's development and resolution.

In addition, Romantic poems habitually endow the landscape with human life, passion, and expressiveness. Many poets respond to the outer universe as a vital entity that participates in the feelings of the observer (an idea of sym-

pathetic exchange between nature and humanity that Mary Shelley, however, would probe fiercely in her novel *The Last Man*). James Thomson and other descriptive poets of the eighteenth century had depicted the created universe as giving direct access to the deity. In "Tintern Abbey" and other poems, Wordsworth not only exhibits toward the landscape attitudes and sentiments that human beings had earlier felt for God; he also loves it in the way human beings love a father, a mother, or a beloved. Still, there was a competing sense, evident especially in the poetry of Blake and Percy Shelley, that natural objects were meaningful primarily for the correspondences linking them to an inner or spiritual world. In their poems a rose, a sunflower, a cloud, or a mountain is presented not as something to be observed and imaged but as an object imbued with a significance beyond itself. "I always seek in what I see," Shelley said, "the likeness of something beyond the present and tangible object." And by Blake, mere nature, as perceived by the physical eye, was spurned "as the dust upon my feet, no part of me." Annotating a copy of Wordsworth's 1815 *Poems*, Blake deplored what he perceived as Wordsworth's commitment to unspiritualized observation: "Natural objects always did, and now do, weaken, deaden, and obliterate imagination in men."

The Glorification of the Ordinary

Also discussing Wordsworth, Hazlitt declared his school of poetry the literary equivalent of the French Revolution, which translated political change into poetical experiment. "Kings and queens were dethroned from their rank and station in legitimate tragedy or epic poetry, as they were decapitated elsewhere. . . . The paradox [these poets] set out with was that all things are by nature, equally fit subjects for poetry; or that if there is any preference to give, those that are the meanest [i.e., most humble] and most unpromising are the best." Hazlitt had in mind Wordsworth's statement that the aim of *Lyrical Ballads* was "to choose incidents and situations from common life" and to use a "language really spoken by men": for Wordsworth's polemical purposes, it is in "humble and rustic life" that this language is found. Later eighteenth-century writers had already experimented with the simple treatment of simple subjects. Burns—like the young Wordsworth, a sympathizer with the Revolution—had with great success represented "the rural scenes and rural pleasures of [his] natal Soil," and in a language aiming to be true to the rhythms of his regional Scots dialect. Women poets especially—Barbauld, Bobinson, Baillie—assimilated to their poems the subject matter of everyday life. But Wordsworth underwrote his poetic practice with a theory that inverted the traditional hierarchy of poetic genres, subjects, and styles: it elevated humble life and the plain style, which in earlier theory were appropriate only for the pastoral, the genre at the bottom of the traditional hierarchy, into the principal subject and medium for poetry in general. And in his practice, as Hazlitt also noted, Wordsworth went further and turned for the subjects of serious poems not only to humble country folk but to the disgraced, outcast, and delinquent—"convicts, female vagrants, gypsies . . . idiot boys and mad mothers." Hence the scorn of Lord Byron, who facetiously summoned ghosts from the eighteenth century to help him demonstrate that Wordsworth's innovations had been taking literature in the wrong direction:

"Peddlers," and "Boats," and "Wagons"! Oh! ye shades
Of Pope and Dryden, are we come to this?

Yet Wordsworth's project was not simply to represent the world as it is but, as he announced in his Preface, to throw over "situations from common life . . . a certain coloring of imagination, whereby ordinary things should be presented to the mind in an unusual aspect." No one can read his poems without noticing the reverence with which he invests words that for earlier writers had been derogatory—words such as "common," "ordinary," "everyday," "humble." Wordsworth's aim was to shatter the lethargy of custom so as to refresh our sense of wonder in the everyday, the trivial, and the lowly. In the eighteenth century Samuel Johnson had said that "wonder is a pause of reason"—"the effect of novelty upon ignorance." But for many Romantics, to arouse in the sophisticated mind that sense of wonder presumed to be felt by the ignorant and the innocent—to renew the universe, Percy Shelley wrote, "after it has been blunted by reiteration"—was a major function of poetry. Commenting on the special imaginative quality of Wordsworth's early verse, Coleridge remarked: "To combine the child's sense of wonder and novelty with the appearances, which every day for perhaps forty years had rendered familiar . . . this is the character and privilege of genius." Contributing to this poetry of the child's-eye view, Baillie and Barbauld wrote poems centered on an observer's effort to imagine the unknowable perspective of beings for whom thought and sensation are new or not begun—in Baillie's case, a "waking infant," in Barbauld's, a "little invisible being who is expected soon to become visible" but is still in its mother's womb.

The Supernatural, the Romance, and Psychological Extremes

In most of his poems, Coleridge, like Wordsworth, dealt with everyday things, and in "Frost at Midnight" he showed how well he too could achieve the effect of wonder in the familiar. But Coleridge tells us in *Biographia Literaria* that, according to the division of labor that organized their collaboration on *Lyrical Ballads*, his assignment was to achieve wonder by a frank violation of natural laws and of the ordinary course of events: in his poems "the incidents and agents were to be, in part at least, supernatural." And in *The Rime of the Ancient Mariner*, *Christabel*, and "Kubla Khan," Coleridge opened up to modern poetry a realm of mystery and magic. Stories of bewitchings, hauntings, and possession—shaped by antiquated treatises on demonology, folklore, and Gothic novels—supplied him with the means of impressing upon readers a sense of occult powers and unknown modes of being.

Materials like these were often grouped together under the rubric "romance," a term that would some time after the fact give the "Romantic" period its name. On the one hand romances were writings that turned, in their quest for settings conducive to supernatural happenings, to "strange fits of passion" and strange adventures, to distant pasts, faraway places, or both—Keats's "perilous seas, in faery lands forlorn" or the China of "Kubla Khan." On the other hand romance also named a homegrown, native tradition of literature, made unfamiliar and alien by the passage of time. For many authors, starting with Horace Walpole, whose *Castle of Otranto* (1764) began the tradition of Gothic fiction, writing under the banner of romance meant reclaiming their national birthright: a literature of untrammelled imagination—associated, above all, with Spenser and the Shakespeare of fairy magic and witchcraft—that had been forced underground by the Enlightenment's emphasis on reason and refinement. Byron negotiated between romance's two sets of associations in *Childe Harold*, having his hero travel in far-off Albania

and become entranced by the inhabitants' savage songs, but also giving the poem the subtitle "A Romaunt" (an archaic spelling of romance) and writing it in Spenserian stanzas. This was the same stanzaic form, neglected for much of the eighteenth century, that Keats drew on for *The Eve of St. Agnes*, the poem in which he proved himself a master of that Romantic mode that establishes a medieval setting for events that violate our sense of realism and the natural order. The Romantic period's "medieval revival" was also promoted by women: Robinson, for instance (author of "Old English," "Monkish," and "Gothic" Tales), as well as Letitia Landon, Felicia Hemans, Joanna Baillie, and others, women who often matched the arch-medievalist Sir Walter Scott in the historical learning they brought to their compositions.

The "addition of strangeness to beauty" that Walter Pater near the end of the nineteenth century would identify as a key Romantic tendency is seen not only in this concern with the exotic and archaic landscapes of romance, but also in the Romantic interest in the mysteries of mental life and determination to investigate psychological extremes. Wordsworth explored visionary states of consciousness that are common among children but violate the categories of adult judgment. Coleridge and De Quincey shared an interest in dreams and nightmares and in the altered consciousness they experienced under their addiction to opium. In his odes as in the quasi-medieval "ballad" "La Belle Dame sans Merci" Keats recorded strange mixtures of pleasure and pain with extraordinary sensitivity, pondering the destructive aspects of sexuality and the erotic quality of the longing for death. And Byron made repeated use of the fascination of the forbidden and the appeal of the terrifying yet seductive Satanic hero.

There were, of course, writers who resisted these poetic engagements with fantasized landscapes and strange passions. Significant dissent came from women, who, given accounts of their sex as especially susceptible to the delusions of romantic love, had particular reason to continue the Enlightenment program and promote the rational regulation of emotion. Barbauld wrote a poem gently advising the young Coleridge not to prolong his stay in the "fairy bower" of romance but to engage actively with the world as it is. Often satirical when she assesses characters who imagine themselves the pitiable victims of their own powerful feelings, Jane Austen had her heroine in *Persuasion*, while conversing with a melancholy, Byron-reading young man, caution him against overindulgence in Byron's "impassioned descriptions of hopeless agony" and "prescribe" to him a "larger allowance of prose in his daily study." And yet this heroine, having "been forced into prudence in her youth," has "learned romance as she grew older." The reversal of the sequence that usually orders the story line of female socialization suggests a receptivity to romance's allure that links even Austen to the spirit of the age.

Individualism and Alienation

Another feature of Byron's poetry that attracted notice and, in some quarters, censure was its insistence on his or his hero's self-sufficiency. Hazlitt, for instance, borrowed lines from Shakespeare's *Coriolanus* to object to Byron's habit of spurning human connection "[a]s if a man were author of himself, / And owned no other kin." The audacious individualism that Hazlitt questions here (a questioning that he carries on in part by enacting his own reliance on others and supplementing his words with Shakespeare's) was, however, central to the celebrations of creativity occupying many Romantic-period writers:

indeed, in the Preface to *Lyrical Ballads*, Wordsworth (as if anticipating and preemptively defying Hazlitt) had already characterized his poetic experimentation as an exercise in artistic self-sufficiency. The Preface has been read as a document in which Wordsworth, proving himself a self-made man, arranges for his disinheritance—arranges to cut himself off, he says, "from a large portion of the phrases and figures of speech which from father to son have long been regarded as the common inheritance of Poets." The German philosophers who generated many of the characteristic ideas of European Romanticism had likewise developed an account of how individuals might author and create themselves. In the work of Kant and others, the human mind was described as creating the universe it perceived and so creating its own experience. Mind is "not passive," Kant's admirer Coleridge wrote, but "made in God's image, and that too in the sublimest sense—the Image of the *Creator*." And Wordsworth declared in *The Prelude* that the individual mind "Doth, like an Agent of the one great Mind, / Create, creator and receiver both." The Romantic period, the epoch of free enterprise, imperial expansion, and boundless revolutionary hope, was also an epoch of individualism in which philosophers and poets alike put an extraordinarily high estimate on human potentialities and powers.

In representing this expanded scope for individual initiative, much poetry of the period redefined heroism and made a ceaseless striving for the unattainable its crucial element. Viewed by moralists of previous ages as sin or lamentable error, longings that can never be satisfied—in Percy Shelley's phrase, "the desire of the moth for a star"—came to be revalued as the glory of human nature. "Less than everything," Blake announced, "cannot satisfy man." Discussions of the nature of art developed similarly. The German philosopher Friedrich Schlegel's proposal that poetry "should forever be becoming and never be perfected" supplied a way to understand the unfinished, "fragment" poems of the period (Coleridge's "Kubla Khan" most famously) not as failures but instead as confirmations that the most poetic poetry was defined as much by what was absent as by what was present: the poem, in this understanding, was a fragmentary trace of an original conception that was too grand ever to be fully realized. This defiant attitude toward limits also made many writers impatient with the conceptions of literary genre they inherited from the past. The result was that, creating new genres from old, they produced an astonishing variety of hybrid forms constructed on fresh principles of organization and style: "elegiac sonnets," "lyrical ballads," the poetic autobiography of *The Prelude*, Percy Shelley's "lyric drama" of cosmic reach, *Prometheus Unbound*, and (in the field of prose) the "historical novels" of Scott and the complex interweaving of letters, reported oral confessions, and interpolated tales that is Mary Shelley's *Frankenstein*. Blake went furthest: the composite art of word and image and "illuminated printing" he created for his poems daringly reinvented the concept of the book.

In this context many writers' choice to portray poetry as a product of solitude and poets as loners might be understood as a means of reinforcing the individuality of their vision. (The sociability of the extroverted narrator of *Don Juan*, who is forever buttonholing "the gentle reader," is exceptional—Byron's way of harkening back to the satire of the eighteenth century.) And the pervasiveness of nature poetry in the period can be attributed to a determination to idealize the natural scene as a site where the individual could find freedom from social laws, an idealization that was easier to sustain when nature was,

as often in the era, represented not as cultivated fields but as uninhabitable wild wastes, unploughed uplands, caves, and chasms. Rural *community*, threatened by the enclosures that were breaking up village life, was a tenuous presence in poetry as well.

Wordsworth's imagination is typically released, for instance, by the sudden apparition of a single figure, stark and solitary against a natural background; the words "solitary," "by one self," "alone" sound through his poems. In the poetry of Coleridge, Shelley, and Byron (before *Don Juan* launched Byron's own satire on Byronism), the desolate landscapes are often the haunts of disillusioned visionaries and accursed outlaws, figures whose thwarted ambitions and torments connect them, variously, to Cain, the Wandering Jew, Satan, and even Napoleon. A variant of this figure is Prometheus, the hero of classical mythology, who is Satan-like in setting himself in opposition to God, but who, unlike Satan, is the champion rather than the enemy of the human race. Mary Shelley subjected this hero, central to her husband's mythmaking, to ironic rewriting in *Frankenstein*: Victor Frankenstein, a "Modern Prometheus," is far from championing humankind. For other women writers of the period, and for Shelley in novels following *Frankenstein*, the equivalent to these half-charismatic, half-condemnable figures of alienation is the woman of "genius." In a world in which—as Wollstonecraft complained in the *Rights of Woman*— "all women are to be levelled by meekness and docility, into one character of . . . gentle compliance," the woman who in "unfeminine" fashion claimed a distinctive individuality did not gain authority but risked ostracism. As for the woman of genius, in writings by Robinson, Hemans, and Landon particularly, her story was often told as a modern variation on ancient legends of the Greek Sappho, the ill-fated female poet who had triumphed in poetry but died of love. Pressured by the emergent Victorianism of the 1820s and playing it safe, Hemans and Landon especially were careful to associate genius with self-inflicted sorrow and happiness with a woman's embrace of her domestic calling.

WRITING IN THE MARKETPLACE AND THE COURTS

Even Romantics who wished to associate literature with isolated poets holding mute converse with their souls had to acknowledge that in real life the writer did not dwell in solitude but confronted, and was accountable to, a crowd. For many commentators the most revolutionary aspect of the age was the spread of literacy and the dramatic expansion of the potential audience for literature. This revolution, like the Revolution in France, occasioned a conservative reaction: the worry, frequently expressed as books ceased to be written exclusively for an elite, that this bigger audience (by 1830, about half England's population of fourteen million) would be less qualified to judge or understand what it read. Beginning in 1780, more members of the working classes had learned to read as a result of lessons provided in Sunday schools (informal sites for the education of the poor that long antedated state-supported schools). At the same time reading matter became more plentiful and cheaper, thanks to innovations in retailing—the cut-rate sales of remaindered books and the spread of circulating libraries where volumes could be "rented"—and thanks to technological developments. By the end of the period, printing presses were driven by steam engines, and the manufacture of paper had been mechanized; publishers had mastered publicity, the art (as it was

called) of "the puff." Surveying the consequences of these changes, Coleridge muttered darkly about that "misgrowth," "a Reading Public," making it sound like something freakish. Books had become a big business, one enrolling increasing numbers of individuals who found it possible to do without the assistance of wealthy patrons and who, accordingly, looked to this public for their hopes of survival. A few writers became celebrities, invested with a glamor that formerly had been reserved for royalty and that we nowadays save for movie stars. This was the case for the best-selling Byron, particularly, whose enthusiastic public could by the 1830s purchase dinner services imprinted with illustrations from his life and works.

How such popular acclaim was to be understood and how the new reading public that bestowed it (and took it away) could possibly be reformed or monitored when, as Coleridge's term "misgrowth" suggests, its limits and composition seemed unknowable: these were pressing questions for the age. Opponents of the French Revolution and political reform at home pondered a frightening possibility: if "events . . . [had] made us a world of readers" (as Coleridge put it, thinking of how newspapers had proliferated in response to the political upheavals), it might also be true that readers could *make* events in turn, that the new members of the audience for print would demand a part in the drama of national politics. Conservatives were well aware of arguments conjecturing that the Revolution had been the result of the invention of the printing press three centuries before. They certainly could not forget that Paine's *Rights of Man*—not the reading matter for the poor the Sunday-school movement had envisioned—had sold an astonishing two hundred thousand copies in a year. Distributed by clubs of workers who pooled money for this purpose, read aloud in alehouses or as listeners worked in the fields, those copies reached a total audience that was much more numerous still.

However, the British state had lacked legal provisions for the prepublication censorship of books since 1695, which was when the last Licensing Act had lapsed. Throughout the Romantic period therefore the Crown tried out other methods for policing reading and criminalizing certain practices of authoring and publishing. Paine was in absentia found guilty of sedition, for instance, and in 1817 the radical publisher William Hone narrowly escaped conviction for blasphemy. Another government strategy was to use taxes to inflate the prices of printed matter and so keep political information out of the hands of the poor without exactly violating the freedom of the press. In the meantime worries about how the nation would fare now that "the people" read were matched by worries about how to regulate the reading done by women. In 1807 the bowdlerized edition was born, as the Reverend Thomas Bowdler and his sister Henrietta produced *The Family Shakespeare*, concocting a Bard who, his indelicacies expurgated, could be sanctioned family fare.

Commentators who condemned the publishing industry as a scene of criminality also cited the frequency with which, during this chaotic time, best-selling books ended up republished in unauthorized, "pirated" editions. Novels were the pirates' favorite targets. But the radical underground of London's printing industry also appropriated one of the most politically daring works of Percy Shelley, *Queen Mab*, and by keeping it in print, and accessible in cheap editions, thwarted attempts to posthumously sanitize the poet's reputation. And in 1817 Robert Southey, the Poet Laureate, was embarrassed to find his insurrectionary drama of 1794, *Wat Tyler*, republished without his permission. There was no chance, Southey learned, that the thieves who had filched his

intellectual property and put this souvenir of his youthful radicalism back into circulation would be punished: the judiciary ruled that copyright law was for the law-abiding and did not apply to "sedition."

OTHER LITERARY FORMS

Prose

Although we now know the Romantic period as an age of poetry, centered on works of imagination, nonfiction prose forms—essays, reviews, political pamphlets—flourished during the epoch, as writers seized the opportunity to speak to and for the era's new audiences. In eighteenth-century England, prose, particularly in the urbane, accessible style that writers such as Addison and Hume cultivated in their essays, had been valued as the medium of sociable exchange that could integrate different points of view and unify the public space known as the "republic of letters." That ideal of civil discussion came under pressure in the Romantic period, however, since by then many intellectuals were uncertain whether a republic of letters could survive the arrival of those new readers, "the people," and whether in this age of class awareness such a thing as a unified public culture was even possible. Those uncertainties are never far from the surface in the masterpieces of Romantic prose—a category that ranges from the pamphleteering that drew Burke, Wollstonecraft, and Paine into the Revolution controversy of the 1790s, to the periodical essays, with suggestive titles like *The Watchman* and *The Friend*, in which Coleridge turned controversialist, to the magazine writing of Hazlitt, Lamb, and De Quincey in the 1820s.

The issue of how the writer should relate to audience—as watchman or friend?—was especially tricky, because this period, when so many more people defined themselves as readers, saw the emergence of a new species of specialist reader. This was the critic, who, perhaps problematically, was empowered to tell all the others what to read. Following the establishment in 1802 of the *Edinburgh Review* and in 1809 of the *Quarterly Review*, a new professionalized breed of book reviewer claimed a degree of cultural authority to which eighteenth-century critics had never aspired. Whereas later-eighteenth-century periodicals such as the *Monthly Review* and *Critical Review* had aimed to notice almost everything in print, the *Edinburgh* and *Quarterly* limited themselves to about fifteen books per issue. The selectivity enabled them to make decisive statements about what would count as culture and what would fall beyond the pale. They also conceptualized criticism as a space of discipline, in which the reputations of the writers under review were as likely to be marred as they were to be made. The stern Latin motto of the *Edinburgh* (founded by lawyers) translates as "the judge is condemned when the guilty go free." The continuing tension in the relations between criticism and literature and doubt about whether critical prose can be literature—whether it can have artistic value as well as social utility—are legacies from the Romantic era. Hazlitt wondered self-consciously in an essay on criticism whether his was not in fact a critical rather than a poetical age and whether "no great works of genius appear, because so much is said and written about them."

Hazlitt participated importantly in another development. In 1820 the founding editor of the *London Magazine* gathered a group of writers, Hazlitt, Lamb, and De Quincey, who in the *London's* pages collectively developed the Romantic form known as the familiar essay: intimate-feeling commentaries, often

presented as if prompted by incidents in the authors' private lives, on an eclectic range of topics, from pork to prize-fighting. In some of his essays, Hazlitt modeled an account of the individual's response to works of art as most important not for how, for instance, it prepares that person for public citizenship, but for what it helps him discover about his personality. For their essays Lamb and De Quincey developed a style that harkened back to writers who flourished before the republic of letters and who had more idiosyncratic eccentricities than eighteenth-century decorum would have allowed. Though these essayists were very differently circumstanced from the Romantic poets who were their friends—paid by the page and writing to a deadline, for a start—their works thus parallel the poets' in also turning toward the personal and subjective. One consequence of the essayists' cultivation of intimacy and preference for the impressionistic over the systematic is that, when we track the history of prose to the 1820s, we see it end up in a place very different from the one it occupies at the start of the Romantic period. Participants in the Revolution controversy of the 1790s had claimed to speak for all England. By the close of the period the achievement of the familiar essay was to have brought the medium of prose within the category of "the literary"—but by distancing it from public life.

Drama

Whether the plays composed during the Romantic period can qualify as literature has been, by contrast, more of a puzzle. England throughout this period had a vibrant theatrical culture. Theater criticism, practiced with flair by Hazlitt and Lamb, emerged as a new prose genre; actors like Sarah Siddons and Edmund Kean numbered the poets among their admirers and found their way into Romantic poetry; Mary Robinson was known as an actor before she was known as an author. But there were many restrictions limiting what could be staged in England and many calls for reform. As places where crowds gathered, theaters were always closely watched by suspicious government officials. The English had habitually extolled their theater as a site of social mixing—a mirror to the political order in that it supplied all the classes in the nation (those who, depending on how their tickets were priced, frequented the box, the pit, or the gallery) with another sort of representative assembly. But during this era disorder seemed the rule: riots broke out at Covent Garden in 1792 and 1809. The link between drama and disorder was one reason that new dramas had to meet the approval of a censor before they could be performed, a rule in place since 1737. Another restriction was that only the theaters royal (in London, Drury Lane and Covent Garden) had the legal right to produce "legitimate" (spoken word) drama, leaving the other stages limited to entertainments—pantomimes and melodramas mainly—in which dialogue was by regulation always combined with music. An evening's entertainment focused on legitimate drama would not have been so different. The stages and auditoriums of the two theaters royal were huge spaces, which encouraged their managers to favor grandiose spectacles or, more precisely, multimedia experiences, involving musicians, dancers, and artists who designed scenery, besides players and playwrights.

This theatrical culture's demotion of *words* might explain why the poets of the era, however stagestruck, found drama uncongenial. Nonetheless, almost all tried their hands at the form, tempted by the knowledge that the plays of certain of their (now less esteemed) contemporaries—Hannah Cowley and Charles Maturin, for example—had met with immense acclaim. Some of the

poets' plays were composed to be read rather than performed: "closet dramas," such as Byron's *Manfred*, Shelley's *Prometheus Unbound*, and most of Baillie's *Plays on the Passions*, permitted experimentation with topic and form. Others were written expressly for the stage, but their authors were hampered by their inexperience and tendency, exacerbated by the censorship that encouraged them to seek safe subject matter in the past, to imitate the style of Elizabethan and Jacobean drama. There were exceptions to this discouraging record. Coleridge's tragedy *Remorse*, for instance, was a minor hit and ran for twenty nights in 1813. The most capable dramatist among the poets was, surprisingly, Percy Shelley. His powerful tragedy *The Cenci* (1820), the story of a monstrous father who rapes his daughter and is murdered by her in turn, was deemed unstageable on political rather than artistic or technical grounds. It had no chance of getting by the Examiner of Plays; indeed, by thematizing the unspeakable topic of incest, Shelley predicted his own censoring.

The Novel

Novels at the start of the Romantic period were immensely popular but—as far as critics and some of the form's half-ashamed practitioners were concerned—not quite respectable. Loose in structure, they seemed to require fewer skills than other literary genres. This genre lacked the classic pedigree claimed by poetry and drama. It attracted (or so detractors declared) an undue proportion of readers who were women, and who, by consuming its escapist stories of romantic love, risked developing false ideas of life. It likewise attracted (so some of these same critics complained) too many *writers* who were women. (By the 1780s women were publishing as many novels as men.) Because of its popularity, the form also focused commentators' anxieties about the expansion of the book market and commercialization of literature: hence late-eighteenth-century reviewers of new novels often sarcastically described them as mass-produced commodities, not authored exactly, but instead stamped out automatically in "novel-mills." Matters changed decisively, however, starting around 1814. Reviews of Scott's *Waverley* series of historical novels and then a review that Scott wrote of Jane Austen's *Emma* declared a renaissance—"a new style of novel." By this time, too, the genre had its historians, who delineated the novel's origins and rise and in this manner established its particularity against the more reputable literary forms. It was having a canon created for it too; figures like Barbauld and Scott compiled and introduced collections of the best novels. So equipped, the novel began to endanger poetry's long-held monopoly on literary prestige.

There had in fact been earlier signs of these new ambitions for the genre, although reviewers did not then know what to make of them. The last decade of the eighteenth century saw bold experiments with novels' form and subject matter—in particular, new ways of linking fiction with philosophy and history. Rather than, as one reviewer put it, contentedly remaining in a "region of their own," some novels showed signs of having designs on the real world. The writers now known as the Jacobin novelists used the form to test political theories and represent the political upheavals of the age. Thus in *Caleb Williams, or, Things as They Are*, the philosopher William Godwin (husband of Mary Wollstonecraft and father of Mary Shelley) set out, he said, to "write a tale, that shall constitute an epoch in the mind of the reader, that no one, after he had read it, shall ever be exactly the same": the result was a chilling novel of surveillance and entrapment in which a servant recounts the perse-

cutions he suffers at the hands of the master whose secret past he has detected. (The disturbing cat-and-mouse game between the two gets rewritten two decades later as the conclusion to *Frankenstein*, a novel that, among many other things, represents Shelley's tribute to the philosophical fictions of her parents.) Loyalists attacked the Jacobins with their own weapons and, in making novels their ammunition, contributed in turn to enhancing the genre's cultural presence:

Another innovation in novel-writing took shape, strangely enough, as a recovery of what was old. Writers whom we now describe as the Gothic novelists revisited the romance, the genre identified as the primitive forerunner of the modern novel, looking to a medieval (i.e., "Gothic") Europe that they pictured as a place of gloomy castles, devious Catholic monks, and stealthy ghosts. These authors—first Walpole, followed by Clara Reeve, Sophia Lee, Matthew Lewis, and the hugely popular Ann Radcliffe—developed for the novel a repertory of settings and story lines meant to purvey to readers the pleasurable terror of regression to a premodern, prerational state. This Gothic turn was another instance of the period's "romance revival," another variation on the effort to renew the literature of the present by reworking the past. Gothic fiction was thus promoted in terms running parallel to those in accounts of the powers of poetry: when novels break with humdrum reality, Anna Barbauld explained, "our imagination, darting forth, explores with rapture the new world which is laid open to its view, and rejoices in the expansion of its powers."

Possibly this "new world" was meant to supply Romantic-period readers with an escape route from the present and from what Godwin called "things as they are." Certainly, the pasts that Gothic novelists conjure up are conceived of in fanciful, freewheeling ways; it is comical just how often a Radcliffe heroine who is supposed to inhabit sixteenth-century France can act like a proper English girl on the marriage market in the 1790s. But even that example of anachronism might suggest that some Gothic novelists were inviting readers to assess their stories as engaging the questions of the day. Gothic horrors gave many writers a language in which to examine the nature of power—the elements of sadism and masochism in the relations between men and women, for instance. And frequently the Gothic novelists probe the very ideas of historical accuracy and legitimacy that critics use against them, and meditate on who is authorized to tell the story of the past and who is not.

The ascendancy of the novel in the early nineteenth century is in many ways a function of fiction writers' new self-consciousness about their relation to works of history. By 1814 the novelist and historian encroached on each other's territory more than ever. This was not exactly because nineteenth-century novelists were renewing their commitment to probability and realism (although, defining themselves against the critically reviled Gothic novelists, many were), but rather because the nature of things historical was also being reinvented. In light of the Revolution, history's traditional emphasis on public affairs and great men had begun to give way to an emphasis on beliefs, customs, everyday habits—the approach we now identify with social history. Novelists pursued similar interests: in works like *Castle Rackrent*, Maria Edgeworth, for instance, provides an almost anthropological account of the way of life of a bygone Ireland. The only novelist before Scott whom the influential *Edinburgh Review* took seriously, Edgeworth builds into her "national tales" details about local practices that demonstrate how people's ways of seeing

are rooted in the particularities of their native places. Scott learned from her, incorporating her regionalism into his new style of historical novels, in which, with deeply moving results, he also portrayed the past as a place of adventure, pageantry, and grandeur.

Scott and Edgeworth establish the master theme of the early-nineteenth-century novel: the question of how the individual consciousness intermeshes with larger social structures, of how far character is the product of history and how far it is not. Jane Austen's brilliance as a satirist of the English leisure class often prompts literary historians to compare her works to witty Restoration and eighteenth-century comedies. But she too helped bring this theme to the forefront of novel-writing, devising new ways of articulating the relationship between the psychological history of the individual and the history of society, and, with unsurpassed psychological insight, creating unforgettable heroines who live in time and change. As with other Romantics, Austen's topic is revolution—revolutions of the mind. The momentous event in her fictions, which resemble Wordsworth's poetry in finding out the extraordinary in the everyday, is the change of mind that creates the possibility of love. Contrasting his own "big bow-wow strain" with Austen's nuance, Scott wrote that Austen "had a talent for describing the involvements and feelings and characters of ordinary life, which is to me the most wonderful I ever met with." Nineteenth-century reviewers of his triumphant *Waverley* series were certain that Scott's example foretold the future of novel-writing. He, however, recognized the extent to which Austen had also changed the genre in which she worked, by developing a new novelistic language for the workings of the mind in flux.

Additional information about the Romantic Period, including primary texts and images, is available at Norton Literature Online (www.wwnorton.com/literature). Online topics are

- *Tintern Abbey*, Tourism, and Romantic Landscape
- The Satanic and Byronic Hero
- The French Revolution
- Romantic Orientalism

THE ROMANTIC PERIOD

TEXTS	CONTEXTS
<p>1773 Anna Letitia Aikin (later Barbauld), <i>Poems</i></p> <p>1774 J. W. von Goethe, <i>The Sorrows of Young Werther</i></p> <p>1776 Adam Smith, <i>The Wealth of Nations</i></p> <p>1778 Frances Burney, <i>Evelina</i></p> <p>1779 Samuel Johnson, <i>Lives of the English Poets</i> (1779-81)</p> <p>1781 Immanuel Kant, <i>Critique of Pure Reason</i>. Jean-Jacques Rousseau, <i>Confessions</i>. J. C. Friedrich Schiller, <i>The Robbers</i></p> <p>1784 Charlotte Smith, <i>Elegiac Sonnets</i></p> <p>1785 William Cowper, <i>The Task</i></p> <p>1786 William Beckford, <i>Vathek</i>. Robert Burns, <i>Poems, Chiefly in the Scottish Dialect</i></p> <p>1789 Jeremy Bentham, <i>Principles of Morals and Legislation</i>. William Blake, <i>Songs of Innocence</i></p> <p>1790 Joanna Baillie, <i>Poems</i>. Blake, <i>The Marriage of Heaven and Hell</i>. Edmund Burke, <i>Reflections on the Revolution in France</i></p> <p>1791 William Gilpin, <i>Observations on the River Wye</i>. Thomas Paine, <i>Rights of Man</i>. Ann Radcliffe, <i>The Romance of the Forest</i></p> <p>1792 Mary Wollstonecraft, <i>A Vindication of the Rights of Woman</i></p> <p>1793 William Godwin, <i>Political Justice</i></p> <p>1794 Blake, <i>Songs of Experience</i>. Godwin, <i>Caleb Williams</i>. Radcliffe, <i>The Mysteries of Udolpho</i></p>	<p>1775 American War of Independence (1775–83)</p> <p>1780 Gordon Riots in London</p> <p>1783 William Pitt becomes prime minister (serving until 1801 and again in 1804–06)</p> <p>1784 Death of Samuel Johnson</p> <p>1787 W. A. Mozart, <i>Don Giovanni</i>. Society for the Abolition of the Slave Trade founded</p> <p>1789 Fall of the Bastille (beginning of the French Revolution)</p> <p>1790 J. M. W. Turner first exhibits at the Royal Academy</p> <p>1791 Revolution in Santo Domingo (modern Haiti)</p> <p>1792 September Massacres in Paris. First gas lights in Britain</p> <p>1793 Execution of Louis XVI and Marie Antoinette. France declares war against Britain (and then Britain against France). The Reign of Terror</p> <p>1794 The fall of Robespierre. Trials for high treason of members of the London Corresponding Society</p> <p>1795 Pitt's Gagging Acts suppress freedom of speech and assembly in Britain</p>

TEXTS	CONTEXTS
<p>1796 Matthew Gregory Lewis, <i>The Monk</i></p> <p>1798 Joanna Baillie, <i>Plays on the Passions</i>, volume 1. Bentham, <i>Political Economy</i>. Thomas Malthus, <i>An Essay on the Principle of Population</i>. William Wordsworth and Samuel Taylor Coleridge, <i>Lyrical Ballads</i></p> <p>1800 Maria Edgeworth, <i>Castle Rackrent</i>. Mary Robinson, <i>Lyrical Tales</i></p> <p>1805 Walter Scott, <i>The Lay of the Last Minstrel</i></p> <p>1807 Wordsworth, <i>Poems in Two Volumes</i></p> <p>1808 Goethe, <i>Faust</i>, part 1</p> <p>1812 Lord Byron, <i>Childe Harold's Pilgrimage</i>, cantos 1 and 2. Felicia Hemans, <i>The Domestic Affections</i></p> <p>1813 Jane Austen, <i>Pride and Prejudice</i></p> <p>1814 Walter Scott, <i>Waverley</i>. Wordsworth, <i>The Excursion</i></p> <p>1816 Byron, <i>Childe Harold</i>, cantos 3 and 4. Coleridge, <i>Christabel</i>, "Kubla Khan." Percy Shelley, <i>Alastor</i></p> <p>1817 Byron, <i>Manfred</i>. Coleridge, <i>Biographia Literaria</i> and <i>Sibylline Leaves</i>. John Keats, <i>Poems</i></p> <p>1818 Austen, <i>Northanger Abbey</i>. Keats, <i>Endymion</i>. Thomas Love Peacock, <i>Nightmare Abbey</i>. Mary Shelley, <i>Frankenstein</i></p>	<p>1797 Death of complications resulting from childbirth of Mary Wollstonecraft</p> <p>1798 Rebellion in Ireland</p> <p>1801 Parliamentary Union of Ireland and Great Britain</p> <p>1802 Treaty of Amiens. <i>Edinburgh Review</i> founded. John Constable first exhibits at the Royal Academy</p> <p>1804 Napoleon crowned emperor. Founding of the republic of Haiti</p> <p>1805 The French fleet defeated by the British at Trafalgar</p> <p>1807 Abolition of the slave trade in Britain</p> <p>1808 Ludwig van Beethoven, <i>Symphonies 5 and 6</i></p> <p>1809 <i>Quarterly Review</i> founded</p> <p>1811 The Prince of Wales becomes regent for George III, who is declared incurably insane</p> <p>1812 War between Britain and the United States (1812-15)</p> <p>1815 Napoleon defeated at Waterloo. Corn Laws passed, protecting economic interests of the landed aristocracy</p> <p>1817 <i>Blackwood's Edinburgh Magazine</i> founded. Death of Princess Charlotte. Death of Jane Austen</p>

TEXTS	CONTEXTS
<p>1819 Byron, <i>Don Juan</i>, cantos 1 and 2</p> <p>1820 John Clare, <i>Poems Descriptive of Rural Life</i>. Keats, <i>Lamia, Isabella, The Eve of St. Agnes, and Other Poems</i>. Percy Shelley, <i>Prometheus Unbound</i></p> <p>1821 Thomas De Quincey, <i>Confessions of an English Opium-Eater</i>. Percy Shelley, <i>Adonais</i></p> <p>1824 Letitia Landon, <i>The Improvisatrice</i></p> <p>1827 Clare, <i>The Shepherd's Calendar</i></p> <p>1828 Hemans, <i>Records of Woman</i></p> <p>1830 Charles Lyell, <i>Principles of Geology</i> (1830-33). Alfred Tennyson, <i>Poems, Chiefly Lyrical</i></p>	<p>1819 "Peterloo Massacre" in Manchester</p> <p>1820 Death of George III; accession of George IV. <i>London Magazine</i> founded</p> <p>1821 Deaths of Keats in Rome and Napoleon at St. Helena</p> <p>1822 Franz Schubert, <i>Unfinished Symphony</i>. Death of Percy Shelley in the Bay of Spezia, near Lerici, Italy</p> <p>1824 Death of Byron in Missolonghi</p> <p>1828 Parliamentary repeal of the Test and Corporation Acts excluding Dissenters from state offices</p> <p>1829 Catholic Emancipation</p> <p>1830 Death of George IV; accession of William IV. Revolution in France</p> <p>1832 First Reform Bill</p>

The Victorian Age 1830-1901

1832:	The First Reform Bill
1837:	Victoria becomes queen
1846:	The Corn Laws repealed
1850:	Tennyson succeeds Wordsworth as poet laureate
1851:	The Great Exhibition in London
1859:	Charles Darwin's <i>Origin of Species</i> published
1870–71:	Franco-Prussian War
1901:	Death of Victoria

In 1897 Mark Twain was visiting London during the Diamond Jubilee celebrations honoring the sixtieth anniversary of Queen Victoria's coming to the throne. "British history is two thousand years old," Twain observed, "and yet in a good many ways the world has moved farther ahead since the Queen was born than it moved in all the rest of the two thousand put together." And if the whole world had "moved" during that long lifetime and reign of Victoria's, it was in her own country itself that the change was most marked and dramatic, a change that brought England to its highest point of development as a world power.

In the eighteenth century the pivotal city of Western civilization had been Paris; by the second half of the nineteenth century this center of influence had shifted to London, a city that expanded from about two million inhabitants when Victoria came to the throne to six and a half million at the time of her death. The rapid growth of London is one of the many indications of the most important development of the age: the shift from a way of life based on the ownership of land to a modern urban economy based on trade and manufacturing. "We have been living, as it were, the life of three hundred years in thirty" was the impression formed by Dr. Thomas Arnold during the early stages of England's industrialization. By the end of the century—after the resources of steam power had been more fully exploited for fast railways and iron ships, looms, printing presses, and farmers' combines, and after the introduction of the telegraph, intercontinental cable, photography, anesthetics, and universal compulsory education—a late Victorian could look back with astonishment on these developments during his or her lifetime. Walter Besant, one of these late Victorians, observed that so completely transformed were "the mind and habits of the ordinary Englishman" by 1897, "that he would not, could he see him, recognize his own grandfather."

Because England was the first country to become industrialized, its transformation was an especially painful one: it experienced a host of social and

economic problems consequent to rapid and unregulated industrialization. England also experienced an enormous increase in wealth. An early start enabled England to capture markets all over the globe. Cotton and other manufactured products were exported in English ships, a merchant fleet whose size was without parallel in other countries. The profits gained from trade led also to extensive capital investments in all continents. After England had become the world's workshop, London became, from 1870 on, the world's banker. England gained particular profit from the development of its own colonies, which, by 1890, comprised more than a quarter of all the territory on the surface of the earth; one in four people was a subject of Queen Victoria. By the end of the century England was the world's foremost imperial power.

The reactions of Victorian writers to the fast-paced expansion of England were various. Thomas Babington Macaulay (1800-1859) relished the spectacle with strenuous enthusiasm. During the prosperous 1850s Macaulay's essays and histories, with their recitations of the statistics of industrial growth, constituted a Hymn to Progress as well as a celebration of the superior qualities of the English people – "the greatest and most highly civilized people that ever the world saw." Other writers felt that leadership in commerce and industry was being paid for at a terrible price in human happiness, that a so-called progress had been gained only by abandoning traditional rhythms of life and traditional patterns of human relationships. The melancholy poetry of Matthew Arnold often strikes this note:

For what wears out the life of mortal men?
'Tis that from change to change their being rolls;
'Tis that repeated shocks, again, again,
Exhaust the energy of strongest souls.

Although many Victorians shared a sense of satisfaction in the industrial and political preeminence of England during the period, they also suffered from an anxious sense of something lost, a sense too of being displaced persons in a world made alien by technological changes that had been exploited too quickly for the adaptive powers of the human psyche.

QUEEN VICTORIA AND THE VICTORIAN TEMPER

Queen Victoria's long reign, from 1837 to 1901, defines the historical period that bears her name. The question naturally arises whether the distinctive character of those years justifies the adjective *Victorian*. In part Victoria herself encouraged her own identification with the qualities we associate with the adjective—earnestness, moral responsibility, domestic propriety. As a young wife, as the mother of nine children, and as the black-garbed Widow of Windsor in the forty years after her husband's death in 1861, Victoria represented the domestic fidelities her citizens embraced. After her death Henry James wrote, "I mourn the safe and motherly old middle-class queen, who held the nation warm under the fold of her big, hideous Scotch-plaid shawl." Changes in the reproduction of visual images aided in making her the icon she became. She is the first British monarch of whom we have photographs. These pictures, and the ease and cheapness with which they were reproduced, facilitated her representing her country's sense of itself during her reign.

Victoria came to the throne in a decade that does seem to mark a different historical consciousness among Britain's writers. In 1831 John Stuart Mill

asserts, "we are living in an age of transition." In the same year Thomas Carlyle writes, "The Old has passed away, but alas, the New appears not in its stead; the Time is still in pangs of travail with the New." Although the historical changes that created the England of the 1830s had been in progress for many decades, writers of the thirties shared a sharp new sense of modernity, of a break with the past, of historical self-consciousness. They responded to their sense of the historical moment with a strenuous call to action that they self-consciously distinguished from the attitude of the previous generation.

In 1834 Carlyle urged his contemporaries, "Close thy *Byron*; open thy *Goethe*." He was saying, in effect, to abandon the introspection of the Romantics and to turn to the higher moral purpose that he found in Goethe. The popular novelist Edward Bulwer-Lytton in his *England and the English* (1833) made a similar judgment. "When Byron passed away," he wrote, ". . . we turned to the actual and practical career of life: we awoke from the morbid, the dreaming, 'the moonlight and dimness of the mind,' and by a natural reaction addressed ourselves to the active and daily objects which lay before us." This sense of historical self-consciousness, of strenuous social enterprise, and of growing national achievement led writers as early as the 1850s and 1860s to define their age as Victorian. The very fact that Victoria reigned for so long sustained the concept of a distinctive historical period that writers defined even as they lived it.

When Queen Victoria died, a reaction developed against many of the achievements of the previous century; this reinforced the sense that the Victorian age was a distinct period. In the earlier decades of the twentieth century, writers took pains to separate themselves from the Victorians. It was then the fashion for most literary critics to treat their Victorian predecessors as somewhat absurd creatures, stuffily complacent prigs with whose way of life they had little in common. Writers of the Georgian period (1911–36) took great delight in puncturing overinflated Victorian balloons, as Lytton Strachey, a member of Virginia Woolf's circle, did in *Eminent Victorians* (1918). A subtler example occurs in Woolf's *Orlando* (1928), a fictionalized survey of English literature from Elizabethan times to 1928, in which the Victorians are presented in terms of dampness, rain, and proliferating vegetation:

Ivy grew in unparalleled profusion. Houses that had been of bare stone were smothered in greenery. . . . And just as the ivy and the evergreen rioted in the damp earth outside, so did the same fertility show itself within. The life of the average woman was a succession of childbirths. . . . Giant cauliflowers towered deck above deck till they rivaled . . . the elm trees themselves. Hens laid incessantly eggs of no special tint. . . . The whole sky itself as it spread wide above the British Isles was nothing but a vast feather bed.

This witty description not only identifies a distinguishing quality of Victorian life and literature—a superabundant energy—but reveals the author's distaste for its smothering profusion. Woolf was the daughter of Sir Leslie Stephen (1832–1904), an eminent Victorian. In her later life, when assessing her father's powerful personality, Woolf recorded in her diary that she could never have become a writer if he had not died when he did. Growing up under such towering shadows, she and her generation mocked their predecessors to make them less intimidating. In his reminiscences *Portraits from Life* (1937), the novelist Ford Madox Ford recalled his feelings of terror when he confronted

the works of Carlyle and Ruskin, which he likened to an overpowering range of high mountains. The mid-Victorians, he wrote, were "a childish nightmare to me."

The Georgian reaction against the Victorians is now only a matter of the history of taste, but its aftereffects still sometimes crop up when the term *Victorian* is employed in an exclusively pejorative sense, as prudish or old-fashioned. Contemporary historians and critics find the Victorian period a richly complex example of a society struggling with the issues and problems we identify with modernism. But to give the period the single designation *Victorian* reduces its complexity. Since it is a period of almost seventy years, we can hardly expect generalizations to be uniformly applicable. It is, therefore, helpful to subdivide the age into three phases: early Victorian (1830-48), mid-Victorian (1848-70), and late Victorian (1870-1901). It is also helpful to consider the final decade, the nineties, as a bridge between two centuries.

THE EARLY PERIOD (1830-48): A TIME OF TROUBLES

In the early 1830s two historical events occurred of momentous consequence for England. In 1830 the Liverpool and Manchester Railway opened, becoming the first steam-powered, public railway line in the world. A burst of railway construction followed. By 1850 6,621 miles of railway line connected all of England's major cities. By 1900 England had 15,195 lines of track and an underground railway system beneath London. The train transformed England's landscape, supported the growth of its commerce, and shrank the distances between its cities. The opening of England's first railway coincided with the opening of the country's Reform Parliament. The railway had increased the pressure for parliamentary reform. "Parliamentary reform must follow soon after the opening of this road," a Manchester man observed in 1830. "A million of persons will pass over it in the course of this year, and see that hitherto unseen village of Newton; and they must be convinced of the absurdity of its sending two members to Parliament while Manchester sends none." Despite the growth of manufacturing cities consequent to the Industrial Revolution, England was still governed by an archaic electoral system whereby some of the new industrial cities were unrepresented in Parliament while "rotten boroughs" (communities that had become depopulated) elected the nominees of the local squire to Parliament.

By 1830 a time of economic distress had brought England close to revolution. Manufacturing interests, who refused to tolerate their exclusion from the political process any longer, led working men in agitating for reform. Fearing the kind of revolution it had seen in Europe, Parliament passed a Reform Bill in 1832 that transformed England's class structure. The Reform Bill of 1832 extended the right to vote to all males owning property worth £10 or more in annual rent. In effect the voting public thereafter included the lower middle classes but not the working classes, who did not obtain the vote until 1867, when a second Reform Bill was passed. Even more important than the extension of the franchise was the virtual abolition of the rotten boroughs and the redistribution of parliamentary representation. Because it broke up the monopoly of power that the conservative landowners had so long enjoyed (the Tory party had been in office almost continuously from 1783 to 1830), the Reform Bill represents the beginning of a new age, in which middle-class economic interests gained increasing power.

Yet even the newly constituted Parliament was unable to find legislative solutions to the problems facing the nation. The economic and social difficulties attendant on industrialization were so severe that the 1830s and 1840s became known as the Time of Troubles. After a period of prosperity from 1832 to 1836, a crash in 1837, followed by a series of bad harvests, produced a period of unemployment, desperate poverty, and rioting. Conditions in the new industrial and coal-mining areas were terrible. Workers and their families in the slums of such cities as Manchester lived in horribly crowded, unsanitary housing; and the conditions under which men, women, and children toiled in mines and factories were unimaginably brutal. Elizabeth Barrett's poem "The Cry of the Children" (1843) expresses her horrified response to an official report on child labor that described five-year-olds sitting alone in darkness to open and close ventilation doors, and twelve-year-olds dragging heavy tubs of coal through low-ceilinged mine passages for sixteen hours a day.

The owners of mines and factories regarded themselves as innocent of blame for such conditions, for they were wedded to an economic theory of *laissez-faire*, which assumed that unregulated working conditions would ultimately benefit everyone. A sense of the seemingly hopeless complexity of the situation during the Hungry Forties is provided by an entry for 1842 in the diary of the statesman Charles Greville, an entry written at the same time that Carlyle was making his contribution to the "Condition of England Question," *Past and Present*. Conditions in the north of England, Greville reports, were "appalling."

There is an immense and continually increasing population, no adequate demand for labor, . . . no confidence, but a universal alarm, disquietude, and discontent. Nobody can sell anything. . . . Certainly I have never seen . . . so serious a state of things as that which now stares us in the face; and this after thirty years of uninterrupted peace, and the most ample scope afforded for the development of all our resources. . . . One remarkable feature in the present condition of affairs is that nobody can account for it, and nobody pretends to be able to point out any remedy.

In reality many remedies were proposed. One of the most striking was put forward by the Chartists, a large organization of workers. In 1838 the organization drew up a "People's Charter" advocating the extension of the right to vote, the use of secret balloting, and other legislative reforms. For ten years the Chartist leaders engaged in agitation to have their program adopted by Parliament. Their fiery speeches, delivered at conventions designed to collect signatures for petitions to Parliament, created fears of revolution. In "Locksley Hall" (1842), Alfred, Lord Tennyson seems to have had the Chartist demonstrations in mind when he wrote: "Slowly comes a hungry people, as a lion, creeping nigher, / Glares at one that nods and winks behind a slowly-dying fire." Although the Chartist movement had fallen apart by 1848, it succeeded in creating an atmosphere open to reform. One of the most important reforms was the abolition of the high tariffs on imported grains, tariffs known as the Corn Laws (the word *corn* in England refers to wheat and other grains). These high tariffs had been established to protect English farm products from having to compete with low-priced products imported from abroad. Landowners and farmers fought to keep these tariffs in force so that high prices for their wheat would be ensured; but the rest of the population suffered severely from the exorbitant price of bread or, in years of bad crops, from scarcity of food. In 1845 serious crop failures in England and the outbreak of potato blight in Ireland convinced Sir Robert Peel, the Tory prime minister, that traditional

protectionism must be abandoned. In 1846 the Corn Laws were repealed by Parliament, and the way was paved for the introduction of a system of free trade whereby goods could be imported with the payment of only minimal tariff duties. Although free trade did not eradicate the slums of Manchester, it worked well for many years and helped relieve the major crisis of the Victorian economy. In 1848, when revolutions were breaking out all over Europe, England was relatively unaffected. A large Chartist demonstration in London seemed to threaten violence, but it came to nothing. The next two decades were relatively calm and prosperous.

This Time of Troubles left its mark on some early Victorian literature. "Insurrection is a most sad necessity," Carlyle writes in his *Past and Present*, "and governors who wait for that to instruct them are surely getting into the fatalest courses." A similar refrain runs through Carlyle's history *The French Revolution* (1837). Memories of the French Reign of Terror lasted longer than memories of British victories over Napoleon at Trafalgar and Waterloo, memories freshened by later outbreaks of civil strife, "the red fool-fury of the Seine" as Tennyson described one of the violent overturnings of government in France. The most marked response to the industrial and political scene, however, comes in the "Condition of England" novels of the 1840s and early 1850s. Vivid records of these times are to be found in the fiction of Charles Kingsley (1819-1875); Elizabeth Gaskell (1810-1865); and Benjamin Disraeli (1804—1881), a novelist who became prime minister. For his novel *Sybil* (1845), Disraeli chose an appropriate subtitle, *The Two Nations*—a phrase that pointed out the line dividing the England of the rich from the other nation, the England of the poor.

THE MID-VICTORIAN PERIOD (1848-70): ECONOMIC PROSPERITY, THE GROWTH OF EMPIRE, AND RELIGIOUS CONTROVERSY

In the decades following the Time of Troubles some Victorian writers, such as Charles Dickens, continued to make critical attacks on the shortcomings of the Victorian social scene. Even more critical and indignant than Dickens was John Ruskin, who turned from a purely moral and aesthetic criticism of art during this period to denounce the evils of Victorian industry, as in his *The Stones of Venice* (1851—53), which combines a history of architecture with stern prophecies about the doom of technological culture, or in his attacks on laissez-faire economics in *Unto This Last* (1862). Generally speaking, however, the realistic novels of Anthony Trollope (1815—1882), with their comfortable tolerance and equanimity, are a more characteristic reflection of the mid-Victorian attitude toward the social and political scene than are Ruskin's lamentations. Overall, this second phase of the Victorian period had many harassing problems, but it was a time of prosperity. On the whole its institutions worked well. Even the badly bungled war against Russia in the Crimea (1854—56) did not seriously affect the growing sense of satisfaction that the challenging difficulties of the 1840s had been solved or would be solved by English wisdom and energy. The monarchy was proving its worth in a modern setting. The queen and her husband, Prince Albert, were models of middle-class domesticity and devotion to duty. The aristocracy was discovering that free trade was enriching rather than impoverishing their estates; agriculture flourished together with trade and industry. And through a sue-

cession of Factory Acts in Parliament, which restricted child labor and limited hours of employment, the condition of the working classes was also being gradually improved. When we speak of Victorian complacency or stability or optimism, we are usually referring to this mid-Victorian phase—"The Age of Improvement," as the historian Asa Briggs has called it. "Of all the decades in our history," writes G. M. Young, "a wise man would choose the eighteenth-fifties to be young in."

In 1851 Prince Albert opened the Great Exhibition in Hyde Park, where a gigantic glass greenhouse, the Crystal Palace, had been erected to display the exhibits of modern industry and science. The Crystal Palace was one of the first buildings constructed according to modern architectural principles in which materials such as glass and iron are employed for purely functional ends (much late Victorian furniture, on the other hand, with its fantastic and irrelevant ornamentation, was constructed according to the opposite principle). The building, as well as the exhibits, symbolized the triumphant feats of Victorian technology. As Benjamin Disraeli wrote to a friend in 1862: "It is a privilege to live in this age of rapid and brilliant events. What an error to consider it a utilitarian age. It is one of infinite romance."

England's technological progress, together with its prosperity, led to an enormous expansion of its influence around the globe. Its annual export of goods nearly trebled in value between 1850 and 1870. Not only the export of goods but that of people and capital increased. Between 1853 and 1880 2,466,000 emigrants left Britain, many bound for British colonies. By 1870 British capitalists had invested £800 million abroad; in 1850 the total had been only £300 million. This investment, of people, money, and technology, created the British Empire. Important building blocks of the empire were put in place in the mid-Victorian period. In the 1850s and 1860s there was large-scale immigration to Australia; in 1867 Parliament unified the Canadian provinces into the Dominion of Canada. In 1857 Parliament took over the government of India from the private East India Company, which had controlled the country, and started to put in place its civil service government. In 1876 Queen Victoria was named empress of India. Although the competitive scramble for African colonies did not take place until the final decades of the century, the model of empire was created earlier, made possible by technological revolution in communication and transportation. Much as Rome had built roads through Europe in the years of the Roman Empire, Britain built railways and strung telegraph wires. It also put in place a framework for education and government that preserves British influence in former colonies even today. Britain's motives, in creating its empire, were many. It sought wealth, markets for manufactured goods, sources for raw materials, and world power and influence. Many English people also saw the expansion of empire as a moral responsibility—what Rudyard Kipling, in another context, termed "the White Man's burden." Queen Victoria stated that the imperial mission was "to protect the poor natives and advance civilization." Missionary societies flourished, spreading Christianity in India, Asia, and Africa.

At the same time that the British missionary enterprise was expanding, there was increasing debate about religious belief. By the mid-Victorian/period the Church of England had evolved into three major divisions: Evangelical, or Low Church; Broad Church; and High Church. The Evangelicals emphasized spiritual transformation of the individual by conversion and a strictly moral Christian life. Zealously dedicated to good causes (they were responsible for the

emancipation of all slaves in the British Empire as early as 1833), advocates of a strict Puritan code of morality, and righteously censorious of worldliness in others, the Evangelicals became a powerful and active minority in the early part of the nineteenth century. Much of the power of the Evangelicals depended on the fact that their view of life and religion was virtually identical with that of a much larger group external to the Church of England: the Nonconformists, or Dissenters—that is, Baptists, Methodists, Congregationalists, and other Protestant denominations. The High Church was also associated with a group external to the Church of England; it was the "Catholic" side of the Church, emphasizing the importance of tradition, ritual, and authority. In the 1830s a High Church movement took shape, known both as "the Oxford movement," because it originated at Oxford University, and as "Tractarianism," because its leaders developed their arguments in a series of pamphlets or tracts. Led by John Henry Newman, who later converted to Roman Catholicism, Tractarians argued that the Church could maintain its power and authority only by resisting liberal tendencies and holding to its original traditions. The Broad Church resisted the doctrinal and ecclesiastical controversies that separated the High Church and Evangelical divisions. Open to modern advances in thought, its adherents emphasized the broadly inclusive nature of the Church.

Some rationalist challenges to religious belief that developed before the Victorian period maintained their influence. The most significant was Utilitarianism, also known as Benthamism or Philosophical Radicalism. Utilitarianism derived from the thought of Jeremy Bentham (1748–1832) and his disciple James Mill (1773–1836), the father of John Stuart Mill. Bentham believed that all human beings seek to maximize pleasure and minimize pain. The criterion by which we should judge a morally correct action, therefore, is the extent to which it provides the greatest pleasure to the greatest number. Measuring religion by this moral arithmetic, Benthamites concluded that it was an outmoded superstition; it did not meet the rationalist test of value. Utilitarianism was widely influential in providing a philosophical basis for political and social reforms[^] but it aroused considerable opposition on the part of those who felt it failed to recognize people's spiritual needs. Raised according to strict utilitarian principles by his father, John Stuart Mill came to be critical of them. In the mental and spiritual crisis portrayed in his *Autobiography* (1873), Mill describes his realization that his utilitarian upbringing had left him no power to feel. In *Sartor Resartus* (1833–34) Carlyle describes a similar spiritual crisis in which he struggles to rediscover the springs of religious feeling in the face of his despair at the specter of a universe governed only by utilitarian principles. Later both Dickens, in his portrayal of Thomas Gradgrind in *Hard Times* (1854), "a man of facts and calculations" who is "ready to weigh and measure any parcel of human nature," and Ruskin, in his *Unto This Last*, attack utilitarianism.

In mid-Victorian England, however, the challenge to religious belief gradually shifted from the Utilitarians to some of the leaders of science, in particular to Thomas Henry Huxley, who popularized the theories of Charles Darwin. Although many English scientists were themselves individuals of strong religious convictions, the impact of their scientific discoveries seemed consistently damaging to established faiths. Complaining in 1851 about the "flimsiness" of his own religious faith, Ruskin exclaimed: "If only the Geologists would let me alone, I could do very well, but those dreadful hammers! I

hear the clink of them at the end of every cadence of the Bible verses."

The damage lamented by Ruskin was effected in two ways. First the scientific attitude of mind was applied toward a study of the Bible. This kind of investigation, developed especially in Germany, was known as the "Higher Criticism." Instead of treating the Bible as a sacredly infallible document, scientifically minded scholars examined it as a mere text of history and presented evidence about its composition that believers, especially in Protestant countries, found disconcerting, to say the least. A noteworthy example of such Higher Criticism studies was David Friedrich Strauss's *Das Leben Jesu*, which was translated by George Eliot in 1846 as *The Life of Jesus*. The second kind of damage was effected by the view of humanity implicit in the discoveries of geology and astronomy, the new and "Terrible Muses" of literature, as Tennyson called them in a late poem. Geology, by extending the history of the earth backward millions of years, reduced the stature of the human species in time. John Tyndall, an eminent physicist, said in an address at Belfast in 1874 that in the eighteenth century people had an "unwavering trust" in the "chronology of the Old Testament" but in Victorian times they had to become accustomed to

the idea that not for six thousand, nor for sixty thousand, nor for six thousand thousand, but for aeons embracing untold millions of years, this earth has been the theater of life and death. The riddle of the rocks has been read by the geologist and paleontologist, from sub-Cambrian depths to the deposits thickening over the sea bottoms of today. And upon the leaves of that stone book are . . . stamped the characters, plainer and surer than those formed by the ink of history, which carry the mind back into abysses of past time.

The discoveries of astronomers, by extending a knowledge of stellar distances to dizzying expanses, were likewise disconcerting. Carlyle's friend John Sterling remarked in a letter of 1837 how geology "gives one the same sort of bewildering view of the abysmal extent of Time that Astronomy does of Space." To Tennyson's speaker in *Maud* (1855) the stars are "innumerable" tyrants of "iron skies." They are "Cold fires, yet with power to burn and brand / His nothingness into man."

In the mid-Victorian period biology reduced humankind even further into "nothingness." Darwin's great treatise *The Origin of Species* (1859) was interpreted by the nonscientific public in a variety of ways. Some chose to assume that evolution was synonymous with progress, but most readers recognized that Darwin's theory of natural selection conflicted not only with the concept of creation derived from the Bible but also with long-established assumptions of the values attached to humanity's special role in the world. Darwin's later treatise *The Descent of Man* (1871) raised more explicitly the haunting question of our identification with the animal kingdom. If the principle of survival of the fittest was accepted as the key to conduct, there remained the inquiry: fittest for what? As John Fowles writes in his 1968 novel about Victorian England, *The French Lieutenant's Woman*, Darwin's theories made the Victorians feel "infinitely isolated." "By the 1860s the great iron structures of their philosophies, religions, and social stratifications were already beginning to look dangerously corroded to the more perspicacious."

Disputes about evolutionary science, like the disputes about religion, are a reminder that beneath the placidly prosperous surface of the mid-Victorian

age there were serious conflicts and anxieties. In the same year as the Great Exhibition, with its celebration of the triumphs of trade and industry, Charles Kingsley wrote, "The young men and women of our day are fast parting from their parents and each other; the more thoughtful are wandering either towards Rome, towards sheer materialism, or towards an unchristian and unphilosophic spiritualism."

THE LATE PERIOD (1870-1901): DECAY OF VICTORIAN VALUES

The third phase of the Victorian age is more difficult to categorize. At first glance its point of view seems merely an extension of mid-Victorianism, whose golden glow lingered on through the Jubilee years of 1887 and 1897 (years celebrating the fiftieth and sixtieth anniversaries of the queen's accession) down to 1914. For many affluent Victorians, this final phase of the century was a time of serenity and security, the age of house parties and long weekends in the country. In the amber of Henry James's prose is immortalized a sense of the comfortable pace of these pleasant, food-filled gatherings. Life in London, too, was for many an exhilarating heyday. In *My Life and Loves* the Irish-American Frank Harris (1854–1931), often a severe critic of the English scene, records his recollections of the gaiety of London in the 1880s: "London: who would give even an idea of its varied delights: London, the center of civilization, the queen city of the world without a peer in the multitude of its attractions, as superior to Paris as Paris is to New York." The exhilarating sense of London's delights reflects in part the proliferation of things: commodities, inventions, products that were changing the texture of modern life. England had become committed not only to continuing technological change but also to a culture of consumerism, generating new products for sale.

The wealth of England's empire provided the foundation on which its economy was built. The final decades of the century saw the apex of British imperialism, yet the cost of the empire became increasingly apparent in rebellions, massacres, and bungled wars, such as the Indian Mutiny in 1857; the Jamaica Rebellion in 1865; the massacre of General Gordon and his troops at Khartoum, in the Sudan, in 1885, where he had been sent to evacuate the British in the face of a religiously inspired revolt; and the Anglo-Boer War, at the end of the century, in which England engaged in a long, bloody, and unpopular struggle to annex two independent republics in the south of Africa controlled by Dutch settlers called Boers. In addition the "Irish Question," as it was called, became especially divisive in the 1880s, when home rule for Ireland became a topic of heated debate—a proposed reform that was unsuccessfully advocated by Prime Minister Gladstone and other leaders. And outside the British Empire, other developments challenged Victorian stability and security. The sudden emergence of Bismarck's Germany after the defeat of France in 1871 was progressively to confront England with powerful threats to its naval and military position and also to its preeminence in trade and industry. The recovery of the United States after the Civil War likewise provided new and serious competition not only in industry but also in agriculture. As the westward expansion of railroads in the United States and Canada opened up the vast, grain-rich prairies, the typical English farmer had to confront lower grain prices and a dramatically different scale of productivity, which England could not match. In 1873 and 1874 such severe economic depressions

occurred that the rate of emigration rose to an alarming degree. Another change in the mid-Victorian balance of power was the growth of labor as a political and economic force. In 1867, under Disraeli's guidance, a second Reform Bill had been passed that extended the right to vote to sections of the working classes; and this, together with the subsequent development of trade unions, made labor a powerful political force that included a wide variety of kinds of socialism. Some labor leaders were disciples of the Tory-socialism of John Ruskin and shared his idealistic conviction that the middle-class economic and political system, with its distrust of state interference, was irresponsible and immoral. Other labor leaders had been influenced instead by the revolutionary theories of Karl Marx and Friedrich Engels as expounded in their *Communist Manifesto* of 1847 and in Marx's *Das Kapital* (1867, 1885, 1895). The first English author of note to embrace Marxism was the poet and painter William Morris, who shared with Marx a conviction that Utopia could be achieved only after the working classes had, by revolution, taken control of government and industry.

In much of the literature of this final phase of Victorianism we can sense an overall change of attitudes. Some of the late Victorian writers expressed the change openly by simply attacking the major mid-Victorian idols. Samuel Butler, for example, set about demolishing Darwin, Tennyson, and Prime Minister Gladstone, figures whose aura of authority reminded him of his own father. For the more worldly and casual-mannered Prime Minister Disraeli, on the other hand, Butler could express considerable admiration: "Earnestness was his greatest danger, but if he did not quite overcome it (as who indeed can? it is the last enemy that shall be subdued), he managed to veil it with a fair amount of success." In his novel *The Way of All Flesh* (1903), much of which was written in the 1870s, Butler satirized family life, in particular the tyrannical self-righteousness of a Victorian father, his own father (a clergyman) serving as his model. In a different vein Walter Pater and his followers concluded that the striving of their predecessors was ultimately pointless, that the answers to our problems are not to be found, and that our role is to enjoy the fleeting moments of beauty in "this short day of frost and sun." It is symptomatic of this shift in point of view that Edward FitzGerald's beautiful translation (1859) of *The Rubaiyat of Omar Khayyam*, with its melancholy theme that life's problems are insoluble, went virtually unnoticed in the 1860s but became a popular favorite in subsequent decades.

THE NINETIES

The changes in attitude that had begun cropping up in the 1870s became much more conspicuous in the final decade of the century and give the nineties a special aura of notoriety. Of course the changes were not in evidence everywhere. At the empire's outposts in India and Africa, the English were building railways and administering governments with the same strenuous energy as in the mid-Victorian period. The stories of Kipling and Joseph Conrad variously record the struggles of such people. Also embodying the task of sustaining an empire were the soldiers and sailors who fought in various colonial wars, most notably in the war against the Boers in South Africa (1899–1902). But back in England, Victorian standards were breaking down on several fronts. One colorful embodiment of changing values was Victoria's son and heir, Edward, Prince of Wales, who was entering his fiftieth year as the

nineties began. A pleasure-seeking easygoing person, Edward was the antithesis of his father, Prince Albert, an earnest-minded intellectual who had devoted his life to hard work and to administrative responsibilities. Edward's carryings-on were a favorite topic for newspaper articles, one of which noted how this father of five children "openly maintained scandalous relations with ballet dancers and chorus singers."

Much of the writing of the decade illustrates a breakdown of a different sort. Melancholy, not gaiety, is characteristic of its spirit. Artists of the nineties, representing the aesthetic movement, were very much aware of living at the end of a great century and often cultivated a deliberately *fin de siècle* ("end-of-century") pose. A studied languor, a weary sophistication, a search for new ways of titillating jaded palates can be found in both the poetry and the prose of the period. *The Yellow Book*, a periodical that ran from 1894 to 1897, is generally taken to represent the aestheticism of the nineties. The startling black-and-white drawings and designs of its art editor, Aubrey Beardsley, the prose of George Moore and Max Beerbohm, and the poetry of Ernest Dowson illustrate different aspects of the movement. In 1893 the Austrian critic Max Nordau summed up what seemed to him to be happening, in a book that was as sensational as its title: *Degeneration*.

From our perspective, however, it is easy to see in the nineties the beginning of the modernist movement in literature; a number of the great writers of the twentieth century—Yeats, Hardy, Conrad, Shaw—were already publishing.

In Dickens's *David Copperfield* (1850) the hero affirms: "I have always been thoroughly in earnest." Forty-five years later Oscar Wilde's comedy *The Importance of Being Earnest* (1895) turns the typical mid-Victorian word *earnest* into a pun, a key joke in this comic spectacle of earlier Victorian values being turned upside down. As Richard Le Gallienne (a novelist of the nineties) remarked in *The Romantic Nineties* (1926): "Wilde made dying Victorianism laugh at itself, and it may be said to have died of the laughter."

THE ROLE OF WOMEN

Political and legal reforms in the course of the Victorian period had given citizens many rights. In 1844 Friedrich Engels observed: "England is unquestionably the freest—that is the least unfree—country in the world, North America not excepted." England had indeed done much to extend its citizens' liberties, but women did not share in these freedoms. They could not vote or hold political office. (Although petitions to Parliament advocating women's suffrage were introduced as early as the 1840s, women did not get the vote until 1918.) Until the passage of the Married Women's Property Acts (1870-1908), married women could not own or handle their own property. While men could divorce their wives for adultery, wives could divorce their husbands only if adultery were combined with cruelty, bigamy, incest, or bestiality. Educational and employment opportunities for women were limited. These inequities stimulated a spirited debate about women's roles known as the "Woman Question." Some of the social changes that such discussion helped foster eventually affected the lives of all, or many, of the country's female population; nevertheless, it is important to recognize that this Victorian debate, despite the inclusive claims of its title was, with a few exceptions, conducted by the middle classes about middle-class women.

Arguments for women's rights were based on the same libertarian principles

that had formed the basis of extended rights for men. In Hardy's last novel, *Jude the Obscure* (1895), his heroine justifies leaving her husband by quoting a passage from Mill's *On Liberty* (1859). She might have quoted another work by Mill, *The Subjection of Women* (1869), which, like Mary Wollstonecraft's *A Vindication of the Rights of Woman* (1792), challenges long-established assumptions about women's role in society. Legislative measures over the course of the nineteenth century gradually brought about changes in a number of areas.

The Custody Act of 1839 gave a mother the right to petition the court for access to her minor children and custody of children under seven (raised to sixteen in 1878). The Divorce and Matrimonial Causes Act of 1857 established a civil divorce court (divorce previously could be granted only by an ecclesiastical court) and provided a deserted wife the right to apply for a protection order that would allow her rights to her property. Although divorce remained so expensive as to be available only to the very rich, these changes in marriage and divorce laws, together with the Married Women's Property Acts, began to establish a basis for the rights of women in marriage.

In addition to pressuring Parliament for legal reform, feminists worked to enlarge female educational opportunities. In 1837 none of England's three universities was open to women. Tennyson's long poem *The Princess* (1847), with its fantasy of a women's college from whose precincts all males are excluded, was inspired by contemporary discussions of the need for women to obtain an education more advanced than that provided by the popular finishing schools such as Miss Pinkerton's Academy in William Makepeace Thackeray's *Vanity Fair* (1847–48). Although by the end of the poem Princess Ida has repented of her Amazonian scheme, she and the prince look forward to a future in which man will be "more of woman, she of man." The poem reflects a climate of opinion that led in 1848 to the establishment of the first women's college in London, an example later recommended by Thomas Henry Huxley, a strong advocate of advanced education for women. By the end of Victoria's reign, women could take degrees at twelve universities or university colleges and could study, although not earn a degree, at Oxford and Cambridge.

There was also agitation for improved employment opportunities for women. Writers as diverse as Charlotte Bronte, Elizabeth Barrett Browning, and Florence Nightingale complained that middle-class women were taught trivial accomplishments to fill up days in which there was nothing important to do. Had they been aware of such complaints, women from the majority lower-class population might have found it hard to show sympathy: the working lives of poor English women had always been strenuous, inside and outside the house, but industrial society brought unprecedented pressures. Although the largest proportion of working women labored as servants in the homes of the more affluent, the explosive growth of mechanized industries, especially in the textile trade, created new and grueling forms of paid employment. Hundreds of thousands of lower-class women worked at factory jobs under appalling conditions, while the need for coal to fuel England's industrial development brought women into the mines for the first time. A series of Factory Acts (1802–78) gradually regulated the conditions of labor in mines and factories, eventually reducing the sixteen-hour day and banning women from mine work altogether; but even with such changes, the lot of the country's poorest women, whether factory operatives or housemaids, seamstresses or field laborers, was undoubtedly hard. Bad working conditions and underem-

ployment drove thousands of women into prostitution, which in the nineteenth century became increasingly professionalized—and the subject of an almost obsessive public concern, whose manifestations included frequent literary and artistic representation.

For the most part, prostitution was a trade for working-class women, but there was considerable anxiety about the possible fates of what contemporary journalists called the "surplus" or "redundant" women of the middle classes—that is, women who remained unmarried because of the imbalance in numbers between the sexes. Such women (of whom there were approximately half a million in mid-Victorian England) had few employment opportunities, none of them attractive or profitable. Emigration was frequently proposed as a solution to the problem, but the number of single female emigrants was never high enough to significantly affect the population imbalance. The only occupation at which an unmarried middle-class woman could earn a living and maintain some claim to gentility was that of a governess, but a governess could expect no security of employment, only minimal wages, and an ambiguous status, somewhere between servant and family member, that isolated her within the household. Perhaps because the governess so clearly indicated the precariousness of the unmarried middle-class woman's status in Victorian England, the governess novel, of which the most famous examples are *Jane Eyre* (1847) and *Vanity Fair*, became a popular genre through which to explore women's roles in society.

As such novels indicate, Victorian society was preoccupied not only with legal and economic limitations on women's lives but with the very nature of woman. In *The Subjection of Women*, John Stuart Mill argues that "what is now called the nature of women is eminently an artificial thing—the result of forced repression in some directions, unnatural stimulation in others." In Tennyson's *The Princess* the king voices a more traditional view of male and female roles, a view that has come to be known as the doctrine of "separate spheres":

Man for the field and woman for the hearth:
Man for the sword and for the needle she:
Man with the head and woman with the heart:
Man to command and woman to obey.

The king's relegation of women to the hearth and heart reflects an ideology that claimed that woman had a special nature peculiarly fit for her domestic role. Most aptly epitomized by the title of Coventry Patmore's immensely popular poem *The Angel in the House* (1854–62), this concept of womanhood stressed woman's purity and selflessness. Protected and enshrined within the home, her role was to create a place of peace where man could take refuge from the difficulties of modern life. In "Of Queens' Gardens" (1865), John Ruskin writes:

This is the true nature of home—it is the place of Peace; the shelter, not only from all injury, but from all terror, doubt, and division. In so far as it is not this, it is not home; so far as the anxieties of the outer life penetrate into it, and the inconsistently-minded, unknown, unloved, or hostile society of the outer world is allowed either by husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over, and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by

Household Gods, . . . so far it vindicates the name, and fulfills the praise, of home.

Such an exalted conception of home placed great pressure on the woman who ran it to be, in Ruskin's words, "enduringly, incorruptibly good; instinctively, infallibly wise—wise, not for self-development, but for self-renunciation." It is easy to recognize the oppressive aspects of this domestic ideology. Paradoxically, however, it was used not only by antifeminists, eager to keep woman in her place, but by some feminists as well, in justifying the special contribution that woman could make to public life.

In his preface to *The Portrait of a Lady* (1881) Henry James writes: "Millions of presumptuous girls, intelligent or not intelligent, daily affront their destiny, and what is it open to their destiny to *he*, at the most, that we should make an ado about it?" Every major Victorian novelist makes the "ado" that James describes in addressing the question of woman's vocation; by the 1890s the "New Woman," an emerging form of emancipated womanhood, was endlessly debated in a wave of fiction and magazine articles. Ultimately, as Victorian texts illustrate, the basic problem was not only political, economic, and educational. It was how women were regarded, and regarded themselves, as members of a society.

LITERACY, PUBLICATION, AND READING

Literacy increased significantly during the Victorian period, although precise figures are difficult to calculate. In 1837 about half of the adult male population could read and write to some extent; by the end of the century, basic literacy was almost universal, the product in part of compulsory national education, required by 1880 to the age of ten. There was also an explosion of things to read. Because of technological changes in printing—presses powered by steam, paper made from wood pulp rather than rags, and, toward the end of the century, typesetting machines—publishers could bring out more printed material more cheaply than ever before. The number of newspapers, periodicals, and books increased exponentially during the Victorian period. Books remained fairly expensive, and most readers borrowed them from commercial lending libraries. (There were few public libraries until the final decades of the century.) After the repeal of the stamp tax and duties on advertisements just after midcentury, an extensive popular press developed.

The most significant development in publishing from the point of view of literary culture was the growth of the periodical. In the first thirty years of the Victorian period, 170 new periodicals were started in London alone. There were magazines for every taste: cheap and popular magazines that published sensational tales; religious monthlies; weekly newspapers; satiric periodicals noted for their political cartoons (the most famous of these was *Punch*); women's magazines; monthly miscellanies publishing fiction, poetry, and articles on current affairs; and reviews and quarterlies, ostensibly reviewing new books but using the reviews, which were always unsigned, as occasions for essays on the subjects in question. The chief reviews and monthly magazines had a great deal of power and influence; they defined issues in public affairs, and they made and broke literary reputations. They also published the major writers of the period: the fiction of Dickens, Thackeray, Eliot, Trollope, and Gaskell; the essays of Carlyle, Mill, Arnold, and Ruskin; and the

poetry of Tennyson and the Brownings all appeared in monthly magazines.

The circumstances of periodical publication exerted a shaping force on literature. Novels and long works of nonfiction prose were published in serial form. Although serial publication of works began in the late eighteenth century, it was the publication of Dickens's *Pickwick Papers* (1836–37) in individual numbers that established its popularity. All of Dickens's novels and many of those of his contemporaries were published in serial form. Readers therefore read these works in relatively short, discrete installments over a period that could extend more than a year, with time for reflection and interpretation in between. Serial publication encouraged a certain kind of plotting and pacing and allowed writers to take account of their readers' reactions as they constructed subsequent installments. Writers created a continuing world, punctuated by the ends of installments, which served to stimulate the curiosity that would keep readers buying subsequent issues. Serial publication also created a distinctive sense of a community of readers, a sense encouraged by the practice of reading aloud in family gatherings.

As the family reading of novels suggests, the middle-class reading public enjoyed a common reading culture. Poets such as Tennyson and Elizabeth Barrett Browning and anthologies such as Palgrave's *Golden Treasury* (1861) appealed to a large body of readers; prose writers such as Carlyle, Arnold, and Ruskin achieved a status as sages; and the major Victorian novelists were popular writers. Readers shared the expectation that literature would not only delight but instruct, that it would be continuous with the lived world, and that it would illuminate social problems. "Tennyson," one of his college friends warned him, "we cannot live in Art." These expectations weighed more heavily on some writers than others. Tennyson wore his public mantle with considerable ambivalence; Arnold abandoned the private mode of lyric poetry in order to speak about public issues in lectures and essays.

By the 1870s the sense of a broad readership, with a shared set of social concerns, had begun to dissolve. Writers had begun to define themselves in opposition to a general public; poets like the Pre-Raphaelites pursued art for art's sake, doing exactly what Tennyson's friend had warned against; mass publication included less and less serious literature. By the end of Victoria's reign, writers could no longer assume a unified reading public.

THE NOVEL

The novel was the dominant form in Victorian literature. Initially published, for the most part, in serial form, novels subsequently appeared in three-volume editions, or "three-deckers." "Large loose baggy monsters," Henry James called them, reflecting his dissatisfaction with their sprawling panoramic expanse. As their size suggests, Victorian novels seek to represent a large and comprehensive social world, with the variety of classes and social settings that constitute a community. They contain a multitude of characters and a number of plots, setting in motion the kinds of patterns that reveal the author's vision of the deep structures of the social world—how, in George Eliot's words, "the mysterious mixture behaves under the varying experiments of Time." They present themselves as realistic, that is, as representing a social world that shares the features of the one we inhabit. The French novelist Stendhal (1783–1842) called the novel "a mirror wandering down a road," but the metaphor of the mirror is somewhat deceptive, since it implies that writers exert

no shaping force on their material. It would be more accurate to speak not of realism but of realisms, since each novelist presents a specific vision of reality whose representational force he or she seeks to persuade us to acknowledge through a variety of techniques and conventions. The worlds of Dickens, of Trollope, of Eliot, of the Brontes hardly seem continuous with each other, but their authors share the attempt to convince us that the characters and events they imagine resemble those we experience in actual life.

The experience that Victorian novelists most frequently depict is the set of social relationships in the middle-class society developing around them. It is a society where the material conditions of life indicate social position, where money defines opportunity, where social class enforces a powerful sense of stratification, yet where chances for class mobility exist. Pip can aspire to the great expectations that provide the title for Dickens's novel; Jane Eyre can marry her employer, a landed gentleman. Most Victorian novels focus on a protagonist whose effort to define his or her place in society is the main concern of the plot. The novel thus constructs a tension between surrounding social conditions and the aspiration of the hero or heroine, whether it be for love, social position, or a life adequate to his or her imagination. This tension makes the novel the natural form to use in portraying woman's struggle for self-realization in the context of the constraints imposed upon her. For both men and women writers, the heroine is often, therefore, the representative protagonist whose search for fulfillment emblemizes the human condition. The great heroines of Victorian fiction—Jane Eyre, Maggie Tulliver, Dorothea Brooke, Isabel Archer, Tess of the d'Urbervilles, even Becky Sharp—all seem in some way to illustrate George Eliot's judgment, voiced in the *Prelude to Middlemarch* (1871–72), of "a certain spiritual grandeur ill-matched with meanness of opportunity."

From the beginning of the nineteenth century, the novel was more than a fertile medium for the portrayal of women; women writers were, for the first time, not figures on the margins but major authors. Jane Austen, the Brontes, Elizabeth Gaskell, George Eliot—all helped define the genre. When Charlotte Bronte screwed up her courage to write to the poet laureate, Robert Southey, to ask his advice about a career as a writer, he warned her, "Literature cannot be the business of a woman's life, and it ought not to be." Charlotte Bronte put this letter, with one other from Southey, in an envelope, with the inscription "Southey's advice to be kept forever. My twenty-first birthday." Bronte's ability ultimately to depart from Southey's advice derived in part from how amenable the novel was to women writers. It concerned the domestic life that women knew well—courtship, family relationships, marriage. It was a popular form whose market women could enter easily. It did not carry the burden of an august tradition as poetry did, nor did it build on the learning of a university education. In his essay "The Lady Novelists" (1852) George Henry Lewes declared, "The advent of female literature promises woman's view of life, woman's experience." His common-law wife, George Eliot, together with many of her sister novelists, fulfilled his prophecy.

Whether written by women or men, the Victorian novel was extraordinarily various. It encompassed a wealth of styles and genres from the extravagant comedy of Dickens to the Gothic romances of the Bronte sisters, from the satire of Thackeray to the probing psychological fiction of Eliot, from the social and political realism of Trollope to the sensation novels of Wilkie Collins. Later in the century a number of popular genres developed—crime, mystery,

and horror novels, as well as science fiction and detective stories. For the Victorians the novel was both a principal form of entertainment and a spur to social sympathy. There was not a social topic that the novel did not address. Dickens, Gaskell, and many lesser novelists tried to stimulate efforts for social reform through their depiction of social problems. Writing at the beginning of the twentieth century, Joseph Conrad defined the novel in a way that could speak for the Victorians: "What is a novel if not a conviction of our fellow-men's existence strong enough to take upon itself a form of imagined life clearer than reality and whose accumulated verisimilitude of selected episodes puts to shame the pride of documentary history?"

POETRY

Victorian poetry developed in the context of the novel. As the novel emerged as the dominant form of literature, poets sought new ways of telling stories in verse; examples include Tennyson's *Maud*, Elizabeth Barrett Browning's *Aurora Leigh* (1857), Robert Browning's *The Ring and the Book* (1868–69), and Arthur Hugh Clough's *Amours de Voyage* (1857–58). Poets and critics debated what the appropriate subjects of such long narrative poems should be. Some, like Matthew Arnold, held that poets should use the heroic materials of the past; others, like Elizabeth Barrett Browning, felt that poets should represent "their age, not Charlemagne's." Poets also experimented with character and perspective. *Amours de Voyage* is a long epistolary poem that tells the story of a failed romance through letters written by its various characters; *The Ring and the Book* presents its plot—an old Italian murder story—through ten different perspectives.

Victorian poetry also developed in the shadow of Romanticism. By 1837, when Victoria ascended the throne, all the major Romantic poets, save William Wordsworth, were dead, but they had died young, and many readers consequently still regarded them as their contemporaries. Not even twenty years separated the birth dates of Tennyson and Browning from that of John Keats, but they lived more than three times as long as he did. All the Victorian poets show the strong influence of the Romantics, but they cannot sustain the confidence that the Romantics felt in the power of the imagination. The Victorians often rewrite Romantic poems with a sense of belatedness and distance. When, in his poem "Resignation," Arnold addresses his sister upon revisiting a landscape, much as Wordsworth had addressed his sister in "Tintern Abbey," he tells her the rocks and sky "seem to bear rather than rejoice." Tennyson frequently represents his muse as an embowered woman, cut off from the world and doomed to death. The speakers of Browning's poems who embrace the visions that their imaginations present are madmen. When Hardy writes "The Darkling Thrush," in December 1900, Keats's nightingale has become "an aged thrush, frail, gaunt, and small."

Victorian poets build upon this sense of belated Romanticism in a number of different ways. Some poets writing in the second half of the century, like Dante Gabriel Rossetti and Algernon Charles Swinburne, embrace an attenuated Romanticism, art pursued for its own sake. Reacting against what he sees as the insufficiency of an allegory of the state of one's own mind as the basis of poetry, Arnold seeks an objective basis for poetic emotion and finally gives up writing poems altogether when he decides that the present age lacks the culture necessary to support great poetry. The more fruitful reaction to

the subjectivity of Romantic poetry, however, was not Arnold's but Browning's. Turning from the mode of his early poetry, modeled on Percy Bysshe Shelley, Browning began writing dramatic monologues—poems, he said, that are "Lyric in expression" but "Dramatic in principle, and so many utterances of so many imaginary persons, not mine." Tennyson simultaneously developed a more lyric form of the dramatic monologue. The idea of creating a lyric poem in the voice of a speaker ironically distinct from the poet is the great achievement of Victorian poetry, one developed extensively in the twentieth century. In *Poetry and the Age* (1953), the modernist poet and critic Randall Jarrell acknowledges this fact: "The dramatic monologue, which once had depended for its effect upon being a departure from the norm of poetry, now became in one form or other the norm."

The formal experimentation of Victorian poetry, both in long narrative and in the dramatic monologue, may make it seem eclectic, but Victorian poetry shares a number of characteristics. It tends to be pictorial, using detail to construct visual images that represent the emotion or situation the poem concerns. In his review of Tennyson's first volume of poetry, Arthur Henry Hallam defines this kind of poetry as "picturesque," as combining visual impressions in such a way that they create a picture that carries the dominant emotion of the poem. This aesthetic brings poets and painters close together. Contemporary artists frequently illustrated Victorian poems, and poems themselves often present paintings. Victorian poetry also uses sound in a distinctive way. Whether it be the mellifluousness of Tennyson or Swinburne, with its emphasis on beautiful cadences, alliteration, and vowel sounds, or the roughness of Browning or Gerard Manley Hopkins, a roughness adopted in part in reaction against Tennyson, the sound of Victorian poetry reflects an attempt to use poetry as a medium with a presence almost independent of sense. The resulting style can become so syntactically elaborate that it is easy to parody, as in Hopkins's description of Browning as a man "bouncing up from table with his mouth full of bread and cheese" or T. S. Eliot's criticism of Swinburne's poetry, where "meaning is merely the hallucination of meaning." Yet it is important to recognize that these poets use sound to convey meaning, to quote Hallam's review of Tennyson once more, "where words would not." "The tone becomes the sign of the feeling." In all of these developments—the experimentation with narrative and perspective, the dramatic monologue, the use of visual detail and sound—Victorian poets seek to represent psychology in a different way. Their most distinctive achievement is a poetry of mood and character. They therefore sat in uneasy relationship to the public expectation that poets be sages with something to teach. Tennyson, Browning, and Arnold showed varying discomfort with this public role; poets beginning to write in the second half of the century distanced themselves from their public by embracing an identity as bohemian rebels. Women poets encountered a different set of difficulties in developing their poetic voice. When, in Barrett Browning's epic about the growth of a woman poet, Aurora Leigh's cousin Romney discourages her poetic ambitions by telling her that women are "weak for art" but "strong for life and duty," he articulates the prejudice of an age. Women poets view their vocation in the context of the constraints and expectations upon their sex. Perhaps because of this, their poems are less complicated by the experiments in perspective than those of their male contemporaries.

PROSE

Although Victorian poets felt ambivalent about the didactic mission the public expected of the man of letters, writers of nonfictional prose aimed specifically to instruct. Although the term *nonfictional prose* is clumsy and not quite exact (the Victorians themselves referred instead to history, biography, theology, criticism), it has its uses not only to distinguish these prose writers from the novelists but also to indicate the centrality of argument and persuasion to Victorian intellectual life. The growth of the periodical press, described earlier, provided the vehicle and marketplace for nonfictional prose. It reflects a vigorous sense of shared intellectual life and the public urgency of social and moral issues. On a wide range of controversial topics—religious, political, and aesthetic—writers seek to convince their readers to share their convictions and values. Such writers seem at times almost secular priests. Indeed, in the fifth lecture of *On Heroes, Hero-Worship, and the Heroic in History* (1841), Carlyle defines the writer precisely in these terms: "Men of Letters are a perpetual Priesthood, from age to age, teaching all Men that God is still present in their life. . . . In the true Literary Man, there is thus ever, acknowledged or not by the world, a sacredness." The modern man of letters, Carlyle argues, differs from his earlier counterpart in that he writes for money. "Never, till about a hundred years ago, was there seen any figure of a Great Soul living apart in that anomalous manner; endeavouring to speak forth the inspiration that was in him by Printed Rooks, and find place and subsistence by what the world would please him for doing that." This combination, of a new market position for nonfictional writing and an exalted sense of the didactic function of the writer, produces a quintessential Victorian form.

On behalf of nonfictional prose, Walter Pater argued in his essay "Style" (1889) that it was "the special and opportune art of the modern world." He believed not that it was superior to verse but that it more readily conveys the "chaotic variety and complexity" of modern life, the "incalculable" intellectual diversity of the "master currents of the present time." Pater's characterization of prose helps us understand what its writers were attempting to do. Despite the diversity of styles and subjects, Victorian prose writers were engaged in shaping belief in a bewilderingly complex and changing world. Their modes of persuasion differ. Mill and Huxley rely on clear reasoning, logical argument, and the kind of lucid style favored by essayists of the eighteenth century. Carlyle and Ruskin write a prose that is more Romantic in character, that seeks to move readers as well as convince them. Whatever the differences in their rhetorical techniques, however, they share an urgency of exposition. Not only by what they said but by how they said it, Victorian prose writers were claiming a place for literature in a scientific and materialistic culture. Arnold and Pater share this as an explicit aim. Each in his own way argues that culture—the intensely serious appreciation of great works of literature—provides the kind of immanence and meaning that people once found in religion. For Arnold this is an intensely moral experience; for Pater it is aesthetic. Together they develop the basis for the claims of modern literary criticism.

DRAMA AND THEATER

Though the Victorian age can lay claim to greatness for its poetry, its prose, and its novels, it would be difficult to make such a high claim for its plays, at

least until the final decade of the century. Here we must distinguish between playwriting on the one hand and theatrical activity on the other. For the theater, throughout the period, was a flourishing and popular institution, in which were performed not merely conventional dramas but a rich variety of theatrical entertainments, many with lavish spectacular effects—burlesques, extravaganzas, highly scenic and altered versions of Shakespeare's plays, melodramas, pantomimes, and musicals. Robert Corrigan gives figures that suggest the extent of the popularity of such entertainment: "In the decade between 1850 and 1860 the number of theaters built throughout the country was doubled, and in the middle of the sixties, in London alone, 150,000 would be attending the theater on any given day. Only when we realize that the theatre was to Victorian England what television is to us today will we be able to comprehend both its wide appeal and its limited artistic achievement." The popularity of theatrical entertainment made theater a powerful influence on other genres. Dickens was devoted to the theater and composed many of the scenes of his novels with theatrical techniques. Thackeray represents himself as the puppet master of his characters in *Vanity Fair* and employs the stock gestures and expressions of melodramatic acting in his illustrations for the novel. Tennyson, Browning, and Henry James tried their hands at writing plays, though with no commercial success. Successful plays on stage were written by the lesser lights of literature such as Dion Boucicault (1820–1890), the period's most prolific and popular dramatist. The comic operas of W. S. Gilbert and Arthur Sullivan prove the exception to this judgment. Their satire of Victorian values and institutions, what Gilbert called their "topsyturvydom," and their grave and quasi-respectful treatment of the ridiculous not only make them delightful in themselves but anticipate the techniques of Shaw and Wilde. Around 1890, when the socially controversial plays of the Norwegian dramatist Henrik Ibsen (1828-1906) became known in England, Arthur Pinero (1855-1934) and Bernard Shaw began writing "problem plays," which addressed difficult social issues. In the 1890s Shaw and Oscar Wilde transformed British theater with their comic masterpieces. Although they did not like each other's work, they both created a kind of comedy that took aim at Victorian pretense and hypocrisy.

Additional information about the Victorian Age, including primary texts and images, is available at Norton Literature Online (www.wwnorton.com/literature). Online topics are

- Industrialism—Progress or Decline?
- The Woman Question
- The Painterly Image in Poetry
- Victorian Imperialism

THE VICTORIAN AGE

TEXTS	CONTEXTS
1830 Alfred Lord Tennyson, <i>Poems, Chiefly Lyrical</i>	1830 Opening of Liverpool and Manchester Railway
1832 Sir Charles Lyell, <i>Principles of Geology</i>	1832 First Reform Bill
1833 Thomas Carlyle, <i>Sartor Resartus</i>	1833 Factory Act. Abolition of Slavery Act. Beginning of Oxford Movement
1836 Charles Dickens, <i>Pickwick Papers</i>	1836 First train in London
1837 Carlyle, <i>The French Revolution</i>	1837 Victoria becomes queen
	1838 "People's Charter" issued by Chartist Movement
	1840 Queen marries Prince Albert
1842 Tennyson, <i>Poems</i> . Robert Browning, <i>Dramatic Lyrics</i>	1842 Chartist Riots. Copyright Act. Mudie's Circulating Library
1843 John Ruskin, <i>Modern Painters</i> (vol. 1)	
	1845-46 Potato famine in Ireland. Mass emigration to North America
1846 George Eliot, <i>The Life of Jesus</i> (translation)	1846 Repeal of Corn Laws. Robert Browning marries Elizabeth Barrett
1847 Charlotte Bronte, <i>Jane Eyre</i> . Emily Bronte, <i>Wuthering Heights</i>	1847 Ten Hours Factory Act
1848 Elizabeth Gaskell, <i>Mary Barton</i> . William Makepeace Thackeray, <i>Vanity Fair</i>	1848 Revolution on the Continent. Second Republic established in France. Founding of Pre-Raphaelite Brotherhood
1850 Tennyson, <i>In Memoriam</i> . William Wordsworth, <i>The Prelude</i> (posthumous publication)	1850 Tennyson succeeds Wordsworth as Poet Laureate
1851 Ruskin, <i>Stones of Venice</i>	1851 Great Exhibition of science and industry at the Crystal Palace
1853 Matthew Arnold, <i>Poems</i>	
1854 Dickens, <i>Hard Times</i>	1854 Crimean War. Florence Nightingale organizes nurses to care for sick and wounded
1855 Robert Browning, <i>Men and Women</i>	
1857 Elizabeth Barrett Browning, <i>Aurora Leigh</i>	1857 Indian Mutiny. Matrimonial Causes Act
1859 Charles Darwin, <i>The Origin of Species</i> . John Stuart Mill, <i>On Liberty</i> . Tennyson, <i>Idylls of the King</i> (books 1-4)	
1860 Dickens, <i>Great Expectations</i> . Eliot, <i>The Mill on the Floss</i>	1860 Italian unification
	1861 Death of Prince Albert
1862 Christina Rossetti, <i>Goblin Market</i>	1861-65 American Civil War
1864 R. Browning, <i>Dramatis Personae</i>	

TEXTS	CONTEXTS
1865 Lewis Carroll, <i>Alice's Adventures in Wonderland</i>	1865 Jamaica Rebellion
1866 Algernon Charles Swinburne, <i>Poems and Ballads</i>	
1867 Karl Marx, <i>Das Kapital</i>	1867 Second Reform Bill
1869 Arnold, <i>Culture and Anarchy</i> . Mill, <i>The Subjection of Women</i>	1868 Opening of Suez Canal
	1870 Married Women's Property Act. Victory in Franco-Prussian War makes Germany a world power. Elementary Education Act
1871 Darwin, <i>Descent of Man</i>	1871 Newnham College (first women's Oxbridge college) founded at Cambridge
1872 Eliot, <i>Middlemarch</i>	
1873 Walter Pater, <i>Studies in the History of the Renaissance</i>	
	1877 Queen Victoria made empress of India. Gerard Manley Hopkins joins Jesuit order
1885 W. S. Gilbert and Arthur Sullivan, <i>The Mikado</i>	1878 Electric street lighting in London
1886 Robert Louis Stevenson, <i>Doctor Jekyll and Mr. Hyde</i>	1882 Married Women's Property Act
1888 Rudyard Kipling, <i>Plain Tales from the Hills</i>	1885 Massacre of General Gordon and his forces and fall of Khartoum
1889 William Butler Yeats, <i>Crossways</i>	
1891 Thomas Hardy, <i>Tess of the D'Urbervilles</i> . Bernard Shaw, <i>The Quintessence of Ibsenism</i> . Oscar Wilde, <i>The Picture of Dorian Grey</i> . Arthur Conan Doyle, <i>Adventures of Sherlock Holmes</i>	1890 First subway line in London
1893 Shaw, <i>Mrs. Warren's Profession</i>	1891 Free elementary education
1895 Wilde, <i>The Importance of Being Earnest</i> . Hardy, <i>Jude the Obscure</i>	1893 Independent Labour Party
1896 A. E. Housman, <i>A Shropshire Lad</i>	1895 Oscar Wilde arrested and imprisoned for homosexuality
1898 Hardy, <i>Wessex Poems</i>	1898 Discovery of radium
	1899 Irish Literary Theater founded in Dublin
1900 Joseph Conrad, <i>Lord Jim</i>	1899-1902 Anglo-Boer War
	1901 Death of Queen Victoria; succession of Edward VII

The Twentieth Century and After

- 1914-18: World War I
- 1922: James Joyce's *Ulysses*; T. S. Eliot's *The Waste Land*
- 1929: Stock market crash; Great Depression begins
- 1939-45: World War II
- 1947: India and Pakistan become independent nations
- 1953: Premiere of Samuel Beckett's *Waiting for Godot*
- 1957-62: Ghana, Nigeria, Uganda, Jamaica, and Trinidad and Tobago become independent nations
- 1958: Chinua Achebe's *Things Fall Apart*
- 1991: Collapse of the Soviet Union
- 2001: Attacks destroy World Trade Center

HISTORICAL BACKGROUND

The roots of modern literature are in the late nineteenth century. The aesthetic movement, with its insistence on "art for art's sake," assaulted middle-class assumptions about the nature and function of art. Rejecting Victorian notions of the artist's moral and educational duties, aestheticism helped widen the breach between writers and the general public, resulting in the "alienation" of the modern artist from society. This alienation is evident in the lives and work of the French symbolists and other late-nineteenth-century bohemians who repudiated conventional notions of respectability, and it underlies key works of modern literature, such as James Joyce's *Portrait of the Artist as a Young Man* and T. S. Eliot's *Waste Land*.

The growth of public education in England as a result of the Education Act of 1870, which finally made elementary schooling compulsory and universal, led to the rapid emergence of a mass literate population, at whom a new mass-produced popular literature and new cheap journalism (the "yellow press") were directed. The audience for literature split up into "highbrows," "middle-brows," and "lowbrows," and the segmentation of the reading public, developing with unprecedented speed and to an unprecedented degree, helped widen the gap between popular art and art esteemed only by the sophisticated and the expert. This breach yawned ever wider with the twentieth-century emergence of modernist iconoclasm and avant-garde experiment in literature, music, and the visual arts.

Queen Victoria's contemporaries felt her Jubilee in 1887 and, even more, her Diamond Jubilee in 1897 marked the end of an era. The reaction against middle-class Victorian attitudes that is central to modernism was already under way in the two decades before the queen's death in 1901. Samuel Butler

savagely attacked the Victorian conceptions of the family, education, and religion in his novel *The Way of All Flesh* (completed in 1884, posthumously published in 1903), the bitterest indictment in English literature of the Victorian way of life. And the high tide of anti-Victorianism was marked by the publication in 1918 of a classic of ironic debunking, Lytton Strachey's collection of biographical essays *Eminent Victorians*.

A pivotal figure between Victorianism and modernism, Thomas Hardy marked the end of the Victorian period and the dawn of the new age in "The Darkling Thrush," a poem originally titled "By the Century's Deathbed" and postdated December 31, 1900, the last day of the nineteenth century. The poem marks the demise of a century of relative conviction and optimism, and it intimates the beginnings of a new era in its skeptical irresolution, its bleak sense of the modern world as "hard and dry"—favorite adjectives of later writers such as Ezra Pound and T. E. Hulme:

The land's sharp features seemed to be
The Century's corpse outleant,
His crypt the cloudy canopy,
The wind his death-lament.
The ancient pulse of germ and birth
Was shrunken hard and dry,
And every spirit upon earth
Seemed fervourless as I.

This poem and other works by Hardy, A. E. Housman, and Joseph Conrad exemplify the pessimism of imaginative writing in the last decade of the nineteenth century and the first decade of the twentieth. Stoicism—a stiff-upper-lip determination to endure whatever fate may bring—also characterizes the literature written in the transitional period between the Victorian era and modernism, including the work of minor authors such as Robert Louis Stevenson and Rudyard Kipling.

By the dawn of the twentieth century, traditional stabilities of society, religion, and culture seemed to have weakened, the pace of change to be accelerating. The unsettling force of modernity profoundly challenged traditional ways of structuring and making sense of human experience. Because of the rapid pace of social and technological change, because of the mass dislocation of populations by war, empire, and economic migration, because of the mixing in close quarters of cultures and classes in rapidly expanding cities, modernity disrupted the old order, upended ethical and social codes, cast into doubt previously stable assumptions about self, community, the world, and the divine.

Early-twentieth-century writers were keenly aware that powerful concepts and vocabularies were emerging in anthropology, psychology, philosophy, and the visual arts that reimagined human identity in radically new ways. Sigmund Freud's seminal *Interpretation of Dreams* was published in 1900, and soon psychoanalysis was changing how people saw and described rationality, the self, and personal development. In his prose and poetry D. H. Lawrence adapted the Oedipus complex to interpret and present his relationships with his parents, though rejecting Freud's negative definition of the unconscious. By the time of his death in 1939, Freud had become, as W. H. Auden wrote in an elegy for him, "a whole climate of opinion / / under whom we conduct our different lives." Also in the early twentieth century, Sir James Frazer's

Golden Bough (1890–1915) and other works of anthropology were altering basic conceptions of culture, religion, and myth. Eliot observed that Frazer's work "influenced our generation profoundly," and the critic Lionel Trilling suggested that "perhaps no book has had so decisive an effect upon modern literature as Frazer's." For both anthropologists and modern writers, Western religion was now decentered by being placed in a comparative context as one of numerous related mythologies, with Jesus Christ linked to "primitive" fertility gods thought to die and revive in concert with the seasons. Furthering this challenge to religious doctrine were the writings of Friedrich Nietzsche, the nineteenth-century German philosopher who declared the death of God, repudiated Christianity, and offered instead a harshly tragic conception of life: people look "deeply into the true nature of things" and realize "that no action of theirs can work any change," but they nevertheless laugh and stoically affirm their fate. W. B. Yeats, who remarks in a 1902 letter that his eyes are exhausted from reading "that strong enchanter," greets death and destruction in a Nietzschean spirit of tragic exultation.

These profound changes in modern intellectual history coincided with changes of a more mundane sort, for everyday life was also undergoing rapid transformation during the first years of the twentieth century. Electricity was spreading, cinema and radio were proliferating, and new pharmaceuticals such as aspirin were being developed. As labor was increasingly managed and rationalized, as more and more people crowded into cities, as communications and transportation globalized space and accelerated time, literature could not stand still, and modern writers sought to create new forms that could register these profound alterations in human experience. This was a period of scientific revolution, as exemplified in German physics by Max Planck's quantum theory (1900) and Albert Einstein's theory of relativity (1905), and T. S. Eliot reflects the increasing dominance of science when he argues that the poet surrenders to tradition and thus extinguishes rather than expresses personality: "It is in this depersonalization that art may be said to approach the condition of science," he claims, adding that "the mind of the poet is the shred of platinum" that catalyzes change but itself remains "inert, neutral, and unchanged" ("Tradition and the Individual Talent").

The early twentieth century also brought countless advances in technology: the first wireless communication across the Atlantic occurred in 1901, the Wright Brothers flew the first airplane in 1903, and Henry Ford introduced the first mass-produced car, the Model T or "Tin Lizzie," in 1913. Not that modern writers univocally embraced such changes. Although some were more sanguine, many modern writers were paradoxically repulsed by aspects of modernization. Mass-produced appliances and products, such as the "gramophone" and canned goods ("tins"), are objects of revulsion in Eliot's *Waste Land*, for example. Because scientific materialism and positivism, according to which empirical explanations could be found for everything, were weakening the influence of organized religion, many writers looked to literature as an alternative. His "simple-minded" Protestantism spoiled by science, Yeats says in his autobiography, he "made a new religion, almost an infallible church of poetic tradition." Whether or not they welcomed the demise of tradition, habit, and certitude in favor of the new, modern writers articulated the effects of modernity's relentless change, loss, and destabilization. "Things fall apart," Yeats wrote, "the centre cannot hold." Eliot describes in *Four Quartets* his quest for the "still point of the turning world." The modernist drive to "make it new"—in

Ezra Pound's famous slogan—thus arises in part out of an often ambivalent consciousness of the relentless mutations brought by modernization.

The position of women, too, was rapidly changing during this period. The Married Woman's Property Act of 1882 allowed married women to own property in their own right, and women were admitted to universities at different times during the latter part of the century. Since the days of Mary Wollstonecraft, women in Great Britain had been arguing and lobbying for the right to vote, but in the first decades of the twentieth century, Emmeline Pankhurst and her daughter Christabel encouraged suffragettes, as they were known, to take a more militant approach, which included boycotts, bombings, and hunger strikes. The long fight for women's suffrage was finally won in 1918 for women thirty and over, and in 1928 for women twenty-one and over. These shifts in attitudes toward women, in the roles women played in the national life, and in the relations between the sexes are reflected in a variety of ways in the literature of the period.

Britain's modern political history begins with the Anglo-Boer War (1899–1902), fought by the British to establish political and economic control over the Boer republics (self-governing states) of South Africa. It was an imperial war against which many British intellectuals protested and one that the British in the end were slightly ashamed of having won. The war spanned the reign of Queen Victoria, who died in 1901, and Edward VII, who held the throne from 1901 to 1910. This latter decade is known as the Edwardian period, and the king stamped his extrovert and self-indulgent character upon it. The wealthy made it a vulgar age of conspicuous enjoyment, but most writers and artists kept well away from involvement in high society: in general this period had no equivalent to Queen Victoria's friendship with Tennyson. The alienation of artists and intellectuals from political rulers and middle-class society was proceeding apace. From 1910 (when George V came to the throne) until World War I broke out in August 1914, Britain achieved a temporary equilibrium between Victorian earnestness and Edwardian flashiness; in retrospect the Georgian period seems peculiarly golden, the last phase of assurance and stability before the old order throughout Europe broke up in violence. Yet even then, under the surface, there was restlessness and experimentation. The age of Rupert Brooke's idyllic sonnets on the English countryside was also the age of T. S. Eliot's first experiments in a radically new kind of poetry, James Joyce's and Virginia Woolf's in radically new forms of fiction.

Edwardian as a term applied to English cultural history suggests a period in which the social and economic stabilities of the Victorian age—country houses with numerous servants, a flourishing and confident middle class, a strict hierarchy of social classes—remained unimpaired, though on the level of ideas a sense of change and liberation existed. *Georgian* refers largely to the lull before the storm of World War I. That war, as the bitterly skeptical and antiheroic work of Wilfred Owen, Siegfried Sassoon, Isaac Rosenberg, and other war poets makes clear, produced major shifts in attitude toward Western myths of progress and civilization. The postwar disillusion of the 1920s resulted, in part, from the sense of utter social and political collapse during a war in which unprecedented millions were killed.

By the beginning of World War I, nearly a quarter of the earth's surface and more than a quarter of the world's population were under British dominion, including the vast African territories acquired in the preceding hundred years. Some of the colonies in the empire were settler nations with large European

populations, such as Canada, Australia, and New Zealand, and in 1907 the empire granted them the new status of dominions, recognizing their relative control over internal affairs. Over time these largely independent nations came to be known as the British Commonwealth, an association of self-governing countries. The twentieth century witnessed the emergence of internationally acclaimed literary voices from these dominions, from the early-century New Zealander Katherine Mansfield to the late-century Australian Les Murray and Canadians Alice Munro and Anne Carson. The rest of the colonies in the British Empire consisted primarily of indigenous populations that had little or no political power, but nationalist movements were gaining strength in the early years of the century—as when, in 1906, the Congress movement in India first demanded *swaraj* ("self-rule") soon to become the mantra of Indian nationalism. In Britain imperialist and anti-imperialist sentiments often met head on in Parliament and the press, the debate involving writers as far apart as Rudyard Kipling and E. M. Forster.

A steadily rising Irish nationalism resulted in increasingly violent protests against the cultural, economic, and political subordination of Ireland to the British Crown and government. During the Easter Rising of 1916, Irish rebels in Dublin staged a revolt against British rule, and by executing fifteen Irish leaders, the British inadvertently intensified the drive for independence, finally achieved in 1921–22 when the southern counties were declared the Irish Free State. (The six counties of Northern Ireland remained, however, part of Great Britain.) No one can fully understand Yeats or Joyce without some awareness of the Irish struggle for independence, and the way in which the Irish literary revival of the late nineteenth and early twentieth centuries (with Yeats at the forefront) reflected a determination to achieve a vigorous national life culturally even if the road seemed blocked politically.

Depression and unemployment in the early 1930s, followed by the rise of Hitler and the shadow of Fascism and Nazism over Europe, with its threat of another war, deeply affected the emerging poets and novelists of the time. While Eliot, Lawrence, Wyndham Lewis, Yeats, Pound, and others of the older generation turned to the political right, the impotence of capitalist governments in the face of Fascism combined with economic dislocation to turn the majority of young intellectuals (and not only intellectuals) in the 1930s to the political left. The 1930s were the so-called red decade, because only the left seemed to offer any solution in various forms of socialism, communism, and left liberalism. The early poetry of W. H. Auden and his contemporaries cried out for "the death of the old gang" (in Auden's phrase) and a clean sweep politically and economically, while the right-wing army's rebellion against the left-wing republican government in Spain, which started in the summer of 1936 and soon led to full-scale civil war, was regarded as a rehearsal for an inevitable second world war and thus further emphasized the inadequacy of politicians. Yet though the younger writers of the period expressed the up-to-date, radical political views of the left, they were less technically inventive than the first-generation modernists, such as Eliot, Joyce, and Woolf. The outbreak of World War II in September 1939—following shortly on Hitler's pact with the Soviet Union, which so shocked and disillusioned many of the young left-wing writers that they subsequently moved politically to the center—marked the sudden end of the red decade. What was from the beginning expected to be a long and costly war brought inevitable exhaustion. The diminution of British political power, its secondary status in relation to the United

States as a player in the Cold War, brought about a painful reappraisal of Britain's place in the world, even as countries that had lost the war—West Germany and Japan—were, in economic terms, winning the peace that followed.

In winning a war, Great Britain lost an empire. The largest, most powerful, best organized of the modern European empires, it had expropriated enormous quantities of land, raw materials, and labor from its widely scattered overseas territories. India, long the jewel in the imperial Crown, won its independence in 1947, along with the newly formed Muslim state of Pakistan. The postwar wave of decolonization that began in South Asia spread to Africa and the Caribbean: in 1957 Ghana was the first nation in sub-Saharan Africa to become independent, unleashing an unstoppable wave of liberation from British rule that freed Nigeria in 1960, Sierra Leone in 1961, Uganda in 1962, Kenya in 1963; in the Caribbean, Jamaica and Trinidad and Tobago in 1962, Barbados and Guyana in 1966, and Saint Lucia in 1979. India and Pakistan elected to remain within a newly expanded and reconceived British Commonwealth, but other former colonies did not. The Irish Republic withdrew from the Commonwealth in 1949; the Republic of South Africa, in 1961. Postwar decolonization coincided with and encouraged the efflorescence of post-colonial writing that would bring about the most dramatic geographic shift in literature in English since its inception. Writers from Britain's former colonies published influential and innovative novels, plays, and poems, hybridizing their local traditions and varieties of English with those of the empire. The names of the Nobel Prize winners Wole Soyinka, Nadine Gordimer, Derek Walcott, V. S. Naipaul, and J. M. Coetzee were added to the annals of literature in English.

While Britain was decolonizing its empire, the former empire was colonizing Britain, as Louise Bennett wryly suggests in her poem "Colonization in Reverse." Encouraged by the postwar labor shortage in England and the scarcity of work at home, waves of Caribbean migrants journeyed to and settled in "the motherland," the first group on the *Empire Windrush* that sailed from Jamaica to Tilbury Docks in 1948. Migrants followed from India, Pakistan, Bangladesh, Africa, and other regions of the "New Commonwealth." Even as immigration laws became more restrictive in the 1960s, relatives of earlier migrants and refugees from these and other nations continued to arrive, transforming Britain into an increasingly multiracial society and infusing energy into British arts and literature. But people of Caribbean, African, and South Asian origin, who brought distinctive vernaculars and cultural traditions with them, painfully discovered that their official status as British subjects often did not translate into their being welcomed as full-fledged members of British society. The friction between color-blind and ethnically specific notions of Englishness prompted a large-scale and ongoing rethinking of national identity in Britain. Among the arrivals in England were many who journeyed there to study in the late 1940s and 1950s and eventually became prominent writers, such as Bennett, Soyinka, Kamau (then Edward) Brathwaite, and Chinua Achebe. In the 1970s and 1980s a younger generation of black and Asian British writers emerged—some born in the U.K., some in the ex-empire—including Salman Rushdie, Hanif Kureishi, John Agard, and Caryl Phillips, and in the 1990s and the first decade of the new millennium, still younger writers including Jackie Kay and Zadie Smith.

London, as the capital of the empire, had long dominated the culture as

well as the politics and the economy of the British Isles. London spoke for Britain in the impeccable southern English intonations of the radio announcers of the state-owned British Broadcasting Corporation (known as the BBC), but from the end of World War II this changed. Regional dialects and multicultural accents were admitted to the airwaves. Regional radio and television stations sprang up. In the 1940s and 1950s the BBC produced a weekly program called "Caribbean Voices," which proved an important stimulus to anglophone writing in the West Indies. The Arts Council, which had subsidized the nation's drama, literature, music, painting, and plastic arts from London, delegated much of its grant-giving responsibility to regional arts councils. This gave a new confidence to writers and artists outside London—the Beatles were launched from Liverpool—and has since contributed to a notable renaissance of regional literature.

From the 1960s London ceased to be essentially the sole cultural stage of the United Kingdom, and though its Parliament remained the sole political stage until 1999, successive governments came under increasing pressure from the regions and the wider world. After decades of predominantly Labour governments, Margaret Thatcher led the Conservatives to power in the general election of 1979, becoming thereby the country's first woman to hold the office of prime minister, an office she was to hold for an unprecedented twelve years. Pursuing a vision of a "new," more productive Britain, she curbed the power of the unions and began to dismantle the "welfare state," privatizing nationalized industries and utilities in the interests of an aggressive free-market economy. Initially her policies seemed to have a bracing effect on a nation still sunk in postwar, postimperial torpor, but writers such as Ian McEwan and Caryl Churchill and filmmakers such as Derek Jarman protested that Conservative reforms widened the gap between rich and poor, black and white, north and south, and between the constituent parts of the United Kingdom.

Thatcher was deposed by her own party in 1990, and the Conservatives were routed in the election of 1997. The electorate's message was clear, and Tony Blair, the new Labour prime minister, moved to restore the rundown Health Service and system of state education. Honoring other of his campaign pledges, he offered Scotland its own parliament and Wales its own assembly, each with tax-raising powers and a substantial budget for the operation of its social services, and each holding its first elections in 1999. Though a commanding figure in British politics, Blair faced increasing skepticism over his justification for joining forces with the U.S.-led invasion and occupation of Iraq in 2003.

Meanwhile the Labour government made significant progress toward solving the bitter and bloody problems of Northern Ireland, where, since the late 1960s, the Irish Republican Army (IRA) had waged a violent campaign for a united Ireland and against British rule, met by violent suppression by the British Army and reprisals by Protestant Unionists, who sought to keep Northern Ireland a part of the United Kingdom. In the 1990s politics finally took precedence over armed struggle in the Republican movement. In 1998 the Good Friday Agreement, also known as the Belfast Agreement, led to elections to a Northern Ireland Assembly, which met for the first time in 1999, and the leaders of the main Roman Catholic and Protestant parties were jointly awarded the Nobel Peace Prize. Although hope persisted that peaceful coexistence and substantial self-governance in Ulster could continue, disagree-

ments between the parties over IRA weapons and alleged spying led to the suspension of the Northern Ireland Assembly and Executive Committee in 2002.

POETRY

The years leading up to World War I saw the start of a poetic revolution. The imagist movement, influenced by the philosopher poet T. E. Hulme's insistence on hard, clear, precise images, arose in reaction to what it saw as Romantic fuzziness and facile emotionalism in poetry. (Like other modernists, the imagists somewhat oversimplified the nineteenth-century aesthetic against which they defined their own artistic ideal, while scanting underlying continuities.) The movement developed initially in London, where the modernist American poet Ezra Pound was living, and quickly migrated across the Atlantic, and its early members included Hulme, Pound, H. D. (Hilda Doolittle), Amy Lowell, Richard Aldington, John Gould Fletcher, and F. S. Flint. As Flint explained in an article in March 1913, partly dictated by Pound, imagists insisted on "direct treatment of the 'thing,' whether subjective or objective," on the avoidance of all words "that did not contribute to the presentation," and on a freer metrical movement than a strict adherence to the "sequence of a metronome" could allow. Inveighing in manifestos against Victorian discursiveness, the imagists wrote short, sharply etched, descriptive lyrics, but they lacked a technique for the production of longer and more complex poems.

Other new ideas about poetry helped provide this technique, many of them associated with another American in London, T. S. Eliot. Sir Herbert Grierson's 1912 edition of John Donne's poems both reflected and encouraged a new enthusiasm for seventeenth-century Metaphysical poetry. The revived interest in Metaphysical "wit" brought with it a desire on the part of pioneering poets to introduce into their work a much higher degree of intellectual complexity than had been found among the Victorians or the Georgians. The full subtlety of French symbolist poetry also now came to be appreciated; it had been admired in the 1890s, but more for its dreamy suggestiveness than for its imagistic precision and complexity. At the same time modernist writers wanted to bring poetic language and rhythms closer to those of conversation, or at least to spice the formalities of poetic utterance with echoes of the colloquial and even the slangy. Irony, which made possible several levels of discourse simultaneously, and wit, with the use of puns (banished from serious poetry for more than two hundred years), helped achieve that union of thought and passion that Eliot, in his review of Grierson's anthology of Metaphysical poetry (1921), saw as characteristic of the Metaphysicals and wished to bring back into poetry. A new critical movement and a new creative movement in poetry went hand in hand, with Eliot the high priest of both. He extended the scope of imagism by bringing the English Metaphysicals and the French symbolists (as well as the English Jacobean dramatists) to the rescue, thus adding new criteria of complexity and allusiveness to the criteria of concreteness and precision stressed by the imagists. Eliot also introduced into modern English and American poetry the kind of irony achieved by shifting suddenly from the formal to the colloquial, or by oblique allusions to objects or ideas that contrasted sharply with the surface meaning of the poem. Nor were Eliot and the imagists alone in their efforts to reinvent poetry. From 1912 D. H. Lawrence began writing poems freer in form and emotion, wanting to unshackle verse

from the constraints of the "gem-like" lyric and approach even the "insurgent naked throb of the instant moment." Thus between, say, 1911 (the first year covered by Edward Marsh's anthologies of Georgian poetry) and 1922 (the year of the publication of *The Waste Land*), a major revolution occurred in English—and for that matter American—poetic theory and practice, one that determined the way in which many poets now think about their art.

This modernist revolution was by no means an isolated literary phenomenon. Writers on both sides of the English Channel were influenced by the French impressionist, postimpressionist, and cubist painters' radical reexamination of the nature of reality. The influence of Italian futurism was likewise strong on the painter and writer Wyndham Lewis, whose short-lived journal *Blast* was meant to be as shocking in its visual design as in its violent rhetoric. The poet Mina Loy shared the futurist fascination with modernity and speed, while repudiating its misogyny and jingoism, as evidenced by her "Feminist Manifesto." Pound wrote books about the French sculptor Henri Gaudier-Brzeska and the American composer George Antheil, and indeed the jagged rhythms and wrenching dissonances of modern music influenced a range of writers. Wilfred Owen wrote in 1918: "I suppose I am doing in poetry what the advanced composers are doing in music"; and Eliot, while writing *The Waste Land* three years later, was so impressed by a performance of the composer Igor Stravinsky's *Le Sacre du Printemps* (*The Rite of Spring*) that he stood up at the end and cheered.

The posthumous 1918 publication by Robert Bridges of Gerard Manley Hopkins's poetry encouraged experimentation in language and rhythms, as evidenced by the verse's influence on Eliot, Auden, and the Welshman Dylan Thomas. Hopkins combined precision of the individual image with a complex ordering of images and a new kind of metrical patterning he named "sprung rhythm," in which the stresses of a line could be more freely distributed.

Meanwhile Yeats's remarkable oeuvre, stretching across the whole modern period, reflected varying developments of the age yet maintained an unmistakably individual accent. Beginning with the ideas of the aesthetes, turning to a tougher and sparer ironic language without losing its characteristic verbal magic, working out its author's idiosyncratic notions of symbolism, developing in its full maturity into a rich symbolic and Metaphysical poetry with its own curiously haunting cadences and with imagery both shockingly realistic and movingly suggestive, Yeats's work encapsulates a history of English poetry between 1890 and 1939.

In his poem "Remembering the Thirties," Donald Davie declared: "A neutral tone is nowadays preferred." That tone—Auden's coolly clinical tone—dominated the poetry of the decade. The young poets of the early 1930s—Auden, Stephen Spender, C. Day Lewis, Louis MacNeice—were the first generation to grow up in the shadow of the first-generation modern poets. Hopkins's attention to sonorities, Hardy's experiments in stanzaic patterns, Yeats's ambivalent meditations on public themes, Eliot's satiric treatment of a mechanized and urbanized world, and Owen's parahrhymed enactments of pity influenced Auden and the other poets in his circle. But these younger poets also had to distinguish themselves from the still-living eminences in poetry, and they did so by writing poems more low-pitched and ironic than Yeats's, for example, or more individually responsive to and active in the social world than Eliot's.

As World War II began, the neutral tone gave way to, as in Auden's work,

an increasingly direct and humane voice and to the vehemence of what came to be known as the New Apocalypse. The poets of this movement, most notably Dylan Thomas, owed something of their imagistic audacity and rhetorical violence to the French surrealists, whose poetry was introduced to English readers in translations and in *A Short Survey of Surrealism* (1936) by David Gascoyne, one of the New Apocalypse poets. Many of the surrealists, such as Salvador Dali and Andre Breton, were both poets and painters, and in their verbal as well as their visual art they sought to express, often by free association, the operation of the unconscious mind.

With the coming of the 1950s, however, the pendulum swung back. A new generation of poets, including Donald Davie, Thom Gunn, and Philip Larkin, reacted against what seemed to them the verbal excesses and extravagances of Dylan Thomas and Edith Sitwell, as well as the arcane myths and knotty allusiveness of Yeats, Eliot, and Pound. "The Movement," as this new group came to be called, aimed once again for a neutral tone, a purity of diction, in which to render an unpretentious fidelity to mundane experience. Larkin, its most notable exponent, rejected the intimidating gestures of an imported modernism in favor of a more civil and accessible "native" tradition that went back to Hardy, Housman, and the Georgian pastoralists of the 1910s.

Not everyone in England followed the lead of Larkin and the Movement, some rejecting the Movement's notion of a limited, rationalist, polished poetics. In the late 1950s and the 1960s Ted Hughes began to write poems in which predators and victims in the natural world suggest the violence and irrationality of modern history, including the carnage of World War I, in which his father had fought. Geoffrey Hill also saw a rationalist humanism as inadequate to the ethical and religious challenges of twentieth-century war, genocide, and atrocity, which he evoked in a strenuous language built on the traditions of high modernism and Metaphysical poetry.

Since the 1980s the spectrum of Britain's poets has become more diverse in class, ethnicity, gender, and region than ever before, bringing new voices into the English literary tradition. Born in the northern industrial city of Leeds, Tony Harrison brings the local vernacular, the oral energy and resonance of Yorkshire idiom and rhythms, into contact with traditional English and classical verse. Born in Scotland to an Irish mother in a left-wing, working-class Catholic family, Carol Ann Duffy grew up amid Irish, Scottish, and Standard varieties of English, and this youthful experience helped equip her to speak in different voices in her feminist monologues.

Post-World War II Ireland—both North and South—was among the most productive spaces for poetry in the second half of the twentieth century. Born just two and a half weeks after Yeats died, Seamus Heaney, his most celebrated successor, responds to the horrors of sectarian bloodshed in Northern Ireland with subtlety and acute ethical sensitivity in poems that draw on both Irish genres and sonorities and the English literary tradition of Wordsworth, Hopkins, and Ted Hughes. Paul Muldoon, one of Heaney's former students in Belfast, also writes about the Troubles in Northern Ireland but through eerily distorted fixed forms and multiple screens of irony, combining experimental zaniness with formal reserve. Born in the Irish Republic, Eavan Boland has made a space within the largely male tradition of Irish verse—with its standard, mythical emblems of femininity—for Irish women's historical experiences of suffering and survival.

The massive postwar change in the geographical contours of poetry written in English involved, in part, the emergence of new voices and styles from the "Old Commonwealth," or dominions, such as Canada and Australia. Self-conscious about being at the margins of the former empire, Les Murray fashions a brash, playful, overbrimming poetry that mines the British and classical traditions while remaking them in what he styles his "redneck" Australian manner. Anne Carson continues Canadian poetry's dialogue with its British literary origins, imaginatively transporting, for example, the Victorian writers Charlotte and Emily Bronte into a Canadian landscape, but she also illustrates a heightened interest in U.S. poetry and popular culture, bringing into the literary mix influences that range from ancient Greek poetry to Ezra Pound and Sylvia Plath, television and video.

From the former colonies of the British Empire in the so-called Third World came some of the most important innovations in the language and thematic reach of poetry in English. Born under British rule, students of colonial educations that repressed or denigrated native languages and traditions, these postcolonial poets grew up with an acute awareness of the riches of their own cultural inheritances, as well as a deep knowledge of the British literary canon. They expanded the range of possibilities in English-language poetry by hybridizing traditions of the British Isles with their indigenous images and speech rhythms, **Creoles** and genres. Some of these writers, such as the Nobel laureate Derek Walcott, the most eminent West Indian poet, have drawn largely on British, American, and classical European models, though Walcott creolizes the rhythms, diction, and sensibility of English-language poetry. "I have Dutch, nigger, and English in me," declares the mulatto hero of "The Schooner *Flight*, "and either I'm nobody, or I'm a nation." Other poets have emphasized even more strongly Afro-Caribbean inheritances in speech and culture. When colonial prejudices still branded West Indian English, or Creole, a backward language, a "corruption" of English, the Afro-Jamaican poets Claude McKay and Louise Bennett claimed its wit, vibrancy, and proverbial richness for poetry. In the late 1960s the Barbadian Kamau (then Edward) Brathwaite revalued the linguistic, musical, and mythic survivals of Africa in the Caribbean—resources long repressed because of colonial attitudes. In poetry as well as fiction, Nigeria was the most prolific anglophone African nation around the time of independence, said to be the "golden age" of letters in sub-Saharan Africa. Wole Soyinka, later the first black African to win the Nobel Prize, stretched English syntax and figurative language in poems dense with Yoruba-inspired wordplay and myth. At the same time poets from India were bringing its great variety of indigenous cultures into English-language poetry. A. K. Bamanujan's sharply etched poems interfuse Anglo-modernist principles with the south Indian legacies of Tamil and Kannada poetry. All of these poets respond with emotional ambivalence and linguistic versatility to the experience of living after colonialism, between non-Western traditions and modernity, in a period of explosive change in the relation between Western and "native" cultures.

A century that began with a springtime of poetic innovation drew to its close with the full flowering of older poets such as Walcott, Hill, and Heaney, and the twenty-first century opened with welcome signs of fresh growth in English-language poetry, including new books by Paul Muldoon, Anne Carson, and Carol Ann Duffy.

FICTION

Novels—"loose baggy monsters," in Henry James's phrase—can be, can do, can include anything at all. The form defies prescriptions and limits. Yet its variety converges on persistent issues such as the construction of the self within society, the reproduction of the real world, and the temporality of human experience and of narrative. The novel's flexibility and porousness, its omnivorousness and multivoicedness have enabled writers to take advantage of modernity's global dislocation and mixture of peoples, while meeting the challenges to the imagination of mass death and world war, of the relentless and rapid mutations in modern cultures and societies, in evolving knowledge and belief.

The twentieth century's novels may be divided roughly into three main sub-periods: high modernism through the 1920s, celebrating personal and textual inwardness, complexity, and difficulty; the reaction against modernism, involving a return to social realism, moralism, and assorted documentary endeavors, in the 1930s, 1940s, and 1950s; and the period after the collapse of the British Empire (especially from the time of the countercultural revolution of the 1960s), in which the fictional claims of various realisms—urban, proletarian, provincial English (e.g., northern), regional (e.g., Scottish and Irish), immigrant, postcolonial, feminist, gay—are asserted alongside, but also through, a continuing self-consciousness about language and form and meaning that is, in effect, the enduring legacy of modernism. By the end of the century, modernism had given way to the striking pluralism of postmodernism and post-colonialism. Yet the roots of the late-century panoramic mix of voices and styles lay in the early part of the century, when writers on the margins of "Englishness"—a Pole, Joseph Conrad; an Irishman, James Joyce; an American, Henry James; an Englishwoman, Virginia Woolf; and a working-class Englishman, D. H. Lawrence—were the most instrumental inventors of the modernist "English" novel.

The high modernists wrote in the wake of the shattering of confidence in the old certainties about the deity and the Christian faith, about the person, knowledge, materialism, history, the old grand narratives, which had, more or less, sustained the Western novel through the nineteenth century. They boldly ventured into this general shaking of belief in the novel's founding assumptions—that the world, things, and selves were knowable, that language was a reliably revelatory instrument, that the author's story gave history meaning and moral shape, that narratives should fall into ethically instructive beginnings, middles, and endings. Trying to be true to the new skepticisms and hesitations, the modernists also attempted to construct credible new alternatives to the old belief systems.

The once-prevailing nineteenth-century notions of ordinary reality came under serious attack. In her famous 1919 essay "Modern Fiction," Virginia Woolf explicitly assaulted the "materialism" of the realistic Edwardian heirs of Victorian naturalist confidence, Arnold Bennett, H. G. Wells, and John Galsworthy. For Woolf, as for other modernists, what was knowable, and thus representable, was not out there as some given, fixed, transcribable essence. Reality existed, rather, only as it was perceived. Hence the introduction of the impressionistic, flawed, even utterly unreliable narrator—a substitute for the classic nineteenth-century authoritative narrating voice, usually the voice of the author or some close substitute. Even a relatively reliable narrator, such

as Conrad's Marlow, the main narrating voice of *Heart of Darkness*, as of *Lord Jim*, dramatized the struggle to know, penetrate, and interpret reality, with his large rhetoric of the invisible, inaudible, impossible, unintelligible, and so unsayable. The real was offered, thus, as refracted and reflected in the novel's representative consciousness. "Look within," Woolf urged the novelist. Reality and its truth had gone inward.

Woolf's subject would be "an ordinary mind on an ordinary day." The life that mattered most would now be mental life. And so the modernist novel turned resolutely inward, its concern being now with consciousness—a flow of reflections, momentary impressions, disjunctive bits of recall and half-memory, simultaneously revealing both the past and the way the past is repressed. Psychoanalysis partly enabled this concentration: to narrate the reality of persons as the life of the mind in all its complexity and inner tumult—consciousness, unconsciousness, id, libido, and so on. And the apparent truths of this inward life were, of course, utterly tricky, scattered, fragmentary, spotty, now illuminated, now twilit, now quite occluded. For Woolf, Joyce's *Ulysses* was a prime expression of this desired impressionistic agenda: "he is concerned at all costs to reveal the flickerings of that innermost flame which flashes its messages through the brain."

The characters of Joyce and Woolf are caught, then, as they are immersed in the so-called stream of consciousness; and some version of an interior flow of thought becomes the main modernist access to "character." The reader overhears the characters speaking, so to say, from within their particular consciousnesses, but not always directly. The modernists felt free also to enter their characters' minds, to speak as it were on their behalf, in the technique known as "free indirect style" (*style indirect libre* in French).

A marked feature of the new fictional selfhood was a fraught condition of existential loneliness. Conrad's Lord Jim, Joyce's Leopold Bloom and Stephen Dedalus, Lawrence's Paul Morel and Rirkin, and Woolf's Mrs. Dalloway were people on their own, individuals bereft of the old props, Church, Rible, ideological consensus, and so doomed to make their own puzzled way through life's labyrinths without much confidence in belief, in the knowable solidity of the world, above all in language as a tool of knowledge about self and other. Jacob of Woolf's *Jacob's Room* remains stubbornly unknowable to his closest friends and loved ones, above all to his novelist. The walls and cupboards of Rhoda's room in *The Waves*, also by Woolf, bend disconcertingly around her bed; she tries in vain to restore her sense of the solidity of things by touching the bottom bed rail with her toes; her mind "pours" out of her; the very boundaries of her self soften, slip, dissolve. The old conclusive plots—everything resolved on the novel's last page, on the model of the detective story—gave place to irresolute open endings: the unending vista of the last paragraph in Lawrence's *Sons and Lovers*; the circularity by which the last sentence of Joyce's *Finnegans Wake* hooks back to be completed in the novel's first word, so that reading simply starts over.

Novelists built modern myths on the dry bones of the old Christian ones. In his review of *Ulysses* ("*Ulysses*, Order, and Myth," 1923), T. S. Eliot famously praised the novel for replacing the old "narrative method" by a new "mythical method": Joyce's Irish Jew, Bloom, is mythicized as a modern Ulysses, his day's odyssey often ironically reviving episodes in Homer's *Odyssey*. This manipulation of "a continuous parallel between contemporaneity and antiquity" was, Eliot thought, "a step toward making the modern world possible for art," much

in keeping with the new anthropology and psychology as well as with what Yeats was doing in verse. Such private myth-making could, of course, take worrying turns. The "religion of the blood" that D. H. Lawrence celebrated led directly to the fascist sympathies of his *Aaron's Rod* and the revived Aztec blood cult of *The Plumed Serpent*.

Language and textuality, reading and writing were now central to these highly metafictional novels, which are often about writers and artists, and surrogates for artists, such as Woolf's Mrs. Ramsay with her dinners and Mrs. Dalloway with her party, producers of what Woolf called the "unpublished works of women." But this self-reflexivity was not necessarily consoling—Mrs. Flanders's vision blurs and an inkblot spreads across the postcard we find her writing in the opening page of *Jacob's Room*. Perhaps the greatest modernist example of language gone rampant, *Finnegans Wake* taxes even its most dedicated readers and verges on unreadability for others.

The skeptical modernist linguistic turn, the rejection of materialist externality and of the Victorians' realist project, left ineradicable traces on later fiction, but modernism's revolutions were not absolute or permanent. *Ulysses* and *Finnegans Wake* were influential but unrepeatable. And even within the greatest modernist fictions the worldly and the material, political and moral questions never dried up. Woolf and Joyce, for example, celebrate the perplexities of urban life in London and Dublin, and, indeed, modernist fiction is largely an art of the great city. Lawrence was preoccupied with the condition of England, industrialism, provincial life. Satire was one of modernism's recurrent notes. So it was not odd for the right-wing novelists who came through in the 1920s, such as Wyndham Lewis and Evelyn Waugh, to resort to the social subject and the satiric stance, nor for their left-leaning contemporaries—who came to be seen as even more characteristic of the red decade of the 1930s—such as Graham Greene and George Orwell, to engage with the human condition in ways that Dickens or Balzac, let alone Bennett-Wells-Galsworthy, would have recognized as not all that distant from their own spirit.

Despite the turn to documentary realism in the 1930s, the modernist emphasis on linguistic self-consciousness did not disappear. Instead the new writers politicized the modern novel's linguistic self-consciousness: they deployed the discourse of the unemployed or of the West Midlands' proletariat, for example, for political ends. The comically chaotic meeting of English and German languages in Christopher Isherwood's Berlin stories is central to the fiction's dire warning about Anglo-German politics; Newspeak in George Orwell's *Nineteen-Eighty-Four* is the culmination of the author's nearly two decades of politically motivated engagement with the ways of English speakers at home and abroad. In this politicized aftermath of the modernist experiment, novelists such as Aldous Huxley in *Brave New World* satirically engage the socio-politico-moral matter of the 1930s in part through reflections on the corruptions of language.

Where World War I was a great engine of modernism, endorsing the chaos of shattered belief, the fragility of language and of the human subject, the Spanish Civil War and then World War II confirmed the English novel in its return to registering the social scene and the historical event. World War II provoked whole series of more or less realist fictions, including Evelyn Waugh's *Sword of Honour* trilogy, as well as powerful singletons such as Graham Greene's *Ministry of Fear* and Waugh's *Brideshead Revisited*. The new fictions of the post-World War II period speak with the satirical energies of

the young demobilized officer class (Kingsley Amis's *Lucky Jim* set the disgruntled tone), and of the ordinary provincial citizen finding a fictional voice yet again in the new Welfare State atmosphere of the 1950s, as in Alan Sillitoe's proletarian Nottingham novel *Saturday Night and Sunday Morning*.

Questing for new moral bases for the post-Holocaust nuclear age, William Golding published the first of many intense post-Christian moral fables with *The Lord of the Flies*, and Iris Murdoch the first of many novels of moral philosophy with *Under the Net*, both in 1954. Murdoch espoused the "sovereignty of good" and the importance of the novel's loving devotion to "the otherness of the other person." Murdoch and Golding were consciously retrospective (as were the contemporary Roman Catholic novelists Greene, Waugh, and Muriel Spark) in their investment in moral form. But even such firmly grounded determinations could not calm the anxieties of belatedness. As the century drew on, British fiction struggled with a disconcertingly pervasive sense of posteriority—postwar flatness, postimperial diminutions of power and influence, and the sense of the grand narratives now losing their force as never before.

Some younger novelists, such as Ian McEwan and Martin Amis (son of Kingsley), became obsessed with Germany (the now accusingly prosperous old foe), and with the still haunting ghosts of the *Hitlerzeit*—and not least after 1989, when the Berlin Wall came down and wartime European horrors stirred into vivid focus. The dereliction of the once-grand imperial center, London, became a main topic for McEwan and for Amis, as well as for the later Kingsley Amis and the ex-Bhodesian Doris Lessing. Whereas Conrad, E. M. Forster (*A Passage to India*), and Jean Blyss (*Wide Sargasso Sea*) had been harshly accusatory about Britain's overseas behavior, now nostalgia for old imperial days shrouded the pages of Lawrence Durrell's *Alexandria Quartet* and Paul Scott's *Raj Quartet* and *Staying On*. Observers of English fiction worried that the only tasks left for it were to ruminate over past history and rehash old stories. The modernist Joycean strategy of resurrecting ancient narratives to revitalize present consciousness had given way to a fear that the postmodern novelist was condemned to a disabled career of parroting old stuff. *On est parlé*, "one is spoken," rather than speaking for oneself, thinks the main character of Julian Barnes's *Flaubert's Parrot*, reflecting in some dismay on this dilemma. Ventri-loquial reproduction of old voices became Peter Ackroyd's trademark. Worries about being merely possessed by the past came to seem central to late-twentieth-century English fiction, as in A. S. Byatt's *Possession*, which is about the magnetism of past (Victorian) writers and writings.

Yet this was also a time for the spectacular emergence of many robust new voices, particularly from assorted margins—writers for whom the enervation at the English center represented an opportunity for telling their untold stories. After a sensational trial in 1960, the ban on D. H. Lawrence's erotically explicit *Lady Chatterley's Lover* was finally lifted, ensuring greater freedom in the narrative exploration of sexuality. Relaxing views on gender roles, the influx of women into the workplace, and the collapse of the grand patriarchal narratives also gave impetus to feminist revisionary narratives of history, and the remaking of narrative technique as more fluid and free. In the 1980s and 1990s prominent and inventive women's voices included those of Jeanette Winterson, celebrator of women's arts and bodiliness, and Angela Carter, feminist neomythographer, reviser of fairy tales, rewriter of the Marquis de Sade, espouser of raucous and rebellious heroines. Among the chorus of voices seek-

ing to express with new intimacy and vividness experiences once held taboo were those of uncloseted gay writers, such as Alan Hollinghurst, pioneer of the openly male-homosexual literary novel of the post-World War II period, and Adam Mars-Jones, short-story chronicler of the HIV/AIDS crisis. The literary counterpart for political decolonization and devolution within the British Isles was the emergence of a multitude of regional and national voices outside the south of England, many deploying a vigorously local idiom, such as the Scottish novelist Irvine Welsh and the Irish writer Roddy Doyle, who reached mass international audiences through 1990s film versions of their novels *Trainspotting* (Welsh) and *The Commitments* (Doyle).

While postimperial anxieties and exhaustion seemed to beset many postwar English writers, postcolonial novelists were energetically claiming for literature in English untold histories, hybrid identities, and vibrantly creolized vocabularies. A major phase in the huge geographic shift in the center of gravity of English-language fiction occurred during the postwar decolonization of much of South Asia, Africa, and the Caribbean, when Chinua Achebe's *Things Fall Apart* (1958) was published, just two years before Nigerian independence. Retelling the story of colonial incursion from an indigenous viewpoint, Achebe's influential novel intricately represents an African community before and after the arrival of whites, in a language made up of English and Igbo words, encompassed by a narrative that enmeshes African proverbs and oral tales with English realism and modernist reflexivity. A few years later and on the eve of his natal island's independence, the Trinidad-born writer V. S. Naipaul published his first major novel, *A House for Mr. Biswas* (1961), one of many works that brilliantly develop the potential of a translucent realist fiction to explore issues such as migrant identities, cross-cultural mimicry, and the spaces of colonialism. The Indian-born Salman Rushdie, more restive than Naipaul in relation to Englishness and English literary traditions, has exuberantly championed hybrid narrative forms made out of the fresh convergence of modern European fiction and "Third World" orality, magical realism, and polyglossia, his novels, such as *Midnight's Children* (1981) and *The Satanic Verses* (1988), wryly offering a "chutnification of history" in South Asia and in an Asianized England. The colonies where English literature had once been used to impose imperial models of "civilization" now gave rise to novelists who, ironically, outstripped in imaginative freshness, cultural energy, and narrative inventiveness their counterparts from the seat of the empire.

White fiction writers from the colonies and dominions, many of them women, and many of them resident in England, such as Katherine Mansfield, Doris Lessing, and Jean Rhys, had long brought fresh perspectives to the novel from the outposts of empire, each of these eminent writers sharply etching a feminist critique of women's lives diminished by subordination to the colonial order. South Africa, not least because of its fraught racial and political history, can count among its progeny some of the most celebrated fiction writers of the late twentieth century. Nadine Gordimer has extended the potential of an ethical narrative realism to probe the fierce moral challenges of apartheid and its aftermath, whereas J. M. Coetzee has used self-reflexively postmodern and allegorical forms to inquire into the tangled complexities and vexed complications of white South African experience.

Late-twentieth-century and early-twenty-first-century "English" fiction would have looked startlingly thin and poverty-stricken were it not for the large presence in Britain of writers of non-European origin. Like the first modern

novelists, many of the novelists who have most enriched English-language fiction in recent decades are migrants, emigres, and expatriates, such as Naipaul and Rushdie, and such as the delicately ironic realist Kazuo Ishiguro, from Japan, and the postsurreal fabulist Wilson Harris, from Guyana. Still others are the sons and daughters of non-European immigrants to Britain, such as two of the most visible exemplars of the often comically cross-cultural fiction of a new multiracial England, Hanif Kureishi and Zadie Smith, both born on the peripheries of London, Kureishi to a Pakistani father and English mother, Smith to a Jamaican mother and English father. These and other "British" novelists of color, giving voice to new and emergent experiences of immigration, hybridization, and cross-racial encounter, take advantage of the novel's fecund polymorphousness with little anxiety about belatedness, no fright over parroting, and no neomodernist worries about attempting realistic encounters with the world.

DRAMA

Late Victorians from one perspective, Oscar Wilde and Bernard Shaw can also be seen as early moderns, forerunners of the twentieth century's renovators of dramatic form. The wit of Wilde's drawing-room comedies is combative and generative of paradoxes, but beneath the glitter of his verbal play are serious—if heavily coded—reflections on social, political, and feminist issues. Shaw brought still another kind of wit into drama—not Wilde's lighthearted sparkle but the provocative paradox that was meant to tease and disturb, to challenge the complacency of the audience. Over time the desire to unsettle, to shock, even to alienate the audience became one hallmark of modern drama.

Wilde and Shaw were both born in Ireland, and it was in Dublin that the century's first major theatrical movement originated. To nourish Irish poetic drama and foster the Irish literary renaissance, Yeats and Lady Augusta Gregory founded the Irish Literary Theatre in 1899, with Yeats's early nationalist play *The Countess Cathleen* as its first production. In 1902 the Irish Literary Theatre was able to maintain a permanent all-Irish company and changed its name to the Irish National Theatre, which moved in 1904 to the Abbey Theatre, by which name it has been known ever since. J. M. Synge brought the speech and imagination of Irish country people into theater, but the Abbey's 1907 staging of his play *The Playboy of the Western World* so offended orthodox religious and nationalist sentiment that the audience rioted. While defending Synge and other pioneers of Irish drama, Yeats also continued to write his own plays, which drew themes from old Irish legend and which, after 1913, stylized and ritualized theatrical performance on the model of Japanese Noh drama. In the 1920s Sean O'Casey brought new vitality to the Abbey Theatre, using the Easter Rising and Irish civil war as a background for controversial plays (one of which again sparked riots) that combined tragic melodrama, humor of character, and irony of circumstance. In England T. S. Eliot attempted with considerable success to revive a ritual poetic drama with his *Murder in the Cathedral* (1935), though his later attempts to combine religious symbolism with the chatter of entertaining society comedy, as in *The Cocktail Party* (1950), were uneven.

Despite the achievements of Yeats, Synge, O'Casey, and Eliot, it cannot be said of Irish and British drama, as it can of poetry and fiction in the first half of the century, that a technical revolution changed the whole course of literary

history. The major innovations in the first half of the twentieth century were on the Continent. German expressionist drama developed out of the dark, psychological focus of the later plays of the Swedish dramatist August Strindberg (1849–1912). Another worldwide influence was the "epic" drama of the leftist German dramatist Bertolt Brecht (1898–1956): to foster ideological awareness, he rejected the idea that the audience should identify with a play's characters and become engrossed in its plot; the playwright should break the illusion of reality through the alienation effect (*Verfremdungseffekt*) and foreground the play's theatrical constructedness and historical specificity. The French dramatist Antonin Artaud (1896–1948) also defied realism and rationalism, but unlike Brecht, his theory of the theater of cruelty sought a transformative, mystical communion with the audience through incantations and sounds, physical gestures and strange scenery. Another French dramatist, the Romanian-born Eugene Ionesco (1909–1994), helped inaugurate the theater of the absurd just after World War II, in plays that enact people's hopeless efforts to communicate and that comically intimate a tragic vision of life devoid of meaning or purpose. In such Continental drama the influences of symbolism (on the later Strindberg), Marxism (on Brecht), and surrealism (on Artaud and Ionesco) contributed to the shattering of naturalistic convention in drama, making the theater a space where linear plot gave way to fractured scenes and circular action, transparent conversation was displaced by misunderstanding and verbal opacity, a predictable and knowable universe was unsettled by eruptions of the irrational and the absurd.

In Britain the impact of these Continental innovations was delayed by a conservative theater establishment until the late 1950s and 1960s, when they converged with the countercultural revolution to transform the nature of English-language theater. Meanwhile the person who played the most significant role in the anglophone absorption of modernist experiment was the Irishman Samuel Beckett. He changed the history of drama with his first produced play, written in French in 1948 and translated by the author as *Waiting for Godot* (premiered in Paris in 1953, in London in 1955). The play astonishingly did away with plot ("Nothing happens—twice," as one critic put it), as did *Endgame* (1958) and Beckett's later plays, such as *Not I* (1973) and *That Time* (1976). In the shadow of the mass death of World War II, the plotlessness, the minimal characterization and setting, the absurdist intimation of an existential darkness without redemption, the tragicomic melding of anxiety, circular wordplay, and slapstick action in Beckett's plays gave impetus to a seismic shift in British writing for the theater.

The epicenter of the new developments in British drama was the Royal Court Theatre, symbolically located a little away from London's West End "theater land" (the rough equivalent of Broadway in New York). From 1956 the Royal Court was the home of the English Stage Company. Together they provided a venue and a vision that provoked and enabled a new wave of writers. John Osborne's *Look Back in Anger* (1956), the hit of the ESC's first season (significantly helped by the play's television broadcast), offered the audience "lessons in feeling" through a searing depiction of class-based indignation, emotional cruelty, and directionless angst, all in a surprisingly nonmetropolitan setting. At the Royal Court the working-class naturalism of the so-called "kitchen sink" dramatists and other "angry young men" of the 1950s, such as Arnold Wesker, author of the trilogy *Chicken Soup with Barley* (1958), also broke with the genteel proprieties and narrowly upper-class set designs that,

in one unadventurous drawing-room comedy after another, had dominated the British stage for decades. The political consciousness of the new theater was still more evident in John Arden's plays produced for the Royal Court, such as *Sergeant Musgrave's Dance* (1959), which explores colonial oppression, communal guilt for wartime atrocities, and pacifism in the stylized setting of an isolated mining town. By the later 1960s the influence of the counter-culture on British theater was unavoidable. Joe Orton challenged bourgeois sentiment in a series of classically precise, blackly comic, and sexually ambiguous parodies, such as his farce *What the Butler Saw* (1969).

While plays of social and political critique were one response to the postwar period, Beckett and the theater of the absurd inspired another group of Royal Court writers to refocus theater on language, symbolism, and existential realities. Informed by kitchen-sink naturalism and absurdism, Harold Pinter's "comedies of menace" map out a social trajectory from his early study of working-class stress and inarticulate anxiety, *71le Room* (1957), through the film-noirish black farce of *The Dumb Waiter* (1960) and the emotional power plays of *The Caretaker* (1960), to the savagely comic study of middle-class escape from working-class mores in *The Homecoming* (1965). Later plays reflect on patrician suspicion and betrayal, though in the 1980s his work acquired a more overtly political voice. Though less bleak than Pinter, Tom Stoppard is no less indebted to Beckett's wordplay, skewed conversations, and theatrical technique, as evidenced by *Rosencrantz and Guildenstern Are Dead* (1967) and other plays, many of which embed within themselves earlier literary works (such as *Godot* and *Hamlet*) and thus offer virtuoso postmodernist reflections on art, language, and performance. This enjoyment and exploitation of self-conscious theatricality arises partly out of the desire to show theater as different from film and television and is also apparent in the 1970s productions of another playwright: the liturgical stylization of Peter Shaffer's *Equus* (1973) and the bleak mental landscape of his Antonio Salieri in *Amadeus* (1979) emphasize the stage as battleground and site of struggle (an effect lost in their naturalistic film versions). Stoppard's time shifts and memory lapses in *Travesties* (1974) allow a nonnaturalistic study of the role of memory and imagination in the creative process, a theme he returns to in *Arcadia* (1993), a stunning double-exposure account of a Romantic poet and his modern critical commentators occupying the same physical space but never reaching intellectual common ground.

Legal reform intensified the postwar ferment in British theater. Since the Theatres Act of 1843, writers for the public stage had been required to submit their playscripts to the Lord Chamberlain's office for state censorship, but in 1968 a new Theatres Act abolished that office. With this new freedom from conservative mores and taste, Howard Brenton, Howard Barker, Edward Bond, and David Hare were able to write challenging studies of violence, social deprivation, and political and sexual aggression, often using mythical settings and epic stories to construct austere tableaux of power and oppression. Bond's *Lear* (1971) typifies his ambitious combination of soaring lyrical language and alienatingly realistic violence. Directors such as Peter Brook took advantage of the new freedom in plays that emphasized, as had Artaud's theater of cruelty, physical gesture, bodily movement, and ritualized spectacle. The post-1968 liberalization also encouraged the emergence of new theater groups addressing specific political agendas, many of them inspired by Brecht's "epic" theater's distancing, discontinuous, and socially critical style. Companies such

as Monstrous Regiment, Gay Sweatshop, Joint Stock, and John McGrath's 7:84 worked collaboratively with dramatists who were invited to help devise and develop shows. Increasingly in the 1970s published plays were either transcriptions of the first production or "blueprints for the alchemy of live performance" (Micheline Wandor). In Ireland the founding of the Field Day Theatre Company in 1980 by the well-established playwright Brian Friel and actor Stephen Rea had similar motives of collaborative cultural catalysis. Their first production, Friel's *Translations* (1980), exploring linguistic colonialism and the fragility of cultural identity in nineteenth-century Ireland, achieved huge international success.

This ethos of collaboration and group development helped foster the first major cohort of women dramatists to break through onto mainstream stages. Working with Joint Stock and Monstrous Regiment in the late 1970s on plays such as the gender-bending anticolonial *Cloud. Nine* (1979), Caryl Churchill developed plays out of workshops exploring gender, class, and colonialism. She carefully transcribes and overlaps the speech of her characters to create a seamlessly interlocking web of discourse, a streamlined version of the ebb and flow of normal speech. In *Top Girls* (1982) and *Serious Money* (1987), plays that anatomize the market-driven ethos of the 1980s, she explores modern society with the wit and detachment of Restoration comedy. Pam Gems studies the social and sexual politics of misogyny and feminism in her campy theatrical explorations of strong women—*Queen Cristina* (1977), *Piaf* (1978), *Camille* (1984)—while Sarah Daniels reinterprets the naturalism of kitchen-sink drama by adding to it the linguistic stylization of Churchill.

Massive strides in the diversification of English-language theater occurred during the era of decolonization, when two eminent poets, Derek Walcott and Wole Soyinka, helped breathe new life into anglophone drama. As early as the 1950s Derek Walcott was writing and directing plays about Caribbean history and experience, re-creating in his drama a West Indian "oral culture, of chants, jokes, folk-songs, and fables," at a time when theater in the Caribbean tended to imitate European themes and styles. After moving to Trinidad in 1958, he founded what came to be known as the Trinidad Theatre Workshop, and for much of the next twenty years devoted himself to directing and writing plays that included *Dream on Monkey Mountain*, first produced in 1967, in which Eurocentric and Afrocentric visions of Caribbean identity collide. Since then, a notable breakthrough in Caribbean theater has been the collaborative work of the Sistren Theatre Collective in Jamaica, which, following the lead of Louise Bennett and other West Indian poets, draws on women's personal histories in dramatic performances that make vivid use of Jamaican speech, expression, and rhythm. Meanwhile in Africa, Wole Soyinka, who had been involved with the Royal Court Theatre in the late 1950s when Reicht's influence was first being absorbed, returned to Nigeria in the year of its independence to write and direct plays that fused Euromodernist dramatic techniques with conventions from Yoruba popular and traditional drama. His play *Death and the King's Horseman*, premiered in Nigeria in 1976, represents a tragic confrontation between colonial officials and the guardians of Yoruba rituals and beliefs. While Soyinka has been a towering presence in sub-Saharan Africa, other playwrights, such as the fellow Nigerian Femi Osofisan and the South African Athol Fugard, have used the stage to probe issues of class, race, and the often violent legacy of colonialism. In England playwrights of Caribbean, African, and Asian origin or descent, such as Mustapha Matura, Caryl

Phillips, and Hanif Kureishi, the latter of whom is best-known internationally for his screenplays for *My Beautiful Laundrette* (1985), *Sammy and Rosie Get Laid* (1988), *My Son the Fanatic* (1998), and *The Mother* (2004), have revitalized British drama with a host of new vocabularies, new techniques, new visions of identity in an increasingly cross-ethnic and transnational world. The century that began with its first great dramatic movement in Ireland was followed by a century that began with English-language drama more diverse in its accents and styles, more international in its bearings and vision than ever before.

Additional information about the Twentieth Century and After, including primary texts and images, is available at Norton Literature Online (www.wwnorton.literature). Online topics are

- Representing the Great War
- Modernist Experiment
- Imagining Ireland

THE TWENTIETH CENTURY AND AFTER

TEXTS	CONTEXTS
1899, 1902 Joseph Conrad, <i>Heart of Darkness</i>	
	1900 Max Planck, quantum theory 1901 First wireless communication across the Atlantic 1901-10 Reign of Edward VII 1902 End of the Anglo-Boer War 1903 Henry Ford introduces the first mass-produced car. Wright Brothers make the first successful airplane flight 1905 Albert Einstein, theory of special relativity. Impressionist exhibition, London
1910 Bernard Shaw, <i>Pygmalion</i>	1910 Postimpressionist exhibition, London 1910-36 Reign of George V
1913 Ezra Pound, "A Few Don'ts by an Imagiste"	
1914 James Joyce, <i>Dubliners</i> . Thomas Hardy, <i>Satires of Circumstance</i>	1914-18 World War I
1914-15 <i>Blast</i>	
1916 Joyce, <i>A Portrait of the Artist as a Young Man</i>	1916 Easter Rising in Dublin
1917 T. S. Eliot, "The Love Song of J. Alfred Prufrock"	
1918 Gerard Manley Hopkins, <i>Poems</i>	1918 Armistice. Franchise Act grants vote to women thirty and over
1920 D. H. Lawrence, <i>Women in Love</i> . Wilfred Owen, <i>Poems</i>	1920 Treaty of Versailles. League of Nations formed
1921 William Butler Yeats, <i>Michael Robartes and the Dancer</i>	1921—22 Formation of Irish Free State with Northern Ireland (Ulster) remaining part of Great Britain
1922 Katherine Mansfield, <i>The Garden Party and Other Stories</i> . Joyce, <i>Ulysses</i> . Eliot, <i>The Waste Land</i> .	
1924 Forster, <i>A Passage to India</i>	
1927 Virginia Woolf, <i>To the Lighthouse</i>	
1928 Yeats, <i>The Tower</i>	1928 Women twenty-one and over granted voting rights
1929 Woolf, <i>A Room of One's Own</i> . Robert Graves, <i>Goodbye to All That</i>	1929 Stock market crash; Great Depression begins
1935 Eliot, <i>Murder in the Cathedral</i>	1933 Hitler comes to power in Germany

TEXTS	CONTEXTS
<p>1937 David Jones, <i>In Parenthesis</i></p> <p>1939 Joyce, <i>Finnegans Wake</i>. Yeats, <i>Last Poems and Two Plays</i></p> <p>1940 W. H. Auden, <i>Another Time</i></p> <p>1943 Eliot, <i>Four Quartets</i></p> <p>1945 Auden, <i>Collected Poems</i>. George Orwell, <i>Animal Farm</i></p> <p>1946 Dylan Thomas, <i>Deaths and Entrances</i></p> <p>1949 Orwell, <i>Nineteen-Eighty-Four</i></p> <p>1953 Premiere of Samuel Beckett's <i>Waiting for Godot</i></p> <p>1958 Chinua Achebe, <i>Things Fall Apart</i></p> <p>1962 Doris Lessing, <i>The Golden Notebook</i></p> <p>1964 Philip Larkin, <i>The Whitsun Weddings</i></p> <p>1966 Nadine Gordimer, <i>The Late Bourgeois World</i>. Tom Stoppard, <i>Rosencrantz and Guildenstern Are Dead</i>. Jean Rhys, <i>Wide Sargasso Sea</i></p> <p>1971 V. S. Naipaul, <i>In a Free State</i></p> <p>1975 Seamus Heaney, <i>North</i></p>	<p>1936-39 Spanish Civil War</p> <p>1936 Edward VIII succeeds George V, but abdicates in favor of his brother, crowned as George VI</p> <p>1939-45 World War II</p> <p>1940 Fall of France. Battle of Britain</p> <p>1941-45 The Holocaust</p> <p>1945 First atomic bombs dropped, on Japan</p> <p>1947 India and Pakistan become independent nations</p> <p>1948 <i>Empire Windrush</i> brings West Indians to U.K.</p> <p>1950 Apartheid laws passed in South Africa</p> <p>1956 Suez Crisis</p> <p>1957 Ghana becomes independent</p> <p>1960 Nigeria becomes independent</p> <p>1961 Berlin Wall erected</p> <p>1962 Cuban missile crisis. Uganda, Jamaica, Trinidad and Tobago become independent</p> <p>1965 U.S. troops land in South Vietnam</p> <p>1966 Barbados and Guyana become independent</p> <p>1969 Apollo moon landing</p> <p>1971 Indo-Pakistan War, leading to creation of Bangladesh</p> <p>1972 Britain enters European Common Market</p> <p>1973 U.S. troops leave Vietnam</p>

TEXTS	CONTEXTS
1979 Caryl Churchill, <i>Cloud 9</i>	1979 Islamic Revolution in Iran; the Shah flees. Soviets invade Afghanistan
1980 J. M. Coetzee, <i>Waiting for the Barbarians</i>	1979-90 Margaret Thatcher is British prime minister
1981 Salman Rushdie, <i>Midnight's Children</i> . Brian Friel, <i>Translations</i>	1980-88 Iran-Iraq War
1985 Production of Hanif Kureishi's <i>My Beautiful Laundrette</i>	1982 Falklands War
1988 Rushdie, <i>The Satanic Verses</i>	
1989 Kazuo Ishiguro, <i>The Remains of the Day</i>	1989 Fall of the Berlin Wall. Tiananmen Square, Beijing, demonstration and massacre
1990 Derek Walcott, <i>Omeros</i>	1991 Collapse of the Soviet Union
1992 Thorn Gunn, <i>The Man with Night Sweats</i>	
1993 Tom Stoppard, <i>Arcadia</i>	1994 Democracy comes to South Africa
1997 Arundhati Roy, <i>The God of Small Things</i>	1997 Labour Party victory in the U.K. ends eighteen years of Conservative government 1998 British handover of Hong Kong to China. Northern Ireland Assembly established
1999 Carol Ann Duffy, <i>The World's Wife</i>	
2000 Zadie Smith, <i>White Teeth</i>	2001 September 11 attacks destroy World Trade Center
2002 Paul Muldoon, <i>Moy Sand and Gravel</i>	2002 Euro becomes sole currency in most of European Union
	2003 Invasion of Iraq led by U.S. and U.K.