

# Preface

It is observed by Mr. Pope, that ‘If ever any author deserved the name of an *original*, it was Shakespeare. Homer himself drew not his art so immediately from the fountains of nature; it proceeded through AEgyptian strainers and channels, and came to him not without some tincture of the learning, or some cast of the models, of those before him. The poetry of Shakespeare was inspiration: indeed, he is not so much an imitator, as an instrument of nature; and it is not so just to say that he speaks from her, as that she speaks through him.

His *characters* are so much nature herself, that it is a sort of injury to call them by so distant a name as copies of her. Those of other poets have a constant resemblance, which shows that they received them from one another, and were but multipliers of the same image: each picture, like a mock-rainbow, is but the reflection of a reflection. But every single character in Shakespeare, is as much an individual, as those in life itself; it is as impossible to find any two alike; and such, as from their relation or affinity in any respect appear most to be twins, will, upon comparison, be found remarkably distinct. To this life and variety of character, we must add the wonderful preservation of it; which is such throughout his plays, that had all the speeches been printed without the very names of the persons, I believe one might have applied them with certainty to every speaker.’

The object of the volume here offered to the public, is to illustrate these remarks in a more particular manner by a reference to each play. A gentleman of the name of Mason<sup>1</sup>, the author of a Treatise on Ornamental Gardening (not Mason the poet), began a work of a similar kind about forty years ago, but he only lived to finish a parallel between the characters of Macbeth and Richard *iii* which is an exceedingly ingenious piece of analytical criticism. Richardson’s Essays include but a few of Shakespeare’s principal characters. The only work which seemed to supersede the necessity of an attempt like the present was Schlegel’s very admirable Lectures on the Drama, which give by far the best account of the plays of Shakespeare that has hitherto appeared. The only circumstances in which it was thought not impossible to improve on the manner in which the German critic has executed this part of his design, were in avoiding an appearance of mysticism in his style, not very attractive to the English reader, and in bringing illustrations from particular passages of the plays themselves, of which Schlegel’s work, from the extensiveness of his plan, did not admit. We will at the same time confess, that some little jealousy of the character of the national understanding was not without its share in producing the following undertaking, for ‘we were piqued’ that it should be reserved for a foreign critic to give ‘reasons for the faith which we English have in Shakespeare’. Certainly, no writer among ourselves has shown either the same enthusiastic admiration of his genius, or the same philosophical acuteness in pointing out his characteristic excellences. As we have pretty well exhausted all we had to say upon this subject in the body of the work, we shall here transcribe Schlegel’s general account of Shakespeare, which is in the following words:

‘Never, perhaps, was there so comprehensive a talent for the delineation of character as Shakespeare’s. It not only grasps the diversities of rank, sex, and age, down to the dawns of infancy; not only do the king and the beggar, the hero and the pickpocket, the sage and the idiot, speak and act with equal truth; not only does he transport himself to distant ages and foreign nations, and pourtray in the most accurate manner, with only a few apparent violations of costume, the spirit of the ancient Romans, of the French in their wars with the English, of the English themselves during a great part of their history, of the Southern Europeans (in the serious part of many comedies) the cultivated society of that time,

and the former rude and barbarous state of the North; his human characters have not only such depth and precision that they cannot be arranged under classes, and are inexhaustible, even in conception:—no—this Prometheus not merely forms men, he opens the gates of the magical world of spirits; calls up the midnight ghost; exhibits before us his witches amidst their unhallowed mysteries; peoples the air with sportive fairies and sylphs:—and these beings, existing only in imagination, possess such truth and consistency, that even when deformed monsters like Caliban, he extorts the conviction, that if there should be such beings, they would so conduct themselves. In a word, as he carries with him the most fruitful and daring fancy into the kingdom of nature,—on the other hand, he carries nature into the regions of fancy, lying beyond the confines of reality. We are lost in astonishment at seeing the extraordinary, the wonderful, and the unheard of, in such intimate nearness.

‘If Shakespeare deserves our admiration for his characters, he is equally deserving of it for his exhibition of passion, taking this word in its widest signification, as including every mental condition, every tone from indifference or familiar mirth to the wildest rage and despair. He gives us the history of minds; he lays open to us, in a single word, a whole series of preceding conditions. His passions do not at first stand displayed to us in all their height, as is the case with so many tragic poets, who, in the language of Lessing, are thorough masters of the legal style of love. He paints, in a most inimitable manner, the gradual progress from the first origin. “He gives”, as Lessing says, “a living picture of all the most minute and secret artifices by which a feeling steals into our souls; of all the imperceptible advantages which it there gains; of all the stratagems by which every other passion is made subservient to it, till it becomes the sole tyrant of our desires and our aversions.” Of all poets, perhaps, he alone has portrayed the mental diseases,—melancholy, delirium, lunacy,—with such inexpressible, and, in every respect, definite truth, that the physician may enrich his observations from them in the same manner as from real cases.

‘And yet Johnson has objected to Shakespeare, that his pathos is not always natural and free from affectation. There are, it is true, passages, though, comparatively speaking, very few, where his poetry exceeds the bounds of true dialogue, where a too soaring imagination, a too luxuriant wit, rendered the complete dramatic forgetfulness of himself impossible. With this exception, the censure originates only in a fanciless way of thinking, to which everything appears unnatural that does not suit its own tame insipidity. Hence, an idea has been formed of simple and natural pathos, which consists in exclamations destitute of imagery, and nowise elevated above every-day life. But energetical passions electrify the whole of the mental powers, and will, consequently, in highly favoured natures, express themselves in an ingenious and figurative manner. It has been often remarked, that indignation gives wit; and, as despair occasionally breaks out into laughter, it may sometimes also give vent to itself in antithetical comparisons.

‘Besides, the rights of the poetical form have not been duly weighed. Shakespeare, who was always sure of his object, to move in a sufficiently powerful manner when he wished to do so, has occasionally, by indulging in a freer play, purposely moderated the impressions when too painful, and immediately introduced a musical alleviation of our sympathy. He had not those rude ideas of his art which many moderns seem to have, as if the poet, like the clown in the proverb, must strike twice on the same place. An ancient rhetorician delivered a caution against dwelling too long on the excitation of pity; for nothing, he said, dries so soon as tears; and Shakespeare acted conformably to this ingenious maxim, without knowing it.

‘The objection, that Shakespeare wounds our feelings by the open display of the most disgusting moral odiousness, harrows up the mind unmercifully, and tortures even our senses by the exhibition of the

most insupportable and hateful spectacles, is one of much greater importance. He has never, in fact, varnished over wild and blood-thirsty passions with a pleasing exterior,—never clothed crime and want of principle with a false show of greatness of soul; and in that respect he is every way deserving of praise. Twice he has portrayed downright villains; and the masterly way in which he has contrived to elude impressions of too painful a nature, may be seen in Iago and Richard the Third. The constant reference to a petty and puny race must cripple the boldness of the poet. Fortunately for his art, Shakespeare lived in an age extremely susceptible of noble and tender impressions, but which had still enough of the firmness inherited from a vigorous olden time not to shrink back with dismay from every strong and violent picture. We have lived to see tragedies of which the catastrophe consists in the swoon of an enamoured princess. If Shakespeare falls occasionally into the opposite extreme, it is a noble error, originating in the fulness of a gigantic strength: and yet this tragical Titan, who storms the heavens, and threatens to tear the world from off its hinges; who, more terrible than AEschylus, makes our hair stand on end, and congeals our blood with horror, possessed, at the same time, the insinuating loveliness of the sweetest poetry. He plays with love like a child; and his songs are breathed out like melting sighs. He unites in his genius the utmost elevation and the utmost depth; and the most foreign, and even apparently irreconcilable properties subsist in him peaceably together. The world of spirits and nature have laid all their treasures at his feet. In strength a demi-god, in profundity of view a prophet, in all-seeing wisdom a protecting spirit of a higher order, he lowers himself to mortals, as if unconscious of his superiority: and is as open and unassuming as a child.

‘Shakespeare’s comic talent is equally wonderful with that which he has shown in the pathetic and tragic: it stands on an equal elevation, and possesses equal extent and profundity. All that I before wished was, not to admit that the former preponderated. He is highly inventive in comic situations and motives. It will be hardly possible to show whence he has taken any of them; whereas, in the serious part of his drama, he has generally laid hold of something already known. His comic characters are equally true, various, and profound, with his serious. So little is he disposed to caricature, that we may rather say many of his traits are almost too nice and delicate for the stage, that they can only be properly seized by a great actor, and fully understood by a very acute audience. Not only has he delineated many kinds of folly; he has also contrived to exhibit mere stupidity in a most diverting and entertaining manner.’ Vol. ii, p. 145.

We have the rather availed ourselves of this testimony of a foreign critic in behalf of Shakespeare, because our own countryman, Dr. Johnson, has not been so favourable to him. It may be said of Shakespeare, that ‘those who are not for him are against him’: for indifference is here the height of injustice. We may sometimes, in order ‘to do a great right, do a little wrong’. An over-strained enthusiasm is more pardonable with respect to Shakespeare than the want of it; for our admiration cannot easily surpass his genius. We have a high respect for Dr. Johnson’s character and understanding, mixed with something like personal attachment: but he was neither a poet nor a judge of poetry. He might in one sense be a judge of poetry as it falls within the limits and rules of prose, but not as it is poetry. Least of all was he qualified to be a judge of Shakespeare, who ‘alone is high fantastical’. Let those who have a prejudice against Johnson read Boswell’s Life of him: as those whom he has prejudiced against Shakespeare should read his Irene. We do not say that a man to be a critic must necessarily be a poet: but to be a good critic, he ought not to be a bad poet. Such poetry as a man deliberately writes, such, and such only will he like. Dr. Johnson’s Preface to his edition of Shakespeare looks like a laborious attempt to bury the characteristic merits of his author under a load of cumbrous phraseology, and to weigh his excellences and defects in equal scales, stuffed full of ‘swelling figures and sonorous epithets’. Nor could it well be otherwise; Dr. Johnson’s general powers of reasoning overlaid his critical susceptibility. All his ideas were cast in a given mould, in a set form:

they were made out by rule and system, by climax, inference, and antithesis:—Shakespeare's were the reverse. Johnson's understanding dealt only in round numbers: the fractions were lost upon him. He reduced everything to the common standard of conventional propriety; and the most exquisite refinement or sublimity produced an effect on his mind, only as they could be translated into the language of measured prose. To him an excess of beauty was a fault; for it appeared to him like an excrescence; and his imagination was dazzled by the blaze of light. His writings neither shone with the beams of native genius, nor reflected them. The shifting shapes of fancy, the rainbow hues of things, made no impression on him: he seized only on the permanent and tangible. He had no idea of natural objects but 'such as he could measure with a two-fool rule, or tell upon ten fingers': he judged of human nature in the same way, by mood and figure: he saw only the definite, the positive, and the practical, the average forms of things, not their striking differences—their classes, not their degrees. He was a man of strong common sense and practical wisdom, rather than of genius or feeling. He retained the regular, habitual impressions of actual objects, but he could not follow the rapid flights of fancy, or the strong movements of passion. That is, he was to the poet what the painter of still life is to the painter of history. Common sense sympathizes with the impressions of things on ordinary minds in ordinary circumstances: genius catches the glancing combinations presented to the eye of fancy, under the influence of passion. It is the province of the didactic reasoner to take cognizance of those results of human nature which are constantly repeated and always the same, which follow one another in regular succession, which are acted upon by large classes of men, and embodied in received customs, laws, language, and institutions; and it was in arranging, comparing, and arguing on these kind of general results, that Johnson's excellence lay. But he could not quit his hold of the commonplace and mechanical, and apply the general rule to the particular exception, or show how the nature of man was modified by the workings of passion, or the infinite fluctuations of thought and accident. Hence he could judge neither of the heights nor depths of poetry. Nor is this all; for being conscious of great powers in himself, and those powers of an adverse tendency to those of his author, he would be for setting up a foreign jurisdiction over poetry, and making criticism a kind of Procrustes' bed of genius, where he might cut down imagination to matter-of-fact, regulate the passions according to reason, and translate the whole into logical diagrams and rhetorical declamation. Thus he says of Shakespeare's characters, in contradiction to what Pope had observed, and to what every one else feels, that each character is a species, instead of being an individual. He in fact found the general species or *didactic* form in Shakespeare's characters, which was all he sought or cared for; he did not find the individual traits, or the *dramatic* distinctions which Shakespeare has engrafted on this general nature, because he felt no interest in them. Shakespeare's bold and happy flights of imagination were equally thrown away upon our author. He was not only without any particular fineness of organic sensibility, alive to all the 'mighty world of ear and eye', which is necessary to the painter or musician, but without that intenseness of passion, which, seeking to exaggerate whatever excites the feelings of pleasure or power in the mind, and moulding the impressions of natural objects according to the impulses of imagination, produces a genius and a taste for poetry. According to Dr. Johnson, a mountain is sublime, or a rose is beautiful; for that their name and definition imply. But he would no more be able to give the description of Dover cliff in *Lear*, or the description of flowers in *The Winter's Tale*, than to describe the objects of a sixth sense; nor do we think he would have any very profound feeling of the beauty of the passages here referred to. A stately common-place, such as Congreve's description of a ruin in *The Mourning Bride*, would have answered Johnson's purpose just as well, or better than the first; and an indiscriminate profusion of scents and hues would have interfered less with the ordinary routine of his imagination than Perdita's lines, which seem enamoured of their own sweetness—

Daffodils

That come before the swallow dares, and take

The winds of March with beauty; violets dim,  
But sweeter than the lids of Juno's eyes,  
Or Cytherea's breath.—

No one who does not feel the passion which these objects inspire can go along with the imagination which seeks to express that passion and the uneasy sense of delight accompanying it by something still more beautiful, and no one can feel this passionate love of nature without quick natural sensibility. To a mere literal and formal apprehension, the inimitably characteristic epithet, 'violets *dim*', must seem to imply a defect, rather than a beauty; and to any one, not feeling the full force of that epithet, which suggests an image like 'the sleepy eye of love', the allusion to 'the lids of Juno's eyes' must appear extravagant and unmeaning. Shakespeare's fancy lent words and images to the most refined sensibility to nature, struggling for expression: his descriptions are identical with the things themselves, seen through the fine medium of passion: strip them of that connexion, and try them by ordinary conceptions and ordinary rules, and they are as grotesque and barbarous as you please!—By thus lowering Shakespeare's genius to the standard of common-place invention, it was easy to show that his faults were as great as his beauties; for the excellence, which consists merely in a conformity to rules, is counterbalanced by the technical violation of them. Another circumstance which led to Dr. Johnson's indiscriminate praise or censure of Shakespeare, is the very structure of his style. Johnson wrote a kind of rhyming prose, in which he was as much compelled to finish the different clauses of his sentences, and to balance one period against another, as the writer of heroic verse is to keep to lines of ten syllables with similar terminations. He no sooner acknowledges the merits of his author in one line than the periodical revolution in his style carries the weight of his opinion completely over to the side of objection, thus keeping up a perpetual alternation of perfections and absurdities.

We do not otherwise know how to account for such assertions as the following: 'In his tragic scenes, there is always something wanting, but his comedy often surpasses expectation or desire. His comedy pleases by the thoughts and the language, and his tragedy, for the greater part, by incident and action. His tragedy seems to be skill, his comedy to be instinct.' Yet after saying that 'his tragedy was skill', he affirms in the next page, 'His declamations or set speeches are commonly cold and weak, for his power was the power of nature: when he endeavoured, like other tragic writers, to catch opportunities of amplification, and instead of inquiring what the occasion demanded, to show how much his stores of knowledge could supply, he seldom escapes without the pity or resentment of his reader.' Poor Shakespeare! Between the charges here brought against him, of want of nature in the first instance, and of want of skill in the second, he could hardly escape being condemned. And again, 'But the admirers of this great poet have most reason to complain when he approaches nearest to his highest excellence, and seems fully resolved to sink them in dejection, or mollify them with tender emotions by the fall of greatness, the danger of innocence, or the crosses of love. What he does best, he soon ceases to do. He no sooner begins to move than he counteracts himself; and terror and pity, as they are rising in the mind, are checked and blasted by sudden frigidity.' In all this, our critic seems more bent on maintaining the equilibrium of his style than the consistency or truth of his opinions.—If Dr. Johnson's opinion was right, the following observations on Shakespeare's plays must be greatly exaggerated, if not ridiculous. If he was wrong, what has been said may perhaps account for his being so, without detracting from his ability and judgement in other things.

It is proper to add, that the account of the *Midsummer Night's Dream* has appeared in another work.

April 15, 1817

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1. Hazlitt is here mistaken. The work to which he alludes, 'Remarks on some of the Characters of Shakespeare, by the Author of Observations on Modern Gardening', was by Thomas Whately, Under-Secretary of State under Lord North. Whately died in 1772, and the Essay was published posthumously in 1785 [2nd edition, 1808; 3rd edition, with a preface by Archbishop Whately, the author's nephew, 1839]. Hazlitt confused T. Whately's Observations on Modern Gardening with George Mason's Essay on Design in Gardening, and the one error led to the other.
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