

We know that they never drove a field and that the term; and though it be allowed that the representation of the true meaning is so uncertain and remote, that cause it cannot be known when it is wrong.

This poem has yet a grosser fault. With these other faults the most awful and sacred truths such as ought never to be such irreverent combinations.

It is difficult to see how, granted the approval of criticism can be disposed of. The answer, of course, is inappropriate and the poem a different kind of thing, is appreciable by Johnsonian criticism. One may perhaps say Johnson, whose approach does at any rate promise that it is a lesser thing than post-Johnsonian taste has been.

When we come to his treatment of Shakespeare, his training gets more radically in the way of approach. Milton is concerned. The critic for whom the highest is the undisputed norm cannot come to terms with the use. He understands and he doesn't understand. He has a spearman use with characteristic strength and vision.

It is incident to him to be now and then enough with sentiment, which he cannot well express, and will not express it a while, and if it continues stubborn, composed it is in and leaves it to be disentangled and evolved by those who to bestow upon it.

Shakespeare regarded more the series of ideas, than the

That such descriptions carry with them in Johnson's adverse judgment we know well enough: the vulgar offspring of his throes is tumour, meanness, tediousness. "He has corrupted language by every mode of degrading to accumulate passages and tags of like import, for the description itself, in its lively aptness, implies a meanness. This is most notably so in the well-known place in *Macbeth* Johnson passes his strictures on lowness in *Macbeth*.

Words which convey ideas of dignity in one spot are banished writing or conversation in another, because they are in a

² Cf. " . . . that fulness of idea, which might emotion had in sentiment than they could conveniently convey, and that requires a proposal).

Johnson as Critic

adverse words, and can be no longer heard without the involuntary recollection of unpleasant images.

When *Macbeth* [the speaker is really Lady *Macbeth*] is conferring himself in the baneful purpose of murdering his king, he breaks out amidst his emotions into a wish, not at all for a murderer:

—Come, thick night!
And pall thee in the dunnest smoke of hell,
That my keen knife see not the wound it makes,
Nor Heaven peep through the blanket of the dark,
To cry, Hold, hold!

In this passage is evoked all the force of poetry: that force which calls new powers into being, which embodies sentiment, and animates matter; yet, perhaps, scarce any man now perceives it without some disturbance of his attention from the counteraction of the words to the ideas.

Johnson, of course, enforcing that "counteraction" with particularized commentary, goes on to stigmatize the lowness of "dun" ("an epithet now seldom heard but in the stable"), of "knife" ("an instrument used by butcher and cooks in the meanest employments"), and of "peeping through a blanket." Yet when he concludes that "in this passage is evoked all the force of poetry" he is not, for the sake of paradox, ignoring its rhetorical licence. It is not his habit to use words lightly, and how much he means what he says comes out in what follows: "that force which calls new powers into being, which embodies sentiment, and animates matter." The felicity of these phrases is not accidental, and can we say that the critic who finds them when trying to express his sense of the peculiar exploratory creativeness and metaphorical concreteness of Shakespeare's poetry doesn't appreciate the Shakespearean use of language?

The potency of the training, the strong positiveness of the criteria, by virtue of which appreciation multiplies itself in an accompanying personality of rejection, appears the more strikingly. Nothing could be more unlike the Shakespearean use of English than that in which Johnson's mind and sensibility have been formed. For him, in this the typical Augustan expression in poetry as in prose is a matter of stating—of stating with point, elegance, and propriety. It is significant that, asked for a definition of the "way" that is common to Pope (who, of course, is more than one *Ud* and is more than an Augustan poet), Johnson, *Coleridge*, and *Craik*, together with the *Gray* of the *Impromptu* and the *Gray* and the *Cowper* of *The Canterbury*, one naturally replies in some such formula as this: "a neatness and precision of statement, tending

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**Thomas J. Schoenberg, Lawrence J.
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