



CHAPTER ELEVEN

THE HERESY OF PARAPHRASE



The ten poems that have been discussed were not selected because they happened to express a common theme or to display some particular style or to share a special set of symbols. It has proved, as a matter of fact, somewhat surprising to see how many items they do have in common: the light symbolism as used in "L'Allegro-Il Penseroso" and in the "Intimations" ode, for example; or, death as a sexual metaphor in "The Canonization" and in *The Rape of the Lock*; or the similarity of problem and theme in the "Intimations" ode and "Among School Children."

On reflection, however, it would probably warrant more surprise if these ten poems did not have much in common. For they are all poems which most of us will feel are close to the central stream of the tradition. Indeed, if there is any doubt on this point, it will have to do with only the first and last members of the series—poems whose relation to the tradition I shall, for reasons to be given a little later, be glad to waive. The others, it will be granted, are surely in the main stream of the tradition.

As a matter of fact, a number of the poems discussed in this book were not chosen by me but were chosen for me. But having written on these, I found that by adding a few poems I could construct a chronological series which (though it makes no pretension

to being exhaustive of periods or types) would not leave seriously unrepresented any important period since Shakespeare. In filling the gaps I tried to select poems which had been held in favor in their own day and which most critics still admire. There were, for example, to be no "metaphysical" poems beyond the first exhibit and no "modern" ones other than the last. But the intervening poems were to be read as one has learned to read Donne and the moderns. One was to attempt to see, in terms of this approach, what the masterpieces had in common rather than to see how the poems of different historical periods differed—and in particular to see whether they had anything in common with the "metaphysicals" and with the moderns.

The reader will by this time have made up his mind as to whether the readings are adequate. (I use the word advisedly, for the readings do not pretend to be exhaustive, and certainly it is highly unlikely that they are not in error in one detail or another.) If the reader feels that they are seriously inadequate, then the case has been judged; for the generalizations that follow will be thoroughly vitiated by the inept handling of the particular cases on which they depend.

If, however, the reader does feel them to be adequate, it ought to be readily apparent that the common goodness which the poems share will have to be stated, not in terms of "content" or "subject matter" in the usual sense in which we use these terms, but rather in terms of structure. The "content" of the poems is various, and if we attempt to find one *quality* of content which is shared by all the poems—a "poetic" subject matter or diction or imagery—we shall find that we have merely confused the issues. For what is it to be poetic? Is the schoolroom of Yeats's poem poetic or unpoetic? Is Shakespeare's "new-borne babe/ Striding the blast"

poetic whereas the idiot of his "Life is a tale tolde by an idiot" is unpoetic? If Herrick's "budding boy or girl" is poetic, then why is not that monstrosity of the newspaper's society page, the "society bud," poetic too?

To say this is not, of course, to say that all materials have precisely the same potentialities (as if the various pigments on the palette had the same potentialities, any one of them suiting the given picture as well as another). But what has been said, on the other hand, requires to be said: for, if we are to proceed at all, we must draw a sharp distinction between the attractiveness or beauty of any particular item taken as such and the "beauty" of the poem considered as a whole. The latter is the effect of a total pattern, and of a kind of pattern which can incorporate within itself items intrinsically beautiful or ugly, attractive or repulsive. Unless one asserts the primacy of the pattern, a poem becomes merely a bouquet of intrinsically beautiful items.

But though it is in terms of structure that we must describe poetry, the term "structure" is certainly not altogether satisfactory as a term. One means by it something far more internal than the metrical pattern, say, or than the sequence of images. The structure meant is certainly not "form" in the conventional sense in which we think of form as a kind of envelope which "contains" the "content." The structure obviously is everywhere conditioned by the nature of the material which goes into the poem. The nature of the material sets the problem to be solved, and the solution is the ordering of the material.

Pope's *Rape of the Lock* will illustrate: the structure is not the heroic couplet as such, or the canto arrangement; for, important as is Pope's use of the couplet as one means by which he secures the total effect, the heroic couplet can be used—has been used many times

—as an instrument in securing very different effects. The structure of the poem, furthermore, is not that of the mock-epic convention, though here, since the term "mock-epic" has implications of attitude, we approach a little nearer to the kind of structure of which we speak.

The structure meant is a structure of meanings, evaluations, and interpretations; and the principle of unity which informs it seems to be one of balancing and harmonizing connotations, attitudes, and meanings. But even here one needs to make important qualifications: the principle is not one which involves the arrangement of the various elements into homogeneous groupings, pairing like with like. It unites the like with the unlike. It does not unite them, however, by the simple process of allowing one connotation to cancel out another nor does it reduce the contradictory attitudes to harmony by a process of subtraction. The unity is not a unity of the sort to be achieved by the reduction and simplification appropriate to an algebraic formula. It is a positive unity, not a negative; it represents not a residue but an achieved harmony.

The attempt to deal with a structure such as this may account for the frequent occurrence in the preceding chapters of such terms as "ambiguity," "paradox," "complex of attitudes," and—most frequent of all, and perhaps most annoying to the reader—"irony." I hasten to add that I hold no brief for these terms as such. Perhaps they are inadequate. Perhaps they are misleading. It is to be hoped in that case that we can eventually improve upon them. But adequate terms—whatever those terms may turn out to be—will certainly have to be terms which do justice to the special kind of structure which seems to emerge as the common structure of poems so diverse on other counts as are *The Rape of the Lock* and "Tears, Idle Tears."

The conventional terms are much worse than inadequate: they are positively misleading in their implication that the poem constitutes a "statement" of some sort, the statement being true or false, and expressed more or less clearly or eloquently or beautifully; for it is from this formula that most of the common heresies about poetry derive. The formula begins by introducing a dualism which thenceforward is rarely overcome, and which at best can be overcome only by the most elaborate and clumsy qualifications. Where it is not overcome, it leaves the critic lodged upon one or the other of the horns of a dilemma: the critic is forced to judge the poem by its political or scientific or philosophical truth; or, he is forced to judge the poem by its form as conceived externally and detached from human experience. Mr. Alfred Kazin, for example, to take an instance from a recent and popular book, accuses the "new formalists"—his choice of that epithet is revealing—of accepting the latter horn of the dilemma because he notices that they have refused the former. In other words, since they refuse to rank poems by their messages, he assumes that they are compelled to rank them by their formal embellishments.

The omnipresence of this dilemma, a false dilemma, I believe, will also account for the fact that so much has been made in the preceding chapters of the resistance which any good poem sets up against all attempts to paraphrase it. The point is surely not that we cannot describe adequately enough for many purposes what the poem in general is "about" and what the general effect of the poem is: *The Rape of the Lock* is about the foibles of an eighteenth-century belle. The effect of "Corinna's going a-Maying" is one of gaiety tempered by the poignance of the fleetingness of youth. We can very properly use paraphrases as pointers and as shorthand references provided that we know what we are

doing. But it is highly important that we know what we are doing and that we see plainly that the paraphrase is not the real core of meaning which constitutes the essence of the poem.

For the imagery and the rhythm are not merely the instruments by which this fancied core-of-meaning-which-can-be-expressed-in-a-paraphrase is directly rendered. Even in the simplest poem their mediation is not positive and direct. Indeed, whatever statement we may seize upon as incorporating the "meaning" of the poem, immediately the imagery and the rhythm seem to set up tensions with it, warping and twisting it, qualifying and revising it. This is true of Wordsworth's "Ode" no less than of Donne's "Canonization." To illustrate: if we say that the "Ode" celebrates the spontaneous "naturalness" of the child, there is the poem itself to indicate that Nature has a more sinister aspect—that the process by which the poetic lamb becomes the dirty old sheep or the child racing over the meadows becomes the balding philosopher is a process that is thoroughly "natural." Or, if we say that the thesis of the "Ode" is that the child brings into the natural world a supernatural glory which acquaintance with the world eventually and inevitably quenches in the light of common day, there is the last stanza and the drastic qualifications which it asserts: it is significant that the thoughts that lie too deep for tears are mentioned in this sunset stanza of the "Ode" and that they are thoughts, not of the child, but of the man.

We have precisely the same problem if we make our example *The Rape of the Lock*. Does the poet assert that Belinda is a goddess? Or does he say that she is a brainless chit? Whichever alternative we take, there are elaborate qualifications to be made. Moreover, if the simple propositions offered seem in their forthright simplicity to make too easy the victory of the poem

over any possible statement of its meaning, then let the reader try to formulate a proposition that will say what the poem "says." As his proposition approaches adequacy, he will find, not only that it has increased greatly in length, but that it has begun to fill itself up with reservations and qualifications—and most significant of all—the formulator will find that he has himself begun to fall back upon metaphors of his own in his attempt to indicate what the poem "says." In sum, his proposition, as it approaches adequacy, ceases to be a proposition.

Consider one more case, "Corinna's going a-Maying." Is the doctrine preached to Corinna throughout the first four stanzas true? Or is it damnably false? Or is it a "harmlesse follie"? Here perhaps we shall be tempted to take the last option as the saving mean—what the poem really *says*—and my account of the poem at the end of the third chapter is perhaps susceptible of this interpretation—or misinterpretation. If so, it is high time to clear the matter up. For we mistake matters grossly if we take the poem to be playing with opposed extremes, only to point the golden mean in a doctrine which, at the end, will correct the falsehood of extremes. The reconciliation of opposites which the poet characteristically makes is not that of a prudent splitting of the difference between antithetical overemphases.

It is not so in Wordsworth's poem nor in Keats's nor in Pope's. It is not so even in this poem of Herrick's. For though the poem reflects, if we read it carefully, the primacy of the Christian mores, the pressure exerted throughout the poem is upon the pagan appeal; and the poem ends, significantly, with a reiteration of the appeal to Corinna to go a-Maying, an appeal which, if qualified by the Christian view, still, in a sense, has been deepened and made more urgent by that very qualification. The imagery of loss and decay, it must be remem-

bered, comes in this last stanza after the admission that the May-day rites are not a real religion but a "harmless follie."

If we are to get all these qualifications into our formulation of what the poem says—and they are relevant—then, our formulation of the "statement" made by Herrick's poem will turn out to be quite as difficult as that of Pope's mock-epic. The truth of the matter is that all such formulations lead away from the center of the poem—not toward it; that the "prose-sense" of the poem is not a rack on which the stuff of the poem is hung; that it does not represent the "inner" structure or the "essential" structure or the "real" structure of the poem. We may use—and in many connections must use—such formulations as more or less convenient ways of referring to parts of the poem. But such formulations are scaffoldings which we may properly for certain purposes throw about the building; we must not mistake them for the internal and essential structure of the building itself.

Indeed, one may sum up by saying that most of the distempers of criticism come about from yielding to the temptation to take certain remarks which we make *about* the poem—statements about what it says or about what truth it gives or about what formulations it illustrates—for the essential core of the poem itself. As W. M. Urban puts it in his *Language and Reality*: "The general principle of the inseparability of intuition and expression holds with special force for the aesthetic intuition. Here it means that form and content, or content and medium, are inseparable. The artist does not first intuit his object and then find the appropriate medium. It is rather in and through his medium that he intuits the object." So much for the process of composition. As for the critical process: "To pass from the intuitible to the nonintuitible is to negate the

function and meaning of the symbol." For it "is precisely because the more universal and ideal relations cannot be adequately expressed directly that they are indirectly expressed by means of the more intuitible." The most obvious examples of such error (and for that reason those which are really least dangerous) are those theories which frankly treat the poem as propaganda. The most subtle (and the most stubbornly rooted in the ambiguities of language) are those which, beginning with the "paraphrasable" elements of the poem, refer the other elements of the poem finally to some role subordinate to the paraphrasable elements. (The relation between all the elements must surely be an organic one—there can be no question about that. There is, however, a very serious question as to whether the paraphrasable elements have primacy.)

Mr. Winters' position will furnish perhaps the most respectable example of the paraphrastic heresy. He assigns primacy to the "rational meaning" of the poem. "The relationship, in the poem, between rational statement and feeling," he remarks in his latest book, "is thus seen to be that of motive to emotion." He goes on to illustrate his point by a brief and excellent analysis of the following lines from Browning:

*So wore night; the East was gray,
White the broad-faced hemlock flowers. . . .*

"The verb *wore*," he continues, "means literally that the night passed, but it carries with it connotations of exhaustion and attrition which belong to the condition of the protagonist; and grayness is a color which we associate with such a condition. If we change the phrase to read: 'Thus night passed,' we shall have the same rational meaning, and a meter quite as respectable, but no trace of the power of the line: the connotation

of *wore* will be lost, and the connotation of *gray* will remain in a state of ineffective potentiality."

But the word *wore* does not mean *literally* "that the night passed," it means literally "that the night *wore*"—whatever *wore* may mean, and as Winters' own admirable analysis indicates, *wore* "means," whether *rationally* or *irrationally*, a great deal. Furthermore, "So wore night" and "Thus night passed" can be said to have "the same rational meaning" only if we equate "rational meaning" with the meaning of a loose paraphrase. And can a loose paraphrase be said to be the "motive to emotion"? Can it be said to "generate" the feelings in question? (Or, would Mr. Winters not have us equate "rational statement" and "rational meaning"?)

Much more is at stake here than any quibble. In view of the store which Winters sets by rationality and of his penchant for poems which make their evaluations overtly, and in view of his frequent blindness to those poems which do not—in view of these considerations, it is important to see that what "So wore night" and "Thus night passed" have in common as their "rational meaning" is not the "rational meaning" of each but the lowest common denominator of both. To refer the structure of the poem to what is finally a paraphrase of the poem is to refer it to something outside the poem.

To repeat, most of our difficulties in criticism are rooted in the heresy of paraphrase. If we allow ourselves to be misled by it, we distort the relation of the poem to its "truth," we raise the problem of belief in a vicious and crippling form, we split the poem between its "form" and its "content"—we bring the statement to be conveyed into an unreal competition with science or philosophy or theology. In short, we put our ques-

tions about the poem in a form calculated to produce the battles of the last twenty-five years over the "use of poetry." *

If we allow ourselves to be misled by the heresy of paraphrase, we run the risk of doing even more violence to the internal order of the poem itself. By taking the paraphrase as our point of stance, we misconceive the function of metaphor and meter. We demand logical coherences where they are sometimes irrelevant, and we fail frequently to see imaginative coherences on levels where they are highly relevant. Some of the implications of the paraphrastic heresy are so stubborn and so involved that I have thought best to relegate them to an appendix. There the reader who is interested may find further discussion of the problem and, I could hope, answers to certain misapprehensions of the positive theory to be adumbrated here.

But what would be a positive theory? We tend to embrace the doctrine of a logical structure the more readily because, to many of us, the failure to do so seems to leave the meaning of the poem hopelessly up in the air. The alternative position will appear to us to lack even the relative stability of an Ivory Tower: it is rather commitment to a free balloon. For, to deny the possibility of pinning down what the poem "says" to some "statement" will seem to assert that the poem really says nothing. And to point out what has been suggested in earlier chapters and brought to a head in this one, namely, that one can never measure a poem against the scientific or philosophical yardstick for the reason that the poem, when laid along the yardstick, is never the "full poem" but an abstraction from the poem

* I do not, of course, intend to minimize the fact that some of these battles have been highly profitable, or to imply that the foregoing paragraphs could have been written except for the illumination shed by the discussions of the last twenty-five years.

—such an argument will seem to such readers a piece of barren logic-chopping—a transparent dodge.

Considerations of strategy then, if nothing more, dictate some positive account of what a poem is and does. And some positive account can be given, though I cannot promise to do more than suggest what a poem is, nor will my terms turn out to be anything more than metaphors.*

The essential structure of a poem (as distinguished from the rational or logical structure of the "statement" which we abstract from it) resembles that of architecture or painting: it is a pattern of resolved stresses. Or, to move closer still to poetry by considering the temporal arts, the structure of a poem resembles that of a ballet or musical composition. It is a pattern of resolutions and balances and harmonizations, developed through a temporal scheme.†

* For those who cannot be content with metaphors (or with the particular metaphors which I can give) I recommend Rene Wellek's excellent "The Mode of Existence of a Literary Work of Art" (*The Southern Review*, Spring, 1942). I shall not try to reproduce here as a handy, thumb-nail definition his account of a poem as "a stratified system of norms," for the definition would be relatively meaningless without the further definitions which he assigns to the individual terms which he uses. I have made no special use of his terms in this chapter, but I believe that the generalizations about poetry outlined here can be thoroughly accommodated to the position which his essay sets forth.

† In recent numbers of *Accent*, two critics for whose work I have high regard have emphasized the dynamic character of poetry. Kenneth Burke argues that if we are to consider a poem as a poem, we must consider it as a "mode of action." R. P. Blackmur asks us to think of it as gesture, "the outward and dramatic play of inward and imagined meaning." I do not mean to commit either of these critics to my own interpretation of dramatic or symbolic action; and I have, on my own part, several rather important reservations with respect to Mr. Burke's position. But there are certainly large areas of agreement among our positions. The reader might also compare the account of poetic structure given in this chapter with the following passage from Susanne Langer's *Philosophy in a New Key*: ". . . though the material of poetry is

Or, to move still closer to poetry, the structure of a poem resembles that of a play. This last example, of course, risks introducing once more the distracting element, since drama, like poetry, makes use of words. Yet, on the whole, most of us are less inclined to force the concept of "statement" on drama than on a lyric poem; for the very nature of drama is that of something "acted out"—something which arrives at its conclusion through conflict—something which builds conflict into its very being. The dynamic nature of drama, in short, allows us to regard it as *an action* rather than as a formula for action or as a statement about action. For this reason, therefore, perhaps the most helpful analogy by which to suggest the structure of poetry is that of the drama, and for many readers at least, the least confusing way in which to approach a poem is to think of it as a drama.

The general point, of course, is not that either poetry or drama makes no use of ideas, or that either is "merely emotional"—whatever *that* is—or that there is not the closest and most important relationship between the intellectual materials which they absorb into their structure and other elements in the structure. The relationship between the intellectual and the non-intellectual elements in a poem is actually far more intimate than the conventional accounts would represent it to be: the relationship is not that of an idea "wrapped in emotion" or a "prose-sense decorated by sensuous imagery."

verbal, its import is not the literal assertion made in the words, but *the way the assertion is made*, and this involves the sound, the tempo, the aura of associations of the words, the long or short sequences of ideas, the wealth or poverty of transient imagery that contains them, the sudden arrest of fantasy by pure fact, or of familiar fact by sudden fantasy, the suspense of literal meaning by a sustained ambiguity resolved in a long-awaited key-word, and the unifying, all-embracing artifice of rhythm."

The dimension in which the poem moves is not one which excludes ideas, but one which does include attitudes. The dimension includes ideas, to be sure; we can always abstract an "idea" from a poem—even from the simplest poem—even from a lyric so simple and unintellectual as

*Western wind, when wilt thou blow
That the small rain down can rain?
Christ, that my love were in my arms
And I in my bed again!*

But the idea which we abstract—assuming that we can all agree on what that idea is—will always be *abstracted*: it will always be the projection of a plane along a line or the projection of a cone upon a plane.

If this last analogy proves to be more confusing than illuminating, let us return to the analogy with drama. We have argued that any proposition asserted in a poem is not to be taken in abstraction but is justified, in terms of the poem, if it is justified at all, not by virtue of its scientific or historical or philosophical truth, but is justified in terms of a principle analogous to that of dramatic propriety. Thus, the proposition that "Beauty is truth, truth beauty" is given its precise meaning and significance by its relation to the total context of the poem.

This principle is easy enough to see when the proposition is asserted overtly in the poem—that is, when it constitutes a specific detail of the poem. But the reader may well ask: is it not possible to frame a proposition, a statement, which will adequately represent the total meaning of the poem; that is, is it not possible to elaborate a summarizing proposition which will "say," briefly and in the form of a proposition, what the poem "says" as a poem, a proposition which will say it fully and will say it exactly, no more and no less? Could not

the poet, if he had chosen, have framed such a proposition? Cannot we as readers and critics frame such a proposition?

The answer must be that the poet himself obviously did not—else he would not have had to write his poem. We as readers can attempt to frame such a proposition in our effort to understand the poem; it may well help toward an understanding. Certainly, the efforts to arrive at such propositions can do no harm *if we do not mistake them for the inner core of the poem*—if we do not mistake them for “what the poem *really* says.” For, if we take one of them to represent the essential poem, we have to disregard the qualifications exerted by the total context as of no account, or else we have assumed that we can reproduce the effect of the total context in a condensed prose statement.*

But to deny that the coherence of a poem is reflected in a logical paraphrase of its “real meaning” is not, of course, to deny coherence to poetry; it is rather to assert that its coherence is to be sought elsewhere. The

* We may, it is true, be able to adumbrate what the poem says if we allow ourselves enough words, and if we make enough reservations and qualifications, thus attempting to come nearer to the meaning of the poem by successive approximations and refinements, gradually encompassing the meaning and pointing to the area in which it lies rather than realizing it. The earlier chapters of this book, if they are successful, are obviously illustrations of this process. But such adumbrations will lack, not only the tension—the dramatic force—of the poem; they will be at best crude approximations of the poem. Moreover—and this is the crucial point—they will be compelled to resort to the methods of the poem—analogy, metaphor, symbol, etc.—in order to secure even this near an approximation.

Urban's comment upon this problem is interesting: he says that if we expand the symbol, “we lose the ‘sense’ or value of the symbol as symbol. The solution . . . seems to me to lie in an adequate theory of interpretation of the symbol. It does not consist in substituting *literal* for symbol sentences, in other words substituting ‘blunt’ truth for symbolic truth, but rather in deepening and enriching the meaning of the symbol.”

characteristic unity of a poem (even of those poems which may accidentally possess a logical unity as well as this poetic unity) lies in the unification of attitudes into a hierarchy subordinated to a total and governing attitude. In the unified poem, the poet has “come to terms” with his experience. The poem does not merely eventuate in a logical conclusion. The conclusion of the poem is the working out of the various tensions—set up by whatever means—by propositions, metaphors, symbols. The unity is achieved by a dramatic process, not a logical; it represents an equilibrium of forces, not a formula. It is “proved” as a dramatic conclusion is proved: by its ability to resolve the conflicts which have been accepted as the *données* of the drama.

Thus, it is easy to see why the relation of each item to the whole context is crucial, and why the effective and essential structure of the poem has to do with the complex of attitudes achieved. A scientific preposition can stand alone. If it is true, it is true. But the expression of an attitude, apart from the occasion which generates it and the situation which it encompasses, is meaningless. For example, the last two lines of the “Intimations” ode,

*To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears,*

when taken in isolation—I do not mean quoted in isolation by one who is even vaguely acquainted with the context—makes a statement which is sentimental if taken in reference to the speaker, and one which is patent nonsense if taken with a general reference. The man in the street (of whom the average college freshman is a good enough replica) knows that the meanest flower that grows does not give *him* thoughts that lie too deep for tears; and, if he thinks about the matter at all, he is inclined to feel that the person who can

make such an assertion is a very fuzzy sentimentalist.

We have already seen the ease with which the statement "Beauty is truth, truth beauty" becomes detached from its context, even in the hands of able critics; and we have seen the misconceptions that ensue when this detachment occurs. To take one more instance: the last stanza of Herrick's "Corinna," taken in isolation, would probably not impress the average reader as sentimental nonsense. Yet it would suffer quite as much by isolation from its context as would the lines from Keats's "Ode." For, as mere statement, it would become something flat and obvious—of course our lives are short! And the conclusion from the fact would turn into an obvious truism for the convinced pagan, and, for the convinced Christian, equally obvious, though damnable, nonsense.

Perhaps this is why the poet, to people interested in hard-and-fast generalizations, must always seem to be continually engaged in blurring out distinctions, effecting compromises, or, at the best, coming to his conclusions only after provoking and unnecessary delays. But this last position is merely another variant of the paraphrastic heresy: to assume it is to misconceive the end of poetry—to take its meanderings as negative, or to excuse them (with the comfortable assurance that the curved line is the line of beauty) because we can conceive the purpose of a poem to be only the production, in the end, of a proposition—of a statement.

But the meanderings of a good poem (they are meanderings only from the standpoint of the prose paraphrase of the poem) are not negative, and they do not have to be excused; and most of all, we need to see what their positive function is; for unless we can assign them a positive function, we shall find it difficult to explain why one divergence from "the prose line of the argument" is not as good as another. The

truth is that the apparent irrelevancies which metrical pattern and metaphor introduce do become relevant when we realize that they function in a good poem to modify, qualify, and develop the total attitude which we are to take in coming to terms with the total situation.

If the last sentence seems to take a dangerous turn toward some special "use of poetry"—some therapeutic value for the sake of which poetry is to be cultivated—I can only say that I have in mind no special ills which poetry is to cure. Uses for poetry are always to be found, and doubtless will continue to be found. But my discussion of the structure of poetry is not being conditioned at this point by some new and special role which I expect poetry to assume in the future or some new function to which I would assign it. The structure described—a structure of "gestures" or attitudes—seems to me to describe the essential structure of both the *Odyssey* and *The Waste Land*. It seems to be the kind of structure which the ten poems considered in this book possess in common.

If the structure of poetry is a structure of the order described, that fact may explain (if not justify) the frequency with which I have had to have recourse, in the foregoing chapters, to terms like "irony" and "paradox." By using the term irony, one risks, of course, making the poem seem arch and self-conscious, since irony, for most readers of poetry, is associated with satire, *vers de société*, and other "intellectual" poetries. Yet, the necessity for some such term ought to be apparent; and irony is the most general term that we have for the kind of qualification which the various elements in a context receive from the context. This kind of qualification, as we have seen, is of tremendous importance in any poem. Moreover, irony is our most general term for indicating that recognition of incongruities—

which, again, pervades all poetry to a degree far beyond what our conventional criticism has been heretofore willing to allow.

Irony in this general sense, then, is to be found in Tennyson's "Tears, Idle Tears" as well as in Donne's "Canonization." We have, of course, been taught to expect to find irony in Pope's *Rape of the Lock*, but there is a profound irony in Keats's "Ode on a Grecian Urn"; and there is irony of a very powerful sort in Wordsworth's "Intimations" ode. For the thrusts and pressures exerted by the various symbols in this poem are not avoided by the poet: they are taken into account and played, one against the other. Indeed, the symbols—from a scientific point of view—are used perversely: it is the child who is the best philosopher; it is from a kind of darkness—from something that is "shadowy"—that the light proceeds; growth into manhood is viewed, not as an extrication from, but as an incarceration within, a prison.

There should be no mystery as to why this must be so. The terms of science are abstract symbols which do not change under the pressure of the context. They are pure (or aspire to be pure) denotations; they are defined in advance. They are not to be warped into new meanings. But where is the dictionary which contains the terms of a poem? It is a truism that the poet is continually forced to remake language. As Eliot has put it, his task is to "dislocate language into meaning." And, from the standpoint of a scientific vocabulary, this is precisely what he performs: for, rationally considered, the ideal language would contain one term for each meaning, and the relation between term and meaning would be constant. But the word, as the poet uses it, has to be conceived of, not as a discrete particle of meaning, but as a potential of meaning, a nexus or cluster of meanings.

What is true of the poet's language in detail is true of the larger wholes of poetry. And therefore, if we persist in approaching the poem as primarily a rational statement, we ought not to be surprised if the statements seems to be presented to us always in the ironic mode. When we consider the statement immersed in the poem, it presents itself to us, like the stick immersed in the pool of water, warped and bent. Indeed, whatever the statement, it will always show itself as deflected away from a positive, straightforward formulation.

It may seem perverse, however, to maintain, in the face of our revived interest in Donne, that the essential structure of poetry is not logical. For Donne has been appealed to of late as the great master of metaphor who imposes a clean logic on his images beside which the ordering of the images in Shakespeare's sonnets is fumbling and loose. It is perfectly true that Donne makes a great show of logic; but two matters need to be observed. In the first place, the elaborated and "logical" figure is not Donne's only figure or even his staple one. "Telescoped" figures like "Made one another's hermitage" are to be found much more frequently than the celebrated comparison of the souls of the lovers to the legs of a pair of compasses. In the second place, where Donne uses "logic," he regularly uses it to justify illogical positions. He employs it to overthrow a conventional position or to "prove" an essentially illogical one.

Logic, as Donne uses it, is nearly always an ironic logic to state the claims of an idea or attitude which we have agreed, with our everyday logic, is false. This is not to say, certainly, that Donne is not justified in using his logic so, or that the best of his poems are not "proved" in the only senses in which poems can be proved.

But the proof is not a logical proof. "The Canonization" will scarcely prove to the hard-boiled naturalist

that the lovers, by giving up the world, actually attain a better world. Nor will the argument advanced in the poem convince the dogmatic Christian that Donne's lovers are really saints.

In using logic, Donne as a poet is fighting the devil with fire. To adopt Robert Penn Warren's metaphor (which, though I lift it somewhat scandalously out of another context, will apply to this one): "The poet, somewhat less spectacularly [than the saint], proves his vision by submitting it to the fires of irony—to the drama of the structure—in the hope that the fires will refine it. In other words, the poet wishes to indicate that his vision has been earned, that it can survive reference to the complexities and contradictions of experience."

The same principle that inspires the presence of irony in so many of our great poems also accounts for the fact that so many of them seem to be built around paradoxes. Here again the conventional associations of the term may prejudice the reader just as the mention of Donne may prejudice him. For Donne, as one type of reader knows all too well, was of that group of poets who wished to impress their audience with their cleverness. All of us are familiar with the censure passed upon Donne and his followers by Dr. Johnson, and a great many of us still retain it as our own, softening only the rigor of it and the thoroughness of its application, but not giving it up as a principle.

Yet there are better reasons than that of rhetorical vain-glory that have induced poet after poet to choose ambiguity and paradox rather than plain, discursive simplicity. It is not enough for the poet to analyse his experience as the scientist does, breaking it up into parts, distinguishing part from part, classifying the various parts. His task is finally to unify experience. He must return to us the unity of the experience itself as

man knows it in his own experience. The poem, if it be a true poem is a simulacrum of reality—in this sense, at least, it is an "imitation"—by *being* an experience rather than any mere statement about experience or any mere abstraction from experience.

Tennyson cannot be content with *saying* that in memory the poet seems both dead *and* alive; he must dramatize its life-in-death for us, and his dramatization involves, necessarily, ironic shock and wonder. The dramatization demands that the antithetical aspects of memory be coalesced into one entity which—if we take it on the level of statement—is a paradox, the assertion of the union of opposites. Keats's Urn must express a life which is above life and its vicissitudes, but it must also bear witness to the fact that its life is not life at all but is a kind of death. To put it in other terms, the Urn must, in its role as historian, assert that myth is truer than history. Donne's lovers must reject the world in order to possess the world.

Or, to take one further instance: Wordsworth's light must serve as the common symbol for aspects of man's vision which seem mutually incompatible—intuition and analytic reason. Wordsworth's poem, as a matter of fact, typifies beautifully the poet's characteristic problem itself. For even this poem, which testifies so heavily to the way in which the world is split up and parceled out under the growing light of reason, cannot rest in this fact as its own mode of perception, and still be a poem. Even after the worst has been said about man's multiple vision, the poet must somehow prove that the child is father to the man, that the dawn light is still somehow the same light as the evening light.

If the poet, then, must perforce dramatize the oneness of the experience, even though paying tribute to its diversity, then his use of paradox and ambiguity is seen as necessary. He is not simply trying to spice up,

with a superficially exciting or mystifying rhetoric, the old stale stockpot (though doubtless this will be what the inferior poet does generally and what the real poet does in his lapses). He is rather giving us an insight which preserves the unity of experience and which, at its higher and more serious levels, triumphs over the apparently contradictory and conflicting elements of experience by unifying them into a new pattern.

Wordsworth's "Intimations" ode, then, is not only a poem, but, among other things, a parable about poetry. Keats's "Ode on a Grecian Urn" is quite obviously such a parable. And, indeed, most of the poems which we have discussed in this study may be taken as such parables:

In one sense, Pope's treatment of Belinda raises all the characteristic problems of poetry. For Pope, in dealing with his "goddess," must face the claims of naturalism and of common sense which would deny divinity to her. Unless he faces them, he is merely a sentimentalist. He must do an even harder thing: he must transcend the conventional and polite attributions of divinity which would be made to her as an acknowledged belle. Otherwise, he is merely trivial and obvious. He must "prove" her divinity against the common-sense denial (the brutal denial) and against the conventional assertion (the polite denial). The poetry must be wrested from the context: Belinda's lock, which is what the rude young man wants and which Belinda rather prudishly defends and which the naturalist asserts is only animal and which displays in its curled care the style of a particular era of history, must be given a place of permanence among the stars.



APPENDIX ONE
CRITICISM, HISTORY, AND
CRITICAL RELATIVISM



The preceding chapters obviously look forward to a new history of English poetry (even though, quite as obviously, the discussions of poetry which they contain do not attempt to write that history). Indeed, the discussions may very well seem to take history too little into account. Yet, though the discussions have been concerned with the poems as poems, the mind of the poet, it must be admitted at once, is not a *tabula rasa*. I certainly have not meant to imply that the poet does not inherit his ideas, his literary concepts, his rhythms, his literary forms—that he does not inherit, in the first place, his language itself.

What is possible for a Donne, therefore, may not be possible for a Pope, and materials which may lie to hand for a Pope, may not be available for a Keats. I make the point here, not because it is not already obvious to the reader, but because I want the reader to harbor no lingering doubt that it is completely obvious to me.

But I insist that to treat the poems discussed primarily as poems is a proper emphasis, and very much worth doing. For we have gone to school to the anthropologists and the cultural historians assiduously, and we have learned their lesson almost too well. We have learned it so well that the danger now, it seems to me, is not that we will forget the differences between poems