

all-devouring universality. Behind his appearance of affirmation, the Life-in-Death Leech Gatherer suggests those limits which nature—by its nature—imposes on us. Finally, as insubstantial as he is solid, he wanders without end, a chimera unburdening upon the Wedding Guest-poet a blighted "spot of time," a disastrous vision of eternity.

Portland, Oregon

## SHYLOCK'S DANIEL: "JUSTICE MORE THAN THOU DESIR'ST"

BY LONNELL E. JOHNSON

The trial scene in Shakespeare's *The Merchant of Venice* is the fulcrum on which the entire drama hinges. The action culminates in resolving of the bond whereby the enmity between Shylock and Antonio is dissipated. The encounter between the two men has been allegorized as the conflict between the law of the Old Testament or the letter of the law and grace of the New Testament or the spirit of the law. Redemption, mercy and justice are also offered as fundamental themes in the drama. Nevill Coghill<sup>1</sup> and Barbara Lewalski,<sup>2</sup> among others, have pointed out the allegorical and biblical significance of *The Merchant of Venice*.

Into the court of justice in Venice enters Portia in the guise of Balthasar, "a young doctor of Rome." She enters and ultimately resolves the conflict. Her involvement is crucial to the drama, for she offers Shylock far more than a "wise young judge." Indeed, she carries out her resolution that Shylock have justice: "For as thou urgest justice, be assur'd / Thou shalt have justice more than thou desir'st" (IV.1.311-12).<sup>3</sup>

Referred to as "Balthasar" and called "Daniel" by Shylock, the characterization of the young judge is vital to an understanding of the resolution of the bond. A closer examination of Balthasar, particularly his designation as Daniel,

<sup>1</sup> Nevill Coghill, "The Theme of *The Merchant of Venice*," in *Shakespeare Criticism 1935-60*, ed. Anne Ridler (London: Oxford Univ. Press, 1963), pp. 213-20.

<sup>2</sup> Barbara K. Lewalski, "Biblical Allusion and Allegory in *The Merchant of Venice*," *Shakespeare Quarterly*, 13 (1962), 327-43.

<sup>3</sup> *The Complete Works of Shakespeare*, ed. David Bevington, 3rd ed. (Glenview, Illinois: Scott, Foresman, 1980). All subsequent references are to this edition.

will find that this characterization is uniquely appropriate for the play. Who is this young lawyer who comes to rescue Antonio from his bond and mete the justice Shylock craves?

In a letter from Bellario, the young man is referred to as Balthasar. He is, however, never called such in the courtroom scene. More important than his name are the functions he performs during the trial scene. Acting as a daysman, a prophet and a teacher, Daniel offers Shylock much more than he asks.

The significance of the young Balthasar is noted in Shylock's initial reaction, since "the Jew" is central to the action in Act IV. When the young doctor seems to side with Shylock's demand for justice, he is ecstatic and exclaims: "A Daniel come to judgment: yea a Daniel! / O wise young judge, how I do honour thee!" (IV.1.219-20).

Shylock associates the name Balthasar with Daniel, the Apocryphal figure who intercedes on behalf of Susanna and acts as her judge. The account involves the daughter of a Jew in Babylon, accosted by two judges who spy on her while she is bathing. When she rebuffs the men, they conspire to falsely accuse her of infidelity to her husband. She is taken to court; and having no means of proving her innocence, she is sentenced to die. On the way to the execution, Daniel intervenes on her behalf and demands a new trial:

Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel. So he, standing in the midst of them [the people] said, are ye such fools, ye sons of Israel, that, without examination of knowledge of the truth, ye have condemned a daughter of Israel?

At the new trial Daniel questions the witnesses separately and each contradicts the other, and they are condemned:

Return again to the place of judgment, for they [the two elders] have borne false witness against her. And Daniel convicted them of false witness by their own mouth. Thus the innocent blood was saved the same day. (Susanna 45, 48, 49)

The story of Susanna is attached to the Book of Daniel in

the Apocrypha. In referring to Daniel as a judge, Shylock is obviously familiar with this account. That a Jew would be familiar with this record is not unusual. Although not included in the Hebrew Bible, the Apocrypha was part of the Septuagint used among Alexandrian Jews. Noble comments that "in Shakespeare's day The Old Testament Apocrypha was bound up with every Bible and Shakespeare evidently was acquainted with it (his two daughters had names to be found in it)."<sup>4</sup> The reference to Daniel as a "wise young judge" reveals that Shylock is familiar with the Apocrypha, demonstrating his knowledge of the Bible outside the Hebrew old Testament. In addition, the Jew alludes to the New Testament, referring to "Your prophet the Nazarite." Shylock also alludes to Barabbas and makes other references which show an uncanny exposure to the whole Bible, though he lacks the understanding and sense of what he reads.

Although Shylock refers to Daniel as a judge, in reality the character of Daniel assumes more than merely the role of an arbiter. In his resolution of the litigation between the Jew and the Merchant, Daniel acts as a *daysman*, a biblical term which refers to a mediator, a reconciler of differences. The term is used in the Book of Job:

For he [God] is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hands upon us both. (Job ix:32-33)

Job responds to one of his friends by stating that he is a man and that there is no man who can act as an intercessor for God. K. C. Pillai speaks of the significance of the daysman in light of ancient biblical culture: "The daysman is neither elected nor appointed . . . but he rises up from the people as a wise man, well-versed in the Scriptures, who

<sup>4</sup> Richmond Noble, *Shakespeare's Biblical Knowledge* (London: Society for Promoting Christian Knowledge, 1935), p. 168.

acts to reconcile the wrongdoer with the wronged."<sup>6</sup> This is precisely Portia's function as Daniel. She not merely gives the pronouncement of the law and renders a decision; she reconciles Shylock and Antonio in resolving the conflict. In this instance Shylock receives a daysman, not merely a judge, the first case of receiving more than he asks for.

Shylock's referring to Daniel as a judge is, of course, understandable. The name Daniel is derived from Hebrew and has been translated in various ways, including "the Judge of God," "God my Judge," "My Judge is El" and "the Judgment of God." The other pseudonym adopted by Portia also has significance. Referred to as Balthasar in the letter from Bellario, the "young doctor" has Daniel's Chaldean name. The name given to Daniel while in Babylonian captivity was also the name of the King of Babylon and has been translated "protect thou (O Bel) his life" and in various other ways.

Although Shylock, in anticipation of triumph over Antonio, eagerly calls up "A Daniel come to Judgment," and refers to him as a judge three times, he perhaps is not aware of his rescuer's significance as the central figure in the Book of Daniel. Through "a second Daniel" Shylock receives more than he expects as the Old Testament figure enhances the drama of the fourth act.

In the play as well as in the Bible, one of the outstanding attributes of Daniel is wisdom. His reputation precedes him as Bellario describes "the young doctor of Rome" as "bettered with his own learning, the greatness of which I cannot enough commend." The letter goes on to commend him: ". . . for I never knew so young a body in so old a head." Shylock praises him, saying, "O wise young Judge" and echoes the letter commending him: "O wise and upright judge! / How much elder art thou than thy looks!"

Daniel's characterization is drawn directly from the Old

<sup>6</sup> K. C. Pillai, *Light Through an Eastern Window* (New York: Robert Speller and Sons, 1963), p. 79.

Testament, where he is described as "well-favoured, and skillful in all wisdom and cunning in knowledge, and understanding science." Daniel and his three Hebrew companions are the prototype for the young judge:

As for these four children: God gave them knowledge and skill in all learning and wisdom and Daniel had understanding in all visions and dreams. (Dan. i:17)

Because of Daniel's wisdom he is able to make known unto King Belshazzar (who gives Daniel a name) the King's dream and its interpretation. In the Book of Daniel, the young man excels because he is a knower of "secrets." This proclivity at revealing secrets is exclusively Daniel's:

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the King Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. (Dan. v:11-12)

Originally written in Aramaic, the first part of the Book of Daniel contains the Aramaic word *raz*, translated "secret" and used nine times in the Old Testament, exclusively in the Book of Daniel. The corresponding Greek Word in the Septuagint is *musterion* (mystery). In the same manner Daniel of the Venetian courtroom is privy to a secret of which no one else is aware. Portia, in the guise of Daniel, handles the situation with confidence and unfolds the mystery of the bond's resolution. E. M. W. Tillyard maintains that Portia knows that she has the means to legally defeat Shylock. "The legal quibble" which immediately collapses Shylock's case is not merely a last resort, but a trump-card Portia strategically keeps up her sleeve until the right moment to display her hand.<sup>9</sup>

<sup>9</sup> E. M. W. Tillyard, "The Trial Scene in *The Merchant of Venice*," *Review of*

Portia's knowledge of secrets and mysteries is perhaps foreshadowed in the casket scene, where only she knows the secret of her dead father's will. There may be further hints foreshadowing Daniel's arrival in the court in that Daniel of the Old Testament offers the interpretation of King Nebuchadnezzar's vision of an idol composed of gold, silver, and brass, among other materials.

In addition to her role as a "wise judge," Portia, as Daniel, also functions as a prophet, displaying remarkable wisdom and knowledge. Though Portia does not offer prophecies in terms of predictions, she nonetheless acts as a prophet in the courtroom. Whitman clarifies the meaning of prophet in a true biblical sense:

The word prophecy is much misused; it seems narrowed to prediction merely. That is not the main sense of the Hebrew word translated "prophet": it means one whose mind bubbles up and pours forth as a fountain, from inner, divine spontaneities revealing God. Prediction is a very minor part of prophecy. The great matter is to reveal and outpour the God-like suggestions pressing for birth in the soul.<sup>7</sup>

As a wellspring of refreshing waters, Portia eloquently flows in describing the attributes of God. From her fountain of knowledge and wisdom, the empty Shylock can fill his vessel with the waters of mercy.

Although the Book of Daniel is not considered among the books of prophecy in the Hebrew Bible, it is considered "the Apocalypse of the Old Testament" in that it abounds in predictions. Daniel is highly regarded as a prophet in the writings of Josephus, who remarks:

[Daniel] did not only prophesy of future events, as did the other prophets, but he also determined the time of their accomplishment; and while the prophets used to foretell misfortunes, and on that account were disagreeable both to the kings and to the multitude, Daniel was to them a prophet of good things, and this in such a degree, that by the agreeable nature of his predic-

*English Literature*, II (1961), 51.

<sup>7</sup> Walt Whitman, *The Complete Writings of Walt Whitman*, III (New York: Putnam, 1925), 25.

tions, he procured the good-will of all men; and by the accomplishment of these, he procured the belief of their truth. . . . He also wrote and left behind him what made manifest the accuracy and undeniable veracity of his predictions. . . .<sup>8</sup>

As one of the later books of the Old Testament, the Book of Daniel is believed to have been written during the latter part of the intertestamental period. Driver discusses the dating of the Book of Daniel in terms of its language:

The Persian words presuppose a period after the Persian empire had been well-established: the Greek words *demand*, the Hebrew *supports*, and the Aramaic *permits*, a date after the conquest of Palestine by Alexander the Great (BC 322).<sup>9</sup>

In a sense the book helps span the gap between the Old Testament and the New, offering a kind of transition between testaments.

Daniel is also prophetic in that he prophesies of the "time of the Gentiles," with the supremacy of the Gentiles over Israel, who rejects the promises of God.<sup>10</sup> In light of the culmination of the trial scene, the Book of Daniel and its message have particular importance to *The Merchant of Venice*.

Central to the message of the Book of Daniel is the coming of the Messiah. Without question the book points to Christ. Jerome remarks in his commentary on the book: "None of the prophets has so clearly spoken concerning Christ as this prophet Daniel."<sup>11</sup> Driver concurs that "it is undeniable that the doctrine of the Messiah, of angels, of the resurrection, and of a judgment of the world, are taught with greater distinctness, and in a more developed form,

<sup>8</sup> Josephus' *Complete Works*, trans. William Whiston (Grand Rapids: Kregel, 1960), p. 227.

<sup>9</sup> S. R. Driver, *An Introduction to the Literature of the Old Testament* (New York: Scribner's, 1909), p. 508.

<sup>10</sup> *The Companion Bible*, ed. E. W. Bullinger (Grand Rapids: Zondervan, 1974), p. 1178.

<sup>11</sup> *Jerome's Commentary on Daniel*, trans. Gleason L. Archer, Jr. (Grand Rapids: Baker Book House, 1977), p. 1.

than elsewhere in the Old Testament."<sup>12</sup>

Although Daniel's role as a prophet is important, his performance as a teacher is most significant. In the guise of Daniel, Portia instructs Shylock more fully, teaching him a lesson not easily forgotten. Throughout the trial scene Portia reiterates her message as a teacher. Wertheim maintains that all the characters are being educated, including Portia.<sup>13</sup> Her role as a student-teacher is perhaps foreshadowed in I.2.12-19 and in III.2.159-67.

Danson notes,

An important aspect of Portia's legal dynamic is the pedagogic function she makes the trial serve. The Venetian courtroom is the focus not only for the play's examination of justice and mercy, law and grace, works and faith; it is the focus also for its complex patterns of learning-teaching relationships.<sup>14</sup>

Although Portia's lesson is directed primarily toward Shylock, the recalcitrant student who stands on his bond, she is also attempting to teach all those present that there is a higher law than justice. The formal lesson commences with her response to Antonio's confession of the bond: "Then must the Jew be merciful." Shylock asks by what means *must* he be compelled. Portia then explains, in perhaps one of the most familiar passages in the Shakespeare canon, that "the quality of mercy is not strain'd."

Lewalski speaks of this section, saying, "Portia's language echoes . . . certain Old Testament psalmists and prophets whose pleas for mercy were explained by Christian exegetes as admissions of inadequacies of the Law and testimonies of the need for Christ."<sup>15</sup> From this recitation on mercy, scriptures flow from the Old Testament, as well as the Apocrypha, and resound in the New Testament as Portia expounds

<sup>12</sup> Driver, p. 508.

<sup>13</sup> A. Wertheim, "The Treatment of Shylock in *The Merchant of Venice*," *Shakespeare Studies*, 6 (1970), 75.

<sup>14</sup> Lawrence Danson. *The Harmonies of "Merchant of Venice"* (New Haven: Yale Univ. Press, 1978), p. 64.

<sup>15</sup> Lewalski, p. 332.

upon "the quality of mercy," which falls as gentle rain. Mercy as an attribute of God is similarly spoken of in the Pentateuch:

My doctrine shall drop as the rain; my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass. (Deut. xxxii:2)

The same gentle description comes from the Apocrypha:

O, how fair a thing is mercy in the time of anguish and trouble! It is like a cloud of rain, that cometh in the time of a drought. (Ecclus. xxxv:19)

The New Testament also speaks in like manner:

But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. (Tit. iii:4-6)

The echoes of attributes of God's mercy continue to resound from many Scriptures, prose, poetry and songs, such as the gospel song which also repeats the essence of Portia's message:

Walk in the light,  
Beautiful light.  
Come where the dew drops  
of mercy shine bright.  
Shine all around us  
by day and by night.  
Jesus, the light of the world.<sup>16</sup>

Portia continues her lesson by referring to mercy as "twice-blest: It blesseth him that gives and him that takes." She is specifically addressing Antonio and Shylock. Antonio is the giver. As a Christian he has received mercy ("Wherefore seeing we have this ministry as we have received mercy, we faint not" [II Cor. iv:1]). He is now in a position to give, though he has been reluctant to do so until the trial scene. The Merchant is exhorted to give, in essence, to forgive, literally to "give for."

<sup>16</sup> Traditional black gospel song.

He needs to be reminded that it is more blessed to give than to receive (Acts xx:35). Other scriptures also remind him of Portia's lesson:

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. (Col. iii:12,13)

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph. iv:32)

Portia also reiterates words from the Sermon on the Mount which Antonio must acknowledge if he is to be blessed: "Blessed are the merciful for they shall obtain mercy" (Matt. v:7).

In contrast to Antonio, who must give, Shylock must receive mercy. He is described as "incapable of pity, void, and empty of any dram of mercy." Shylock cannot be merciful until he receives the mercy extended to him. The empty vessel yields only the hollow echo of his obstinate stand upon his bond. Once Shylock accepts mercy, he will be in a position of giving or reciprocating. "For he who has, to him it shall be given." I Cor. iv:7 makes the same point ". . . and what has thou that thou has not received?"

Closely associated with mercy is grace—divine, unmerited favor. Paul brings to remembrance that grace is a gift.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. (Eph. ii:8,9)

Man has no power within himself to save himself. Danson notes:

It is impossible for fallen man, exercising his free will, to be perfect in the law except through the gift of mercy; only the unmerited forgiveness of his sins, not his own sinful nature, can accomplish the Christ-like fulfillment [of the Law].<sup>17</sup>

<sup>17</sup> Danson, p. 64.

Portia so eloquently reinforces the same point:

Though justice be thy plea, consider this,  
That in the course of justice, none of us  
Should see salvation. . . . (IV.i.198-200)

Just as grace is unmerited favor, mercy is the withholding of merited judgment. Jeremiah makes this clear:

It is of the Lord's mercies that we are not consumed, because his compassions fail not. (Lam. iii:22)

In the same way that the law was a "schoolmaster" until Christ (Gal. iii:24), so Daniel is a pedagogue who also instructs men toward the savior. Daniel is involved more directly in pointing the way to Christ than merely through the prophecies in the Old Testament. As a knower of secrets, Daniel demonstrates his excellent spiritual abilities:

And in all matters of wisdom and understanding, that the king inquired of them [Daniel and his three companions], he found them ten time better than all the magicians and astrologers that were in all his realm. (Dan. ii:20)

Because of his ability Daniel was appointed to a position of great responsibility:

Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. (Dan. ii:48)

There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers. (Dan. v:11)

He maintains the position of master of magicians when the Babylonians are conquered by the Persians. Daniel continued to teach the wise men of his time:

So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian. (Dan. vi:28)

Daniel imparted his knowledge of astronomy and its significance to those he instructed, the "sorcerers" and "soothsay-

ers." These words are translated from the Aramaic word *mgusha* which in the Peshitta Old Testament is the same word as "wise men" in the Gospels:

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem. (Matt. ii:1)

The wise men in the Gospel record are said to have come from Persia. The corresponding Greek word in the Septuagint is *magoi*, which Jerome translates "magi." Daniel as the master-teacher of wise men imparted his knowledge of astronomy and its phenomena, along with his knowledge of spiritual matters. This information was undoubtedly passed on until the Magi came from Persia to the Christ child, having been led, in a real sense, by Daniel, who initiated their instruction while he was in captivity. Thus it is most appropriate that Portia, as Daniel, should be instrumental in leading Shylock to Christ, for the courtroom scene culminates in the conversion of Shylock. His wise judge again offers the Jew a great deal more than perhaps he can comprehend.

Though the verdict of the law against Shylock at first glance may appear harsh or unfair, in reality, the Jew gets exactly what he asks for. He is rigid, unyielding in insisting upon justice. Shylock demands judgment. He thunders, "I stand for judgment." "I stand here for law." "I crave the law," he exclaims. Shylock demands the letter of the law. As he speaks, Scripture also comes to mind, seemingly bearing witness to the harsh reality of his words:

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matt. v:18)

In his rigid insistence upon the law, Shylock brings to light mankind's dilemma. Danson remarks that "That perfect fulfilling of the law . . . is an ideal that goes beyond ordinary human possibilities into the realm of divine

paradox."<sup>18</sup>

Since it is impossible for fallen man to be perfect in fulfilling all the law, how can the law be handled? Shylock is presented with a paradox which precludes the introduction of Christ, who fulfilled all the law:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (Matt. v:17)

Paul also relates that "Christ is the end of the law for righteousness" (Rom. x:4). Bullinger indicates that "the end" (*telos*) refers to "The fulfillment or completion of anything . . . its end or issue (not its cessation)."<sup>19</sup> To keep all the law to its minutest detail was virtually impossible for man. Though the law was required to be fulfilled, man in his limited power and ability could not keep it. The law Shylock demands can only result in death. If he succeeds in extracting exactly one pound of Antonio's flesh, the Merchant will die. If the Jew takes a fraction more or less, or spills a "jot of blood," he dies. When confronted with such an impossible situation, mankind, as represented by Shylock and Antonio, raises the question generated by Paul: "Who shall deliver me from this dead body [literally from the body of this death]?" The Apostle Paul declares: "Therefore by the deeds of the law there shall no flesh be justified in his sight . . ." (Rom. iii:20).

The resolution of the dilemma becomes the appropriate task of a wise person of the caliber of Daniel. In her constant appeal to mercy, Portia is directing the court toward a higher law than the strict letter of the law—the law of the spirit. Again Paul clarifies the new law:

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in

<sup>18</sup> Danson, p. 65.

<sup>19</sup> E. W. Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament* (London: Samuel Bagster, 1969), p. 248.

us, who walk not after the flesh, but after the Spirit. (Rom. viii:2-4)

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (II Cor. iii:6)

In Christ is found the resolution of the dilemma of the court. Christ fulfilled all the law; indeed, he is "the end of the law to everyone that believeth." In Christ is the grace Shylock needs to receive in order to be blessed: "And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ" (John i:16,17).

In Him is the forgiveness Antonio needs to render toward the Jew. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv:32). In Christ merges all the attributes of God:

Mercy and truth are met together: righteousness and peace have kissed each other. (Ps. lxxxv:10)

For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. (Col. ii:9,10)

Without question the focus of the courtroom becomes Shylock's conversion. Though initially viewed as unfair, in reality the introduction of the Christian option is the result of the Jew's demand for the law. He receives far more than he asks for. Daniel, as a daysman, a prophet, and a teacher, most appropriately offers Shylock justice more than he desires.

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## BOOK REVIEW

*D. H. Lawrence and the Trembling Balance.* By James E. Cowan. University Park: Pennsylvania State University Press, 1990. 306+ pp. \$29.95.

Reviewed by Elizabeth J. Higgins

Cowan's treatment of a portion of the Lawrence canon begins with his discussion of homeostasis, the retention by the rigidified psyche of the same essential, and apparently inescapable, position. Conscious of Lawrence's interest in ancient Greek and Roman religion, he mentions Apollo and Dionysos, with the indispensable suggestion of Bacchus as worshiped by the Bacchantes, the death of Pentheus, and the murder of Orpheus by female worshipers of Bacchus driven mad by his spirit of uncontrolled passion and the abandonment, through ritual drunkenness, of reason.

Cowan proceeds to his discussion of the artist as specifically a novelist, in his certainty that Lawrence had always respected the novel, as well as the world's great fiction in poetry and the short story, and had unapologetically aspired to use the novel as both art and propaganda for his own psychological, social, religious, economic, and even political point of view.

Among the world's major novelists whom Lawrence seeks out for inspiration and continual rereading is Melville, to whom he devotes a memorable portion of *Studies in Classic American Literature*. According to Lawrence, Melville has read into the stupendous majesty of *Moby Dick* the meaning of the world's grandeur and, more significantly, of its mystery and sacredness in the face of nineteenth-century scientism and skepticism.

In a perceptive following chapter, Cowan discusses the re-