INTRODUCTION

THIS fourth volume of Coleridge's *Notebooks* begins with entries made in 1819 just after the conclusion of the last of the Philosophical Lectures which ended the two successful courses of public lectures, literary and philosophical, given from December 1818 to the end of March 1819. The volume ends, somewhat arbitrarily, partly from considerations of bulk, at the end of 1826. It comprises entries made during Coleridge's struggles to formulate and to dictate to amanuenses, his Logic*, what he called his "Opus Maximum"†, probably parts of what came to be known as his *Theory of Life* (some of which was evidently begun earlier, in 1816–17), and during the long drawn-out writing of the "Beauties of Leighton", which became *Aids to Reflection* published in 1825. By the end of 1826 he enjoyed increasing fame from the publication of *Aids to Reflection*; although the first American edition was yet to come, in 1829, the work was already well-known in New England. As a Royal Fellow of the Royal Society of Literature he had delivered a lecture on the symbolism of the *Prometheus* of Aeschylus, and only Lord Liverpool's sudden death prevented him from being put on the Civil List. The year 1827 saw the beginning of a marked decline in Coleridge's health, and a prolonged illness. In 1827 he began a more systematic reading of the Bible. His interest in the Church as an institution, though by no means new, was given fresh affirmation in *On the Constitution of the Church and State* (1829). On Christmas Day of 1827 he took the sacrament for the first time since his first year at Jesus College, Cambridge. His next seven years of remaining life were domi-

* Vol 13 of the *Collected Works* in the Bollingen edition, ed R. J. de J. Jackson.
† To appear as Vol 15 in the *Collected Works* in the Bollingen edition, ed Thomas McFarland.

nated by biblical, theological, and cultural interests, which drew many pilgrims up Highgate Hill to pay homage to an *eminence grise*, mellow and charming, but sometimes evidently frail.

To the end he was still the passionate inquirer. In April 1819, with obvious relief, he had abandoned lecturing to turn student again, seizing upon the latest textbooks in chemistry. On the publication in May 1819 of Brande's *Manual of Chemistry* he read it from cover to cover. By this time he was suspicious of the pseudo-science of the German *Naturphilosophen* and wanted to investigate for himself by juxtaposing to their largely theoretical conclusions those of the British chemists working experimentally in the Royal Institution. Hence in this volume, Oken, Steffens, Schelling, Oersted, Eschenmayer, are often present in the intellectual debates, but Thomas Brande, Thomas Thomson, Davy, and Hatchett are there too, in specific detail, consulted in corroboration or contradiction, with many others both German and English brought into the fray. The approach was no longer that of 1801/2—when Coleridge said he went to Davy's first chemistry lectures in the Royal Institution to improve his metaphors. He now felt that transcendental metaphysics had to be tested by empirical deductions, and vice versa, the results of laboratory experiments must be subjected to logic and philosophy.

Similarly, in the period of the 1820's, social theories and practices received his fresh examination stimulated by the painful disclosures of corruption in privileged places and the outbursts of mob violence. These were aroused partly by demagogues, but demagogues who appealed to physical miseries, social disparities, and witless attempts to govern by suppression, as by Sidmouth and "all the King's men". The popular uprisings from Peterloo onwards bore out Coleridge's fears in his *Lay Sermons*. His social discussions now were not so theoretical as some times in the days of Pantisocracy, but they were not utterly dissimilar in that they now raised in new forms the old questions of the relation of government and authority to the quality of human life and its needs. In this period the gap widened between Coleridge's kind of conservatism and Wordsworth's and Southey's. Never a thoroughgoing partisan, Coleridge was more *against* George IV than *for* Queen Caroline, and like most English people was deeply shocked

by the whole royal debacle. It led him to further probing of the moral roots of English society, as well as quite practical interests in the economy, education, civil liberties, and constitutional law. All these topics appear in the notebook entries. There is also in the moral dilemmas a turning towards the Bible, a taking of his own advice to regard the Bible as the "Statesman's Manual".

One misses in this volume much of the exquisite observation of nature, there are fewer attempts at poems, and less of the critical literary reflections of earlier days, although all of these appear here occasionally, sometimes all the more touching for being imbedded in darker matters. The psychological insights still astonish, and should not be underestimated in this volume because they sometimes are directed to new courses less congenial to the psychoanalytically orientated than some of the earlier prescient observations in *CN* I, II and III.

The notebooks drawn upon for the first time here are N 26, N 28, N 30 in the British Museum, N 60 in the Victoria College Library, Toronto, and the Folio Notebook, to which no number was ever assigned, now in the Henry E. Huntington Library in California, from the library of the late Anthony D. Coleridge. It was prematurely hazarded in the Introduction to *CN* III that except for known gaps in the numbered series (31, 32, 57, and 58) "the question of lost notebooks hardly arises after Highgate." At least one more loss is now known, that of a small, red, leather-bound book like N 27 and N 28, and "like them bought at Mr Bage's but elder and thinner"—as described in N 28 Gen N. and in 4645.

A few minor changes in manner of presentation have become necessary in this volume. As in *CN* III, quotation from Coleridge's own works is reduced to a minimum because of the publication of the *Collected Works*. Likewise in the interests of saving space and expense, Biblical citations are in the main reduced to references only. For the same reason, quotations from foreign authors are given in the notes in English translations only, not in both languages, unlike the practice in earlier volumes. Exceptions have been made where Coleridge's direct quotations or discussion of diction or style make the original language essential to his argument. The loss of the German, e.g., in the long Creuzer entries,

and of the Italian original in which Coleridge read Vico, is regrettable but unavoidable. As the volumes have proceeded it has become more and more necessary to conserve space; for instance, the reader should bear in mind that a reference to a note is intentionally also to any cross-references in that note.

The progress of the *Collected Works* has dictated some minor changes also in abbreviations and in the style of reference, e.g. to *Marginalia*. It is hoped that these, and similarly some changes in the manner of indexing works formerly in manuscript but now published, will cause no inconvenience. Another change we have rightly or wrongly resisted. When our Volumes I, II, and III were being edited the Coleridge notebooks were in the "BM." We have left them there, without moving them to the British Library, "*BL*" having been pre-empted as an abbreviation for *Biographia Literaria*.

It was always the intention, from 1952 onwards when Bollingen Foundation undertook to support the editing of the Coleridge *Notebooks*, to bring into the editing at some point someone equipped by training in theology to deal with this aspect of Coleridge's notes. In Volume III and still more at the beginning of Volume IV it was clearly imperative to do so. Merton Christensen, who had studied the impact of German biblical criticism on English literature in the early nineteenth century and was working on Coleridge's marginalia on the German theologians of his day, happily took on this aspect of the annotation. The preparation of *CN* IV until June 1985 was a joint undertaking. Unfortunately Merton Christensen died after a severe stroke. In the emergency thus created, it was fortunate that Anthony John Harding, whose work had many close connexions with Coleridge's thought and reading, was able to commit himself to editing the fifth volume. Certain tidying-up matters like Addenda and Corrigenda for the first four volumes, and the supervision of a concordance-type subject index for all five volumes, will be my responsibility in bringing the publication of the *Notebooks* to completion.

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