

Swift *and the Satirist's Art*



EDWARD W. ROSENHEIM, JR.

Swift And The Satirists Art

Edward W. Rosenheim



Swift And The Satirists Art:

Swift and the satirist's art Edward W. Rosenheim, 1964 **Swift and the Satirist's Art** Edward W. Rosenheim Jr., 1963 Swift and the Satirist's Art Edward W. Rosenheim, 1964 Swift and the Satirist's Art Edward W. Rosenheim (Jr.), 1963 *Rosenheim, Edward W., Jr. Swift and the Satirist's Art*, 1963 *The Spectacle of the Growth of Knowledge and Swift's Satires on Science* Beat Affentranger, 2000

This is a revisionist study of seventeenth and eighteenth century satires on science with an emphasis on the writings of Jonathan Swift and to a lesser degree Samuel Butler and other satirists To say as some literary commentators do that the satirists attacked only pseudo scientists who failed to employ the empirical method properly is to beg a crucial question how could the satirists possibly have distinguished the genuine scientist from the crank By a failsafe set of Baconian principles perhaps No the matter is more complicated I read the satiric literature on early modern science against a totally different understanding of what science is how it came into being and how it developed Satire has a decided advantage over scientific discourse It can rely on common sense scientific discourse often cannot There is always a counter intuitive element in the genuinely new New knowledge is in some ways always at odds with received assumptions of what is possible reasonable or probable Satire on science I suggest can be seen as a systematic exploitation of that gap of plausibility Natural philosophers of the late seventeenth and early eighteenth century were keenly aware of their discursive disadvantage and at times even hesitated to publish their material They feared the satirists and the wits who they knew would find it easy to debunk their work on commonsense grounds But commonsense and laughter are unreliable yardsticks for measuring scientific merit Ironically the satirists and the natural philosophers shared some of the most fundamental epistemological assumptions of early English empiricism for instance the stereotypical Baconian assumption that knowledge about nature would come to us unambiguously once the mind was freed from preconception and bias It is an assumption about scientific method that is decidedly hostile towards speculative hypothesising Indeed the motto of the day was not bold speculation and learning from error but avoiding error at all costs Yet in practice error or what appeared to be erroneous was of course frequent for science is an essentially speculative enterprise Natural philosophers of the early modern period however were embarrassed by their failures and tried to explain them away The satirists on the other hand could prey on these mistakes and conclude that the work of the natural philosophers was purely speculative The reason for this rigid anti speculative epistemological stance I argue was a religious one having to do with the conception of nature as a divine book that could be read like Scripture This conflation of the epistemological and the theological is especially obvious in Swift In both his satirical and non satirical writings he is obsessed with proposing proper standards of interpretation and with criticising those whom he thought had corrupted these standards Dissenters and religious enthusiasts are taken to task for their misreading of Scripture for their corrupt religious doctrine which they erroneously claim to be based on Scripture and reason The natural philosophers are accused of some similar hermeneutic sin only they have committed their

interpretive transgressions against the proper interpretive standard of the book of nature Where the natural philosophers claim to have found a new more accurate way of reading the book of nature Swift I argue sees only mis readings Rhetorically Swift s satires on religious dissent perpetuate the typically Tory High Church insinuation of sectarian and heretical sexual promiscuity In his satires on science Swift makes the same insinuation with respect to natural philosophers most vividly so in A Tale of a Tub and the flying island of Laputa The study concludes with a fresh look at Swift s rational horses in part four of Gulliver s Travels Swift and the Satirist's Art, Drawings by R. Bennett Edward Rosenheim, Dean of St Patricks Swift, 1963

Swift and the Satirist's Art. Drawings by Rainey Bennett Edward W. Rosenheim, 1964 **Satire** Dustin

Griffin, 2021-03-17 Here is the ideal introduction to satire for the student and for the experienced scholar an occasion to reconsider the uses problems and pleasures of satire in light of contemporary theory Satire is a staple of the literary classroom Dustin Griffin moves away from the prevailing moral didactic approach established thirty some years ago to a more open view and reintegrates the Menippean tradition with the tradition of formal verse satire Exploring texts from Aristophanes to the moderns with special emphasis on the eighteenth century Griffin uses a dozen figures Horace Juvenal Persius Lucian More Rabelais Donne Dryden Pope Swift Blake and Byron as primary examples Because satire often operates as a mode or procedure rather than as a genre Griffin offers not a comprehensive theory but a set of critical perspectives Some of his topics are traditional in satire criticism the role of satire as moralist the nature of satiric rhetoric the impact of satire on the political order Others are new the problems of satire and closure the pleasure it affords readers and writers and the socioeconomic status of the satirist Griffin concludes that satire is problematic open ended essayistic and ambiguous in its relationship to history uncertain in its political effect resistant to formal closure more inclined to ask questions than provide answers and ambivalent about the pleasures it offers **Swift's Narrative Satires** Everett Zimmerman, 1983 Swift s Narrative Satires is an analysis of one of the major critical controversies about Swift s works the relationship of author to text Everett Zimmerman questions the conventional claim that narrative satire is necessarily a vehicle for conveying final judgments He maintains instead that Swift requires the reader to search for the principle of authority that validates the satire thereby implicitly challenging the authority of any author

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Table of Contents Swift And The Satirists Art

1. Understanding the eBook Swift And The Satirists Art
 - The Rise of Digital Reading Swift And The Satirists Art
 - Advantages of eBooks Over Traditional Books
2. Identifying Swift And The Satirists Art
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Swift And The Satirists Art
 - User-Friendly Interface
4. Exploring eBook Recommendations from Swift And The Satirists Art
 - Personalized Recommendations
 - Swift And The Satirists Art User Reviews and Ratings
 - Swift And The Satirists Art and Bestseller Lists
5. Accessing Swift And The Satirists Art Free and Paid eBooks
 - Swift And The Satirists Art Public Domain eBooks
 - Swift And The Satirists Art eBook Subscription Services
 - Swift And The Satirists Art Budget-Friendly Options

6. Navigating Swift And The Satirists Art eBook Formats
 - ePub, PDF, MOBI, and More
 - Swift And The Satirists Art Compatibility with Devices
 - Swift And The Satirists Art Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Swift And The Satirists Art
 - Highlighting and Note-Taking Swift And The Satirists Art
 - Interactive Elements Swift And The Satirists Art
8. Staying Engaged with Swift And The Satirists Art
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Swift And The Satirists Art
9. Balancing eBooks and Physical Books Swift And The Satirists Art
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Swift And The Satirists Art
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Swift And The Satirists Art
 - Setting Reading Goals Swift And The Satirists Art
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Swift And The Satirists Art
 - Fact-Checking eBook Content of Swift And The Satirists Art
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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