

denice is to do now?" Clearly the master's mastery is not universal. Jane offers help, and Rochester, leaning on her shoulder, admits that "necessity compels me to make you useful." Later, remembering the scene, he confesses that he too had seen the meeting as a mythic one, though from a perspective entirely other than Jane's. "When you came on me in Hay Lane last night, I . . . had half a mind to demand whether you had bewitched my horse" (chap. 13). Significantly, his playful remark acknowledges *her* powers just as much as (if not more than) her vision of the Gyrtrash acknowledged *his*. Thus, though in one sense Jane and Rochester begin their relationship as master and servant, prince and Cinderella, Mr. B. and Pamela, in another they begin as spiritual equals.

As the episode unfolds, their equality is emphasized in other scenes as well. For instance, though Rochester imperiously orders Jane to "resume your seat, and answer my questions" while he looks at her drawings, his response to the pictures reveals not only his own Byronic broodings, but his consciousness of hers. "Those eyes in the Evening Star you must have seen in a dream . . . And who taught you to paint wind? . . . Where did you see Lammos?" (chap. 13). Though such talk would bewilder most of Rochester's other dependents, it is a breath of life to Jane, who begins to fall in love with him not because he is her master but in spite of the fact that he is, not because he is princely in manner, but because, being in some sense her equal, he is the only qualified critic of her art and soul.

Their subsequent encounters develop their equality in even more complex ways. Rudely urged to entertain Rochester, Jane smiles "not a very complacent or submissive smile," obliging her employer to explain that "the fact is, once for all, I don't wish to treat you like an inferior . . . I claim only such superiority as must result from twenty years difference in age and a century's advance in experience" (chap. 14). Moreover, his long account of his adventure with Céline—an account which, incidentally, struck many Victorian readers as totally improper, coming from a dissipated older man to a virginal young governess¹⁹—emphasizes, at least superficially, not his superiority to Jane but his sense of equality with her. Both Jane and Charlotte Brontë correctly recognize this point, which subverts those Victorian charges: "The ease of his manner," Jane comments, "freed me from painful restraint; the friendly frankness . . . with

which he treated me, drew me to him. I felt at [these] times as if he were my relation rather than my master" (chap. 15 [ital. ours]). For of course, despite critical suspicions that Rochester is seducing Jane in these scenes, he is, on the contrary, solacing himself with her undecable independence in a world of self-marketing Célines and Blanches.

His need for her strength and parity is made clearer soon enough—on, for instance, the occasion when she rescues him from his burning bed (an almost fatally symbolic plight), and later on the occasion when she helps him rescue Richard Mason from the wounds inflicted by "Grace Poole." And that these rescues are facilitated by Jane's and Rochester's mutual sense of equality is made clearest of all in the scene in which only Jane of all the "young ladies" at Thornfield fails to be deceived by Rochester in his gypsy costume: "With the ladies you must have managed well," she comments, but "You did not act the character of a gypsy with me" (chap. 19). The implication is that he did not—or could not—because he respects "the resolute, wild, free thing looking out of" Jane's eyes as much as she herself does, and understands that just as he can see beyond her everyday disguise as plain Jane the governess, she can see beyond his temporary disguise as a gypsy fortune-teller—or his daily disguise as Rochester the master of Thornfield.

This last point is made again, most explicitly, by the passionate avowals of their first betrothal scene. Beginning with similar attempts at disguise and deception on Rochester's part ("One can't have too much of such a very excellent thing as my beautiful Blanche") that encounter causes Jane in a moment of despair and ire to strip away her own disguises in her most famous assertion of her own integrity:

"Do you think, because I am poor, obscure, plain, and little, I am soulless and heartless? You think wrong!—I have as much soul as you,—and full as much heart! And if God had gifted me with some beauty, and much wealth, I should have made it as hard for you to leave me, as it is now for me to leave you. I am not talking to you now through the medium of custom, conventionalities, or even of mortal flesh:—it is my spirit that addresses your spirit; just as if both had passed through the grave, and we stood at God's feet equal,—as we are!" [chap. 23]

Rochester's response is another casting away of disguises, a confession that he has deceived her about Blanche, and an acknowledgment of their parity and similarity: "My bride is here," he admits, "because my *equal* is here, and my *likeness*." The energy informing both speeches is, significantly, not so much sexual as spiritual; the impriety of its formulation is, as Mrs. Rigby saw, not moral but political, for Charlotte Brontë appears here to have imagined a world in which the prince and Cinderella are democratically equal, Pamela is just as good as Mr. B., master and servant are profoundly alike. And to the marriage of such true minds, it seems, no man or woman can admit impediment.



But of course, as we know, there is an impediment, and that impediment, paradoxically, pre-exists in both Rochester and Jane, despite their avowals of equality. Though Rochester, for instance, appears in both the gypsy sequence and the betrothal scene to have cast away the disguises that gave him his mastery, it is obviously of some importance that those disguises were necessary in the first place. Why, Jane herself wonders, does Rochester have to trick people, especially women? What secrets are concealed behind the charades he enacts? One answer is surely that he himself senses his trickery is a source of power, and therefore, in Jane's case at least, an evasion of that equality in which he claims to believe. Beyond this, however, it is clear that the secrets Rochester is concealing or disguising throughout much of the book are themselves in Jane's—and Charlotte Brontë's—view secrets of inequality.

The first of these is suggested both by his name, apparently an allusion to the dissolute Earl of Rochester, and by Jane's own reference to the Bluebeard's corridor of the third story: it is the secret of masculine potency, the secret of male sexual guilt. For, like those pre-Byron Byronic heroes the real Restoration Rochester and the mythic Bluebeard (indeed, in relation to Jane, like any experienced adult male), Rochester has specific and "guilty" sexual knowledge which makes him in some sense her "superior." Though this point may seem to contradict the point made earlier about his frankness to Jane, it really should not. Rochester's apparently improper recounting of his sexual adventures is a kind of acknowledge-

ment of Jane's equality with him. His possession of the hidden details of sexuality, however—his knowledge, that is, of the *secret* of sex, symbolized both by his doll-like daughter Adèle and by the locked doors of the third story behind which mad Bertha crouches like an animal—qualifies and undermines that equality. And though his puzzling transvestism, his attempt to impersonate a *female* gypsy, may be seen as a semi-conscious effort to reduce this sexual advantage his masculinity gives him (by putting on a woman's clothes he puts on a woman's weakness), both he and Jane obviously recognize the hollowness of such a ruse. The prince is inevitably Cinderella's superior, Charlotte Brontë saw, not because his rank is higher than hers, but because it is *he* who will initiate *her* into the mysteries of the flesh.

That both Jane and Rochester are in some part of themselves conscious of the barrier which Rochester's sexual knowledge poses to their equality is further indicated by the tensions that develop in their relationship after their betrothal. Rochester, having secured Jane's love, almost reflexively begins to treat her as an inferior, a plaything, a virginal possession—for she has now become his initiate, his "mustard-seed," his "little sunny-faced . . . girl-bride." "It is your time now, little tyrant," he declares, "but it will be mine presently: and when once I have fairly seized you, to have and to hold, I'll just—figuratively speaking—attach you to a chain like this" (chap. 24). She, sensing his new sense of power, resolves to keep him "in reasonable check": "I never can bear being dressed like a doll by Mr. Rochester," she remarks, and, more significantly, "I'll not stand you an inch in the stead of a scraggio. . . . I'll [prepare myself] to go out as a missionary to preach liberty to them that are enslaved" (chap. 24). While such assertions have seemed to some critics merely the consequences of Jane's (and Charlotte Brontë's) sexual panic, it should be clear from their context that, as is usual with Jane, they are political rather than sexual statements, attempts at finding emotional strength rather than expressions of weakness.

Finally, Rochester's ultimate secret, the secret that is revealed together with the existence of Bertha, the literal impediment to his marriage with Jane, is another and perhaps most surprising secret of inequality: but this time the hidden facts suggest the master's inferiority rather than his superiority. Rochester, Jane learns, after

the aborted wedding ceremony, had married Bertha Mason for status, for sex, for money, for everything but love and equality. "Oh, I have no respect for myself when I think of that act!" he confesses. "An agony of inward contempt masters me. I never loved, I never esteemed, I did not even know her" (chap. 27). And his statement reminds us of Jane's earlier assertion of her own superiority: "I would scorn such a union [as the loveless one he hints he will enter into with Blanche]: therefore I am better than you" (chap. 23). In a sense, then, the most serious crime Rochester has to expiate is not even the crime of exploiting others but the sin of self-exploitation, the sin of Céline and Blanche, to which he, at least, had seemed completely immune.²⁰



That Rochester's character and life pose in themselves such substantial impediments to his marriage with Jane does not mean, however, that Jane herself generates none. For one thing, "akin" as she is to Rochester, she suspects him of harboring all the secrets we know he does harbor, and raises defenses against them, manipulating her "master" so as to keep him "in reasonable check." In a larger way, moreover, all the charades and masquerades—the secret messages—of patriarchy have had their effect upon her. Though she loves Rochester the man, Jane has doubts about Rochester the husband even before she learns about Bertha. In her world, she senses, even the equality of love between true minds leads to the inequalities and minor despotisms of marriage. "For a little while," she says cynically to Rochester, "you will perhaps be as you are now, [but] . . . I suppose your love will effervesce in six months, or less. I have observed in books written by men, that period assigned as the farthest to which a husband's ardor extends" (chap. 24). He, of course, vigorously repudiates this prediction, but his argument—"Jane: you please me, and you master me [because] you seem to submit"—implies a kind of Lawrentian sexual tension and only makes things worse. For when he asks "Why do you smile [at this], Jane? What does that inexplicable . . . turn of countenance mean?" her peculiar, ironic smile, reminiscent of Bertha's mirthless laugh, signals an "involuntary" and subtly hostile thought "of Hercules and Samson with their charmers." And that hostility becomes overt

at the silk warehouse, where Jane notes that "the more he bought me, the more my cheek burned with a sense of annoyance and degradation. . . . I thought his smile was such as a sultan might, in a blissful and fond moment, bestow on a slave his gold and gems had enriched" (chap. 24).

Jane's whole life-pilgrimage has, of course, prepared her to be angry in this way at Rochester's, and society's, concept of marriage. Rochester's loving tyranny recalls John Reed's unloving despotism, and the erratic nature of Rochester's favors ("in my secret soul I knew that his great kindness to me was balanced by unjust severity to many others" [chap. 15]) recalls Brocklehurst's hypocrisy. But even the dreamlike paintings that Jane produced early in her stay at Thornfield—art works which brought her as close to her "master" as Helen Graham (in *The Tenant of Wildfell Hall*) was to hers—functioned ambiguously, like Helen's, to predict strains in this relationship even while they seemed to be conventional Romantic fantasies. The first represented a drowned female corpse; the second a sort of avenging mother goddess rising (like Bertha Mason Rochester or *Frankenstein's* monster) in "electric travail" (chap. 13); and the third a terrible paternal specter carefully designed to recall Milton's sinister image of Death. Indeed, this last, says Jane, quoting *Paradise Lost*, delineates "the shape which shape had none," the patriarchal shadow implicit even in the Father-hating gloom of hell.

Given such shadowings and foreshadowings, then, it is no wonder that as Jane's anger and fear about her marriage intensify, she begins to be symbolically drawn back into her own past, and specifically to reexperience the dangerous sense of doubleness that had begun in the red-room. The first sign that this is happening is the powerfully depicted, recurrent dream of a child she begins to have as she drifts into a romance with her master. She tells us that she was awakened "from companionship with this baby-phantom" on the night Bertha attacked Richard Mason, and the next day she is literally called back into the past, back to Gateshead to see the dying Mrs. Reed, who reminds her again of what she once was and potentially still is: "Are you Jane Eyre? . . . I declare she talked to me once like something mad, or like a fiend" (chap. 21). Even more significantly, the phantom-child reappears in two dramatic dreams Jane has on the night before her wedding eve, during which she

experiences "a strange regretful consciousness of some barrier dividing" her from Rochester. In the first, "burdened" with the small wailing creature, she is "following the windings of an unknown road" in cold rainy weather, straining to catch up with her future husband but unable to reach him. In the second, she is walking among the ruins of Thornfield, still carrying "the unknown little child" and still following Rochester; as he disappears around "an angle in the road," she tells him, "I bent forward to take a last look; the wall crumbled; I was shaken; the child rolled from my knee, I lost my balance, fell, and woke" (chap. 25).

What are we to make of these strange dreams, or—as Jane would call them—these "presentiments"? To begin with, it seems clear that the wailing child who appears in all of them corresponds to "the poor orphan child" of Bessie's song at Gateshead, and therefore to the child Jane herself, the wailing Cinderella whose pilgrimage began in anger and despair. That child's complaint—"My feet they are sore, and my limbs they are weary; / Long is the way, and the mountains are wild"—is still Jane's, or at least the complaint of that part of her which resists a marriage of inequality. And though consciously Jane wishes to be rid of the heavy problem her orphan self presents, "I might not lay it down anywhere, however tired were my arms, however much its weight impeded my progress." In other words, until she reaches the goal of her pilgrimage—maturity, independence, true equality with Rochester (and therefore orphaned alter ego everywhere. The burden of the past cannot be sloughed off so easily—not, for instance, by glamorous lovemaking, silk dresses, jewelry, a new name, Jane's "strange regretful consciousness of a barrier" dividing her from Rochester is, thus, a keen though disguised intuition of a problem she herself will pose.

Almost more interesting than the nature of the child image, however, is the *predictive* aspect of the last of the child dreams, the one about the ruin of Thornfield. As Jane correctly foresees, "Thornfield will within a year become 'a dreary ruin, the retreat of bats and owls.' Have her own subtle and not-so-subtle hostilities to its master any connection with the catastrophe that is to befall the house? Is her clairvoyant dream in some sense a vision of wish-fulfillment? And why, specifically, is she freed from the burden of

the wailing child at the moment *she* falls from Thornfield's ruined wall?

The answer to all these questions is closely related to events which follow upon the child dream. For the apparition of a child in these crucial weeks preceding her marriage is only one symptom of a dissolution of personality Jane seems to be experiencing at this time, a fragmentation of the self comparable to her "syncope" in the red-room. Another symptom appears early in the chapter that begins, anxiously, "there was no putting off the day that advanced—the bridal day" (chap. 25). It is her witty but nervous speculation about the nature of "one Jane Rochester, a person whom as yet I knew not," though "in yonder closet . . . garments said to be hers had already displaced [mine]: *for not to me appertained that . . . strange wraith-like apparel*" (chap. 25 [ital. ours]). Again, a third symptom appears on the morning of her wedding: she turns toward the mirror and sees "a robed and veiled figure, so unlike my usual self that it seemed almost the image of a stranger" (chap. 26), reminding us darker in that visionary hollow" of the looking glass "than in reality." In view of this frightening series of separations within the self—Jane Eyre splitting off from Jane Rochester, the child Jane splitting off from the adult Jane, and the image of Jane weirdly separating from the body of Jane—it is not surprising that another and most mysterious specter, a sort of "vampire," should appear in the middle of the night to rend and trample the wedding veil of that unknown person, Jane Rochester.

Literally, of course, the nighttime specter is none other than Bertha Mason Rochester. But on a figurative and psychological level it seems suspiciously clear that the specter of Bertha is still another—indeed the most threatening—avatar of Jane. What Bertha now *does*, for instance, is what Jane wants to do. Disliking the "vapoury veil" of Jane Rochester, Jane Eyre secretly wants to tear the garments up. Bertha does it for her. Fearing the inexorable "bridal day," Jane would like to put it off. Bertha does that for her too. Resenting the new mastery of Rochester, whom she sees as "dread but adored," (ital. ours), she wishes to be his equal in size and strength, so that she can battle him in the contest of their marriage. Bertha, "a big woman, in stature almost equalling her husband,"

has the necessary "virile force" (chap. 26). Bertha, in other words, is Jane's truest and darkest double: she is the angry aspect of the orphan child, the ferocious secret self Jane has been trying to repress ever since her days at Gateshead. For, as Claire Rosenfeld points out, "the novelist who consciously or unconsciously exploits psychological Doubles" frequently juxtaposes "two characters, the one representing the socially acceptable or conventional personality, the other externalizing the free, uninhibited, often criminal self."²¹

It is only fitting, then, that the existence of this criminal self imprisoned in Thornfield's attic is the ultimate legal impediment to Jane's and Rochester's marriage, and that its existence is, paradoxically, an impediment raised by Jane as well as by Rochester. For it now begins to appear, if it did not earlier, that Bertha has functioned as Jane's dark double *throughout* the governess's stay at Thornfield. Specifically, every one of Bertha's appearances—or, more accurately, her manifestations—has been associated with an experience (or repression) of anger on Jane's part. Jane's feelings of "hunger, rebellion, and rage" on the battlements, for instance, were accompanied by Bertha's "low, slow ha! ha!" and "eccentric murmurs." Jane's apparently secure response to Rochester's apparently egalitarian sexual confidences was followed by Bertha's attempt to incinerate the master in his bed. Jane's unexpressed resentment at Rochester's manipulative gypsy-masquerade found expression in Bertha's terrible shriek and her even more terrible attack on Richard Mason. Jane's anxieties about her marriage, and in particular her fears of her own alien "robed and veiled" bridal image, were objectified by the image of Bertha in a "white and straight" dress, "whether gown, sheet, or shroud I cannot tell." Jane's profound desire to destroy Thornfield, the symbol of Rochester's mastery and of her own servitude, will be acted out by Bertha, who burns down the house and destroys *herself* in the process as if she were an agent of Jane's desire as well as her own. And finally, Jane's disguised hostility to Rochester, summarized in her terrifying prediction to herself that "you shall, yourself, pluck out your right eye; yourself cut off your right hand" (chap. 27) comes strangely true through the intervention of Bertha, whose melodramatic death causes Rochester to lose both eye and hand.

These parallels between Jane and Bertha may at first seem some-

what strained. Jane, after all, is poor, plain, little, pale, neat, and quiet, while Bertha is rich, large, florid, sensual, and extravagant; indeed, she was once even beautiful, somewhat, Rochester notes, "in the style of Blanche Ingram." Is she not, then, as many critics have suggested, a monitory image rather than a double for Jane? As Richard Chase puts it, "May not Bertha, Jane seems to ask herself, be a living example of what happens to the woman who [tries] to be the fleshly vessel of the [masculine] *élan*?"²² "Just as [Jane's] instinct for self-preservation saves her from earlier temptations," Adrienne Rich remarks, "so it must save her from becoming this woman by curbing her imagination at the limits of what is bearable for a powerless woman in the England of the 1840s."²³ Even Rochester himself provides a similar critical appraisal of the relationship between the two. "That is *my wife*," he says, pointing to mad Bertha,

"And *this* is what I wished to have . . . this young girl who stands so grave and quiet at the mouth of hell, looking collectedly at the gambols of a demon. I wanted her just as a change after that fierce ragout . . . Compare these clear eyes with the red balls yonder—this face with that mask—this form with that bulk . . ." [chap. 26]

And of course, in one sense, the relationship between Jane and Bertha is a monitory one: while acting out Jane's secret fantasies, Bertha does (to say the least) provide the governess with an example of how not to act, teaching her a lesson more salutary than any Miss Temple ever taught.

Nevertheless, it is disturbingly clear from recurrent images in the novel that Bertha not only acts *for* Jane, she also acts *like* Jane. The imprisoned Bertha, running "backwards and forwards" on all fours in the attic, for instance, recalls not only Jane the governess, whose only relief from mental pain was to pace "backwards and forwards" in the third story, but also that "bad animal" who was ten-year-old Jane, imprisoned in the red-room, howling and mad. Bertha's "goblin appearance"—"half dream, half reality," says Rochester—recalls the lover's epithets for Jane: "malicious elf," "sprite," "changeling," as well as his playful accusation that she had magically downed his horse at their first meeting. Rochester's description

of Bertha as a "monster" ("a fearful voyage I had with such a monster in the vessel" [chap. 27]) ironically echoes Jane's own fear of being a monster ("Am I a monster? . . . is it impossible that Mr. Rochester should have a sincere affection for me?" [chap. 24]). Bertha's fiendish madness recalls Mrs. Reed's remark about Jane ("she talked to me once like something mad or like a fiend") as well as Jane's own estimate of her mental state ("I will hold to the principles received by me when I was sane, and not mad—as I am now [chap. 27]"). And most dramatic of all, Bertha's incendiary tendencies recall Jane's early flaming rages, at Lowood and at Gateshead, as well as that "ridge of lighted heath" which she herself saw as emblematic of her mind in its rebellion against society. It is only fitting, therefore, that, as if to balance the child Jane's terrifying vision of herself as an alien figure in the "visionary hollow" of the red-room looking glass, the adult Jane first clearly perceives her terrible double when Bertha puts on the wedding veil intended for the second Mrs. Rochester, and turns to the mirror. At that moment, Jane sees "the reflection of the visage and features quite distinctly in the dark oblong glass," sees them as if they were her own (chap. 25).

For despite all the habits of harmony she gained in her years at Lowood, we must finally recognize, with Jane herself, that on her arrival at Thornfield she only "*appeared* a disciplined and subdued character" [ital. ours]. Crowned with thorns, finding that she is, in Emily Dickinson's words, "The Wife—without the Sign,"²⁴ she represses her rage behind a subdued facade, but her soul's impulse to dance "like a Bomb, abroad," to quote Dickinson again,²⁵ has not been exorcised and will not be exorcised until the literal and symbolic death of Bertha frees her from the furies that torment her and makes possible a marriage of equality—makes possible, that is, wholeness within herself. At that point, significantly, when the Bertha in Jane falls from the ruined wall of Thornfield and is destroyed, the orphan child too, as her dream predicts, will roll from her knee—the burden of her past will be lifted—and she will wake. In the meantime, as Rochester says, "never was anything at once so frail and so indomitable . . . consider the resolute wild free thing looking out of [Jane's] eye. . . . Whatever I do with its cage, I cannot get at it—the savage, beautiful creature" (chap. 27).



That the pilgrimage of this "savage, beautiful creature" must now necessarily lead her away from Thornfield is signalled, like many other events in the novel, by the rising of the moon, which accompanies a reminiscent dream of the red-room. Unjustly imprisoned now, as she was then, in one of the traps a patriarchal society provides for outcast Cinderellas, Jane realizes that this time she must escape through deliberation rather than through madness. The maternal moon, admonishing her ("My daughter, flee temptation!") appears to be "a white human form . . . inclining a glorious brow," a strengthening image, as Adrienne Rich suggests, of the Great Mother.²⁶ Yet—"profoundly, imperiously, archetypal!"²⁷—this figure has its ambiguities, just as Jane's own personality does, for the last night on which Jane watched such a moon rise was the night Bertha attacked Richard Mason, and the juxtaposition of the two events on that occasion was almost shockingly suggestive:

[T]he moon's] glorious gaze roused me. Awakening in the dead of night, I opened my eyes on her disk. . . . It was beautiful, but too solemn: I half rose, and stretched my arm to draw the curtain.

Good God! What a cry! [chap. 20]

Now, as Jane herself recognizes, the moon has elicited from her an act as violent and self-assertive as Bertha's on that night. "What was I?" she thinks, as she steals away from Thornfield. "I had injured—wounded—left my master. I was hateful in my own eyes" (chap. 28). Yet, though her escape may seem as morally ambiguous as the moon's message, it is necessary for her own self-preservation. And soon, like Bertha, she is "crawling forwards on my hands and knees, and then again raised to my feet—as eager and determined as ever to reach the road."

Her wanderings on that road are a symbolic summary of those wanderings of the poor orphan child which constitute her entire life's pilgrimage. For, like Jane's dreams, Bessie's song was an uncannily accurate prediction of things to come. "Why did they send me so far and so lonely, / Up where the moors spread and grey

rocks are piled?" Far and lonely indeed Jane wanders, starving, freezing, stumbling, abandoning her few possessions, her name, and even her self-respect in her search for a new home. For "men are hard-hearted, and kind angels only / Watch'd o'er the steps of a poor orphan child." And like the starved wanderings of Hetty Sorrel in *Adam Bede*, her terrible journey across the moors suggests the essential homelessness—the nameless, placeless, and contingent status—of women in a patriarchal society. Yet because Jane, unlike Hetty, has an inner strength which her pilgrimage seeks to develop, "kind angels" finally do bring her to what is in a sense her true home, the house significantly called *Marsh End* (or Moor House) which is to represent the end of her march toward selfhood. Here she encounters Diana, Mary, and St. John Rivers, the "good" relatives who will help free her from her angry memories of that wicked stepfamily the Reeds. And that the Rivers prove to be literally her relatives is not, in psychological terms, the strained coincidence some readers have suggested. For having left Rochester, having torn off the crown of thorns he offered and repudiated the unequal charade of marriage he proposed, Jane has now gained the strength to begin to discover her real place in the world. St. John helps her find a job in a school, and once again she reviews the choices she has had: "Is it better, I ask, to be a slave in a fool's paradise at Marselles . . . or to be a village schoolmistress, free and honest, in a breezy mountain nook in the healthy heart of England?" (chap. 31). Her unequivocal conclusion that "I was right when I adhered to principle and law" is one toward which the whole novel seems to have tended.

The qualifying word *seems* is, however, a necessary one. For though in one sense Jane's discovery of her family at Marsh End does represent the end of her pilgrimage, her progress toward selfhood will not be complete until she learns that "principle and law" in the abstract do not always coincide with the deepest principles and laws of her own being. Her early sense that Miss Temple's teachings had merely been superimposed on her native vitality had already begun to suggest this to her. But it is through her encounter with St. John Rivers that she assimilates this lesson most thoroughly. As a number of critics have noticed, all three members of the Rivers family have resonant, almost allegorical names. The names of Jane's true "sisters," Diana and Mary, notes Adrienne Rich, recall the

Great Mother in her dual aspects of Diana the huntress and Mary the virgin mother;²⁸ in this way, as well as through their independent, learned, benevolent personalities, they suggest the ideal of female strength for which Jane has been searching. St. John, on the other hand, has an almost blatantly patriarchal name, one which recalls both the masculine abstraction of the gospel according to St. John ("In the beginning was the *Word*") and the disguised misogyny of St. John the Baptist, whose patristic and evangelical contempt for the flesh manifested itself most powerfully in a profound contempt for the *female*. Like Salome, whose rebellion against such misogyny Oscar Wilde was later also to associate with the rising moon of female power, Jane must symbolically, if not literally, behead the abstract principles of this man before she can finally achieve her true independence.

At first, however, it seems that St. John is offering Jane a viable alternative to the way of life proposed by Rochester. For where Rochester, like his dissolute namesake, ended up appearing to offer a life of pleasure, a path of roses (albeit with concealed thorns), and a marriage of passion, St. John seems to propose a life of principle, a path of thorns (with no concealed roses), and a marriage of spirituality. His self-abnegating rejection of the worldly beauty Rosamund Oliver—another character with a strikingly resonant name—is disconcerting to the passionate and Byronic part of Jane, but at least it shows that, unlike hypocritical Brocklehurst, he practices what he preaches. And what he preaches is the Carlylean sermon of self-actualization through work: "Work while it is called today, for the night cometh wherein no man can work."²⁹ If she follows him, Jane realizes, she will substitute a divine Master for the master she served at Thornfield, and replace love with labor—for "you are formed for labour, not for love," St. John tells her. Yet when, long ago at Lowood, she asked for "a new servitude" was not some such solution half in her mind? When, pacing the battlements at Thornfield she insisted that "women [need] a field for their efforts as much as their brothers do" (chap. 12), did she not long for some such practical "exercise"? "Still will my Father with promise and blessing, / Take to his bosom the poor orphaned child," Besie's song had predicted. Is not Marsh End, then, the promised end, and St. John's way the way to His bosom?

Jane's early repudiation of the spiritual harmonies offered by Helen Burns and Miss Temple is the first hint that, while St. John's way will tempt her, she must resist it. That, like Rochester, he is "akin" to her is clear. But where Rochester represents the fire of her nature, her cousin represents the ice. And while for some women ice may "suffice," for Jane, who has struggled all her life, like a sane version of Bertha, against the polar cold of a loveless world, it clearly will not. As she falls more deeply under St. John's "freezing spell," she realizes increasingly that to please him "I must disown half my nature." And "as his wife," she reflects, she would be "always restrained . . . forced to keep the fire of my nature continually low, . . . though the imprisoned flame consumed vital after vital" (chap. 34). In fact, as St. John's wife and "the sole helpmate [he] can influence efficiently in life, and retain absolutely till death" (chap. 34), she will be entering into a union even more unequal than that proposed by Rochester, a marriage reflecting, once again, her absolute exclusion from the life of wholeness toward which her pilgrimage has been directed. For despite the integrity of principle that distinguishes him from Brocklehurst, despite his likeness to "the warrior Greathheart, who guards his pilgrim convoy from the onslaught of Apollyon" (chap. 38), St. John is finally, as Brocklehurst was, a pillar of patriarchy, "a cold cumbrous column" (chap. 34). But where Brocklehurst had removed Jane from the imprisonment of Gateshead only to immure her in a dank valley of starvation, and even Rochester had tried to make her the "slave of passion," St. John wants to imprison the "resolute wild free thing" that is her soul in the ultimate cell, the "iron shroud" of principle (chap. 34).

Though in many ways St. John's attempt to "imprison" Jane may seem the most irresistible of all, coming as it does at a time when she is congratulating herself on just that adherence to "principle and law" which he recommends, she escapes from his fetters more easily than she had escaped from either Brocklehurst or Rochester. Figuratively speaking, this is a measure of how far she has traveled in her pilgrimage toward maturity. Literally, however, her escape is facilitated by two events. First, having found what is, despite all its ambiguities, her true family, Jane has at last come into her

inheritance. Jane Eyre is now the heir of that uncle in Madeira whose first intervention in her life had been, appropriately, to define the legal impediment to her marriage with Rochester, now literally as well as figuratively an independent woman, free to go her own way and follow her own will. But her freedom is also signaled by a second event: the death of Bertha.

Her first "presentiment" of that event comes, dramatically, as an answer to a prayer for guidance. St. John is pressing her to reach a decision about his proposal of marriage. Believing that "I had now put love out of the question, and thought only of duty," she "entreats Heaven" to "Show me, show me the path." As always at major moments in Jane's life, the room is filled with moonlight, as if to remind her that powerful forces are still at work both without and within her. And now, because such forces are operating, she at last hears—she is receptive to—the bodiless cry of Rochester: "Jane! Jane! Jane!" Her response is an immediate act of self-assertion. "I broke from St. John. . . . It was *my* time to assume ascendancy. *My* powers were in play and in force" (chap. 35). But her sudden forcefulness, like her "presentiment" itself, is the climax of all that has gone before. Her new and apparently telepathic communion with Rochester, which many critics have seen as needlessly melodramatic, has been made possible by her new independence and Rochester's new humility. The plot device of the cry is merely a sign that the relationship for which both lovers had always longed is now possible, a sign that Jane's metaphorical speech of the first betrothal scene has been translated into reality: "my spirit . . . addresses your spirit, just as if both had passed through the grave, and we stood at God's feet, equal—as we are!" (chap. 23). For to the marriage of Jane's and Rochester's true minds there is now, as Jane unconsciously guesses, no impediment.

Jane's return to Thornfield, her discovery of Bertha's death and of the ruin her dream had predicted, her reunion at Ferndean with the maimed and blinded Rochester, and their subsequent marriage form an essential epilogue to that pilgrimage toward selfhood which had in other ways concluded at Marsh End, with Jane's realization that she could not marry St. John. At that moment, "the wondrous

shock of feeling had come like the earthquake which shook the foundations of Paul and Silas' prison; it had opened the doors of the soul's cell, and loosed its bands—it had awakened it out of its sleep" (chap. 36). For at that moment she had been irrevocably freed from the burden of her past, freed both from the raging specter of Bertha (which had already fallen in fact from the ruined wall of Thornfield) and from the self-pitying specter of the orphan child (which had symbolically, as in her dream, rolled from her knee). And at that moment, again as in her dream, she had *wakened* to her own self, her own needs. Similarly, Rochester, "caged eagle" that he seems (chap. 37), has been freed from what was for him the burden of Thornfield, though at the same time he appears to have been fettered by the injuries he received in attempting to rescue Jane's mad double from the flames devouring his house. That his "fetters" pose no impediment to a new marriage, that he and Jane are now, in reality, equals, is the thesis of the Ferndean section.

Many critics, starting with Richard Chase, have seen Rochester's injuries as "a symbolic castration," a punishment for his early profligacy and a sign that Charlotte Brontë (as well as Jane herself), fearing male sexual power, can only imagine marriage as a union with a diminished Samson. "The tempo and energy of the universe can be quelled, we see, by a patient, practical woman," notes Chase ironically.³⁰ And there is an element of truth in this idea. The angry Bertha in Jane *had* wanted to punish Rochester, to burn him in his bed, destroy his house, cut off his hand and pluck out his overmastering "full falcon eye." Smiling enigmatically, she had thought of "Hercules and Samson, with their charmers."

It had not been her goal, however, to quell "the tempo and energy of the universe," but simply to strengthen herself, to make herself an equal of the world Rochester represents. And surely another important symbolic point is implied by the lovers' reunion at Ferndean: when both were physically whole they could not, in a sense, *see* each other because of the social disguises—master/servant, prince/Cinderella—blinding them, but now that those disguises have been shed, now that they are equals, they can (though one is blind) see and speak even beyond the medium of the flesh. Apparently sightless, Rochester—in the tradition of blinded Gloucester—now sees more clearly than he did when as a "mole-eyed blockhead"

he married Bertha Mason (chap. 27). Apparently mutilated, he is paradoxically stronger than he was when he ruled Thornfield, for now, like Jane, he draws his powers from within himself, rather than from inquiry, disguise, deception. Then, at Thornfield, he was "no better than the old lightning-struck chestnut tree in the orchard," whose ruin foreshadowed the catastrophe of his relationship with Jane. Now, as Jane tells him, he is "green and vigorous. Plants will grow about your roots whether you ask them or not" (chap. 37). And now, being equals, he and Jane can afford to depend upon each other with no fear of one exploiting the other.

Nevertheless, despite the optimistic portrait of an egalitarian relationship that Brontë seems to be drawing here, there is "a quiet autumnal quality" about the scenes at Ferndean, as Robert Bernard Martin points out.³¹ The house itself, set deep in a dark forest, is old and decaying: Rochester had not even thought it suitable for the loathsome Bertha, and its valley-of-the-shadow quality makes it seem rather like a Lowood, a school of life where Rochester must learn those lessons Jane herself absorbed so early. As a dramatic setting, moreover, Ferndean is notably stripped and asocial, so that the physical isolation of the lovers suggests their spiritual isolation in a world where such egalitarian marriages as theirs are rare, if not impossible. True minds, Charlotte Brontë seems to be saying, must withdraw into a remote forest, a wilderness even, in order to circumvent the strictures of a hierarchical society.

Does Brontë's rebellious feminism—that "irreligious" dissatisfaction with the social order noted by Miss Rigby and *Jane Eyre's* other Victorian critics—compromise itself in this withdrawal? Has Jane exorcised the rage of orphanhood only to retreat from the responsibilities her own principles implied? Tentative answers to these questions can be derived more easily from *The Professor*, *Shirley*, and *Villette* than from *Jane Eyre*, for the qualified and even (as in *Villette*) indecisive endings of Brontë's other novels suggest that she herself was unable clearly to envision viable solutions to the problem of patriarchal oppression. In all her books, writing (as we have seen) in a sort of trance, she was able to act out that passionate drive toward freedom which offended agents of the status quo, but in none was she able consciously to define the full meaning of achieved freedom—perhaps because no one of her contemporaries, not even

a Wollstonecraft or a Mill, could adequately describe a society so drastically altered that the matured Jane and Rochester could really live in it.

What Brontë could not logically define, however, she could embody in tenuous but suggestive imagery and in her last, perhaps most significant redefinitions of Bunyan. Nature in the largest sense seems now to be on the side of Jane and Rochester. *Fendean*, as its name implies, is without artifice—"no flowers, no garden-beds"—but it is green as Jane tells Rochester he will be, green and ferny and fertilized by soft rains. Here, isolated from society but flourishing in a natural order of their own making, Jane and Rochester will become physically "bone of [each other's] bone, flesh of [each other's] flesh" (chap. 38), and here the healing powers of nature will eventually restore the sight of one of Rochester's eyes. Here, in other words, nature, unleashed from social restrictions, will do "no miracle—but her best" (chap. 35). For not the Celestial City but a natural paradise, the country of Beulah "upon the borders of heaven," where "the contract between bride and bridegroom [is] renewed," has all along been, we now realize, the goal of Jane's pilgrimage.³²

As for the Celestial City itself, Charlotte Brontë implies here (though she will later have second thoughts) that such a goal is the dream of those who accept inequities on earth, one of the many tools used by patriarchal society to keep, say, governesses in their "place." Because she believes this so deeply, she quite consciously concludes *Jane Eyre* with an allusion to *Pilgrim's Progress* and with a half-ironic apostrophe to that apostle of celestial transcendence, that shadow of "the warrior Greatheart," St. John Rivers. "His," she tells us, "is the exaction of the apostle, who speaks but for Christ when he says—'Whosoever will come after me, let him deny himself and take up his cross and follow me'" (chap. 38). For it was, finally, to repudiate such a crucifying denial of the self that Brontë's "hunger, rebellion, and rage" led her to write *Jane Eyre* in the first place and to make it an "irreligious" redefinition, almost a parody, of John Bunyan's vision.³³ And the astounding progress toward equality of plain Jane Eyre, whom Miss Rigby correctly saw as "the personification of an unregenerate and undisciplined spirit," answers by its outcome the bitter question Emily Dickinson was to ask fifteen years later: "'My husband'—women say—/ Stroking the Melody—/ Is

this—the way?"³⁴ No, Jane declares in her flight from Thornfield, *that* is not the way. *This*, she says—this marriage of true minds at Fendean—this is the way. Qualified and isolated as her way may be, it is at least an emblem of hope. Certainly Charlotte Brontë was never again to indulge in quite such an optimistic imagining.