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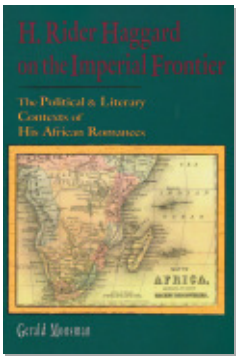

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The ideas here advanced arise from an ongoing investigation into the narrative patterns of the nineteenth century's struggle to interpret the good and decipher the diabolic in human affairs. Recontextualized in this current analysis by new arguments and their surrounding applications, diverse elements hark back to widely assorted drafts maturing

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among my papers, as well as to my study of colonial allegory in the *Victorian Review*, 18:2 (1992), 49–62. For permission to draw upon those last-named insights, I thank the Victorian Studies Association of Western Canada.

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However, I dedicate this capstone study to my first guide and abecedary, Diana DeKryger-Monsman, who through songs when I was a child taught me enough Dutch so that fortuitously I could muddle through Afrikaans in later years. "Dena" was taken out of school after the eighth grade to work in the "pickle fields" (i.e., cucumbers) and at Gerber's canning factory. She escaped field and factory, compressed high school into a year and a half, married happily, and took her Bachelor of Science degree at Johns Hopkins. When that ancient queen of all the sciences, "divine philosophy," beckoned, she took a Ph.D. with Arthur Lovejoy as supervisor. She then returned to The Hopkins to take an M.A. in yet another department, which led to her writing and producing, in the early days of television, live plays for WBAL. If the birth of her only child did not quite derail her career, said son has it on good authority that for her the event eclipsed the simultaneous appearance in the *Philosophical Review*, 49 (1940), 324–45, of her first essay on Josiah Royce's conception of the self. Well into her 80s she still gravitated toward any nearby university like iron to a magnet. And from the first she never doubted I would publish—and always took it for granted that I would publish boldly.

Gerald Monsman
Sierra de Santa Catarina
3 March 2006