

GUSTAVE FLAUBERT

MADAME BOVARY: A
TALE OF PROVINCIAL
LIFE, VOL. 1 (OF 2)

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Provincial Life, Vol. 1 (of 2)**

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Flaubert G.

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Gustave Flaubert

Madame Bovary: A Tale of Provincial Life, Vol. 1 (of 2)

CRITICAL INTRODUCTION

Domi mansit, lanam fecit: "He remained at home and wrote," is the first thing that should be said of Gustave Flaubert. This trait, which he shares with many of the writers of his generation, – Renan, Taine, Leconte de Lisle and Dumas *fils*, – distinguishes them and distinguishes him from those of the preceding generation, who voluntarily sought inspiration in disorder and agitation, – Balzac and George Sand, for instance (to speak only of romance writers), and the elder Dumas or Eugène Sue. Flaubert, indeed, had no "outward life;" he lived only for his art.

A second trait of his character, and of his genius as a writer, is that of seeing in his art only the art itself – and art alone, without the mingling of any vision of fortune or success. A competency, – which he had inherited from the great surgeon, his father, – and moderate tastes, infinitely more *bourgeois* than his literature, – permitted him to shun the great stumbling-block of the professional man of letters, which, in our day, and doubtless in the United States as well as in France, is the temptation to coin money with the pen. Never was writer more disinterested than Flaubert; and the story is that *Madame Bovary* brought him 300 francs – in debts.

A third trait, which helps not only to characterise but to individualise him, is his subordination not only of his own existence, but of life in general, to his conception of art. It is not enough to say that he lived for his art: he saw nothing in the world or in life but material for that art, —*Hostis quid aliud quam perpetua materia gloriae?*— and if it be true that others have died of their ambition, it could literally be said of Flaubert that he was killed by his art.

It is this point that I should like to bring out in this Introduction, – where we need not speak of his Norman origin, or (as his friend Ducamp has written in his *Literary Souvenirs* with a disagreeable persistence, and so uselessly!) of his nervousness and epilepsy; of his loves or his friendships, but solely of his work. We know, in fact, to-day, that if all such details are made clear in the biography of a great writer, in no way do they explain his work. The author of *Gil Blas*, Alain René Lesage, was a Breton, like the author of *Atala*; the Corneille brothers had almost nothing in common. Of all our great writers, the one nearest, perhaps, to Jean-Jacques Rousseau, who died a victim to delirium from persecution, was Madame Sand, who had, without doubt, the sanest and best balanced temperament.

Other writers have sought, – for instance, our great classical authors, Pascal, Bossuet and perhaps Corneille, – to influence the thought of their time; some, like Molière, La Fontaine, and La Bruyère, to correct customs. Others still, – such as our romantic writers, Hugo or De Musset, – desired only to express their personal conception of the world and of life. And then Balzac, whose object, – almost scientific, – was to make a "natural history," a study and description, of the social species, as an animal or vegetable species is described in zoology or botany. Gustave Flaubert attempted only to work out his art, for and through the love of art. Very early in life, as we clearly see from his correspondence, his consideration for art was not even that of a social but of a *sacred* function, in which the artist was the priest. We hear sometimes, in metaphor and not without irony, of the "priesthood" of the artist and the "worship" of art. These expressions must be taken literally in Flaubert's case. He was cloistered in his art as a monk in his convent or by his discipline; and he truly lived only in meditation upon that art, as a Mystic in contemplation of the perfections of his God. Nothing outside of art truly interested him, neither science, nor things political or religious, nor men, nor women, nor anything in the world; and if, sometimes, it was his duty to occupy himself with

them, it was never in a degree greater than could benefit his art. "The accidents of the world" – this is his own expression – appeared to him only as things permitted *for the sake of description*, so much so that his own existence, even, seemed to him to have no other excuse.

It is that which explains the mixture of "romanticism," "naturalism," and I will add, of "classicism" – which has been pointed out more than once in Flaubert's work. *Madame Bovary* is the masterpiece of naturalistic romance and has not been surpassed by the studies of Zola or the stories of De Maupassant. On the other hand, there is nothing in Hugo, even, more romantic than *The Temptation of Saint Antony*. But it is necessary to look for many things in romanticism; and the romanticism of Hugo, which was one of the delights of Flaubert, did not resemble that of De Musset, (Lord de Musset, as Flaubert called him) which he strongly disliked. What he loved in romanticism was the "colour," and nothing but the colour. He loved the romanticism of the Orientals, of Hugo and Chateaubriand, that plastic romanticism, whose object is to substitute in literature "sensations of art" for the "expression of ideas," or even of sentiments. It is precisely here that naturalism and romanticism – or at least French naturalism, which is very different from that of the Russians or the English – join hands. In the one case, as in the other, the attempt is made to "represent" – as he himself puts it; and when one represents nothing except the vulgar, the common, the mediocre, the everyday, commonplace, or grotesque, he is a "naturalist," like the author of *Madame Bovary*; but one is a "romanticist" when, like the author of *Salammbô*, he makes this world vanish, and recreates a strange land filled with Byzantine or Carthaginian civilization, with its barbaric luxury, its splendour of corruption, immoderate appetites, and monstrous deities.

We have done wrong in considering Flaubert a naturalist impeded by his romanticism, or a romanticist impenitent, irritated with himself because of his tendency to naturalism. He was both naturalist and romanticist. And in both he was an artist, so much of an artist (I say this without fear of contradiction) that he saw nothing in his art but "representation," the telling of the truth in all its depth and fidelity. *Les Fileuses* and *La Reddition de Bréda* are always by Velasquez; but the genius of the painter has nothing in common with the subject he has chosen or the circumstances that inspired him.

From this source proceeds that insensibility in Flaubert with which he has so often been reproached, not without reason, and which divides his naturalism from that of the author of *Adam Bede* or that of the author of *Anna Karenina* by an abyss. Honest, as a man, a good citizen, a good son, a good brother, a good friend, Flaubert was indifferent, as an artist, to all that did not belong to his art. "I believe that it is necessary to love nothing," he has written somewhere, and even underscored it – that is to say, it is necessary to hover impartially above all objective points. And, in fact, as nothing passed before his eyes that he considered did not lie within the possibility of representation, he made it a law unto himself to look nothing in the face except from this point of view.

In this regard one may compare his attitude in the presence of his model to that of his contemporaries, Renan, for example, or Taine, in the presence of the object of their studies. With them also critical impartiality resembles not only indifference but insensibility. Not only have they refused to confound their emotions with their judgments, but their judgments have no value in their eyes except as they separate them from their emotions, – as they emancipate themselves from them or even place themselves in opposition to them. In like manner did Flaubert. The first condition of an exact representation of things is to dominate them; and in order to dominate them, is it not necessary to begin by detaching yourself from them? We see dimly through tears, and we are too much absorbed in that which gives us pleasure to be good judges of it. "An ideal society would be one where each individual performed his duty according to his ability. Now, then, I do my duty as best I can; I am forsaken... No one pities my misfortunes; those of others occupy their attention! I give to humanity what it gives to me —*indifference!*" Is not the link between Flaubert's "indifference" and his conception of art evident here?

But Flaubert said besides: "Living does not concern me! It is only necessary to shun suffering." Should we not change the name of this to "egotism" or "insensibility?" We might, indeed, did we not

know that this egotism germinated in Flaubert as a means of discipline. The object of this discipline was to concentrate, for the profit of his art, those qualities or forces which the ordinary man dissipates in the pursuit of useless pleasures, or squanders in intensity of life.

We may take account at the same time of the nature of his pessimism. For there are many ways of being a pessimist, and Flaubert's was not at all like that of Schopenhauer or Leopardi. His pessimism, real and sincere, proceeded neither from personally grievous experiences of life, as did that of the recluse of Recanati, nor from a philosophic or logical view of the conditions of existence in which humanity is placed, like the pessimism of the Frankfort philosopher. Flaubert was rather a victim of what Théophile Gautier, in his well-known *Emaux et Camées*, calls by the singularly happy name of "the Luminous Spleen of the Orient." To tell the truth, what Flaubert could not pardon in humanity was that it did not make enough of art, and so his pessimism was a consequence of his æstheticism. "As lovers of the beautiful," he tells us, "we are all outlaws! Humanity hates us; we do not serve it; we hate it because it wounds us! Let us love, then, in art, as the Mystics love their God; and let all pale before this love."

These lines are dated 1853, before he had published anything. Therefore, Flaubert did not express himself thus because he was not successful. His self-love was not in question! No one had yet criticised or discussed him. But he felt that his ideal of art, an art which he could not renounce, was opposed to the ideal methods, if they are ideal, held by his contemporaries; and the vision of the combats that he must face at once exalted and exasperated him. His pessimism was of the élite, or rather the minority of one who feels himself, or at least believes himself to be, superior, and who, knowing well that he will always be in the minority, fears, and rightly too, that he will not be recognised. It is a form of pessimism less rare in our day than one would think, and Taine, among others, said practically the same thing when he averred that "one writes only for one or two hundred people in Europe, or in the world." It may be that this is too individual a case! A more liberal estimate would be that we write for all those who can comprehend us; that style has for its first object the increase of such a number; and, after that, if there still be those who cannot comprehend us, no reason for despair exists on our part or on theirs.

Let us follow, now, the consequences of this principle in Flaubert's work, and see successively all that his work means, and the dogma of art which proceeds from it.

At first you are tempted to believe that Flaubert's work is diverse, though inconsiderable in volume; and, primarily do not see clearly the threads which unite the *Education Sentimentale* with the *Tentation de Saint Antoine* or *Salammbô* with *Madame Bovary*.

On the one side Christian Egypt, and on the other the France of 1848, Madame Arnoux, Rosanette, and Frederick Moreau, the Orleanist carnival, and the "underwood" of Fontainebleau. Here, Carthage, Hamilcar, Hannibal, Narr' Havas, the Numidian hero, and Spendius, the Greek slave, the lions in bondage, the pomegranate trees which they sprinkled with silphium, the whole a strange and barbaric world; then Charles Bovary, the chemist Homais, his son Napoléon and his daughter Athalie, provincial life in the time of the Second Empire; *bourgeois* adultery, *diligences* and notaries' clerks. Then again Herodias, Salome, Saint Jean-Baptiste, or Saint Julien l'Hospitalier, the middle ages and antiquity, – all, at first sight, seem far removed, one from the other. At first one must admire, in such a contrast of subjects and colors, the extraordinary skill, let us say the *virtuosité*, of the artist. But, if we look more closely, we shall not be slow to perceive that no work is more homogeneous than that of Flaubert, and that, in truth, the *Education Sentimentale*, differs from *Salammbô* only as a Kermesse of Rubens, for example, or a Bacchante of Poussin differs from the apotheoses or the Church pictures of the painters themselves. The making is the same, and you immediately recognise the hand. The difference is in the choice of subjects, which is of no importance, since Flaubert is only attempting to "represent" something, and in the choice of material, when he is "representing," he is no longer free. That is the reason why, if one seek for lessons in "naturalism" in *Salammbô*,

he will find them, and will also find all the "romanticism" he seeks in the *Education Sentimentale* and in *Madame Bovary*.

From the other lessons that flow from this work, I find some in rhetoric, in art, in invention, in composition, and two or three of great import, eloquent in their bearing upon the history of contemporary French literature.

A master does not mingle or engage his personality in his subject; but, as a God creates from the height of his serenity, without passion, if without love, so the poet or the artist expands the thing he touches, and, on each occasion, brings to bear upon it all the faculties that are his by toil but not innate. Nothing is demanded of the workers, and they make no confessions or confidences. Literature and art are not, nor should be, the expression of men's emotions, and still less the history of their lives. That is the reason why, while from reading *René*, for example, or *Fraziella*, *Delphine*, *Corinne*, *Adolphe*, *Indiana*, *Volupté*, or some of the romances of Balzac — *La Muse du Département*, or *Un Grand Homme de Province à Paris*, — you could induct Balzac's entire psychology, or Sainte-Beuve's, or Madame Sand's, Benjamin Constant's, Madame de Staël's or Chateaubriand's, you would find in *Madame Bovary* or *Salammô* nothing of Flaubert, except his temperament, his taste, and his ideals as an artist. Let us suppose another Flaubert, who did not live at Rouen, whose life is not that related in his correspondence, who was not the friend of Maxime Ducamp or of Louise Colet, and the *Education Sentimentale* or the *Tentation de Saint Antoine* would not be in the least different from what they are now, nor should we see one line of change to be made. This is a triumph in objective art. "I do not wish to consider art as an overflow of passion," he wrote once, a little brutally. "I love my little niece as if she were my daughter, and I am sufficiently active in her behalf to prove that these are not empty phrases. But may I be flayed alive rather than exploit that kind of thing in style!" It has been but a short hundred years since, as he expressed it, romanticism "exploited its emotions in style," and made art from the heart.

"Ah! strike upon the heart, 'tis there that genius lies!" But, for a whole generation, *Madame Bovary*, *Salammô* and *Education Sentimentale* have been teaching the contrary. "The author in his work should be like God in the universe, everywhere present but nowhere visible. Art being second nature, the creator of this nature should act through analogous procedure. He must be felt in each atom, under every aspect, concealed but infinite; the effect upon the spectator should be a kind of amazement." Furthermore, he remarks that this principle was the core of Greek art. I know not, or at least I do not recall, whether he had observed (as he should, since Anglo-Saxons have been quick to notice it) that this "principle" underlies the art of Shakespeare.

To realize this principle in work you must proceed scientifically, and, in this connection, we may notice that Flaubert's idea is that of Leconte de Lisle in the preface to his *Poèmes Antiques*, and of Taine in his lectures upon *L'Idéal dans l'art*.

Romanticism had confounded the picturesque with the anecdotal; character with accident; colour with oddity. *Han d'Islande*, *Nôtre-Dame de Paris* and some romances of Balzac, the first and poorest, not signed with his name, may serve as an example. The classic writers on their side, had not always distinguished very profoundly the difference between the general and the universal, the principal and the accessory, the permanent and the superficial. We see this in the French comedies of the eighteenth century, even in some of Molière's — in his *L'Avare* and his *Le Misanthrope*, for example. Flaubert believed that a means of terminating this conflict is to be found in method; and that is the reason why, if we confine ourselves wholly to the consideration of the medium in his works, we shall find the *Tentation de Saint Antoine* entirely romantic; while, as a retaliation, nothing is more classic than *Madame Bovary*.

The reason for this is, that in his subject, whatever it was, Carthaginian or low Norman, refined or *bourgeois*, modern or antique, he saw only the subject itself, with the eyes and after the manner of a naturalist, who is concerned only in knowing thoroughly the plant or the animal under observation. There is no sentiment in botany or in chemistry, and in them the desideratum is truth. Singleness of

aim is the primary virtue in a *savant*. Things are what they are, and we demand of him that he show them to us as they are. We accuse him of lying if he disguises, weakens, alters or embellishes them.

Likewise the artist! His function is ever to "represent: " and in order to accomplish this, he should, like the savant, mirror only the facts. After this, what do the names "romanticism" or "classicism" signify? Their sole use is to indicate the side taken; they are, so to speak, an acknowledgment that the writer is adorning the occurrence he is about to represent. He may make it more universal or more characteristic than nature! But, inversely, if all art is concentrated upon the representation, what matters the subject? Is one animal or plant more interesting than another to the naturalist? Does a name matter? All demand the same attention. Art can make exception in its subjects no more than science.

If we ask in what consists the difference between science and art, on this basis, Flaubert, with Leconte de Lisle and with Taine, will tell us that it is in the beauty which communicates prestige to the work, or in the power of form.

"What I have just written might be taken for something of Paul de Kock's, had I not given it a profoundly literary form," wrote Flaubert, while he was at work on *Madame Bovary*; "but how, out of trivial dialogue, produce style? Yet it is absolutely necessary! It must be done!" He went further still, and persuaded himself that style had a value in itself, intrinsic and absolute, aside from the subject. In fact, if the subject had no importance of its own, and if there were no personal motives for choosing one subject rather than another, what reason would there be for writing *Madame Bovary* or *Salammbô*? One alone: and that to "make something out of nothing," to produce a work of art from things of no import. For though everyone has some ideas, and everyone has had experience in some kind of life, it is given to few to be able to express their experience or their ideas in terms of beauty. This, precisely, is the goal of art.

Form, then, is the great preoccupation of the artist, since, if he is an artist, it is through form, and in the perfection or originality of that form, that his triumph comes. Nothing stands out from the general mediocrity except by means of form; nothing becomes concrete, assuming immortality, save through form. Form in art is queen and sovereign. Even truth makes itself felt only through the attractiveness of form. And further, we cannot part one from the other; they are not opposed to each other; they are at one; and art in every phase consists only in this union. It is the end of art to give the superior life of form to that which has it not; and finally, this superior life of form, this magic wand of style, rhythmic as verse and terse as science, by firmly establishing the thing it touches, withdraws it from that law of change, constant in its inconstancy, which is the miserable condition of existence.

All passes; art in its strength
Alone remains to all eternity;
The bust
Survives the city.

This it is that makes up the charm, the social dignity, and the lasting grandeur of art.

This is not the place to discuss the "aesthetic" quality, and I shall content myself with indicating briefly some of the objections it has called forth.

Has form indeed all the importance in literature that Flaubert claimed for it? And what importance has it in sculpture, for example, or in painting? Let us grant its necessity. Colour and line, which are, so to speak, the primal elements in the alphabet of painting and of sculpture, have not in themselves determined and precise significance. Yellow and red, green and blue are only general and confused sensations. But words express particular sentiments and well-defined ideas, and have a value that does not depend upon the form or the quality of the words. You cannot, then, in using them, distinguish between significance and form, or combine them independently of the idea they are intended to convey, as is possible with colours and with lines, solely for the beauty that results from

combination. If literary art is a "representation," it is also something more; and the lapse in Flaubert, as in all those who have followed him in the letter, lies in having missed this distinction. You cannot write merely to represent; you write also to express ideas, to determine or to modify convictions; you write that you may act, or impel others to act: these are effects beyond the power of painting or of sculpture. A statue or a picture never brought about a revolution; a book, a pamphlet, nay, a few fiery words, have overturned a dynasty.

It is no longer true, as a whole generation of writers has believed, that art and science may be one and the same thing; or that the first, as Taine has said, may be an "anticipation of the second." We could not in the presence of our fellow-creatures and their suffering affect the indifference of a naturalist before the plant or the animal he is studying. Whatever the nature of "human phenomena" may be, we in our quality as man can only look at them with human eyes, and could temptation make us change our point of view, it would properly be called inhuman.

One might add that, if it is not certain that nature was made for man, and if, for that reason, science is wholly independent of conscience, as we take it, it is otherwise with art. We know that man was not made for art, but that art was made for man. We forget each time we speak of "art for art's sake" that there is need precisely to define the meaning of the expression and to recall that but for truth art could not have for its object the perfecting of political institutions, the uplifting of the masses, the correction of customs, the teachings of religion, and that although this may lead finally to the realization of beauty, it nevertheless remains the duty of man, and consequently, is human in its origin, human in its development, and human in its aim.

Upon all these points, it is only necessary to think sensibly, as also upon the question – which we have not touched upon, – of knowing under what conditions, in what sense, and in what degree the person of the artist can or should remain foreign to his work.

But a peculiarity of Flaubert's, – and one more personal, which even most of the naturalists have not shared with him, neither the Dutch in their paintings, nor the English in the history of romance (the author of *Tom Jones* or of *Clarissa Harlowe*), nor the Russians, Tolstoi or Dostoiefski, – is to despise the rôle of irony in art. "My personages are profoundly repugnant to me," he wrote, *à propos* of *Madame Bovary*. But they were not always repugnant to him, at least not all of them, and, in verification of this, we find that he has not for Spendius, Matho, Hamilcar, and Hanno, the boundless scorn that he affects for Homais or for Bournisien, for Bouvard or for Pecuchet.

We recognise here the particular and special form of Flaubert's pessimism. That there could be people in the world, among his contemporaries, who were not wholly absorbed and preoccupied with art, surpassed his comprehension, and when this indifference did not arouse an indignation which exasperated him even to blows, it drew from him a scornful laughter that one might call Homeric or Rabelaisian, since it incited more to anger than to gaiety. And this is the reason why *Madame Bovary*, *Education Sentimentale*, *Un Cœur Simple*, and *Bouvard et Pecuchet* would be more truly named were they called satires and not representations.

The exaggeration of the principle here recoils upon itself. That disinterestedness, that impartiality, that serenity which permitted him to "hover impartially above all objects" deserted him. A satirist, or to be more exact, a caricaturist, awoke within the naturalist. He raged at his own characters. He railed at them and mocked them. The interest of the representation had undergone a change. He was no longer in the attitude of mere fidelity to facts, but in a state of scorn and violent derision. Homais and Bournisien are no longer studies in themselves, but a burden to Flaubert. His *Education Sentimentale*, in spite of him, became, to use his own expression, an overflow of rancour. In *Bouvard et Pecuchet* he gave way to his hatred of humanity; here, as a favour, and under the mask of irony, he brings himself into his work, and, like a simple Madame Sand, or a vulgar De Musset, we perceive Flaubert himself, bull-necked and ruddy, with the moustaches of a Gallic chief, agonizing at each turn in the romance.

It is not necessary to exaggerate Flaubert's influence. In his time there were ten other writers, none of whom equalled him, – Parnassians in poetry, positivists in criticism, realists in romance or in dramatic writing, – who laboured at the same work. His æstheticism is not his alone, yet *Madame Bovary* and *Salammbô* shot like unexpected meteors out of a grey sky, the dull, low sky of the Second Empire. In 1860 the sky was not so grey or so low; and the *Poèmes Antiques* of Leconte de Lisle, the *Études d'histoire religieuse* of Renan, and the *Essais de Critique* of Taine, are possibly not unworthy to be placed in parallel or comparison with the first writings of Flaubert. An exquisite judge of things of the mind, J. J. Weiss, very clearly saw at that time what there was in common in all these works, in the glory of which he was not deceived when he added the *Fleurs du Mai* by Charles Baudelaire, and the first comedies of Alexandre Dumas *fils*. But the truth is, not one of these works was marked with signs of masterly maturity in like degree with *Madame Bovary*.

It is, then, natural that, from day to day, Flaubert should become a guide, and here, if we consider the nature of the lessons he gives, we cannot deny their towering excellence.

If there was need to agitate against romanticism, *Madame Bovary* performed the duty; and if in this agitation there was need to save what was worth salvation, *Salammbô* saved it. If it was fitting to recall to poets and to writers of romance, to Madame Sand herself and Victor Hugo, that art was not invented as a public carrier for their confidences, it is still Flaubert who does it. He taught the school of hasty writers that talent, or even genius, is in need of discipline, – the discipline of a long and painful prenticehood in the making and unmaking of their work. He has widened, and especially has he hollowed and deepened, the notion that romanticism was born of nature, and, in doing this, has brought art back to the fountain-head of inspiration. His rhetoric and æstheticism brought him face to face with Nature, enabled him to see her, a gift as rare as it is great, and to "represent" her – the proof of the preceding. It is the artist that judges the model. Poets and romance-writers, like painters, we value only in as much as they represent life – by and for the fidelity, the originality, the novelty, the depth, the distinction, the perfection with which they represent it. It is the rule of rules, the principle of principles! And if Flaubert had no other merit than to have seen this better than any other writer of his age, it would be enough to assure for him a place, and a very exalted place, in the Pantheon of French Literature.

A handwritten signature in black ink, reading "F. Brunetier". The script is cursive and elegant, with a large, flowing "F" and a long, sweeping underline.

BIOGRAPHICAL PREFACE

Gustave Flaubert was born at Rouen, December 12, 1821. His father was a physician, who later became chief surgeon in the Hôtel Dieu of that city, and his mother, Anne-Justine-Carline Fleuriot, was of Norman extraction.

Fourth of a family of six children, as a child Flaubert exhibited marked fondness for stories, and, with his favourite sister, Caroline, would invent them for pastime. As a youth, he was exceedingly handsome, tall, broad-shouldered and athletic, of independent turn of mind, fond of study, and caring little for the luxuries of life. He attended the college of Rouen, but showed no marked characteristic save a pronounced taste for history. After graduating, he went to Paris to read law, at the École de Droit. At this time disease, the nature of which he always endeavored to conceal from the world, attacked him and compelled a return to Rouen. The complaint, as revealed after his death by Maxime Ducamp, was epilepsy, and the constant fear of suffering an attack in public led Flaubert to live the life of a recluse.

The death of his father occurring at this critical period, Flaubert abandoned the study of law, which he had begun only in obedience to the formally expressed wish of his family. Having a comfortable income, he turned his thoughts to literature, and from that time all other work was distasteful. He read and wrote incessantly, although at this period he never completed anything. Among his papers were found several fragments written between his eighteenth and twentieth years. Some bear the stamp of his individuality, if not in the substance, which is romantic, – at least in the form, which is peculiarly lucid and concise, – for instance, the slight, romantic, autobiographic sketch entitled *Novembre*.

Flaubert wrote neither for money nor for fame. To him, art was religion, and to it he sacrificed his life. Perfection of style was his goal; and unremitting devotion to his ideal slew him. That he was never satisfied with what he wrote, his letters show; and all who knew him marvelled at his laborious and pathetic application to his work. He settled first in Croisset, near Rouen, with his family, but shortly afterwards went to Brittany with Maxime Ducamp. On his return he planned *La Tentation de Saint Antoine*, which grew out of a fragmentary sketch entitled *Smarh* (a mediæval Mystery, the manuscript tells us), written in early youth. *La Tentation* proved a source of labor, for he never ceased revising it until it appeared in book form in 1874. In 1847, he wrote a modern play, entitled *Le Candidat*, produced in 1874 at the Vaudeville. It was not his first dramatic effort, as he had already written a sort of lyric fairy-play, *Le Château des Cœurs*, which was published in his *Œuvres Posthumes*.

In 1849 Flaubert visited Greece, Egypt, and Syria, again accompanied by his friend Maxime Ducamp. After his return he planned a book of impressions similar to *Par les Champs et par les Grèves*, which was the result of the trip to Brittany; but the beginning only was achieved. Still he gathered many data for his future great novel, *Salammô*. The year 1851 found him back in Croisset, working at *La Tentation de Saint Antoine*, which he dropped suddenly, when half finished, for an entirely different subject — *Madame Bovary*, a novel of provincial life, published first in 1857 in the *Revue de Paris*. For this Flaubert was prosecuted, on the charge of offending against public morals, but was acquitted after the remarkable defense offered by Maître Senard.

Flaubert's fame dates from *Madame Bovary*, which was much discussed by press and public. Many, including his friend, Maxime Ducamp, condemned it, but Sainte-Beuve gave it his decisive and courageous approval. It was generally considered, however, as the starting point of a new phase in letters, frankly realistic, and intent on understanding and expressing everything. Such success might have influenced Flaubert's artistic inclinations but did not, for while *Madame Bovary* was appearing in the *Revue de Paris*, the *Artiste* was publishing fragments of *La Tentation de Saint Antoine*.

In 1858 Flaubert went to Tunis, visited the site of ancient Carthage, and four years afterwards wrote *Salammô*, a marvellous reconstitution, more than half intuitive, of a civilisation practically

unrecorded in history. This extraordinary book did not call forth the enthusiasm that greeted *Madame Bovary*. Flaubert, in whom correctness of detail was a passion, was condemned, even by Sainte-Beuve, for choosing from all history a civilisation of which so little is known. The author replied, and a lengthy controversy ensued, but it was not a subject that could be settled definitely in one way or another.

In *L'Education Sentimentale, roman d'un jeune homme*, published in 1869, Flaubert returns momentarily to the style which brought him such rapid and deserved celebrity. In 1877 appeared *Trois Contes*, three short stories written in the impersonal style of *Salammbô*, contrasting strangely with *La Légende de Saint Julien l'Hospitalier* and *Herodias*, wherein Flaubert shows himself supreme in the art of word-painting.

Death came to him on May 8, 1880, as he was writing the last chapters of a new work, *Bouvard et Pecuchet*, which was published in part after he died and later appeared in book form (1881).

At the age of twenty-five, Flaubert met the only woman who in any way entered his sentimental life. She was an author, the wife of Lucien Colet, and the "Madame X" of the Correspondence. Their friendship lasted eight years and ended unpleasantly, Flaubert being too absorbed by his worship for art to let passion sway him.

He remained unmarried because his love for his mother and family made calls upon him that he would not neglect. He was indifferent to women, treated them with paternal indulgence, and often avowed that "woman is the undoing of the just." Yet a warm friendship existed between him and George Sand, and many of his letters are addressed to her, touching upon various questions in art, literature, and politics.

The misanthropy which haunted Flaubert, of which so much has been said, was not innate, but was acquired through the constant contemplation of human folly. It was natural for him to be cheerful and kind-hearted, and of his generosity and disinterestedness not enough can be said. At the close of his life financial difficulties assailed him, for he had given a great part of his fortune to the support of a niece, restricting his own expenses and living as modestly as possible. In 1879, M. Jules Ferry, then Minister of Public Instruction, offered him a place in the Bibliothèque Mazarine, but the appointment was not confirmed.

Flaubert's method of production was slow and laborious. Sometimes weeks were required to write a few pages, for he accumulated masses of notes and, it must be said, so much erudition as at times to impede action. He thought no toil too great, did it but aid him in his pursuit of literary perfection, and when the work that called for such expenditure of strength and thought was finished, he looked for no reward save that of a satisfied soul. Alien to business wisdom, he believed that to set a price upon his work disparaged it.

In Flaubert, a Romanticist and a Naturalist at first were blended. But the latter tendency was fostered and acknowledged, while the former was repressed. He was an ardent advocate of the impersonal in art, declaring that an author should not in a page, a line, or a word, express the smallest part of an opinion. To him a writer was a mirror, but a mirror that reflected life while adding that divine effulgence which is Art. Of him a French Romanticist still living says:

"Imagination was espoused by Unremitting-Toil-in-Faith and bore Flaubert.
France fed the child, but Art stepped in and gave him to the Nations as a Beacon
for the worshippers of Truth-in-Letters-and-in-Life."

The city of Rouen reared a monument to Flaubert's memory, but on the spot where he breathed his last are reared the chimneys and the buildings of a factory, a tribute – possibly unconscious – to reality in life.

Before writing *Madame Bovary* Flaubert had tested himself, and an idea of the scope and variety of his ideas may be gained from the following list of inedited and unfinished fragments:

HISTORICAL

The Death of the Due de Guise, 1835
Norman Chronicle of the Tenth Century, 1836
Two Hands on a Crown, or, During the Fifteenth Century, 1836.
Essay on the Struggle between Priesthood and Empire, 1838.
Rome and the Cæsars, 1839.

TRAVELS

Various notes on Travels to the Pyrenean Mountains, Corsica, Spain and the Orient, from 1840 to 1850.

TALES AND NOVELS

The Plague in Florence, 1836
Rage and Impotence, 1836
The Society Woman, fantastic verses, 1836
Bibliomania, 1836
An Exquisite Perfume, or, The Buffoons, 1836.
Dreams of the Infernal Regions, 1837
Passion and Chastity, 1837
The Funeral of Dr. Mathurin, or, During the XVth Century, 1839.
Frenzy and Death, 1843
Sentimental Education (not the novel published under same title). 1843.

PLAYS

Louis XI, Drama, 1838
Discovery of Vaccination, a parody of tragic style; one act only was written.

CRITICISMS

On Romantic Literature in France

MISCELLANY

Quidquid volueris? A psychological study, 1837.
Agony (Sceptical Thoughts), 1838
Art and Commerce, 1839.
Several nameless sketches.

Unfortunately, nearly all the works of Flaubert's youth were mere sketches, laid aside by him. Their publication would have added nothing to his fame. Still, the loss of some would have been deplorable, to wit, such gems as *Novembre*, *The Dance of Death*, *Rabelais*, and the travels, *Over Strand and Field*. These sketches will be found in this edition.

A handwritten signature in black ink, reading "Robert Arnot". The script is cursive and elegant, with a long, sweeping underline that extends across the width of the signature.

MADAME BOVARY

PART I

I.

The New Boy

WE WERE in class when the head-master came in, followed by a "new fellow," not wearing the school uniform, and a school servant carrying a large desk. Those who had been asleep woke up, and every one rose as if just surprised at his work.

The head-master made a sign to us to sit down. Then, turning to the class-master, he said to him in a low voice:

"Monsieur Roger, here is a pupil whom I recommend to your care; he'll be in the second. If his work and conduct are satisfactory, he will go into one of the upper classes, as becomes his age."

The "new fellow," standing in the corner behind the door so that he could hardly be seen, was a country lad of about fifteen, and taller than any of us. His hair was cut square on his forehead like a village chorister's; he looked reliable, but very ill at ease. Although he was not broad-shouldered, his short school jacket of green cloth with black buttons must have been tight about the armholes, and showed at the opening of the cuffs red wrists accustomed to being bare. His legs, in blue stockings, looked out from beneath yellow trousers, drawn tight by braces. He wore stout, ill-cleaned, hobnailed boots.

We began repeating the lesson. He listened with all his ears, as attentive as if at a sermon, not daring even to cross his legs or lean on his elbow; and when at two o'clock the bell rang, the master was obliged to tell him to fall into line with the rest of us.

When we came back to work, we were in the habit of throwing our caps on the floor so as to have our hands more free; we used from the door to toss them under the form, so that they hit against the wall and made a lot of dust: it was "the thing."

But, whether he had not noticed the trick, or did not dare to attempt it, the "new fellow" was still holding his cap on his knees even after prayers were over. It was one of those head-gears of composite order, in which we can find traces of the bearskin, shako, billycock hat, sealskin cap, and cotton nightcap; one of those poor things, in fine, whose dumb ugliness has depths of expression, like an imbecile's face. Oval, stiffened with whalebone, it began with three round knobs; then came in succession lozenges of velvet and rabbit-skin separated by a red band; after that a sort of bag that ended in a cardboard polygon covered with complicated braiding, from which hung, at the end of a long, thin cord, small twisted gold threads in the manner of a tassel. The cap was new; its peak shone.

"Rise," said the master.

He stood up; his cap fell. The whole class began to laugh. He stooped to pick it up. A neighbor knocked it down again with his elbow; he picked it up once more.

"Get rid of your helmet," said the master, who was a bit of a wag.

There was a burst of laughter from the boys, which so thoroughly put the poor lad out of countenance that he did not know whether to keep his cap in his hand, leave it on the floor, or put it on his head. He sat down again and placed it on his knee.

"Rise," repeated the master, "and tell me your name."

The new boy articulated in a stammering voice an unintelligible name.

"Again!"

The same sputtering of syllables was heard, drowned by the tittering of the class.

"Louder!" cried the master; "louder!"

The "new fellow" then took a supreme resolution, opened an inordinately large mouth, and shouted at the top of his voice as if calling some one the word, "Charbovari."

A hubbub broke out, rose in *crescendo* with bursts of shrill voices (they yelled, barked, stamped, repeated "Charbovari! Charbovari!"), then died away into single notes, growing quieter only with great difficulty, and now and again suddenly recommencing along the line of a form whence rose here and there, like a damp cracker going off, a stifled laugh.

However, amid a rain of impositions, order was gradually re-established in the class; and the master having succeeded in catching the name of "Charles Bovary," having had it dictated to him, spelt out, and re-read, at once ordered the poor devil to go and sit down on the punishment form at the foot of the master's desk. He got up, but before going hesitated.

"What are you looking for?" asked the master.

"My c-a-p," timidly said the "new fellow," casting troubled looks round him.

"Five hundred verses for all the class!" shouted in a furious voice, stopped, like the *Quos ego*, a fresh outburst "Silence!" continued the master indignantly, wiping his brow with his handkerchief, which he had just taken from his cap. "As to you, 'new boy,' you will conjugate '*ridiculus sum*' twenty times." Then, in a gentler tone, "Come, you'll find your cap again; it hasn't been stolen."

Quiet was restored. Heads bent over desks, and the "new fellow" remained for two hours in an exemplary attitude, although from time to time some paper pellet flipped from the tip of a pen came bang in his face. But he wiped his face with one hand and continued motionless, his eyes lowered.

In the evening, at preparation, he pulled out his pens from his desk, arranged his small belongings, and carefully ruled his paper. We saw him working conscientiously, looking out every word in the dictionary, and taking the greatest pains. Thanks, no doubt, to the willingness he showed, he had not to go down to the class below. But though he knew his rules passably, he had little finish in composition. It was the curé of his village who had taught him his first Latin; his parents, from motives of economy, having sent him to school as late as possible.

His father, Monsieur Charles Denis Bartolomé Bovary, retired assistant-surgeon-major, compromised about 1812 in certain conscription scandals, and forced at that time to leave the service, had then taken advantage of his fine figure to get hold of a dowry of sixty thousand francs that offered in the person of a hosier's daughter who had fallen in love with his good looks. A fine man, a great talker, making his spurs ring as he walked, wearing whiskers that ran into his moustache, his fingers always garnished with rings, and dressed in loud colors, he had the dash of a military man with the easy air of a commercial traveller. Once married, he lived for three or four years on his wife's fortune, dining well, rising late, smoking long porcelain pipes, not coming in at night till after the theater, and haunting cafés. The father-in-law died, leaving little; he was indignant at this, "went in for the business," lost some money in it, then retired to the country, where he thought he would make money. But, as he knew no more about farming than calico, as he rode his horses instead of sending them to plough, drank his cider in bottle instead of selling it in cask, ate the finest poultry in his farmyard, and greased his hunting-boots with the fat of his pigs, he was not long in finding out that he would do better to give up all speculation.

For two hundred francs a year he managed to live on the border of the provinces of Caux and Picardy, in a kind of place half farm, half private house; and here, soured, eaten up with regrets, cursing his luck, jealous of every one, he shut himself up at the age of forty-five, sick of men, he said, and determined to live in peace.

His wife had adored him once on a time; she had bored him with a thousand servilities that had only estranged him the more. Lively once, expansive and affectionate, in growing older she had become (after the fashion of wine that, exposed to air, turns to vinegar) ill-tempered, grumbling, irritable. She had suffered so much without complaint at first, when she had seen him going after

all the village drabs, and when a score of bad houses sent him back to her at night, weary, stinking drunk. Then her pride revolted. After that she was silent, burying her anger in a dumb stoicism that she maintained till her death. She was constantly going about looking after business matters. She called on the lawyers, the president, remembered when bills fell due, got them renewed, and at home, ironed, sewed, washed, looked after the workmen, paid the accounts, while he, troubling himself about nothing, eternally besotted in sleepy sulkiness, whence he only roused himself to say disagreeable things to her, sat smoking by the fire and spitting into the cinders.

When she had a child, it had to be sent out to nurse. When he came home, the lad was spoiled as if he were a prince. His mother stuffed him with jam; his father let him run about barefoot, and, playing the philosopher, even said he might as well go about quite naked like the young of animals. As opposed to the maternal ideas, he had a certain virile idea of childhood on which he sought to mould his son, wishing him to be brought up hardily, like a Spartan, to give him a strong constitution. He sent him to bed without any fire, taught him to drink off large draughts of rum, and to jeer at religious processions. But, peaceable by nature, the lad answered only poorly to his notions. His mother always kept him near her; she cut out cardboard for him, told him tales, entertained him with endless monologues full of melancholy gaiety and charming nonsense. In her life's isolation she centered on the child's head all her shattered, broken little vanities. She dreamed of high station; she already saw him, tall, handsome, clever, settled as an engineer or in the law. She taught him to read, and even on an old piano she had taught him two or three little songs. But to all this Monsieur Bovary, caring little for letters, said: "It is not worth while. Shall we ever have the means to send him to a public school, to buy him a practice, or to start him in business? Besides, with cheek a man always gets on in the world." Madame Bovary bit her lips, and the child knocked about the village.

He went after the laborers, drove away with clods of earth the ravens that were flying about. He ate blackberries along the hedges, minded the geese with a long switch, went haymaking during harvest, ran about in the woods, played hop-scotch under the church porch on rainy days, and at great fêtes begged the beadle to let him toll the bells, that he might hang all his weight on the long rope and feel himself borne upward by it in its swing. Meanwhile he grew like an oak; he was strong of hand, fresh of color.

When he was twelve years old his mother had her own way; he began his lessons. The curé took him in hand; but the lessons were so short and irregular that they could not be of much use. They were given at spare moments in the sacristy, standing up, hurriedly, between a baptism and a burial; or else the curé, if he had not to go out, sent for his pupil after the *Angelus*. They went up to his room and settled down; the flies and moths fluttered round the candle. It was close, the child fell asleep and the good man, beginning to doze with his hands on his stomach, was soon snoring with his mouth wide open. On other occasions, when Monsieur le Curé, on his way back after administering the viaticum to some sick person in the neighborhood, caught sight of Charles playing about the fields, he called him, lectured him for a quarter of an hour, and took advantage of the occasion to make him conjugate his verb at the foot of a tree. The rain interrupted them or an acquaintance passed. All the same he was always pleased with him, and even said the "young man" had a very good memory.

Charles could not go on like this. Madame Bovary took strong steps. Ashamed, or rather tired out, Monsieur Bovary gave in without a struggle, and they waited one year longer, so that the lad should take his first communion.

Six months more passed, and the year after Charles was finally sent to school at Rouen, whither his father took him towards the end of October, at the time of the St. Romain fair.

It would now be impossible for any of us to remember anything about him. He was a youth of even temperament, who played in playtime, worked in school-hours, was attentive in class, slept well in the dormitory, and ate well in the refectory. He had *in loco parentis* a wholesale ironmonger in the Rue Ganterie, who took him out once a month on Sundays after his shop was shut, sent him for a walk on the quay to look at the boats, and then brought him back to college at seven o'clock before supper.

Every Thursday evening he wrote a long letter to his mother with red ink and three wafers; then he went over his history note-books, or read an old volume of "Anarchasis" that was knocking about the study. When we went for walks he talked to the servant who, like himself, came from the country.

By dint of hard work he kept always about the middle of the class; once even he got a certificate in natural history. But at the end of his third year his parents withdrew him from the school to make him study medicine, convinced that he could even take his degree by himself.

His mother chose a room for him on the fourth floor of a dyer's she knew, overlooking the Eau-de-Robec. She made arrangements for his board, got him furniture, a table and two chairs, sent home for an old cherry-tree bedstead, and bought besides a small cast-iron stove with the supply of wood that was to warm the poor child. Then at the end of a week she departed, after a thousand injunctions to be good, now that he was going to be left to himself.

The syllabus that he read on the notice-board stunned him: lectures on anatomy, lectures on pathology, lectures on physiology, lectures on pharmacy, lectures on botany and clinical medicine, and therapeutics, without counting hygiene and materia medica – all names of whose etymologies he was ignorant, and that were to him as so many doors to sanctuaries filled with magnificent darkness.

He understood nothing of it all; it was all very well to listen – he did not follow. Still he worked; he had bound note-books, he attended all the courses, never missed a single lecture. He did his little daily task like a mill-horse, who goes round and round with his eyes bandaged, not knowing what work he is doing.

To spare him expense his mother sent him every week by the carrier a piece of veal baked in the oven, on which he lunched when he came back from the hospital, while he sat kicking his feet against the wall. After this he had to run off to lectures, to the operation-room, to the hospital, and return to his home at the other end of the town. In the evening, after the poor dinner of his landlord, he went back to his room and set to work again in his wet clothes, that smoked as he sat in front of the hot stove.

On the fine summer evenings, at the time when the close streets are empty, when the servants are playing shuttlecock at the doors, he opened his window and leaned out. The river, that makes of this quarter of Rouen a wretched little Venice, flowed beneath him, between the bridges and the railings, yellow, violet, or blue. Working men, kneeling on the banks, washed their bare arms in the water. On poles projecting from the attics, skeins of cotton were drying in the air. Opposite, beyond the roofs, spread the pure heaven with the red sun setting. How pleasant it must be at home! How fresh under the beech-tree! And he expanded his nostrils to breathe in the sweet odors of the country which did not reach him.

He grew thin, his figure became taller, his face took a saddened look that made it almost interesting. Naturally, through indifference, he abandoned all the resolutions he had made. Once he missed a lecture; the next day all the lectures; and, enjoying his idleness, little by little he gave up work altogether. He got into the habit of going to the public-house, and had a passion for dominoes. To shut himself up every evening in the dirty public room, to push about on marble tables the small sheep-bones with black dots, seemed to him a fine proof of his freedom, which raised him in his own esteem. It was beginning to see life, the sweetness of stolen pleasures; and when he entered, he put his hand on the door-handle with a joy almost sensual. Then many things hidden within him come out; he learnt couplets by heart and sang them to his boon companions, became enthusiastic about Béranger, learnt how to make punch, and, finally, how to make love.

Thanks to these preparatory labors, he failed completely in his examination for an ordinary degree. He was expected home the same night to celebrate his success. He started on foot, stopped at the beginning of the village, sent for his mother, and told her all. She excused him, threw the blame of his failure on the injustice of the examiners, encouraged him a little, and took upon herself to set matters straight. It was only five years later that Monsieur Bovary knew the truth; it was old then, and he accepted it. Moreover, he could not believe that a man born of him could be a fool.

So Charles set to work again and crammed for his examination, ceaselessly learning all the old questions by heart. He passed pretty well. What a happy day for his mother! They gave a grand dinner.

Where should he go to practise? To Tostes, where there was only one old doctor. For a long time Madame Bovary had been on the look-out for his death, and the old fellow had barely been packed off when Charles was installed, opposite his place, as his successor.

But it was not everything to have brought up a son, to have had him taught medicine, and discovered Tostes, where he could practise it; he must have a wife. She found him one – the widow of a bailiff at Dieppe, who was forty-five and had an income of twelve hundred francs. Though she was ugly, as dry as a bone, her face with as many pimples as the spring has buds, Madame Dubuc had no lack of suitors. To attain her ends Madame Bovary had to oust them all, and she even succeeded in very cleverly baffling the intrigues of a pork-butcher backed up by the priests.

Charles had seen in marriage the advent of an easier life, thinking he would be more free to do as he liked with himself and his money. But his wife was master; he had to say this and not say that in company, to fast every Friday, dress as she liked, harass at her bidding those patients who did not pay. She opened his letters, watched his comings and goings, and listened at the partition-wall when women came to consult him in his surgery.

She must have her chocolate every morning, attentions without end. She constantly complained of her nerves, her chest, her liver. The noise of footsteps made her ill; when people left her, solitude became odious to her; if they came back, it was doubtless to see her die. When Charles returned in the evening, she stretched forth two long thin arms from beneath the sheets, put them round his neck, and having made him sit down on the edge of the bed, began to talk to him of her troubles: he was neglecting her, he loved another. She had been warned she would be unhappy; and she ended by asking him for a dose of medicine and a little more love.

II. A Good Patient

ONE night toward eleven o'clock they were awakened by the noise of a horse pulling up outside their door. The servant opened the garret-window and parleyed for some time with a man in the street below. He came for the doctor, had a letter for him. Nastasie came downstairs shivering and undid the bars and bolts one after the other. The man left his horse, and, following the servant, suddenly came in behind her. He pulled out from his wool cap with grey top-knots a letter wrapped up in a rag and presented it gingerly to Charles, who rested his elbow on the pillow to read it. Nastasie, standing near the bed, held the light. Madame in modesty had turned to the wall and showed only her back.

This letter, sealed with a small seal in blue wax, begged Monsieur Bovary to come immediately to the farm of the Bertaux to set a broken leg. Now from Tostes to the Bertaux was a good eighteen miles across country by way of Longueville and Saint-Victor. It was a dark night; Madame Bovary junior was afraid of accidents for her husband. So it was decided the stable-boy should go on first; Charles would start three hours later when the moon rose. A boy was to be sent to meet him, and show him the way to the farm, and open the gates for him.

Towards four o'clock in the morning, Charles, well wrapped up in his cloak, set out for the Bertaux. Still sleepy from the warmth of his bed, he let himself be lulled by the quiet trot of his horse. When it stopped of its own accord in front of those holes surrounded with thorns that are dug on the margin of furrows, Charles awoke with a start, suddenly remembered the broken leg, and tried to call to mind all the fractures he knew. The rain had stopped, day was breaking, and on the branches of the leafless trees birds roosted motionless, their little feathers bristling in the cold morning wind. The flat country stretched as far as eye could see, and the tufts of trees round the farms at long intervals seemed like dark violet stains on the vast gray surface, that on the horizon faded into the gloom of the sky, Charles from time to time opened his eyes, his mind grew weary, and sleep coming upon him, he

soon fell into a doze wherein his recent sensations blending with memories, he became conscious of a double self, at once student and married man, lying in his bed as but now, and crossing the operation theater as of old. The warm smell of poultices mingled in his brain with the fresh odor of dew; he heard the iron rings rattling along the curtain-rods of the bed, and saw his wife sleeping. As he passed Vassonville he came upon a boy sitting on the grass at the edge of a ditch.

"Are you the doctor?" asked the child.

And on Charles's answer he took his wooden shoes in his hands and ran on in front of him.

The general practitioner, riding along, gathered from his guide's talk that Monsieur Rouault must be one of the well-to-do farmers. He had broken his leg the evening before on his way home from a Twelfth-night feast at a neighbor's. His wife had been dead for two years. There was only his daughter, who helped him to keep house, with him.

The ruts were becoming deeper; they were approaching the Bertaux. The little lad, slipping through a hole in the hedge, disappeared; then he came back to the end of a courtyard to open the gate. The horse slipped on the wet grass; Charles had to stoop to pass under the branches. The watchdogs in their kennels barked, dragging at their chains. As he entered the Bertaux the horse took fright and stumbled.

It was a substantial-looking farm. In the stables, over the top of the open doors, one could see great cart-horses quietly feeding from new racks. Right along the outbuildings extended a large dunghill, from which manure liquid oozed, while amidst fowls and turkeys five or six peacocks, a luxury in Chauchois farmyards, were foraging on the top of it. The sheepfold was long, the barn high, with walls smooth as your hand. Under the cart-shed were two large carts and four ploughs, with their whips, shafts, and harnesses complete, whose fleeces of blue wool were getting soiled by the fine dust that fell from the granaries. The courtyard sloped upwards, planted with trees set out symmetrically, and the chattering noise of a flock of geese was heard near the pond.

A young woman in a blue merino dress with three flounces came to the threshold of the door to receive Monsieur Bovary, whom she led to the kitchen, where a large fire was blazing. The servants' breakfast was boiling beside it in small pots of all sizes. Some damp clothes were drying inside the chimney-corner. The shovel, tongs, and the nozzle of the bellows, all of colossal size, shone like polished steel, while along the walls hung many pots and pans in which the clear flame of the hearth, mingling with the first rays of the sun coming in through the window, was mirrored fitfully.

Charles went up to the first floor to see the patient. He found him in his bed, sweating under his bed-clothes, having thrown his cotton nightcap far away from him. He was a fat little man of fifty, with white skin and blue eyes, the fore part of his head was bald, and he wore ear-rings. Near him on a chair stood a large decanter of brandy, whence he poured himself out a little from time to time to keep up his spirits; but as soon as he caught sight of the doctor his elation subsided, and instead of swearing, as he had been doing for the last twelve hours, he began to groan feebly.

The fracture was a simple one, without any kind of complication. Charles could not have hoped for an easier case. Then calling to mind the devices of his masters at the bedside of patients, he comforted the sufferer with all sorts of kindly remarks, those caresses of the surgeon that are like the oil they put on bistouries. In order to make some splints a bundle of laths was brought up from the cart-house. Charles selected one, cut it into two pieces and planed it with a fragment of window-pane, while the servant tore up sheets to make bandages, and Mademoiselle Emma tried to sew some pads. As she was a long time before she found her workcase, her father grew impatient; she did not answer, but as she sewed she pricked her fingers, which she then put to her mouth to suck. Charles was much surprised at the whiteness of her nails. They were shiny, delicate at the tips, more polished than the ivory of Dieppe, and almond-shaped. Yet her hand was not beautiful, perhaps not white enough, and a little hard at the knuckles; besides, it was too long, with no soft inflections in the outlines. Her real beauty was in her eyes. Although brown, they seemed black because of the lashes, and her look came at you frankly, with a candid boldness.

The bandaging over, the doctor was invited by Monsieur Rouault himself to "pick a bit" before he left.

Charles went down into the room on the ground-floor. Knives and forks and silver goblets were laid for two on a little table at the foot of a huge bed that had a canopy of printed cotton with figures representing Turks. There was an odor of iris-root and damp sheets that escaped from a large oak chest opposite the window. On the floor in corners were sacks of flour stuck upright in rows. These were the overflow from the neighboring granary, to which three stone steps led. By way of decoration for the apartment, hanging to a nail in the middle of the wall, whose green paint had scaled off from the effects of saltpeter, was a crayon head of Minerva in a gold frame, underneath which was written in Gothic letters "To dear Papa."

First they spoke of the patient, then of the weather, of the great cold, of the wolves that infested the fields at night. Mademoiselle Rouault did not at all like the country, especially now that she had to look after the farm almost alone. As the room was chilly, she shivered as she ate. This showed something of her full lips, that she had a habit of biting when silent.

Her neck stood out from a white turned-down collar. Her hair, whose two black folds seemed each of a single piece, so smooth were they, was parted in the middle by a delicate line that curved slightly with the curve of the head; and, just showing the tip of the ear, it was joined behind in a thick chignon, with a wavy movement at the temples that the country doctor saw now for the first time in his life. The upper part of her cheek was rose-colored. She had, like a man, thrust in between two buttons of her bodice a tortoise-shell eyeglass.

When Charles, after bidding farewell to old Rouault, returned to the room before leaving, he found her standing, her forehead against the window, looking into the garden, where the bean props had been knocked down by the wind. She turned round.

"Are you looking for anything?" she asked.

"My whip, if you please," he answered.

He began rummaging on the bed, behind the doors, under the chairs. It had fallen to the floor, between the sacks and the wall. Mademoiselle Emma saw it, and bent over the flour sacks. Charles, out of politeness, made a dash also, and as he stretched out his arm, at the same moment felt his breast brush against the back of the young girl bending beneath him. She drew herself up, scarlet, and looked at him over her shoulder as she handed him his whip.

Instead of returning to the Bertaux in three days as he had promised, he went back the very next day, then regularly twice a week, without counting the visits he paid now and then as if by accident.

Everything, moreover, went well; the patient progressed favorably; and when, at the end of forty-six days, old Rouault was seen trying to walk alone in his "den," Monsieur Bovary began to be looked upon as a man of great capacity. Old Rouault said that he could not have been cured better by the first doctor of Yvetot, or even of Rouen.

As to Charles, he did not stay to ask himself why it was a pleasure to him to go to the Bertaux. Had he done so, he would, no doubt, have attributed his zeal to the importance of the case, or perhaps to the money he hoped to make by it. Was it for this, however, that his visits to the farm formed a delightful exception to the meagre occupations of his life? On these days he rose early, set off at a gallop, urging on his horse, then got down to wipe his boots in the grass and put on black gloves before entering. He liked going into the courtyard, and noticing the gate turn against his shoulder, the cock crow on the wall, the lads run to meet him. He liked the granary and the stables; he liked old Rouault, who pressed his hand and called him his savior; he liked the small wooden shoes of Mademoiselle Emma on the scoured flags of the kitchen – her high heels made her a little taller; and when she walked in front of him, the wooden soles springing up quickly struck with a sharp sound against the leather of her boots.

She always reconducted him to the first step of the stairs. When his horse had not yet been brought round she stayed there. They had said "Good-bye;" there was no more talking. The open air

wrapped her round, playing with the soft down on the back of her neck, or blew to and fro on her hips her apron-strings, that fluttered like streamers. Once, during a thaw, the bark of the trees in the yard was oozing, the snow on the roofs of the outbuildings was melting; she stood on the threshold, and went to fetch her sunshade and opened it. The sunshade, of silk of the color of pigeons' breasts, through which the sun shone, lighted up with shifting hues the white skin of her face. She smiled under the tender warmth, and drops of water could be heard falling one by one on the stretched silk.

During the first period of Charles's visits to the Bertaux, Madame Bovary, junior, never failed to inquire after the invalid, and she had even chosen in the book that she kept on a system of double entry a clean blank page for Monsieur Rouault. But when she heard he had a daughter, she began to make inquiries, and she learnt that Mademoiselle Rouault, brought up at the Ursuline Convent, had received what is called "a good education;" and so knew dancing, geography, drawing, how to embroider and play the piano. That was the last straw.

"So it is for this," she said to herself, "that his face beams when he goes to see her, and that he puts on his new waistcoat at the risk of spoiling it with the rain. Ah! that woman! that woman!"

And she detested her instinctively. At first she solaced herself by allusions that Charles did not understand, then by casual observations that he let pass for fear of a storm, finally by open apostrophes to which he knew not what to answer. "Why did he go back to the Bertaux now that Monsieur Rouault was cured and that these folks hadn't paid yet? Ah! it was because a young lady was there, some one who knew how to talk, to embroider, to be witty. That was what he cared about; he wanted town misses." And she went on:

"The daughter of old Rouault a town miss! Get out! Their grandfather was a shepherd, and they have a cousin who was almost had up at the assizes for a nasty blow in a quarrel. It is not worth while making such a fuss, or showing herself at church on Sundays in a silk gown, like a countess. Besides, the poor old chap, if it hadn't been for the colza last year, would have had much ado to pay up his arrears."

For very weariness Charles left off going to the Bertaux. Héloïse made him swear, his hand on the prayer-book, that he would go there no more, after much sobbing and many kisses, in a great outburst of love. He obeyed then, but the strength of his desire protested against the servility of his conduct; and he thought, with a kind of naïve hypocrisy, that this interdict to see her gave him a sort of right to love her. And then the widow was thin; she had long teeth; wore in all weathers a little black shawl, the edge of which hung down between her shoulder-blades; her bony figure was sheathed in her clothes as if they were a scabbard; they were too short, and displayed her ankles with the laces of her large boots crossed over gray stockings.

Charles's mother came to see them from time to time, but after a few days the daughter-in-law seemed to put her own edge on her, and then, like two knives, they scarified him with their reflections and observations. It was wrong of him to eat so much. Why did he always offer a glass of something to every one who came? What obstinacy not to wear flannels!

In the spring it came about that a notary at Ingouville, the holder of the widow Dubuc's property, one fine day went off, taking with him all the money in his office. Héloïse, it is true, still possessed, besides a share in a boat valued at six thousand francs, her house in the Rue St. François; and yet, with all this fortune that had been so trumpeted abroad, nothing, excepting perhaps a little furniture and a few clothes, had appeared in the household. The matter had to be gone into. The house at Dieppe was found to be eaten up with mortgages to its foundations; what she had placed with the notary God only knew, and her share in the boat did not exceed one thousand crowns. She had lied, the good lady! In his exasperation, Monsieur Bovary the elder, smashing a chair on the flags, accused his wife of having caused the misfortune of their son by harnessing him to such a harridan, whose harness wasn't worth her hide. They came to Tostes. Explanations followed. There were scenes. Héloïse in tears, throwing her arms about her husband, conjured him to defend her from his parents. Charles tried to speak up for her. They grew angry and left the house.

But the blow had struck home. A week after, as she was hanging up some washing in her yard, she was seized with a spitting of blood, and the next day, while Charles had his back turned to her drawing the window-curtain, she said, "O God!" gave a sigh and fainted. She was dead! What a surprise!

When all was over at the cemetery, Charles went home. He found no one downstairs; he went up to the first floor to their room; saw her dress still hanging at the foot of the alcove; then, leaning against the writing-table, he stayed until the evening, buried in a sorrowful reverie. She had loved him, after all!

III. A Lonely Widower

ONE morning old Rouault brought Charles the money for setting his leg – seventy-five francs in forty-sou pieces, and a turkey. He had heard of his loss, and consoled him as well as he could.

"I know what it is," said he, clapping him on the shoulder; "I've been through it. When I lost my dear departed, I went into the fields to be quite alone. I fell at the foot of a tree; I cried; I called on God; I talked nonsense to him. I wanted to be like the moles that I saw on the branches, their insides swarming with worms, dead, and an end of it. And when I thought that there were others at that very moment with their nice little wives holding them in their embrace, I struck great blows on the earth with my stick. I was pretty well mad with not eating; the very idea of going to a café disgusted me – you wouldn't believe it. Well, quite softly, one day following another, a spring on a winter, and an autumn after a summer, this wore away, piece by piece, crumb by crumb; it passed away, it is gone, I should say it has sunk; for something always remains at the bottom, as one would say – a weight here, at one's heart. But since it is the lot of all of us, one must not give way altogether, and, because others have died, want to die too. You must pull yourself together, Monsieur Bovary. It will pass away. Come to see us; my daughter thinks of you now and again, d'ye know, and she says you are forgetting her. Spring will soon be here. We'll have some rabbit-shooting in the warrens to amuse you a bit."

Charles followed his advice. He went back to the Bertaux. He found all as he had left it, that is to say, as it was five months ago. The pear trees were already in blossom, and Farmer Rouault, on his legs again, came and went, making the farm more full of life.

Thinking it his duty to heap the greatest attention upon the doctor because of his sad position, he begged him not to take his hat off, spoke to him in an undertone as if he had been ill, and even pretended to be angry because nothing rather lighter had been prepared for him than for the others, such as a little clotted cream or stewed pears. He told stories. Charles found himself laughing, but the remembrance of his wife suddenly coming back to him depressed him. Coffee was brought in; he thought no more about her.

He thought less of her as he grew accustomed to living alone. The new delight of independence soon made his loneliness bearable. He could now change his meal-times, go in or out without explanation, and when he was very tired stretch himself full length on his bed. So he nursed and coddled himself and accepted the consolations that were offered him. On the other hand, the death of his wife had not served him ill in his business, since for a month people had been saying, "The poor young man! what a loss!" His name had been talked about, his practice had increased; and, moreover, he could go to the Bertaux just as he liked. He had an aimless hope, and was vaguely happy; he thought himself better looking as he brushed his whiskers before the looking-glass.

One day he got there about three o'clock. Everybody was in the fields. He went into the kitchen, but did not at once catch sight of Emma; the outside shutters were closed. Through the chinks of the wood the sun sent across the flooring long fine rays that were broken at the corners of the furniture and trembled along the ceiling. Some flies on the table were crawling up the glasses that had been used, and buzzing as they drowned themselves in the dregs of the cider. The daylight that came in

by the chimney made velvet of the soot at the back of the fireplace, and touched with blue the cold cinders. Between the window and the hearth Emma was sewing; she wore no fichu; he could see small drops of perspiration on her bare shoulders.

After the fashion of country folks she asked him to have something to drink. He said no; she insisted and at last laughingly offered to have a glass of liqueur with him. So she went to fetch a bottle of curaçoa from the cupboard, reached down two small glasses, filled one to the brim, poured scarcely anything into the other, and, after clinking their glasses, carried hers to her mouth. As it was almost empty she bent back to drink, her head thrown back, her lips pouting, her neck on the strain. She laughed at getting none of it, while with the tip of her tongue passing between her small teeth she licked drop by drop the bottom of her glass.

She sat down again and took up her work, a white cotton stocking she was darning. She worked with her head bent down; she did not speak, nor did Charles. The air coming in under the door blew a little dust over the flags; he watched it drift along, and heard nothing but the throbbing in his head and the faint clucking of a hen that had laid an egg in the yard. Emma from time to time cooled her cheeks with the palms of her hands, and cooled these again on the knobs of the huge fire-dogs.

She complained of suffering since the beginning of the season from giddiness; she asked if sea-baths would do her any good; she began talking of her convent, Charles of his school; words came to them. They went up into her bedroom. She showed him her old music-books, the little prizes she had won, and the oak-leaf crowns, left at the bottom of a cupboard. She spoke to him, too, of her mother, of the country, and even showed him the bed in the garden where, on the first Friday of every month, she gathered flowers to put on her mother's tomb. But their gardeners had understood nothing about it; servants were so careless. She would have dearly liked, if only for the winter, to live in town, although the length of the fine days made the country perhaps even more wearisome in the summer. And, according to what she was saying, her voice was clear, sharp, or, on a sudden, all languor, lingering out in modulations that ended almost in murmurs as she spoke to herself; now joyous, opening big, naïve eyes, then with her eyelids half closed, her look full of boredom, her thoughts wandering.

Going home at night, Charles went over her words, one by one, trying to recall them, to fill out their sense, that he might piece out the life she had lived before he knew her. But he never saw her in his thoughts other than he had seen her the first time, or as he had just left her. Then he asked himself what would become of her – if she would be married, and to whom? Alas! old Rouault was rich, and she! – so beautiful! But Emma's face always rose before his eyes, and a monotone, like the humming of a top, sounded in his ears, "If you should marry, after all! if you should marry!" At night he could not sleep; his throat was parched; he was athirst. He got up to drink from the water-bottle and opened the window. The night was covered with stars, a warm wind blowing in the distance; the dogs were barking. He turned his head toward the Bertaux.

Thinking that, after all, he should lose nothing, Charles promised himself to ask her in marriage as soon as occasion offered, but each time such occasion did offer the fear of not finding the right words sealed his lips.

Old Rouault would not have been sorry to be rid of his daughter, who was of no use to him in the house. In his heart he excused her, thinking her too clever for farming, a calling under the ban of Heaven, since one never saw a millionaire in it. Far from having made a fortune by it, the good man was losing every year; for if he was good in bargaining, in which he enjoyed the dodges of the trade, on the other hand, agriculture properly so called, and the internal management of the farm, suited him less than most people. He did not willingly take his hands out of his pockets, and did not spare expense in all that concerned himself, liking to eat well, to have good fires, and to sleep well. He liked old cider, underdone legs of mutton, *glorias*¹ well beaten up. He took his meals in the kitchen alone, opposite the fire, on a little table brought to him all ready laid, as on the stage.

¹ A mixture of coffee and spirits. – Trans.

When, therefore, he perceived that Charles's cheeks grew red if near his daughter, which meant that he would propose for her one of these days, he chewed the cud of the matter beforehand. He certainly thought him a little meagre, and not quite the son-in-law he would have liked, but he was said to be well-conducted, economical, very learned, and no doubt would not make too many difficulties about the dowry. Now, as old Rouault would soon be forced to sell twenty-two acres of "his property," as he owed a good deal to the mason, to the harness-maker, and as the shaft of the cider-press wanted renewing, "If he asks for her," he said to himself, "I'll give her to him."

At Michaelmas Charles went to spend three days at the Bertaux. The last had passed like the others, in procrastinating from hour to hour. Old Rouault was seeing him off; they were walking along the road full of ruts; they were about to part. This was the time. Charles gave himself as far as to the corner of the hedge, and at last, when past it:

"Monsieur Rouault," he murmured, "I should like to say something to you."

They stopped. Charles was silent.

"Well, tell me your story. Don't I know all about it?" said old Rouault, laughing softly.

"Monsieur Rouault – Monsieur Rouault," stammered Charles.

"I ask nothing better," the farmer went on. "Although, no doubt, the little one is of my mind, still we must ask her opinion. So you get off – I'll go back home. If it is 'yes,' you needn't return because of all the people about, and besides it would upset her too much. But so that you mayn't be eating your heart, I'll open wide the outer shutter of the window against the wall; you can see it from the back by leaning over the hedge."

And he went off.

Charles fastened his horse to a tree; he ran into the road and waited. Half-an-hour passed, then he counted nineteen minutes by his watch. Suddenly a noise was heard against the wall; the shutter had been thrown back; the hook was still swinging.

The next day by nine o'clock he was at the farm. Emma blushed as he entered, and she gave a little forced laugh to keep herself in countenance. Old Rouault embraced his future son-in-law. The discussion of money matters was put off; moreover, there was plenty of time before them, as the marriage could not decently take place till Charles was out of mourning, that is to say, about the spring of the next year.

The winter passed waiting for this. Mademoiselle Rouault was busy with her trousseau. Part of it was ordered at Rouen, and she made herself chemises and nightcaps after fashion-plates that she borrowed. When Charles visited the farmer, the preparations for the wedding were talked over; they wondered in what room they should have dinner; they dreamed of the number of dishes that would be wanted, and what should be the entrées.

Emma would, on the contrary, have preferred to have a midnight wedding with torches, but old Rouault could not understand such an idea. So there was a wedding at which forty-three persons were present, at which they remained sixteen hours at table, began again the next day, and to some extent on the days following.

IV. Consolation

THE guests arrived early in carriages, in one-horse chaises, two-wheeled cars, old open gigs, wagonettes with leather hoods, and the young people from the nearer villages in carts, in which they stood up in rows, holding on to the sides so as not to fall, going at a trot and well shaken up. Some came from a distance of thirty miles, from Goderville, from Normanville, and from Cany. All the relatives of both families had been invited, quarrels between friends arranged, acquaintances long since lost sight of written to.

From time to time one heard the crack of a whip behind the hedge; then the gates opened, a chaise entered. Galloping up to the foot of the steps, it stopped short and emptied its load. They got down from all sides, rubbing knees and stretching arms. The ladies wearing bonnets, had on dresses in the town fashion, gold watch chains, pelerines with the ends tucked into belts, or little colored fichus fastened down behind with a pin, that left the back of the neck bare. The lads, dressed like their papas, seemed uncomfortable in their new clothes (many that day handselled their first pair of boots), and by their sides, speaking never a word, wearing the white dress of their first communion lengthened for the occasion, were some big girls of fourteen or sixteen, cousins or elder sisters no doubt, rubicund, bewildered, their hair greasy with rose-pomade, and very much afraid of soiling their gloves. As there were not enough stable-boys to unharness all the carriages, the gentlemen turned up their sleeves and set about it themselves. According to their different social positions, they wore tail-coats, overcoats, shooting-jackets, cutaway-coats: fine tail-coats, redolent of family respectability, that came out of the wardrobe only on state occasions; overcoats with long tails flapping in the wind and round capes and pockets like sacks; shooting-jackets of coarse cloth, usually worn with a cap with a brass-bound peak; very short cutaway-coats with two small buttons in the back, close together like a pair of eyes, the tails of which seemed cut out of one piece by a carpenter's hatchet. Some, too (but these, you may be sure, would sit at the bottom of the table), wore their best blouses – that is to say, with collars turned down to the shoulders, the back gathered into small plaits and the waist fastened very far down with a worked belt.

And the shirts stood out from the chests like cuirasses! Every one had just had his hair cut; ears stood out from the heads; they had been close-shaven; a few, even, who had had to get up before daybreak, and not been able to see to shave, had diagonal gashes under their noses or cuts the size of a three-franc piece along the jaws, which the fresh air *en route* had inflamed, so that the great, white, beaming faces were mottled here and there with red dabs.

The *mairie* was a mile and a half from the farm, and they went thither on foot, returning in the same way after the ceremony in the church. The procession, first united like one long colored scarf that undulated across the fields, along the narrow path winding amid the green corn, soon lengthened out, and broke up in different groups that loitered to talk. The fiddler walked in front with his violin, gay with ribbons in its pegs. Then came the married pair, the relations, the friends, all following pell-mell; the children stayed behind amusing themselves plucking the bell-flowers from oat-ears, or playing among themselves unseen. Emma's skirt, too long, trailed a little on the ground; from time to time she stopped to pull it up, and then delicately, with her gloved hands, she picked off the coarse grass and the thistledowns, while Charles, empty handed, waited till she had finished. Old Rouault, with a new silk hat and the cuffs of his black coat covering his hands up to the nails, gave his arm to Madame Bovary, senior. As to Monsieur Bovary senior, who, heartily despising all these folk, had come simply in a frock-coat of military cut with one row of buttons – he was passing compliments of the bar to a fair young peasant. She bowed, blushed, and did not know what to say. The other wedding guests talked of their business or played tricks behind each other's backs, egging one another on in advance to be jolly. Those who listened could always catch the squeaking of the fiddler, who went on playing across the fields. When he saw that the rest were far behind he stopped to take breath, slowly rosined his bow, so that the strings should sound more shrilly, then set off again, by turns lowering and raising his neck, the better to mark time for himself. The noise of the instrument drove the little birds far away.

The table was laid under the cart-shed. On it were four sirloins, six chicken fricassées, stewed veal, three legs of mutton, and in the middle a fine roast sucking-pig, flanked by four chitterlings with sorrel. At the corners were decanters of brandy. Sweet bottled-cider frothed round the corks, and all the glasses had been filled to the brim with wine beforehand. Large dishes of yellow cream, that trembled with the least shake of the table, had designed on their smooth surface the initials of the newly wedded pair in nonpareil arabesques. A confectioner of Yvetot had been intrusted with the

tarts and sweets. As he had only just set up in the place, he had taken great trouble, and at dessert he himself brought in a set dish that evoked loud cries of wonderment. To begin with, at its base was a square of blue cardboard, representing a temple with porticoes, colonnades, and stucco statuettes all round, and in the niches were constellations of gilt paper stars; on the second stage was a dungeon of Savoy cake, surrounded by many fortifications in candied angelica, almonds, raisins, and quarters of oranges; and finally, on the upper layer was a green field with rocks set in lakes of jam, nutshell boats, and a small Cupid balancing himself in a chocolate swing, whose two uprights ended in real roses for balls at the top.

Until night they ate. When any of them were too tired of sitting, they went out for a stroll in the yard, or for a game with corks in the granary, and then returned to table. Toward the finish some went to sleep and snored. But with the coffee every one woke up. Then they began songs, showed off tricks, raised heavy weights, performed feats with their fingers, then tried lifting carts on their shoulders, made broad jokes, kissed the women. At night when they left, the horses, stuffed up to the nostrils with oats, could hardly be got into the shafts; they kicked, reared, the harness broke, their masters laughed or swore; and all night in the light of the moon along country roads there were runaway carts at full gallop plunging into the ditches, jumping over yard after yard of stones, clambering up the hills, with women leaning out from the tilt to catch hold of the reins.

Those who stayed at the Bertaux spent the night drinking in the kitchen. The children had fallen asleep under the seats.

The bride had begged her father to be spared the usual marriage pleasantries. However, a fishmonger, one of their cousins (who had even brought a pair of soles for his wedding present), began to squirt water from his mouth through the keyhole, when old Rouault came up just in time to stop him, and explain to him that the distinguished position of his son-in-law would not allow of such liberties. The cousin all the same did not give in to these reasons readily. In his heart he accused old Rouault of being proud, and he joined four or five other guests in a corner, who having, through mere chance, been several times running served with the worst helps of meat, also were of opinion they had been badly used, and were whispering about their host, and with covered hints hoping he would ruin himself.

Madame Bovary, senior, had not opened her mouth all day. She had been consulted neither as to the dress of her daughter-in-law nor as to the arrangement of the feast; she went to bed early. Her husband, instead of following her, sent to Saint-Victor for some cigars, and smoked till daybreak, drinking kirsch-punch, a mixture unknown to the company. This added greatly to the consideration in which he was held.

Charles, who was not of a facetious turn, did not shine at the wedding. He answered feebly to the puns, *doubles entendres*, compliments, and chaff that it was felt a duty to let off at him as soon as the soup appeared.

The next day, on the other hand, he seemed another man. It was he who might rather have been taken for the virgin of the evening before, whilst the bride gave no sign that revealed anything. The shrewdest did not know what to make of it, and they looked at her when she passed near them with an unbounded concentration of mind. But Charles concealed nothing. He called her "my wife," *tutoyéd* her, asked for her of every one, looked for her everywhere, and often he dragged her into the yards where he could be seen from afar, among the trees putting his arm round her waist, and walking half bending over her, ruffling the chemisette of her bodice with his head.

Two days after the wedding the married pair left. Charles, on account of his patients, could not be away longer. Old Rouault had them driven back in his cart, and himself accompanied them as far as Vassonville. Here he embraced his daughter for the last time, got down, and went his way. When he had gone about a hundred paces he stopped, and as he saw the cart disappearing, its wheels turning in the dust, he gave a deep sigh. Then he remembered his wedding, the old times, the first pregnancy of his wife; he, too, had been very happy the day when he had taken her from her father to his home,

and had carried her off on a pillion, trotting through the snow, for it was near Christmas-time, and the country was all white. She held him by one arm, her basket hanging from the other; the wind blew the long lace of her Cauchois head-dress so that it sometimes flapped across his mouth, and when he turned his head he saw near him, on his shoulder, her little rosy face, smiling silently under the gold bands of her cap. To warm her hands she put them from time to time in his breast. How long ago it all was! Their son would have been thirty by now. Then he looked back and saw nothing on the road. He felt dreary as an empty house; and tender memories mingling with the sad thoughts in his brain, addled by the fumes of the feast, he felt inclined for a moment to take a turn towards the church. As he was afraid, however, that this sight would make him yet more sad, he went directly home.

Monsieur and Madame Charles arrived at Tostes about six o'clock. The neighbors came to the windows to see their doctor's new wife.

The old servant presented herself, curtsied to her, apologised for not having dinner ready, and suggested that madame, in the meantime, should look over her house.

V. The New Ménage

THE brick front was just in a line with the street, or rather the road. Behind the door hung a cloak with a small collar, a bridle, and a black leather cap, and on the floor in a corner, were a pair of leggings still covered with dry mud. On the right was the one apartment that was both dining and sitting room. A canary-yellow paper, relieved at the top by a garland of pale flowers, was puckered everywhere over the badly-stretched canvas; white calico curtains with a red border hung crosswise the length of the window; and on the narrow mantelpiece a clock with a head of Hippocrates shone resplendent between two plate candlesticks under oval shades. On the other side of the passage was Charles's consulting-room, a little room about six paces wide, with a table, three chairs, and an office-chair. Volumes of the "Dictionary of Medical Science," uncut, but the binding rather the worse for the successive sales through which they had gone, occupied almost alone the six shelves of a deal bookcase. The smell of melted butter penetrated the thin walls when he saw patients, just as in the kitchen one could hear the people coughing in the consulting-room and recounting their whole histories. Then, opening on the yard, where the stable was, came a large dilapidated room with a stove, now used as a wood-house, cellar, and pantry, full of old rubbish, of empty casks, agricultural implements past service, and a mass of dusty things whose use it was impossible to guess.

The garden, longer than wide, ran between two mud walls with espaliered apricots, to a hawthorn hedge that separated it from the field. In the middle was a slate sundial on a brick pedestal; four flower-beds with eglantines surrounded symmetrically the more useful kitchen-garden bed. At the bottom, under the spruce bushes, was a curé in plaster reading his breviary.

Emma went upstairs. The first room was not furnished, but in the second, which was their bedroom, was a mahogany bedstead in an alcove with red drapery. A shell-box adorned the chest of drawers, and on the secretary near the window a bouquet of orange blossoms tied with white satin ribbons stood in a bottle. It was a bride's bouquet; it was the other one's. She looked at it. Charles noticed it; he took it and carried it up to the attic, while Emma, seated in an armchair (they were putting her things down around her) thought of her bridal flowers packed up in a bandbox, and wondered, dreaming, what would be done with them if she were to die.

During the first days she occupied herself in thinking about changes in the house. She took the shades off the candlesticks, had new wall-paper put up, the staircase repainted, and seats made in the garden round the sundial; she even inquired how she could get a basin with a jet fountain and fishes. Finally, her husband, knowing that she liked to drive out, picked up a second-hand dog-cart, which, with new lamps and a splash-board in striped leather, looked almost like a tilbury.

He was happy then, and without a care in the world. A meal together, a walk in the evening on the highroad, a gesture of her hands over her hair, the sight of her straw hat hanging from the window-fastener, and many another thing in which Charles had never dreamed of pleasure, now made up the endless round of his happiness. In bed, in the morning, by her side, on the pillow, he watched the sunlight sinking into the down on her fair cheek, half hidden by the lappets of her nightcap. Seen thus closely, her eyes looked to him enlarged, especially when, on waking up, she opened and shut them rapidly many times. Black in the shade, dark blue in broad daylight, they had, as it were, depths of different colors, that, darker in the center, grew paler toward the surface of the eye. His own eyes lost themselves in these depths; he saw himself in miniature down to the shoulders, with his handkerchief round his head and the top of his shirt open. He rose. She came to the window to see him off, and stayed leaning on the sill between two pots of geranium, clad in her dressing-gown hanging loosely about her. Charles in the street buckled his spurs, his foot on the mounting stone, while she talked to him from above, picking with her mouth some scrap of flower or leaf that she blew out at him. Then this, eddying, floating, described semicircles in the air like a bird, and was caught before it reached the ground in the ill-groomed mane of the old white mare standing motionless at the door. Charles from horseback threw her a kiss; she answered with a nod; she shut the window, and he set off. And then along the highroad, spreading out its long ribbon of dust, along the deep lanes that the trees bent over as in arbors, along paths where the corn reached to the knees, with the sun on his back and the morning air in his nostrils, his heart full of the joys of the past night, his mind at rest, his flesh at ease, he went on, re-chewing his happiness, like those who after dinner taste again the truffles which they are digesting.

Until now what good had he had of his life? His time at school, when he remained shut up within the high walls, alone, in the midst of companions richer than he or cleverer at their work, who laughed at his accent, who jeered at his clothes, and whose mothers came to the school with cakes in their muffs? Or later, when he studied medicine, and never had his purse full enough to treat some little work-girl who would have become his mistress? Afterwards, he had lived fourteen months with the widow, whose feet in bed were cold as icicles. But now he had for life this beautiful woman whom he adored. For him the universe did not extend beyond the circumference of her petticoat, and he reproached himself with not loving her. He wanted to see her again; he turned back quickly, ran up the stairs with a beating heart. Emma, in her room, was dressing; he came up on tiptoe, kissed her back; she gave a cry.

He could not keep from continually touching her comb, her rings, her fichu; sometimes he gave her great sounding kisses with all his mouth on her cheeks, or else little kisses in a row all along her bare arm from the tip of her fingers up to her shoulder, and she put him away half-smiling, half-vexed, as you do a child who hangs about you.

Before marriage she thought herself in love; but the happiness that should have followed this love not having come, she must, she thought, have been mistaken. And Emma tried to find out what one meant exactly in life by the words *felicity*, *passion*, *rapture*, that had seemed to her so beautiful in books.

VI. A Maiden's Yearnings

SHE had read "Paul and Virginia," and she had dreamed of the little bamboo-house, the nigger Domingo, the dog Fidèle, but above all the sweet friendship of some dear little brother, who seeks red fruit for you on trees taller than steeples, or who runs barefoot over the sand, bringing you a bird's nest.

When she was thirteen, her father himself took her to town to place her in the convent. They stopped at an inn in the St. Gervais quarter, where, at their supper, they used painted plates that set

forth the story of Mademoiselle de la Vallière. The explanatory legends, chipped here and there by the scratching of knives, all glorified religion, the tendernesses of the heart, and the pomps of court.

Far from being bored at first at the convent, she took pleasure in the society of the good sisters who, to amuse her, took her to the chapel, which one entered from the refectory by a long corridor. She played very little during recreation hours, knew her catechism well, and it was she who always answered Monsieur le Vicaire's difficult questions. Living thus, without ever leaving the warm atmosphere of the class-rooms, and amid these pale-faced women wearing rosaries with brass crosses, she was softly lulled by the mystic languor exhaled in the perfumes of the altar, the freshness of the holy water, and the lights of the tapers. Instead of attending to mass, she looked at the pious vignettes with their azure borders in her book, and she loved the sick lamb, the sacred heart pierced with sharp arrows, or the poor Jesus sinking beneath the cross he carries. She tried, by way of mortification, to eat nothing a whole day. She puzzled her head to find some vow to fulfill.

When she went to confession, she invented little sins in order that she might stay there longer, kneeling in the shadow, her hands joined, her face against the grating beneath the whispering of the priest. The comparisons of betrothed, husband, celestial lover, and eternal marriage, that recur in sermons, stirred within her soul depths of unexpected sweetness.

In the evening, before prayers, there was some religious reading in the study. On week-nights it was some abstract of sacred history or the Lectures of the Abbé Frayssinous, and on Sundays passages from the "Génie du Christianisme," as a recreation. How she listened at first to the sonorous lamentations of its romantic melancholies re-echoing through the world and eternity! If her childhood had been spent in the shop-parlor of some business quarter, she might perhaps have opened her heart to those lyrical invasions of Nature, which usually come to us only through translation in books. But she knew the country too well; she knew the lowing of cattle, the milking, the plow. Accustomed to calm aspects of life, she turned, on the contrary, to those of excitement. She loved the sea only for the sake of its storms, and the green fields only when broken up by ruins. She wanted to get some personal profit out of things, and she rejected as useless all that did not contribute to the immediate desires of her heart, being of a temperament more sentimental than artistic, looking for emotions, not landscapes.

At the convent there was an old maid who came for a week each month to mend the linen. Patronized by the clergy, because she belonged to an ancient family of noblemen ruined by the Revolution, she dined in the refectory at the table of the good sisters, and after the meal had a bit of chat with them before going back to her work. The girls often slipped out from the study to go and see her. She knew by heart the love-songs of the last century, and sang them in a low voice as she stitched away. She told stories, gave them news, went errands in the town, and on the sly lent the big girls some novel, that she always carried in the pockets of her apron, and of which the good lady herself swallowed long chapters in the intervals of her work. They were all love, lovers, sweethearts, persecuted ladies fainting in lonely pavilions, postilions killed at every stage, horses ridden to death on every page, somber forests, heartaches, vows, sobs, tears and kisses, little skiffs by moonlight, nightingales in shady groves, "gentlemen" brave as lions, gentle as lambs, virtuous as no one ever was, always well dressed, and weeping like fountains. For six months, then, Emma, at fifteen years of age, made her hands dirty with books from old lending libraries. With Walter Scott, later on, she fell in love with historical events, dreamed of old chests, guardrooms and minstrels. She would have liked to live in some old manor-house, like those long-waisted châtelaines who, in the shade of pointed arches, spent their days leaning on the stone, chin in hand, watching a cavalier with white plume galloping on his black horse from the distant fields. At this time she had a cult for Mary Stuart and enthusiastic veneration for illustrious or unhappy women. Joan of Arc, Héloïse, Agnès Sorel, the beautiful Ferronnière, and Clémence Isaure stood out to her like comets in the dark immensity of heaven, where also were seen, lost in shadow and all unconnected, St. Louis with his oak, the dying

Bayard, some cruelties of Louis XI, a little of St. Bartholomew's, the plume of the Béarnais, and always the remembrance of the plates painted in honor of Louis XIV.

In the music-class, in the ballads she sang, there was nothing but little angels with golden wings, madonnas, lagunes, gondoliers; – mild compositions that allowed her to catch a glimpse athwart the obscurity of style and the weakness of the music of the attractive phantasmagoria of sentimental realities. Some of her companions brought "keepsakes" given them as New Year's gifts to the convent. These had to be hidden; it was quite an undertaking; they were read in the dormitory. Delicately handling the beautiful satin bindings, Emma looked with dazzled eyes at the names of the unknown authors, who had signed their verses for the most part as counts or viscounts.

She trembled as she blew back the tissue paper over the engraving and saw it folded in two and fall gently against the page. Here behind the balustrade of a balcony was a young man in a short cloak, holding in his arms a young girl in a white dress wearing an alms-bag at her belt; or there were nameless portraits of English ladies with fair curls, who looked at you from under their round straw hats with their large clear eyes. Some there were lounging in their carriages, gliding through parks, a greyhound bounding along in front of the equipage, driven at a trot by two small postilions in white breeches. Others, dreaming on sofas with an open letter, gazed at the moon through a slightly open window half draped by a black curtain. The naïve ones, a tear on their cheeks, were kissing doves through the bars of a Gothic cage, or, smiling, their heads on one side, were plucking the leaves of a marguerite with their taper fingers, that curved at the tips like peaked shoes. And you too were there, Sultans with long pipes, reclining beneath arbors in the arms of Bayadères; Djiaours, Turkish sabers, Greek caps; and you especially, pale landscapes of dithyrambic lands, that often show us at once palm-trees and firs, tigers on the right, a lion to the left, Tartar minarets on the horizon; the whole framed by a very neat virgin forest, and with a great perpendicular sunbeam trembling in the water, where, standing out in relief like white excoriations on a steel-grey ground, swans are swimming about.

And the shade of the argand lamp fastened to the wall above Emma's head lighted up all these pictures of the world, that passed before her one by one in the silence of the dormitory, to the distant noise of some belated carriage rolling over the Boulevards.

When her mother died she cried much the first few days. She had a funeral picture made with the hair of the deceased, and, in a letter sent to the Bertaux full of sad reflections on life, she asked to be buried some day in the same grave. The goodman thought she must be ill, and came to see her. Emma was secretly pleased that she had reached at a first attempt the rare ideal of pale lives, never attained by mediocre hearts. She let herself glide along with Lamartine meanderings, listened to harps on lakes, to all the songs of dying swans, to the falling of the leaves, the pure virgins ascending to heaven, and the voice of the Eternal discoursing down the valleys. She wearied of it, would not confess it, continued from habit, and at last was surprised to feel herself soothed, and with no more sadness at heart than wrinkles on her brow.

The good nuns, who had been so sure of her vocation, perceived with great astonishment that Mademoiselle Rouault seemed to be slipping from them. They had indeed been so lavish to her of prayers, retreats, novenas, and sermons, they had so often preached the respect due to saints and martyrs, and given so much good advice as to the modesty of the body and the salvation of her soul, that she did as tightly reined horses: she pulled up short and the bit slipped from her teeth. This nature, positive in the midst of its enthusiasms, that had loved the church for the sake of the flowers, and music for the words of the songs, and literature for its passionate stimulus, rebelled against the mysteries of faith as it grew irritated by discipline, a thing antipathetic to her constitution. When her father took her from school, no one was sorry to see her go. The Lady Superior even thought that she had latterly been somewhat irreverent to the community.

Emma at home once more, first took pleasure in looking after the servants, then grew disgusted with the country and missed her convent. When Charles came to the Bertaux for the first time, she thought herself quite disillusioned, with nothing more to learn, and nothing more to feel.

But the uneasiness of her new position, or perhaps the disturbance caused by the presence of this man, had sufficed to make her believe that she at last felt that wondrous passion which, till then, like a great bird with rose-colored wings, had hung in the splendor of the skies of poesy; and now she could not think that the calm in which she lived was the happiness she had dreamed.

VII.

Disillusion

SHE thought sometimes that, after all, this was the happiest time of her life – the honeymoon, as people called it. To taste the full sweetness of it, it would have been necessary doubtless to fly to those lands with sonorous names where the days after marriage are full of laziness most suave. In post-chaises behind blue silken curtains to ride slowly up steep roads, listening to the song of the postilion re-echoed by the mountains, along with the bells of goats and the muffled sound of a waterfall; at sunset on the shores of gulfs to breathe in the perfume of lemon-trees; then in the evening on the villa-terraces above, hand in hand to look at the stars, making plans for the future. It seemed to her that certain places on earth must bring happiness, as a plant peculiar to the soil, that cannot thrive elsewhere. Why could not she lean over balconies in Swiss châlets, or enshrine her melancholy in a Scotch cottage, with a husband dressed in a black velvet coat with long tails, and thin shoes, a pointed hat and frills?

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