

GRADE 11 ENGLISH STUDY GUIDE

***Frankenstein* by Mary Shelley (1797-1851)**

The famous story of the circumstances attendant upon the conception of this novel in the mind of Mary Shelley is eloquently recounted in her own "Author's Introduction" found in our EMC Masterpiece Series edition of *Frankenstein* (3-8), so it need not be repeated here. Suffice it to say that Shelley displayed early on an aptitude for storytelling and for fanciful concoctions of the creative mind. This, her most famous work, was by no means her first foray into literature.

One reason for the popularity of *Frankenstein* is its exploration of universal moral questions. Shelley examines the relationship between science and ethics, between creator and creature. She warns against obdurate pride and all-consuming ambition. Like other Romantics, Shelley embraced Jean Jacque Rousseau's notion of the "noble savage," after which notion she molded her monster. "I was benevolent and good; misery made me a fiend," says the Monster. Man is born good, according to Rousseau and his Romantic disciples, but he is corrupted by civilization.

The subtitle, *The Modern Prometheus*, alludes to the titan in Greek mythology whose task it is to make humans out of the primordial stuff of the inchoate cosmos. But Prometheus exceeds his charge; he steals fire from Olympus and gives it to man, thus usurping the sovereignty of the gods. For this theft of fire (which element the Greeks saw as a symbol of godlike rationality) Prometheus is horribly punished. He thus represents the overreacher—one whose desire for power and fame brings about his own destruction. Frankenstein, too, strives to bring "light" to mankind but suffers disastrous consequences owing to his own hubris.

The epigraph on the title page suggests the relationship between the Monster and two Judeo-Christian symbols of the loss of divine favor: Adam and Satan. *Paradise Lost*, the source of the epigraph, is the Monster's favorite book because he feels a kinship with the first man, who, like himself, is "united by no link to any other being in existence" (124). The Monster variously refers to himself as Frankenstein's Adam as well as "the fallen angel [who] becomes a malignant devil" (210).

The novel's point of view is somewhat intricate but is no bar to the attentive reader. Two principal narrators tell the story through Robert Walton's framed first person narration. Walton furnished the prologue and the epilogue. The principal account is Frankenstein's while the central portion (chapters 11-16) belongs to the Monster. The unifying narrative consciousness, however, is Walton, and it is important to remember that he is no mere spectator. Like Victor Frankenstein, he is isolated in his desire for personal glory. His lack of a friend is the price he pays for his single-minded ambition.

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TD Snyder



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