Fear, Loathing, and Victorian Xenophobia
# Contents

List of Illustrations vii  
Acknowledgments ix  

Introduction · Coming to Terms with Xenophobia: Fear and Loathing in Nineteenth-Century England  
MARLENE TROMP, MARIA K. BACHMAN, and HEIDI KAUFMAN 1  

## Part I · Epidemic Fear  

1 The Pollution of the East: Economic Contamination and Xenophobia in *Little Dorrit* and *The Mystery of Edwin Drood*  
MARLENE TROMP 27  

2 Victorian Quarantines: Holding the Borders against “Fevered” Italian Masculinity in Dante Gabriel Rossetti’s “St. Agnes of Intercession”  
JAY D. SLOAN 56  

3 Contracting Xenophobia: Etiology, Inoculation, and the Limits of British Imperialism  
RAJANI SUDAN 81  

4 Charles Dickens, Wilkie Collins, and the Perils of Imagined Others  
MARIA K. BACHMAN 101  

5 Maudlin Profanity and Midnight Debauchery: Infanticide and the *Angelito*  
JENNIFER HAYWARD 124  

## Part II · Xenophobic Panic  

6 Food, Famine, and the Abjection of Irish Identity in Early Victorian Representation  
CHARLOTTE BOYCE 153
<table>
<thead>
<tr>
<th>7</th>
<th>“Wot is to Be”: The Visual Construction of Empire at the Crystal Palace Exhibition, London, 1851</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>JOY SPERLING</td>
</tr>
<tr>
<td></td>
<td>181</td>
</tr>
<tr>
<td>8</td>
<td>Terrible Turks: Victorian Xenophobia and the Ottoman Empire</td>
</tr>
<tr>
<td></td>
<td>PATRICK BRANTLINGER</td>
</tr>
<tr>
<td></td>
<td>208</td>
</tr>
<tr>
<td>9</td>
<td>Ethnicity as Marker in Henry Mayhew’s <em>London Labour and the London Poor</em></td>
</tr>
<tr>
<td></td>
<td>THOMAS PRASCH</td>
</tr>
<tr>
<td></td>
<td>231</td>
</tr>
<tr>
<td></td>
<td><strong>Part III · The Foreign Invasion</strong></td>
</tr>
<tr>
<td>10</td>
<td>Jewish Space and the English Foreigner in George Eliot’s <em>Daniel Deronda</em></td>
</tr>
<tr>
<td></td>
<td>HEIDI KAUFMAN</td>
</tr>
<tr>
<td></td>
<td>249</td>
</tr>
<tr>
<td>11</td>
<td>Exile London: Anarchism, Immigration, and Xenophobia in Late-Victorian Literature</td>
</tr>
<tr>
<td></td>
<td>ELIZABETH CAROLYN MILLER</td>
</tr>
<tr>
<td></td>
<td>267</td>
</tr>
<tr>
<td>12</td>
<td>Xenophobia on the Streets of London: <em>Punch</em>’s Campaign against Italian Organ-Grinders, 1854–1864</td>
</tr>
<tr>
<td></td>
<td>ANNMARIE McALLISTER</td>
</tr>
<tr>
<td></td>
<td>286</td>
</tr>
<tr>
<td>13</td>
<td>“You know not of what you speak”: Language, Identity, and Xenophobia in Richard Marsh’s <em>The Beetle: A Mystery</em> (1897)</td>
</tr>
<tr>
<td></td>
<td>MINNA VUOHELAINEN</td>
</tr>
<tr>
<td></td>
<td>312</td>
</tr>
<tr>
<td>14</td>
<td>Dracula’s Blood of Many Brave Races</td>
</tr>
<tr>
<td></td>
<td>THOMAS McLEAN</td>
</tr>
<tr>
<td></td>
<td>331</td>
</tr>
<tr>
<td></td>
<td><strong>Afterword · Fear and Loathing: Victorian Xenophobia</strong></td>
</tr>
<tr>
<td></td>
<td>ANNE J. KERSHEN</td>
</tr>
<tr>
<td></td>
<td>347</td>
</tr>
<tr>
<td></td>
<td><strong>Contributors</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>357</td>
</tr>
<tr>
<td></td>
<td><strong>Index</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>360</td>
</tr>
</tbody>
</table>
Illustrations

Figure 6.1 “Union Is Strength.” Punch 11 (1846): 166

Figure 6.2 “The Real Potato Blight of Ireland.” Punch 9 (1845): 255

Figure 7.1 Anon., “The Great Exhibition ‘Wot is to Be,’” 1851 (printed handkerchief). Oxford: Bodleian Library, John Johnson Collection. JJ Printed Fabrics 1

Figure 7.2 Benjamin Brecknell Turner, The Nave at the Crystal Palace, Hyde Park, March 1852 (albumen print form waxed-paper calotype negative, 42.4 cm. × 56 cm.). © Victoria and Albert Museum, London. PH1–1982

Figure 7.3 Owen Jones, Decoration of the Transept of the Great Exhibition, 1851 (watercolor 85 cm. × 63.5 cm.). © Victoria and Albert Museum, London. AL.8270

Figure 7.4 J. McNeven (artist), William Simpson (lithographer), Ackerman and Company (publisher), The Transept of the Grand Entrance, Souvenir of the Great Exhibition, 1851 (chromolithograph, 31.5 cm. × 46.9 cm.). © Victoria and Albert Museum, London. # 19627

Figure 12.1 “There is No Place Like Home,” Punch 16 (1849): 27

Figure 12.2 “Foreign Enlistment,” Punch 27 (1854): 262
Figure 12.3  Untitled, *Punch* 34 (1858): 176  301
Figure 12.4  “The Italian Quadrille,” *Punch* 36 (1859): 226  303
Figure 12.5  “One Good Turn Deserves Another,” *Punch* 42 (1862), Almanack  304
Figure 12.6  “Faust and the Organ-Fiends,” *Punch* 46 (1863): 53  305
Figure 12.7  “Three Cheers for Bass and his Barrel of Beer, and out with the Foreign Ruffian and his Barrel-Organ!” *Punch* 46 (1864): 222.  307
Figure 12.8  “A Sight For a Father!” *Punch* 48 (1865): 250  308
The editors wish to acknowledge the Nineteenth-Century Studies Association (NCSA), whose annual conferences brought us in contact with one another and nurtured the conversation that led to this book.
Introduction

Coming to Terms with Xenophobia

Fear and Loathing in Nineteenth-Century England

MARLENE TROMP
MARIA K. BACHMAN
HEIDI KAUFMAN

Why Xenophobia?

Over the last few decades, the field of nineteenth-century cultural studies has been increasingly attentive to the centrality of foreignness in the study of British culture. Without question, the work of postcolonial critics such as Edward Said, Gayatri Spivak, and Homi Bhabha laid the groundwork for profoundly important ways of reading nineteenth-century culture. Their scholarship has taught us that we simply cannot understand the Victorian age without conscientious attention to the complexities of colonial and imperial contexts and ideologies. Similarly, rich scholarly material has shaped our understanding of the cultural constructions or expressions of “race” in the Victorian period. Connected to, but distinct from, these fields, studies in Jewish literary history, Jewish discourse, or Semitic discourse have helped us to think through the relations between or among race and science, religion and race, and nation-formation and imperial culture. As this essay collection demonstrates, in the nineteenth century there were various additional expressions aimed at delineating foreigners or establishing boundaries between peoples and geographies that cannot be addressed adequately by the above critical
strategies: for example, the tensions raised by a woman born to Italian immigrants living in England. Her physical appearance or even her accent may seem distinctly English. However, her cultural attachments or self-claimed identity might include a mixing of Italian and English or Catholic and Protestant. Our critical methodologies and reading strategies need to expand in order to address the unique ways in which fears about foreigners gave rise to expressions of xenophobia in the nineteenth century. We begin this project with the claim that the study of xenophobia may intersect with other more established critical fields, such as the study of race discourse, imperial culture, Jewish studies, or Irish studies, but it functions as a separable field, with its own logic, genealogy, and power.

With this point in mind, we see Victorian xenophobia as a way of interpreting the perceived foreignness of people, objects, and locations as a threat to English culture and identity. It is the possibilities—the contingencies—that drive this vision and its attendant fears, and that ultimately reflect Victorian anxieties about its own identity in a moment when it was being reshaped by powerful new forces. Thus, the image of the foreigner often grew out of concerns over changing identities, or of the fear that self and other/foreigner could or might merge. It is the possibility of merging that gives rise to intense anxieties and antipathies that define Victorian xenophobia. At the same time, these expressions illuminate a parallel phenomenon—xenodochy, the welcoming of fascination with the foreigner. Rajani Sudan’s *Fair Exot-ics* has examined the intersections of xenodochy and xenophobia in British Romantic literature.¹ Her scholarship has helped to lay important groundwork for this collection of essays, which explores both constructions of foreignness and the contours of xenophobic discourse as it evolved during the nineteenth century, culminating in the first appearance of the word “xenophobia” in 1909.

*Fear, Loathing, and Victorian Xenophobia* examines how xenophobia evolved and what impulses drove it both affectively and as a cultural practice. This collection looks across the Victorian period to trace the myriad tensions that gave rise to the fear and loathing of foreigners, immigrants, aliens, and ethnic/racial/religious others. The essays included here are intended to prompt new ways of reading fear and loathing of the foreigner, and to capture in a more nuanced fashion what has fallen beyond the scope of imperial discourse analysis and critical race theory. This collection is thus a provocation to think about race, nation, and relationships involving the figure of the foreigner in more complexly inflected ways. Xenophobia speaks particularly to a fear of foreign bodies and/or the transgression of physical boundaries of

---
homeland, nation-space, community, and family. Indeed, interrogating the work of xenophobia challenges us to reassess global relationships in a way that moves beyond colonized/colonizer, Oriental/Occidental, black/white binaries, and consider those relations within the larger and complex global sphere. We see this collection contributing to the emerging field of cultural mobility studies, as many of the essays implicitly address what Stephen Greenblatt has described in *Cultural Mobility: A Manifesto* as the “vitally important dialectic of cultural persistence and change.” Radical mobility is not a phenomenon of the twenty-first century alone; rather, as a significant stage of modern globalization, the nineteenth century (marked by European imperial expansion and an international economic organization) experienced an unprecedented increase in mobility—the movement of people, objects, ideas, and capital across the world. It is through these processes of cultural encounter and exchange that we can see how global mobility was and continues to be constitutive of the phenomenon of xenophobia.

As a first foray into delineating a theory of Victorian xenophobia we propose several axioms. Through these, we hope to move towards a dynamic method or route of inquiry that other cultural critics will continue to flesh out.

1. Xenophobia circulates around and is produced by an ambiguous and elusive concept of “foreignness.” Foreignness becomes problematic in the popular British consciousness, in part because it cannot be fixed; its boundaries are constantly shifting. While concepts such as “race” may be biologically empty, they often have definable and relatively stable material markers, and this perceived stability permits us to believe we can name, identify, and often manage it. “Foreignness” resists clarity and categorization.

   A person may walk a short distance, for example, cross a real or imagined boundary, and become a foreigner—even if he was not categorized as such when setting out. Just as compelling, the walker may or may not consider himself a foreigner, regardless of what boundaries he crosses, and the people he meets may or may not agree with his assessment of himself and them. Another example is the *Titanic* disaster hearings in both the U.S. and Britain in 1912, when the term “xenophobia” had been conceptually well-established. In these hearings, American and British officials and witnesses explicitly and frequently refer to some passengers and crew as “foreign” in describing events—a term that cannot accurately mark people’s identities in the middle of the ocean and in international waters. In material terms,
“foreigner” makes no sense many miles from the shore in the North Atlantic, where there are no “natives” or national landscapes by which to define who is foreign and who is not. However, if we trace the operation of xenophobia, we can discern a system to these attributions—even when they are false or mistaken in terms of the logic of their application (a British citizen defining another British citizen as “foreign” for example). That system is the xenophobia that had become nameable by the time of the Titanic catastrophe of 1912.

2. Xenophobia is a psychopathological condition, marked by a distrust and loathing of foreignness. More specifically, it is a response to the anxiety induced by the fear of foreign contamination from outside the self or even from within. It is a fear of impurities, an anxiety about the corruption and dissolution of Englishness, even by the English themselves. As a fear and revulsion of the foreign, xenophobia is not to be confused with “xenodochy” or “xenophilia”—a desire for and fascination with the foreign, though this may be a parallel impulse in the relation to the foreign.

3. More than just a mindset, xenophobia is a practice that results in antagonistic behavior towards the foreigner. That is, xenophobia is a phenomenon that has very real consequences and effects—politically, culturally, socially, psychologically, materially, physically. While the nineteenth century had a largely (and often deeply vexed) open-door immigration policy, Parliament passed the Alien Act in 1905—a fact that misleadingly suggests that xenophobic thinking began at this moment. While this 1905 act created an immigration control bureau and gave the government the right to expel foreigners, the discomfort with the foreign “intrusion” had already been percolating throughout the culture, sometimes manifesting as fear, sometimes as loathing. For example, anti-Lascar legislation that would have prohibited East and South Asian sailors from boarding British ships was proposed at the turn of the century, but the growing presence of East and South Asian sailors on British ships had already produced enormous anxiety long before the proposed legislation. The National Sailors’ and Firemen’s Union in Liverpool had “decided to refuse to coal, load, or store any ship that carried ‘blackleg’ [strikebreaker] labour or Chinese,” complaining that ships carried too many “lascars” or “Oriental” seamen, who were “altogether useless in saving life.”

The passage and pressure to pass legislation in the early 1900s was the product not simply of increased immigration, but also of discomfort that crystallized into an anti-foreign sentiment and anti-foreign action over the course of the Victorian era.

Xenophobia, as both a complex mindset and a practice, must be understood through the study of the intricate matrix and intersection of relations and identities—social, cultural, political, psychological, etc.

Xenophobia is a cultural mechanism that has not been rendered visible by other tools of analysis in nineteenth-century studies. While pervasive in the nineteenth century, xenophobia becomes apparent once it has been articulated as a distinct strand of nineteenth-century thought and practice. Its processes are not captured fully by notions of racism, anti-Semitism, or imperialism. While xenophobia may be accentuated by “othering” on the basis of class, race, or nation, it is not this act of othering on these grounds: i.e., “We are not x; we are y.”

Xenophobia happens, significantly, “on the street.” It is not an ideology or practice that falls within the exclusive province of professionals (such as scientists, economists, government officials) or their professional products (research, studies, reports)—although xenophobia may shape the rationales of the practitioners in these fields, and their work may serve to justify those impulses in the cultural mainstream. Xenophobia is articulated in the popular sphere; it is largely owned and operated by the “masses.” Xenophobia, moreover, can be embodied in the impulse that inspires texts and social practices, as much as in the texts and social practices themselves.

Xenophobia is one consequence of mobility, and thus it produces systems of border patrol. The vulnerabilities and anxieties produced by shifting boundaries and the impossibility of cultural containment are at the heart of xenophobia. Precisely because the foreign is polymorphous, it creates anxiety about boundaries—xenophobes become attentive to, suspicious of, and hostile toward the foreign. Xenophobia emerges as a by-product of nationalism and nation-building, as ideas move across national and social boundaries and as people travel, live, and read the world in new ways. In the twenty-first century, global societies have become interconnected in complex and disparate ways, and it is these phenomena of widespread human mobility and global communication that drive xenophobic impulses in our own cultural moment. Xenophobia, therefore, often works to block mobility across a range of landscapes.

Reading Difference Anew:
Xenophobia amidst Studies of Difference

A study of xenophobia enters into a rich and varied critical context. The work of postcolonial studies has been key in fleshing out this landscape. Edward Said first articulated and developed what he saw as the pervasive constructs
of Orientalism in western culture that underpinned imperialism. Gayatri Spivak introduced gender and taught us that we simply cannot understand the Victorian age without a keen attentiveness to the interplay of gender and empire. Homi Bhabha responded with what he saw as a tendency to a flat absolutism in Said’s theories which function by “disclosing the ambivalence of colonial discourse [which] also disrupts its authority.” Several theorists have nuanced and developed the articulations of these practitioners. Anne McClintock, Antoinette Burton, and Chandra Mohanty, for example, have followed Spivak’s and Bhabha’s redirections of Said, focusing on the way in which counterknowledges or resistant voices have played a key role in the development of imperial ideologies. In Imperial Leather McClintock notes that “[T]he dynamics of colonial power are fundamentally, though not solely, the dynamics of gender.” Similarly, Burton draws our attention to the ways that the work of empire was not simply being played out in the colonies, in travel writing, or in colonial offices, but in middle-class English homes.

Indeed, postcolonial literary analysis and historiography—particularly in the substantial work of Catherine Hall, Ann Laura Stoler, and Gauri Viswanathan—provide a dynamic heuristic for investigating the complex and shifting relations between the colonizer and the colonized. In her study on the “racing” of Englishness, Civilizing Subjects: Colony and Metropole in the English Imagination, for example, Hall explains how we must understand the relations between colonizer and colonized (“between colony and metropole”) as a mutually constitutive hierarchy: “each was part of the making of the other, but the colonizer always exercised authority over the colonized.”

5. Edward Said’s groundbreaking Orientalism (New York: Pantheon, 1978) first introduced these themes, and his Culture and Imperialism (New York: Knopf, 1993) fleshed out the discussion and responded to critiques about the flatness of his argument, nuancing his explanations.

6. Gayatri Spivak’s important essay “Can the Subaltern Speak?” opened her discussion, and In Other Worlds (New York: Routledge, 1988) introduced gender as a key component of empire. Her “Three Women’s Texts and a Critique of Imperialism” in Feminisms, 798–814, made the charge that we cannot read Victorian literature without attending to imperialism.


8. Chandra Talpade Mohanty, “Under Western Eyes: Feminist Scholarship and Colonial Discourse,” in Colonial Discourse and Post-Colonial Theory. Also significant in the shaping of postcolonial theory were Mohanty’s early critiques that western academics have failed to see the ways in which their work in the academy often reproduces the very structures that they claim to critique.


challenging assumptions of homogeneity within the categories of colonizer and colonized, Hall, Stoler, and Viswanathan, among others, illustrate the ways in which race and ethnicity are constituted by gender, class, and sexuality. These works have helped to frame debates about imperial ideologies, which in turn have led scholars to consider the myriad ways in which ideas about foreignness evolved through specific nineteenth-century contexts and histories. Xenophobic expressions and ideologies intersect with these contexts and histories, clearly, but they emerge through the confluence of other forces as well. The essays in this collection are therefore attentive to these critical methodologies, but they simultaneously address some of the unique arrangements and perspectives that shape xenophobic discourse in the Victorian period.

Building on the work of feminist scholarship and postcolonial studies underscores the significance of the ways in which Robert J. C. Young’s work, like our own, draws together multiple methodologies in his study of colonial hybridity. Similarly, Anne McClintock’s analysis of the Victorian reinvention of race and the cult of domesticity were part and parcel of a similar set of methodologies that extended the work of Said by employing psychoanalysis as a model to explore the mass marketing of empire. Through this approach McClintock provocatively interrogates the ways in which imperialism and racial ideology delineated white bourgeois identity in Victorian imperial culture.

While the idea that race and racism, as they were codified in the home and in the colonies, played a constitutive part in the making of English bourgeois identity (as Young, Stoler, and McClintock have shown), in Dark Vanishings: Discourse on the Extinction of Primitive Races, Patrick Brantlinger compellingly demonstrates how extinction discourse—that idea that savages were fated to become extinct—functioned as an ideological tool to justify European expansion. Other important studies of race include the work of Catherine Hall, Keith McClelland, and Jane Rendall in Defining the Victorian Nation: Class, Race, Gender and the British Reform Act of 1867, a study that attends to legal shifts, nationalism, and the way in which Hall explains, “Britain was increasingly conceptualized in terms that linked those of kindred race.”

16. Catherine Hall, “The Nation Within and Without” in Defining the Victorian Nation: Class,
Introduction

Of course, it is impossible to consider the many cultural dimensions of racism and race consciousness in the Victorian period without considering other approaches to the field, such as those by Douglas Lorimer, George Stocking, Nancy Stepan, Jennifer DeVere Brody, and Laura Callanan, in addition to Edward Beasley’s recent work, *The Victorian Reinvention of Race*, which adeptly traces the development and articulation of racial ideologies in this period. Indeed, Beasley focuses his attention on how the idea of racial difference crystallized in mid-Victorian England and how the processes of racism were formed. He reminds us that “[s]lavery and xenophobia existed in the English speaking world on both sides of the Atlantic in the eighteenth century.” And just as Beasley sets xenophobia and racism apart, so too must we trace out its development in this period. Clearly, the work of critical race studies evokes for us the fruitfulness and potential of xenophobia as a means of developing a more nuanced understanding of how race, nation, and empire are distinctive and evolving threads operating in the period.

The work of this rich scholarly legacy not only broadens our understanding of the workings and culture of colonialism and the fear of foreigners, but points to the significance of foregrounding xenophobia as a critical lens for reading Victorian culture. Just as we can begin to articulate uncharted regions and boundaries that have gained increasing precision, these scholarly elisions have become fertile ground and fissures for xenophobia studies, in part because of the careful articulation of the landscape surrounding them by critics of race, nation, and empire. Indeed, scholars of postcolonial studies have already begun to reflect on subsequent inadequacies and misapplications of postcolonial theory. Ania Loomba, for example, has spoken of the ways in which postcolonial theory has been embraced by the academy with great vigor and enthusiasm, but has often been denuded of political and practical content and, as a result, has become distressingly far removed from the con-

---


texts that it has (theoretically) been designed to study.¹⁹ We believe this phenomenon is one reason for the overbroad application of postcolonial theory and the failure to articulate an alternative means of reading those situations in which its explanatory power is misapplied. Not only has it become the dominant critical lens for reading foreignness, race, and nation in the Victorian period, but our nearly universal application of this model in critical conversations has sometimes blinded us to other interpretive possibilities. This collection of essays begins, then, by making visible the relations among groups of people and the discourse of the “foreign” in such a way that engages with tensions and concerns that have not or cannot be addressed fully by our current critical methodologies.

New scholarship, in fact, has begun to evince a discomfort with the overapplication of “imperialism.” Recently, Daniel A. Novak has argued that Elizabeth Gaskell’s writing on the Cagots, who were European and “white,” but still marginalized, points to the limitations of postcolonial theory.²⁰ Novak notes that “While post-colonialist critics are right to remind us of the omnipresence of Imperialism in Victorian culture, [it is] possible that the colonial imaginary has often stood in for other theories of race, even in studies that treat forms of European otherness[.] In recent years, the colonial model has been used to read Victorian figurations of European groups such as Irish, Jews, [Gypsies], and Slavs.”²¹

We propose that xenophobia is one means of comprehending why the Cagots could be identified as Gaskell’s “Accursed Race,” in spite of their apparent whiteness. The study of xenophobia provides one avenue through which to develop and articulate the very phenomenon that scholars have set out to explore—and can elucidate other important threads of inquiry as well. One such thread running throughout many of the essays in this collection is

¹⁹. Ania Loomba, Colonialism/Postcolonialism (New York: Routledge, 2002). Loomba further notes that the star system of the American academy has led students and critics alike to deploy the work of Said, Spivak, and Bhabha with little creativity or thought.


²¹. Novak notes the work of critics like Brian Cheyette, Reina Lewis, and Deborah Nord who have argued that representations of European others reproduce the tropes of Orientalism, while Andrew Hammond and Jopi Nyman have argued that such representations are in fact derived from colonialism. See Andrew Hammond, ed., The Balkans and the West: Constructing the European Other, 1945–2003, and Jopi Nyman, Under English Eyes: Constructions of Europe in Early Twentieth-Century British Fiction (Amsterdam: Rodopi, 2000). Novak also notes the important work of Joseph Metz’s article, “Austrian Inner Colonialism,” for example, which demonstrates this trend in thinking through European representations of European race. PMLA 121.5 (2006): 1475–1492. See also other recent work such as Robert J. C. Young’s The Idea of English Ethnicity (New York: Wiley-Blackwell, 2008) and Julia Shields’s “The Races of Women: Gender, Hybridity, and National Identity in Dinah Craik’s Olive,” Studies in the Novel 39.3 (fall 2007): 284–300.
the construction of Englishness and its relation to an emergent discourse of xenophobia. In fact, the important discussions by Simon Gikandi, Ian Baucom, and Anthony Easthope on how Englishness was formed through the mediation of alterity implicitly inform the myriad explorations of xenophobia in this volume. Gikandi’s investigation of “the ways in which Englishness was itself a product of the colonial culture that it seemed to have created elsewhere,” and the “notion of an English identity in crisis,” are crucial factors for understanding the genesis of xenophobia. Baucom also refined how we conceive of Englishness by arguing for the importance of place and location in both the formation and destabilization of English national identity. For Baucom, the entire imperial era was characterized by “serial collapses of authentic English identity” and the “dispersal” of England’s “locations of identity”: “as England dispersed its Gothic cathedrals, cricket fields, imperial maps, costumed bodies, and country houses across the surface of the globe,” Baucom notes, “it found that these spaces, and the narratives of identity they physically embodied, were altered by the colonial subjects who came into contact with them.” Though Easthope does not focus particularly on imperialism’s impact on national identity, he stresses that “Englishness is carried and reproduced by a specific form of discourse” in specific cultural markers or expressions, such as journalism, comedy, tragedy, poetry, and historical writing. Indeed, to see nation—and by extension English national identity—as a distinct discursive formation is crucial for understanding xenophobia as a mechanism by which English identity and fears about the dissolution of Englishness have been expressed.

No less influential in Victorian studies is the proliferation of work in recent years on Jewish writers, studies of race and anti-Semitism, and the figure of the Jew in nineteenth-century British culture. Sander Gilman’s influential work has drawn important connections between race and gender or race and anti-Semitism in late Victorian culture. Gilman’s understanding of race and nation in relation to Jewish figures in literature and art has been foundational in its focus on Victorian science, and other discourses of authority

24. Baucom, Out of Place, 220.
that helped create and solidify racial and anti-Semitic discourses in the Victorian period. Recent studies have moved on to nuance the formulation of Jewish otherness, to consider Semitic discourses or Jewish discourses equally pernicious, but nuanced differently in response to historically specific concerns. For example, in his study *Constructions of “the Jew” in English Literature and Society*, Bryan Cheyette argues persuasively that “[t]he radical emptiness and lack of a fixed meaning in the constructions of ‘semitic’ difference” which, he argues, “results in ‘the Jew’ being made to occupy an incommensurable number of subject positions which traverse a range of contradictory discourses.” Much like the images discussed in this collection, the foreign figure is often presented ambivalently, or as a figure whose meaning shifts to accommodate local or current anxieties about difference or the stability of English identity. Cheyette and others who focus on images of ‘the Jew’ in the cultural sphere recall James Shapiro’s study of a previous century—which raised the question, “if even a Jew could be English, what could one point to that defined essential Englishness?”—Michael Ragussis’s work considers how such national boundary markers were contextualized by fears about passing, conversion, and interracial/religious marriages in nineteenth-century literary culture. While the study of xenophobia is not the same kind of interrogation as studies of anti-Semitism, the essays in this collection are similarly concerned with issues of passing, intermarriage, or purity (however such a word is defined).

*Fear, Loathing, and Victorian Xenophobia*, therefore, draws from and builds upon these pivotal studies to examine some of the ways in which postcolonial studies, race studies, and Jewish studies might lead us toward a fuller understanding of how xenophobia interacts with, but remains distant from, other critical methodologies and subjects.

Just as race and nation cannot be understood through the rhetoric of empire alone, so global relations must be comprehended as more than just an economic narrative, even in the context of the nineteenth century’s expanding consumer capitalism. While it is true that wealth production drove English engagement with “foreigners,” the more nuanced analysis we propose renders visible the broader scope of anxieties and fears guiding relationships among and between English people and foreigners: it makes clear that while profit and economic power played a role, so too did xenophobia, which under-

27. Bryan Cheyette, *Constructions of ‘the Jew’ in English Literature and Society: Racial Representations, 1875–1945* (Cambridge: Cambridge University Press, 1993), 8. Cheyette also points out that the figure of “the Jew” is more than just a degenerate other in British culture; this figure, “like all ‘doubles,’ is inherently ambivalent and can represent both the ‘best’ and the ‘worst’ of selves” (12).

girded the production of many social, political, and imaginative measures to manage relations with the foreign. For example, while English relations with India were clearly driven by empire, there are discernible similarities between English-Irish relations. By considering the role of xenophobia, we can shade more finely what these two very historically and socially different relations have in common, without ignoring their differences. Legal measures from the 1829 Catholic Emancipation Act to the 1905 Aliens Act clearly signal the intentional engagement with these questions and the importance of negotiating boundaries within English culture. So, too, does the work of the science of racialization, both in popular culture and in professional venues.

Nineteenth-Century Contexts

Why focus on xenophobia in nineteenth-century culture? The Victorian age marks a pivotal moment for shifting understandings of national identity, racial ideologies, and articulations of Englishness. Indeed, “xenophobia” crystallized over the course of the nineteenth century, a period of rapid and unprecedented social transition. Improved trade, travel, and transportation created opportunities for material and cultural migrations, and unprecedented levels of exchange among and between cultures. For example, the industrial revolution which began in the previous century facilitated the mass production and affordability of objects that circulated at home and abroad; enabled the transit of people, perspectives, and ideas; and disrupted putative spatial, ideological, and national boundaries. Moreover, a class system dramatically in flux—a rising professional class, a decaying aristocracy, and an overburdened working class, not to mention the ever-widening gap between the rich and the poor—profoundly unsettled the social structure that had for so long shaped and stabilized relations among the English populace. All of these unprecedented disruptions contributed to perceptions of the foreign—including people and migrating objects—as both simultaneously omnipresent and threatening even when they were not overtly visible.

The idea of a homeland and or a sense of belonging to a place evoke some of the key tensions that helped to codify a xenophobic mindset in the Victorian period. In such images identity is construed through an essentialist lens as absolute, unchanging, and linked to blood and land. In a famous passage from George Eliot's *Daniel Deronda* (1876), for example, the narrator underscores the power that home and homeland played in the epic articulations of family, race, and nation in this period, and the related assertions of difference. If a body could not “truly” belong, it was by default deemed other. Eliot’s narrator describes that form of belonging in the following way:
A human life, I think, should be well rooted in some spot of a native land, where it may get the love of tender kinship for the face of earth, for the labours men go forth to, for the sounds and accents that haunt it, for whatever will give that early home a familiar unmistakable difference amidst the future widening of knowledge: a spot where the definiteness of early memories may be inwrought with affection, and kindly acquaintance with all neighbours, even to the dogs and donkeys, may spread not by sentimental effort and reflection, but as a sweet habit of the blood. At five years old, mortals are not prepared to be citizens of the world, to be stimulated by abstract nouns, to soar above preference into impartiality; and that prejudice in favour of milk with which we blindly begin, is a type of the way body and soul must get nourished at least for a time. The best introduction to astronomy is to think of the nightly heavens as a little lot of stars belonging to one’s own homestead.29

This passage has been read as a touchstone for the complicated politics of nationhood in the novel. What does it mean to be English? According to Eliot’s narrator one must not only live within the geographical boundaries of the nation, but must have been reared on the milk from English cows, or must have been nourished in body and soul by the nightly heavens above one’s home. Moreover, individuals need a filial connection with neighbors in order to absorb local perspectives, rather than being impartial “citizens of the world,” who might view the values and attitudes from other landscapes with detachment. Equally significant here is the understanding that global perspectives emerge not only from the formal study of space or geography, but from the view acquired through “belonging to one’s homestead.” More than simply excising transnational, multidimensional, or assimilative possibilities—admittedly troubling enough—the narrator protests, or presents the idea, that one may never be at home in a land where one has not been raised. Such passages subtly articulate and reflect anxiety about the need for such delineations at this moment in Victorian history. These lines raise a number of questions addressed in the essays that follow. What do we make of Victorian culture’s preoccupation with forging connections among land, body, and blood? On one level, Eliot’s narrator nostalgically renders homeland as a spot of Wordsworthian time where character is formed in childhood. Yet, on another level, this passage raises the specter of crossed boundaries even as it offers a measured, calming calculation on the stability of homeland. What, after all, is this “future widening of knowledge” against which this spot of homeland will provide a buffer? And what happens to people once they become “citizens of the world” to make “the sweet habit of the blood” necessary?

From Mrs. Jellyby’s humanitarian efforts and missionary work in Africa in Dickens’s *Bleak House* to legal and political attempts to manage immigration and various aspects of enfranchisement, we can locate English efforts to regulate what social scientists have called “insider groups” and “outsider groups.” Grand gestures like the Great Exhibition and the interactions among those people representing “all the nations of the world” on the streets of London are all sites to which the lens of xenophobia can be profitably employed. In doing so, we discover that xenophobia in the context of the nineteenth century was no longer an individual or isolated response to the foreign; rather, it had become an embedded cultural response to conceptions of home, abroad, nation, belonging, class, race, and numerous other identity markers undergoing extraordinary change in this period. In this volume, we begin with the concepts of “fear and loathing” in an attempt to flesh out the political, economic, legal, social, and psychological impulses that were generative of xenophobia, rather than simply identifying the effects of xenophobia. Indeed, even today we are better equipped to handle the classist assumptions of writers like Mayhew and Booth than we are to discuss the ways in which constructions of the foreigner or of the immigrant particularly intersected with discourses of race and class. Bringing together work from art history, history, literary studies, cultural studies, women’s studies, Jewish studies, Irish studies, and postcolonial studies, the contributors to this volume offer a variety of new methodological and theoretical approaches to address the rich global dimensions of xenophobia in nineteenth-century England.

**Xenophobia at Work**

The organization of this volume underscores the centrality of the axioms we defined above in shaping xenophobic thinking and in its material manifestations in the world, or xenophobia at work. In the first part, “Epidemic Fear,” we turn to xenophobia’s affective structures and triggers, exposing their genealogy by teasing them apart. In the second part, “Xenophobic Panic,” we turn to the fear activated by social changes and practices and the particular form of loathing that emerged in the Victorian period around “foreignness.” The third part, “The Foreign Invasion” includes essays that explore ideas about the foreign figure, and the reasons why such figures were perceived to be such a threat to the alleged stability of Englishness.

**PART I: EPIDEMIC FEAR**

We have sought to bring a new precision to the language of xenophobia and
to the varying kinds of social resistance to xenophobic ideologies and practices. Specifically, we asked what made xenophobia a path worth exploring; how xenophobia was distinct from racial hatred or the work of empire; and in what physical landscapes (at home and abroad) xenophobia might occur. The authors here speak to the questions we have raised, seeking to explore xenophobia as a new analytic tool that recalibrates our understanding of the nineteenth century. “Epidemic Fear” looks at English anxieties about the dilution, decay, or dissolution of English identity. This part examines xenophobia as a particular kind of fear rooted in the crossing (or fear of crossing) of physical boundaries and the related anxieties and hatreds of foreign contact, contagion, and contamination.

In “The Pollution of the East: Economic Contamination and Xenophobia in Little Dorrit and The Mystery of Edwin Drood,” Marlene Tromp examines the ways in which economic contact was structured by xenophobia in the Victorian period. While a desire for wealth shaped and grew the nation, fear and hatred of the sources of that wealth required constant purification of financial interests. Eastern nations were perceived as a physically polluting danger to England and to intimate English relationships. Businesses supported by foreign trade “blackened” the city of London and seemed to threaten the English businessman, linking the soiled skies and buildings to an assault on the home and family. Tromp demonstrates how Dickens’s Little Dorrit (1857) and The Mystery of Edwin Drood (1870) expose such anxieties about the economic and personal threat posed by the East. These novels, Tromp argues, marry debt—both personal and economic—and familial versions to social and economic relations with foreigners. Though accruing wealth was a particularly English practice, engaging in direct contact with foreigners and the money that circulated across the empire triggered powerful xenophobic responses to wealth. Finally, Tromp suggests that as imperial desire became increasingly vexed, xenophobia became more deep-seated within the cultural psyche.

Focusing on England’s long-standing suspicion of Italians, Jay D. Sloan’s “Victorian Quarantines: Holding the Borders against ‘Fevered’ Italian Masculinity in Dante Gabriel Rossetti’s ‘St. Agnes of Intercession’” considers how such fears triggered xenophobic critical reactions to the work of the Anglo-Italian (an “Italian” in England) poet and painter, Dante Gabriel Rossetti. As evidenced by Robert Buchanan’s infamous attack upon Rossetti as the leader of “The Fleshly School of Poetry” in 1871, English critics would employ a metaphors of “disease” to target the pathogenic potential of Rossetti’s inherently “foreign” poetry and to identify him as a threat to British national “health.” Over the course of his career, English critics would attempt to “quarantine” Rossetti’s work, portraying him as the embodiment of the “effeminate Italian”—transgressive on both ethnic and gender grounds—and
particularly dangerous because he was freely “broadcasting” his contagions in Britain among the vulnerable native population. It is this “local urgency,” Sloan argues, that distinguishes these truly xenophobic critical reactions from the “merely” racist rhetoric. That Rossetti recognized and attempted to combat this “local” critical paradigm, Sloan demonstrates, is made evident in the plot and composition history of “St. Agnes of Intercession.”

Rajani Sudan’s essay, “Contracting Xenophobia: Etiology, Inoculation, and the Limits of British Imperialism,” discusses new attitudes towards inoculation articulated at the end of the nineteenth century, suggesting that they mark a distinct shift in Britain’s imperial aims. Sudan indicates that methods of inoculation forced Britons to suspend, however theoretically, the xenophobia that structured cultural, metropolitan, and civic British identity. The introduction of foreign bodies through inoculation as a way of warding off disease appeared to be perfectly sensible, partially because these intrepid souls were open to receiving new ideas, but also because many doctors’ travels placed them in contact zones where ecologies of new diseases and biomedical treatments were often patently visible. But Victorian Britain, mindful of its imperial trajectory, seemed to equate the medical practice of inoculation with a cultural one. Thus many Britons may have read inoculation as an unpatriotic act, a treasonous introjection of the elements of disease into the corpus of the metropole. Sudan suggests that inoculation became increasingly vexed as Britain professed to turn conquest and colonization into the social missionary work that characterized Victorian cultural imperialism. Domestic Victorians, fearing the palpable consequences of smallpox epidemics, were prone to locate its etiology elsewhere, in others, thus insuring their cultural immunity to the pathogen.

Drawing on Sara Ahmed’s theory of how emotions, particularly hate and fear, work to shape the “surfaces” of individual and collective bodies, Maria K. Bachman uncovers the cognitive and affective processes that drive xenophobia in her essay, “Charles Dickens, Wilkie Collins, and the Perils of Imagined Others.” Responding to the Indian Mutiny in 1857, an enraged Charles Dickens declared that if he were Commander in Chief in India, he would do his “utmost to exterminate the Race upon whom the stain of the late cruelties rested.”30 Rather than unleashing actual violence against the Hindu and Muslim sepoys, Dickens collaborated with his good friend Wilkie Collins on a fictive, but hardly pacifist, response to the uprising. Strategically published as the widely circulated extra Christmas number of *Household Words*, *The Perils of Certain English Prisoners*, Bachman suggests, functions as

---

an affective economy that circulates, both literally and figuratively, the horror of the events at Cawnpore and the fears of subsequent assaults on England by “barbaric” foreign others. Embedded in the tale’s two plotlines, Bachman argues, are competing ideologies of nation, culture, language, and history. While Dickens’s two chapters may attempt to amplify the fear and loathing toward non-English others that erupted in the aftermath of Cawnpore, Collins’s contribution enacts its own intratextual mutiny by mitigating Dickens’s xenophobic sentiments and exposing the myth of English superiority.

In “Maudlin Profanity and Midnight Debauchery: Infanticide and the Angelito,” Jennifer Hayward shifts our focus to Britons and Americans traveling abroad in Chile and their depiction of Chilean mourning practices. She reads accounts of Chilean angelitos as part of a double-edged investigation into Victorian constructions of mourning and Anglo-Chilean constructions of national identity in informal empire. Since Chile was never part of the formal empire, and since its mixture of European and indigenous peoples complicated the easy, binary racism of other sites of empire, this essay allows exploration of the distinctions between empire, racism, and xenophobia. When read against Victorian sentimental discourse—and balanced by Chilean accounts of the meaning of the angelito for mourning families—these descriptions of the angelito illuminate the fears and anxieties aroused by Chilean “debauchery” and Catholic “profanity.” The body of the angelito terrifyingly literalizes the Victorian icon of the dying child, while the horror experienced by British and American observers underscores the anxieties underlying Victorian national and imperial identity. Read historically, these accounts help to explain the English colony’s gradual isolation from Chileans—who were, as Podsnap would put it, increasingly constructed as “Not English!”

PART II: XENOPHOBIC PANIC

Moving beyond the fears about invasion and infiltration (which defined Part I), “Xenophobic Panic” explores the ways in which the English perceptions of political and cultural events outside its borders shaped and were shaped by xenophobia through the myriad narratives that emerged in response to those events. Beginning with English-Irish relations, Charlotte Boyce examines xenophobic representations of Irish identity in her essay, “Food, Famine, and the Abjection of Irish Identity in Early Victorian Representation.” Boyce suggests that race is too narrow a lens through which to read the complex relations between England and Ireland immediately prior to and during the Great Famine; she argues that xenophobia offers more productive theoreti-
cal insights into these interactions because, crucially, xenophobia does not exist in isolation, but rather in a mutually constitutive relationship with xenodochy. This economy helps to explain the multifaceted and contradictory depictions of the Irish located in Victorian print culture: welcomed, contingently, as members of the Union, the Irish were also disparaged as the idle, undisciplined antitheses of their English neighbors. During the Famine, hostile presentations predominated as the English press sought to explain the disaster in terms of Irish alterity. Boyce indicates that one of the main phobic markers of this foreignness was food; Ireland’s distress was consistently attributed to its over-reliance on the potato. Linking a Kristevan notion of abjection to depictions of Irishness, she argues that the supposed qualities of potatoes were conflated with the presumed traits of Irish identity. She ultimately suggests that dietetic representations of the Irish during the Famine were the result of an ideological imperative to safeguard the boundaries of English identity at a moment of historical crisis.

Exploring one of the most significant sites for understanding and articulating the foreign in the nineteenth century, Joy Sperling’s essay, “‘Wot is to Be’: The Visual Construction of Empire at the Crystal Palace Exhibition, London, 1851,” explores the physical layout and design of the Great Exhibition. Sperling argues that the exhibit emerged out of threats to the social, political, economic, and even racial instability that racked England in the 1840s, factors that all suggested an anxiety about the English concept of “self.” Mounted at a time when Victorian society had not clearly articulated its views on national and imperial hegemony, and when the structure of British society and Britain’s place in society and in the world was not yet inevitable, visual structure came to stand as a surrogate for the imagined purity and strength of the English and England. Both were invaded and “polluted” by the people and wares from the many “foreign” nations that were paradoxically invited to participate in the “friendly” competition of the Great Exhibition. The Exhibition, Sperling contends, helped to shape Victorian concepts of nationhood by dramatically clarifying on a visual level, who and what was considered English and normative. Xenophobia serves as a means of assessing how the palace building can be read as framing the construction of the English “self” (or body) in contrast to the invading horde of “foreign” visitors, who were simultaneously feared and eagerly anticipated.

Patrick Brantlinger, in his essay “Terrible Turks: Victorian Xenophobia and the Ottoman Empire,” argues that by the start of Queen Victoria’s reign, the Terrible Turk was an ancient stereotype, with roots in the anti-Islamism that inspired the Crusades. The specifically Turkish element emerged with the conquest of Constantinople in 1453 by the Ottoman forces of Mehmed II. From then until the Enlightenment, the Ottoman Empire provided a
counterimage thus arousing “imperial envy” for the British Empire. In the 1800s, as the Ottoman regime disintegrated, the British Empire progressed apparently from triumph to triumph. Brantlinger suggests that the stereotype of the Terrible Turk often seemed less “racist” in orientation or emphasis than xenophobic, embodying a fear of one or more of the features commonly identified with the Ottoman Empire, its rulers, and its armies. Terribleness included rage or anger, irrationality and arbitrariness, cruelty, the practice of slavery, lust, and the near-complete domination, including erotic domination of women. Still another factor that contributed to xenophobic reactions to Ottomans or Turks is the rejection and fear of Islam as a key, expansive rival to Christianity.

In “Ethnicity as Marker in Henry Mayhew’s London Labour and the London Poor,” Thomas Prasch examines what he terms the “bewildering range of ethnic types that strut through the pages of Henry Mayhew’s classic survey of the urban underclasses of mid-Victorian London” as a sign of England’s global reach through trade and travel. He argues that the presence of the foreigner was a sign not only of England’s growing cosmopolitanism, but of the web of connections uniting people from home and abroad. Yet far from offering a celebration of the expanse of the empire of trade, the human varieties of street types, Prasch argues, signaled a threat to Victorians—a threat, that is, to the cultural traditions of English urban working classes. Although Prasch reads these depictions as a form of xenophobia, he also shows how Mayhew sought to transform ethnic differences into racial categories.

PART III: THE FOREIGN INVASION

Building on Parts I and II, and focusing on visual and narrative culture, this final cluster of essays show how and why Englishness is perceived to be imperiled not just because it comes into contact with the foreign other, but because the presence of the other threatened to dismantle the delineations separating one group from the next. Thus, Part III, “The Foreign Invasion,” focuses on xenophobic expressions as an utterance of fear about the status and coherence of national identity at a moment when immigration and class mobility were thought to be responsible for the erosion of ancient boundaries and barriers.

In “Jewish Space and the English Foreigner in George Eliot’s Daniel Deronda,” Heidi Kaufman carves out a distinction between expressions of anti-Semitism and xenophobia. She argues that these terms may overlap in many ways, but maintain a separate discursive structure, and emerge from distinct concerns in this novel. Kaufman demonstrates that xenophobia
appears in such moments where the insider Englishman, Deronda, anticipates and fears the foreigner’s power to (re)define him. Deronda’s xenophobic imagination leads him to construe Judaism as a religious/racial entity situated in a glorious past which Deronda renders nostalgically; and in a degenerate, fallen present, represented in his mind by “ugly” modern Jewish bodies. Kaufman shows that while the latter expression clearly falls into the discourse of anti-Semitism, the former stems from Deronda’s xenophobia, or his fear of cultural alignment with the Jewish people he meets in Frankfurt’s Juden-gasse and London’s East End.

In “Exile London: Anarchism, Immigration, and Xenophobia in Late-Victorian Literature,” Elizabeth Carolyn Miller reads xenophobic expressions in a cluster of late-century literature about anarchism by H. G. Wells, Arthur Conan Doyle, Joseph Conrad, and Helen and Olivia Rossetti. According to Miller, anarchism posed a threat to the nation by challenging and seeking to overturn political and social structures of English culture. The texts she analyzes sought to expose the nature of this threat, and to explore the consequences of the dilution and demise of English national identity brought about by rising patterns of immigration. Rather than remaining historically specific, literature about anarchism presented all immigrants as equally threatening to the social order. Miller adds that anarchists threatened not only England, but “Englishness” as a racial and cultural category, and in this way anarchist groups were targeted as signs of the dangers of unrestricted immigration.

In “Xenophobia on the Streets of London: Punch’s Campaign against Italian Organ-Grinders, 1854–1864,” Annemarie McAllister offers new ways of thinking about Victorian struggles to delineate racial and ethnic markers amidst the pages of one of the most popular magazines of its day. As she considers the tensions raised by comparisons between the English and Italians on the pages of Punch, McAllister provides an instructive and illuminating study of the interplay of visual and narrative depictions of Italians in English culture, and of the role of cartoon humor to address xenophobic tensions. Although images of Italians bore some resemblance to other immigrant groups, McAllister argues that several features made Italian organ grinders a unique form of stereotyping. Italians, she notes, had long been associated with music, which ultimately helped to build a case against them in xenophobic discourse. “Such behavior” she adds, “could be ascribed to the traditional low status of performers, and resentment at such dominance of Italian cultural capital” but in fact class distinctions were only part of what provoked these cartoons in the pages of Punch. Placing the figure of the organ grinder within other relevant cultural contexts, such as the Crimean war, theories about phrenology and physiognomy, and the evolution of the magazine itself, McAllister concludes that “Punch representations are concerned more with
boundary maintenance, the construction of class and urban ‘rights’ to space, and an outlet for profound hostilities.”

In her focus on language and silences, Minna Vuohelainen presents the problem of destabilized English identity for late Victorian culture. Her essay, “‘You know not of what you speak’: Language, Identity, and Xenophobia in Richard Marsh’s The Beetle: A Mystery (1897),” makes the case for a new genre called “invasion gothic” which she defines as “a mixture of urban gothic and fashionable invasion narrative, articulated in an essentially xenophobic discourse, in which British identity, security, and superiority are placed under threat from a foreign, often supernatural, monster.” The novel stands, then, not just as an example of xenophobic thinking, but of a new subgenre ushered in by the rising xenophobic tensions of late-century British culture. Vuohelainen maintains that moments of silence or failed speech acts in the novel signal anxieties about linguistic degeneration that many feared would surely follow in the wake of a rising immigrant population and the accompanied deterioration of a “pure” English identity. Thus, while the English people in the novel lose the power of speech, the intruder Beetle remains articulate, and indeed even manages to appropriate the English language as a weapon against the English.

If early Victorian readers were in any doubt about the dangers of an Eastern European nobleman moving to London, Dracula’s pride in his mixed blood would have only reinforced their xenophobic impulses: so argues Thomas McLean in “Dracula’s Blood of Many Brave Races.” The irony, McLean points out, is that English blood is as “mixed” as Dracula’s and from the same causes: war, empire, and immigration. Reading Bram Stoker’s novel as a nightmare of continental immigration, McLean demonstrates how we can see Transylvania not only as a metaphor of colonial or physical desire but as a part of Europe. In doing so, McLean places the novel’s eponymous character not simply in the realms of gothic literature, but also among the foreign revolutionaries settling in Britain during the second half of the nineteenth century. McLean first examines nineteenth-century immigration to Britain from other parts of Europe, in particular the increasing number of political refugees who arrived in London after the revolutions of 1848—refugees whose radical affiliations and failed uprisings encouraged xenophobic feelings among their new British neighbors. He then focuses his investigation on Stoker’s text in order to place the nationalist warrior Count Dracula within this context, suggesting that the novel can be read as the threat of all that is foreign to the apparently pure blood of its protagonists.

The volume concludes with Anne J. Kershen’s Afterword, which places the essays in Fear, Loathing, and Victorian Xenophobia within a longer historical framework. Kershen notes that the term “xenophobia,” “if used precisely,”
does not imply racial inferiority. However, as the essays in this collection along with Kershen’s essay attest, “the two can be used in tandem.” The Afterword includes numerous examples from English history of the ways in which racism, anti-Semitism, Islamaphobia, and other forms of racial hatred intersected with or helped bolster xenophobic ideologies. In turn, these histories gave birth to a new language that reflected English anxieties about the so-called foreigner. Yet Kershen reminds us that words alone were not the only consequence of xenophobic thinking; they were created alongside and often in collusion with physical violence aimed at “foreigners.”

Conclusion and New Beginnings

We expect that Fear, Loathing, and Victorian Xenophobia will begin to position, more thoroughly and particularly, the xenophobic impulse in the nineteenth century. The multi- and interdisciplinary essays in this collection argue compellingly for the uniqueness of xenophobic discourse—a uniqueness that stands apart from and yet intersects with every other form of hatred and fear in the period. In this way these essays reconsider and redefine what we understand about and how we study race, imperialism, and nation formation in Victorian culture. Moreover, by offering a theoretical and critical intervention into these established fields, the contributors to this collection demonstrate how the study of xenophobia adds a new dimension to our understanding of identity, politics, and language in this period.

Works Cited


“Liverpool Shipping Trouble.” *The Times*, 30 April 1912, 8.


Novak, Daniel. “Gaskell’s ‘Accursed Race’: Rethinking Gaskell and Victorian Racial


Epidemics of contagious disease, real and metaphorical, were a phenomenon that evoked both fear and fascination throughout Victorian society. This section of the volume serves as a foray into the myriad ways in which Victorian xenophobia operated as a strategic defense—indeed, as a behavioral immune system—against foreign infection. The essays included here consider how the rhetoric of foreign contagion and contamination, of infiltration and infection, and of disease and death, circulated and spread throughout the nation. The discourse of xenophobia that emerged was predicated on the growing perception of an English body perpetually threatened by foreign pathogens. The narratives of foreign pollution that proliferated in literature, the popular press, as well as medical and scientific journals not only exacerbated fears about the dilution, decay, and dissolution of English identity, but also contributed to the evolution of an increasingly ethnocentric middle-class culture.

In “The Pollution of the East: Economic Contamination and Xenophobia in Little Dorrit and The Mystery of Edwin Drood,” Marlene Tromp investigates the ways in which foreign investment triggers xenophobic anxieties. According to Tromp, while economic contact with foreign nations was at once a source of great wealth for Britain, these monies were perceived as importing foreign pollution, thus threatening the health and well-being of the English nation and body. For Jay D. Sloan, the dangerous carrier of foreign contagion is not “dirty” money, but rather the dissipated artist. In his essay, “Victorian Quarantines: Holding the Borders against ‘Fevered’ Italian Masculinity in Dante Gabriel Rossetti’s

PART I
Epidemic Fear

Epidemics of contagious disease, real and metaphorical, were a phenomenon that evoked both fear and fascination throughout Victorian society. This section of the volume serves as a foray into the myriad ways in which Victorian xenophobia operated as a strategic defense—indeed, as a behavioral immune system—against foreign infection. The essays included here consider how the rhetoric of foreign contagion and contamination, of infiltration and infection, and of disease and death, circulated and spread throughout the nation. The discourse of xenophobia that emerged was predicated on the growing perception of an English body perpetually threatened by foreign pathogens. The narratives of foreign pollution that proliferated in literature, the popular press, as well as medical and scientific journals not only exacerbated fears about the dilution, decay, and dissolution of English identity, but also contributed to the evolution of an increasingly ethnocentric middle-class culture.

In “The Pollution of the East: Economic Contamination and Xenophobia in Little Dorrit and The Mystery of Edwin Drood,” Marlene Tromp investigates the ways in which foreign investment triggers xenophobic anxieties. According to Tromp, while economic contact with foreign nations was at once a source of great wealth for Britain, these monies were perceived as importing foreign pollution, thus threatening the health and well-being of the English nation and body. For Jay D. Sloan, the dangerous carrier of foreign contagion is not “dirty” money, but rather the dissipated artist. In his essay, “Victorian Quarantines: Holding the Borders against ‘Fevered’ Italian Masculinity in Dante Gabriel Rossetti’s

PART I
Epidemic Fear

Epidemics of contagious disease, real and metaphorical, were a phenomenon that evoked both fear and fascination throughout Victorian society. This section of the volume serves as a foray into the myriad ways in which Victorian xenophobia operated as a strategic defense—indeed, as a behavioral immune system—against foreign infection. The essays included here consider how the rhetoric of foreign contagion and contamination, of infiltration and infection, and of disease and death, circulated and spread throughout the nation. The discourse of xenophobia that emerged was predicated on the growing perception of an English body perpetually threatened by foreign pathogens. The narratives of foreign pollution that proliferated in literature, the popular press, as well as medical and scientific journals not only exacerbated fears about the dilution, decay, and dissolution of English identity, but also contributed to the evolution of an increasingly ethnocentric middle-class culture.

In “The Pollution of the East: Economic Contamination and Xenophobia in Little Dorrit and The Mystery of Edwin Drood,” Marlene Tromp investigates the ways in which foreign investment triggers xenophobic anxieties. According to Tromp, while economic contact with foreign nations was at once a source of great wealth for Britain, these monies were perceived as importing foreign pollution, thus threatening the health and well-being of the English nation and body. For Jay D. Sloan, the dangerous carrier of foreign contagion is not “dirty” money, but rather the dissipated artist. In his essay, “Victorian Quarantines: Holding the Borders against ‘Fevered’ Italian Masculinity in Dante Gabriel Rossetti’s

PART I
Epidemic Fear

Epidemics of contagious disease, real and metaphorical, were a phenomenon that evoked both fear and fascination throughout Victorian society. This section of the volume serves as a foray into the myriad ways in which Victorian xenophobia operated as a strategic defense—indeed, as a behavioral immune system—against foreign infection. The essays included here consider how the rhetoric of foreign contagion and contamination, of infiltration and infection, and of disease and death, circulated and spread throughout the nation. The discourse of xenophobia that emerged was predicated on the growing perception of an English body perpetually threatened by foreign pathogens. The narratives of foreign pollution that proliferated in literature, the popular press, as well as medical and scientific journals not only exacerbated fears about the dilution, decay, and dissolution of English identity, but also contributed to the evolution of an increasingly ethnocentric middle-class culture.

In “The Pollution of the East: Economic Contamination and Xenophobia in Little Dorrit and The Mystery of Edwin Drood,” Marlene Tromp investigates the ways in which foreign investment triggers xenophobic anxieties. According to Tromp, while economic contact with foreign nations was at once a source of great wealth for Britain, these monies were perceived as importing foreign pollution, thus threatening the health and well-being of the English nation and body. For Jay D. Sloan, the dangerous carrier of foreign contagion is not “dirty” money, but rather the dissipated artist. In his essay, “Victorian Quarantines: Holding the Borders against ‘Fevered’ Italian Masculinity in Dante Gabriel Rossetti’s
‘St. Agnes of Intercession’,” Sloan explores how the excessive poetic passions of Rossetti’s Italian artist-protagonist come into direct conflict with longstanding English fears of “diseased” Italians. And while Victorian Britain may have been attempting to build up its cultural immunity to “diseased” foreign bodies, Rajani Sudan provocatively demonstrates how the medical practice of inoculation—the injection of foreign bodies into healthy English bodies—to prevent real epidemics of contagious disease forced Victorians to renegotiate the xenophobic attitudes that were constitutive of Englishness. Maria K. Bachman also draws our attention to the interconnectedness of cultural nationalism and xenophobia, with a particular focus on the cognitive and affective processes that underlie the behavioral immune system. In her essay, “Charles Dickens, Wilkie Collins, and the Perils of Imagined Others,” she explores how the fear and loathing of foreigners are produced in textual contact zones as “effects of circulation” and how the notion of “Englishness” is thus fortified through a community of readers or “shared witnesses.” Jennifer Hayward is also interested in textual contact zones—English-language newspapers and Anglo-American travel narratives, particularly—in her investigation of the nineteenth-century “infanticide epidemic” in Chile. In her essay, “Maudlin Profanity and Midnight Debauchery: Infanticide and the Angelito,” Hayward shows how these accounts of Chilean angelitos perpetuated xenophobic attitudes toward that culture while at the same time they also served to strengthen an imperial Anglo identity.
While it is true, as a number of the contributors to this book have pointed out, that a precise word—xenophobia—to describe aversion to, or fear of (justified or not), those who are strange or foreign, only entered the English language in the first decade of the twentieth century, negative reactions to the presence and activities of outsiders in England have a much longer history. However, before taking the “long view” of English xenophobia, it is necessary to mark out the word’s parameters, as well as highlighting other words that indicate indigene revulsion and abhorrence directed towards those who are “other” in terms of religion, race, and nationality. The Shorter Oxford English Dictionary defines xenophobia as “A deep antipathy to foreigners and foreign things.”1 If used precisely the word does not infer racial inferiority, rather it indicates an emotion or pattern of behavior that is in response to a real, or imagined, threat to home, job, national identity, and culture.

Theories that some races are inherently inferior to others found increasing credence in central Europe in the latter decades of the nineteenth century. The word “racism” to define belief in racial supremacy is recorded as first being used in the mid-1930s, but it was not until after the Second World War that the term was generally adopted (Shorter OED, 2446). In England

---

1. Shorter Oxford English Dictionary, 3688. Subsequent references to this text will be cited parenthetically.
its common usage coincided with the large scale entry of African-Caribbean and South East Asian migrants in the 1950s, following the passage of the British Nationality Act in 1948. In spite of the difference in meanings, it is not uncommon for the word xenophobia to be used to describe what are, or were, racist patterns of behavior, while accusations of racism are made about those who, in reality, are more accurately, xenophobes. In addition, as will become apparent, there are occasions when the two can be used in tandem.

One of the earliest manifestations of xenophobia based on religious aversion was anti-Jewishness. Though this sentiment predates the birth of Christ, it made its first appearance in England following the arrival of Jews from northern France who had traveled to England in the wake of William of Normandy. Labeled as “murderers of Christ,” Jews represented the epitome of otherness and threat. In addition to religious antipathy, as usurers and merchants it is little wonder that they became prime targets for verbal and physical attack. In medieval England and beyond, anti-Jewishness was an inevitable adjunct of Christianity. From the twelfth century onwards Jews were diabolized by commentators and in cartoons. This linkage with the devil is a thread that can be traced through the centuries. As late as the 1940s Jewish evacuees in East Anglia reported that local children looked under their hair for the stubs of horns they believed were the mark of a Jew. Anti-Jewish sentiment has not been the only form of religious antipathy to emerge in England. Anti-Catholicism began in the reign of Henry VIII, was manifest after the Fire of London in 1665 and exploded into violence with the Gordon Riots of 1780. Aversion to Islam, and thus to Muslims, can be traced back to the Crusades and the wars raged against the infidels in order to

---

2. Under the provisions of the Act, citizens of the New Commonwealth enjoyed relatively free access to the United Kingdom and almost identical rights to United Kingdom citizens, including entitlement to take up employment on arrival.

3. In 1144, the body of a young boy who had died a violent death was discovered in the woods near Norwich. Rumor quickly spread that the Jews had killed him in order to use his blood to make the Passover unleavened bread. This became known as the blood libel, the first of a number of such accusations. Only the intervention of the King saved the Jews of Norwich from the violence of the populace. Forty-six years later, on 17 March 1190, following a series of attacks on their homes, the Jews of York took shelter in the city's castle. When the castle was besieged by a mob, those taking sanctuary decided to take their own lives rather than be forced to convert. The following morning the few that were left, believing they could depart in safety, were murdered. The York Massacre heralded a century of discrimination. By 1290 a Jewish presence seemed an anomaly when the King was fighting the infidels in the Holy Land. In July of that year, the 15,000-strong Jewish population was expelled from England.

4. In 1753, at the height of the furor over the Jew Bill, a cartoon was published that showed a Jew in the foreground, masquerading as the devil and clutching money bags.


6. English Catholics and suspected Huguenot crypto-Catholics were rumored to have started the fire.
regain the Holy Land for Christianity. However, recognition of this antipathy as a phobia is a much more recent phenomenon, first recognized in Britain in the 1980s, and the subject of a report published by the Runnymede Trust in 1997. It was only after 9/11 and the reactionary concern over the growth of Islam in the West that the term Islamophobia was commonly adopted to describe “hatred or fear of Islam or Muslims, particularly as a political force” (Shorter OED 1429).

Xenophobia and tolerance do, at times, appear side by side. This was the case in the late-seventeenth century when Huguenots fleeing persecution in France took refuge in England. For though the Calvinists were welcomed by the English monarch, Charles II, who established a charity to help support indigent French refugees, there were those who felt threatened by the presence of men and women whom they feared might be crypto-Catholics. Other xenophobes condemned the refugees for undercutting wages; for importing new technology that advanced the weaving of silk and took jobs away from English weavers; and even for the sound of their “croaking” voices. Some blamed the Huguenots for starting the fire of London. The deeds and words of the diarist Samuel Pepys best sum up the anomalies. For while he wrote, “we do naturally all . . . hate the French,” he also donated money to the Huguenot cause. It was not only Huguenots in the seventeenth and eighteenth centuries that were subjected to xenophobic attacks because of their (alleged) economic threat. Fifteenth-century Dutch brewers also were harassed because of the profits they made as a result of their monopoly of the beer brewing trade. When the rumor was spread that beer brewed by the Dutch was poisonous, a number of Dutch-owned breweries were attacked. Medieval Dutch immigrants were not the only ones to be accused of endangering English lives with tainted food. Lucio Sponza has shown how, in Victorian England, at the height of late-nineteenth-century jingoism, Italian penny ice-cream men were accused of being out to “poison the children” with their products made in unsanitary conditions. The subtext was clear; the Italians were undermining the future of the British nation.

During the last half of the nineteenth century theories of racial science began to take a hold in Central Europe. In 1873 a disillusioned German journalist, Wilhelm Marr, produced a pamphlet, Jews Victory over Teutonism,

---

which examined Jewish racial qualities and their impact on the German people. He was convinced that unless Jews were removed from society they would become more powerful than the German nation. It is Marr who is credited with having invented, and used in his publication, the word anti-Semitism to describe Jew hatred.\textsuperscript{12} In England too, racist ideology was taking over from forms of xenophobia based on religious otherness. Benjamin Disraeli’s Balkan policy was considered by Goldwin Smith to be a direct result of the Prime Minister’s racial origins. Smith highlighted such a theory in an article entitled, “Can Jews be Patriots?” which appeared in 1878.\textsuperscript{13} As the century drew to its close, established Anglo-Jewry became a target for certain writers and social commentators who considered assimilated Jews to be a political and social threat to the nation.\textsuperscript{14}

However, it was the mass influx of Eastern European Jews who arrived in England from the mid-1870s onwards that aroused a powerful negative reaction, and which led to the introduction of a series of words to describe the new, secular, xenophobia. The term anti-Semitism was one rarely heard in Britain until after the First World War, the pejorative designation selected to describe Eastern European Jewish immigrants who were “taking the jobs and homes of Englishmen,” was “alien” while those who opposed them were “anti-alienists” and their discriminatory practices, “anti-alienism.” The goal of the anti-alienists was to restrict, or ideally ban, the entry of pauper aliens (Eastern European Jews) not because of their religious difference from Anglicism, but because of the threat they posed to the identity of the indigenous population, particularly those living in the East End of London where, by 1901, it was estimated at least 100,000 aliens had settled. Though the use of the word alien might be considered a euphemism for Jew, the language of criticism and condemnation was not. Racial supremacists were convinced that the pauper aliens in England were of inferior stock. In the words of the Member of Parliament for Bow and Bromley (in the East End of London), “England was being made a human ash pit for the refuse population of the world.”\textsuperscript{15} The alien nature of the immigrants was further emphasized by the Rev. S. G. Reaney, an East End clergyman, who was convinced that East-

\begin{itemize}
\item \textsuperscript{12} Lucy Dawidowicz, \textit{The War Against the Jews: 1939–1945} (London: Weidenfeld and Nicholson, 1975), 34. The pamphlet went through twelve editions between 1873 and 1879, and it is possible that for this reason the date given for the first use of “antisemitism” is frequently 1879, rather than 1873.

\item \textsuperscript{13} Goldwin Smith, “Can Jews be Patriots?” in \textit{Nineteenth Century} (London: C. Kegan Paul, 1878), 878–899.


\end{itemize}
ern European Jews’ otherness was non-negotiable. He highlighted the fact that their faces were “so un-English and the sound of the speech so utterly foreign . . . In face, instinct, language and character their children are aliens and still exiles. They seldom really become citizens.”16 The aliens were condemned for their unsanitary habits, for their wage undercutting, for their exploitation of the housing shortage, yet rarely for their religious practices. Anti-alienism, as it emerged in late-nineteenth-century England, was a fusion of Marr’s form of intellectual anti-Semitism and indigenous xenophobia galvanized by concern for jobs and housing. Yet, even here, centuries old anti-Jewishness was detectable, for though few referred to the alien as “Jew,” a Stepney member of the British Brothers League demanded in 1903 that “no more Jews be brought into the country.”17 With the passage of the Aliens Act in 1905, the anti-alienists achieved only a measure of success, for though the Act did control pauper immigrant entry, it left the door open for refugees seeking sanctuary from religious and political persecution as well as for those who could prove they had sufficient funds to support themselves and their families.18

Even after the First World War the alien threat persisted. The legacy of wartime xenophobia and the belief that all Jews were Bolshies were powerful forces behind the passage of the Aliens Restriction Act of 1919 and the Aliens Order of 1920, which imposed far harsher controls on alien immigrant entry than had previously operated in peace time.19 Jews remained the objective of xenophobes and racists throughout the 1930s and 1940s. As founder and leader of the British Union of Fascists, Oswald Mosley targeted both the “big Jews and the little Jews,” in his fascist campaigns in the 1930s. More recently, anti-Semitism has been manifest on the terraces at football matches, in the desecration of gravestones in Jewish cemeteries, and on certain university campuses.

Though the alien Jew was still considered to be a possible danger to the stability of the state, the post-World War One legislation embraced other “aliens”—in particular, foreign (black) seamen working in British ports and


17. The British Brothers League was founded in 1901 in East London with the specific intent of achieving a ban on alien (Eastern European Jewish) immigration. It was a precursor to the fascist organizations of the 1930s. The remark of the member of the League is a quote from Colin Holmes, Anti-Semitism in British Society, 1876–1939 (New York: Holmes & Meier Publishers, 1979), 96.

18. The right to refuge was abolished under emergency wartime legislation in 1914. It was not until the Geneva Convention in 1951 that England again opened its doors to refugees.

19. During the war, Jews with German sounding names had come under attack by those seeking out the enemy alien. The violence and outcome of the Russian revolution in 1917 was allied to the mistaken belief that all Jews were Bolsheviks and as such were a threat to the sovereign state.
on British merchant ships. When the war ended so did the need for black seamen recruited from the British Empire. Where the Empire black seaman had been valued as a significant aid to the war effort, he rapidly became the subject of discrimination, perceived as taking the jobs of deserving white English seamen. By the summer of 1919 riots broke out in the port of Liverpool as British sailors protested violently against non-white seamen. The outcome was a clause in the 1920 Aliens Order which required that alien (non-white) employment on British ships be curtailed. In 1925 this was formalized as The Special Restriction Order which obliged seamen to register in accordance with provisions made under the 1920 Act. In effect, this meant that seamen wishing to work on His Majesty’s ships had to provide evidence that they were British or British Empire born. This was not a simple procedure, as the majority of those born overseas rarely had the necessary documentation. As a result, many lost their jobs. In the event the Order never achieved parliamentary ratification, for though supported by trade unionists, it faced opposition from the India Office and certain politicians who felt uneasy about its racist implications. Within a decade the Order was withdrawn. It was, however, one of the earliest examples of twentieth-century institutionalized racism.

Antipathy to the “black presence” was not a phenomenon of the twentieth century. In 1596 Queen Elizabeth I ordered the expulsion of the black-moore, demanding that “those kind of people should be sent from the land.”20 Reasons given for the antipathy towards the resident Africans vary from the fact that they were considered heathen and bestial, to the intensity of their blackness which contrasted with the “whiteness [of the virgin Queen] which stood for purity, virtue, beauty and benefice,” and which emphasized the “filthy, base, ugly and evil” otherness of the black man.21 This sixteenth-century example is illustrative of the way in which the demarcation line between xenophobia and racism becomes blurred.

Gradation by skin color was one of the fundamental tools of the new science of race. Categorization of otherness was by color, by facial characteristics, and by voice. Jews and those of Mediterranean appearance, such as Italians and Greeks, were considered lesser white, forced to work their passage of integration if they wished to achieve parity with their Anglo Saxon counterparts. The Irish were not exempt from scientific racialization; the percep-

tion of their facial characteristics and voices frequently labeled them as the “white blacks.” But it has been incomers from the New Commonwealth, particularly those who arrived in England after 1948, who have been the recipients of some of the most violent and foul racist attacks to take place in England.

Racial discrimination in the form of a color bar was nothing new to post-War England. Before and during the War, some hotels and clubs in London operated a ban on black people, while the arrival of black American servicemen in 1942, though welcomed by some, was feared by others. In the 1950s, as New Commonwealth immigration gathered pace, the impact of colored immigrants on the nation was an issue that aroused concern across the political spectrum. Matters came to a head in 1958 when riots broke out in Nottingham and Notting Hill in West London, the latter an area inhabited by poor whites and African Caribbeans. At the end of August, following a confrontation between immigrants and white youths on a “nigger hunt,” fighting ensued for a number of days. At the same time, further north in Nottingham, tensions between blacks and whites were also erupting into violence. Yet again, tensions driven by fear produced immigration controls. The Commonwealth Immigrants Act of 1962 was directed specifically at those who had been given freedom of entry under the 1948 act. Initially, it did little to slow down the arrival of migrants from South East Asia who poured in before the Act was implemented. Nor did it quell discrimination against non-whites. In spite of the Race Relations Acts brought in the 1960s and 1970s, in the workplace, in housing allocation, and on the streets, racism persisted.

While it was predominantly African-Caribbean immigrants who came under attack from racists in the 1950s, by the late 1960s the emphasis had changed. It was now immigrants from Pakistan who became the butt of the racist xenophobes. Initially, the early Pakistani immigrants were not viewed as a threat. They were sojourners, remaining in England to earn enough money to enable them to go home as “rich men of high status.” However, as so often is the case with economic migrants, the dream becomes a myth of return and the sojourner a settler. Realizing that their future now lay in England, the men began to send for wives and children, or for new, young brides and the temporary bachelor enclaves of young Bangladeshis transformed into

25. The majority of the immigrants from Pakistan came from the eastern side of the country, a region that, after a long and bloody civil war, became the independent nation state of Bangladesh.
family communities. Community signaled permanency. Permanent settlement meant not only the proximity of an alien culture, but also the outsider need for housing, schooling, and medical support. All of these imposed strains on local and national resources. Where once there had been a tolerant benevolence towards the Bengalis, whose ancestors had first arrived in the East End in the late eighteenth century, there was now antagonism that translated into physical attacks. In the 1970s and 1980s these became an almost weekly occurrence in and around Brick Lane. It was here, in the London Borough of Tower Hamlets, that the first incidence of “Paki-bashing” was recorded. Not only had a new form of violence emerged on the streets of London, but to accompany it came a new term to describe that specific manifestation of xenophobic racism.

Supported by the National Front, racism in East London assumed a nightmarish mantle. Between March and May 1976, thirty cases of assaults on young Asians were recorded in Brick Lane, while a total of five Bengalis died in the racial violence. It was not only the male members of the immigrant population who were targeted; women and children also were terrified to leave their homes as, when they did they were verbally and physically assaulted by white youths. The two areas of tension were housing and racial nationalism. According to local racists, the immigrants were pushing white families out of the area to make way for “coloured people.” In order to remove the Bengalis from what they considered should remain all white estates, stones were thrown through windows, and excrement and petrol bombs put through letter boxes. Attacks on homes and persons continued throughout the 1970s, 80s and into the mid-90s. In spite of this, by the late 1990s the Bangladeshi community of East London had become established and, to an extent, accepted. The National Front no longer ran amok up and down Brick Lane, and the levels of racial violence declined. Tragically, this has not been true of England as a whole. In the summer of 2001 racist-inspired riots broke out in a number of northern cities. One of main causes of the riots was the segregated nature of the Asian and White communities that created tensions between the two groups who believed they had little in common. As commentators sought to learn from the ashes of the riots, a new phrase entered the lexicon of multicultural England—“community cohesion.” While old tensions ebb, new ones flow. These are

in 1971. Therefore, though many of the men were Pakistani when they settled, from 1971 onwards they considered themselves Bengali.

28. These included Oldham, Bradford, Burnley, and Leeds.
29. The concept of community cohesion is that people from different backgrounds living in proximity share a common sense of belonging, recognize difference, and work for the common good.
now visible between the established Bangladeshi communities, and recently arrived immigrants from Eastern Europe. The former now adopt the language of the traditional xenophobe, claiming that the new arrivals are “taking their jobs and homes,” the latter, unused to people of darker skin, manifest a racist antipathy. As one young Polish student explained, “I know I shouldn’t say it but I don’t like black people.”

Taking the long view has clearly shown that while the terminology may be that of the twentieth century, the emotions and resulting actions have a much longer history. In some cases they are the outcome of ignorance; at other times intellectual obsession and scientific fixation. As I suggested at the outset of this Afterword, xenophobia and racism have two separate and specific meanings, yet at times there is no doubting they can be used as a binary to describe certain patterns of behavior. The attacks on the long-resident German community at the onset of the First World War were galvanized by fear of an enemy within, but there is no suggestion that the attackers considered their targets to be inferior beings. In contrast, the harassment of Bengalis may have originated from the local population’s fear that the incomers were receiving priority treatment, but in the hands of the white supremacists this natural concern was soon massaged into a racial issue.

An examination of the semantics of xenophobia and racism has demonstrated that specificity of victim requires specificity of terminology, thus we arrive at anti-Jewishness; anti-Semitism; Islamophobia and Paki-bashing—words used to describe emotions and patterns of behavior directed towards particular groups throughout history. Terms instantly recognizable as tools of those with a particular fear and/or hatred of those deemed other. This book has explored the application and interpretation of reactions to the figure of the other in the Victorian era; a period of history when British empire and industry were at their height, and when a British identity achieved maturity. As a sense of “Englishness” grew so did a heightened awareness of those who were different by nature of culture, color, creed, language, and nationality. It was at the end of Victoria’s rule that “xenophobia,” as a word to describe the reactive emotion to otherness, was formalized. No coincidence that this followed the end of the Boer War and the passage of the Aliens Act of 1905. Both served to highlight the threatening other; one on the other side of the world, one embedded within the capital itself. A study of xenophobia and racism illustrates that throughout history it has been

30. Conversation between the author and a young Polish student, 19 October 2010, in Oswestry, Shropshire.
32. At the height of industry and empire, Englishness and Britishness were synonymous. See Anne J. Kershen, A Question of Identity (Aldershot: Ashgate, 1998), 5–6.
human nature to fear that which is strange and foreign. It should also advocate that the only way to overcome the negativity of this emotion is through knowledge and understanding of that which is, and those who are, other. Something this book goes a considerable distance towards achieving.

Works Cited

White, Arnold. The Destitute Alien in Great Britain. London: Sonnenschein, 1892.
Contributors

MARIA K. BACHMAN is Professor of English at Coastal Carolina University. She is editor of Reality's Dark Light: The Sensational Wilkie Collins (University of Tennessee Press, 2006) and has edited critical editions of Wilkie Collins's Blind Love (Broadview Press, 2004) and The Woman in White (Broadview Press, 2006). She is currently working on a book-length monograph, We Read, Therefore We Are: Embodied Consciousness and the Novel.

CHARLOTTE BOYCE is a Senior Lecturer in English Literature at the University of Portsmouth. Her research interests are focused on nineteenth-century representations of food, cooking, and domesticity, and she is currently completing a book-length monograph on the Victorian dining-room.


JENNIFER HAYWARD is Professor of English at the College of Wooster. She is the author of Consuming Fictions: Active Audiences and Serial Fictions from Dickens to Soaps, as well as editor of Maria Graham's Journal of a Residence in Chile. She has also published articles on women's travel writing, colonialism, and African-American literature.

HEIDI KAUFMAN is Associate Professor of English at the University of Oregon and co-editor of the interdisciplinary journal Nineteenth Century Studies. She is the author of English Origins, Jewish Discourse, and the Nineteenth-Century British Novel: Reflections on a Nested Nation (Penn State Press, 2009) and co-editor of An Uncomfortable Authority: Maria Edgeworth and Her Contexts (University of Delaware Press, 2004). Currently, she is at work on two projects focusing on nineteenth-century East End material and print culture.
ANNE KERSHEN was Barnet Shine Senior Research Fellow in the Department of Politics at Queen Mary University of London from 1990 until her retirement in 2011. She founded the Centre for the Study of Migration at Queen Mary University of London in 1995 and was its Director until 2011. She is now an Honorary Senior Research Fellow at the Centre for the Study of Migration at Queen Mary and also an Honorary Senior Research Associate at University College London. She is the author of Strangers, Aliens and Asians: Huguenots, Jews and Bangladeshis in Spitalfields 1660–2000 (Taylor and Francis [Routledge], 2005); Uniting the Tailors (Frank Cass, 1995); and Tradition and Change A History of Reform Judaism in Britain 1840—1995 (Vallentine Mitchell, 1995). She has also edited Food in the Migrant Experience (Ashgate, 2002); Language, Labour and Migration (Ashgate, 2000); A Question of Identity (Ashgate, 1998); and London the Promised Land? The Migrant Experience in a Capital City (Avebury, 1997). She has published numerous journal articles and has acted as advisor to, and appeared on, radio and television on the subject of migration in London.

ANNEMARIE McALLISTER is a Lecturer at the University of Central Lancashire and the author of John Bull’s Italian Snakes and Ladders: English Attitudes to Italy in the Mid-nineteenth Century (Cambridge Scholars, 2007). She continues to write on representations of Italians but also now works on the history of Temperance in the UK, particularly the children’s movement, the Band of Hope.

THOMAS McLEAN is a Senior Lecturer in English at the University of Otago. He is editor of Further Letters of Joanna Baillie (Fairleigh Dickinson, 2010) and author of The Other East and Nineteenth-Century British Literature: Imagining Poland and the Russian Empire (Palgrave, 2012).

ELIZABETH CAROLYN MILLER is Associate Professor of English at the University of California Davis. She is the author of two books, Framed: The New Woman Criminal in British Culture at the Fin de Siècle (University of Michigan Press, 2008) and Slow Print: Literary Radicalism and Late Victorian Print Culture (Stanford University Press, 2013). Her articles have appeared in such journals as Feminist Studies, Literature Compass, Modernism/modernity, and Victorian Literature and Culture.

THOMAS PRASCH is Professor and Chair in the Department of History at Washburn University, Topeka. His recent publications include “Eating the World: London in 1851” (Victorian Literature and Culture, 2008), “Mirror Images: John Thomson’s Photographs of East Asia” in A Century of Travels in China: Critical Essays on Travel Writing from the 1840s to the 1940s (Hong Kong University Press, 2007), and various entries on nineteenth-century international exhibitions in Encyclopedia of World’s Fairs and Expositions (McFarland, 2008).

JAY D. SLOAN is Assistant Professor English at Kent State University, Stark. His research interests are focused on Victorian constructions of masculinity, particularly on the alternative masculinities formulated in the work of the Pre-Raphaelite poet and painter, Dante Gabriel Rossetti.
JOY SPERLING is Professor of Art History at Denison University. She has published in the areas of nineteenth-century American and British art, modern art, and new art, including *Famous Works of Art in Popular Culture* (Greenwood Press, 2003) and *Jude Tallichet* (Sara Meltzer Gallery, 2010). Her current book project is titled *Independent Women and the Spectacle of the Southwest: Visually Enchanting the Land of Enchantment in Modern America*.

RAJANI SUDAN is Associate Professor of English at Southern Methodist University. She is the author of *Fair Exotics: Xenophobic Subjects in English Literature* (University of Pennsylvania Press, 2002) and is currently completing *Mud, Mortar, and Other Technologies of Empire*, a book-length study of the non-European origins of the Enlightenment.


MINNA VUOHHELAINEN is Senior Lecturer in English Literature at Edge Hill University. Her research is focused on fin-de-siècle popular fiction and print culture. She has published a number of articles on Richard Marsh and has edited his fiction, including *The Beetle*, for Valancourt Books. She is currently working on a monograph on Marsh’s professional practice as a popular author.
## Index

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aarsleff, Hans, studies of ethnography and anthropology</td>
<td>319</td>
</tr>
<tr>
<td>Ackerman and Company: chromolithographs</td>
<td>201–202; The Transept of the Grand Entrance</td>
</tr>
<tr>
<td>Acton, Eliza, Victorian cookery books</td>
<td>160</td>
</tr>
<tr>
<td>Adamson, Robert, Edinburgh-based photographer</td>
<td>199</td>
</tr>
<tr>
<td>Advertiser, advertisements</td>
<td>199</td>
</tr>
<tr>
<td>African Caribbeans, Nottingham riots</td>
<td>353</td>
</tr>
<tr>
<td>Agresti, A., Olivia Rossetti</td>
<td>281</td>
</tr>
<tr>
<td>Ahmed, Sara: bodies could be dangerous adversaries</td>
<td>119; community of shared witnessing</td>
</tr>
<tr>
<td></td>
<td>emotions shaping the &quot;surfaces&quot; of individual and collective bodies</td>
</tr>
<tr>
<td></td>
<td>language of fear</td>
</tr>
<tr>
<td></td>
<td>reconciliatory potential of food</td>
</tr>
<tr>
<td></td>
<td>survival</td>
</tr>
<tr>
<td></td>
<td>unfinished nature of expulsion</td>
</tr>
<tr>
<td>Akşin, Sina, bankruptcy of the Ottoman treasury</td>
<td>224</td>
</tr>
<tr>
<td>Alroy (Disraeli)</td>
<td>215</td>
</tr>
<tr>
<td>Altick, Richard, readers of Punch</td>
<td>293</td>
</tr>
<tr>
<td>A Month at Constantinople (Smith)</td>
<td>219</td>
</tr>
<tr>
<td>anarchism: “Asiatic cholera”</td>
<td>274; internationalist radical Left</td>
</tr>
<tr>
<td>An Anarchist Manifesto (Bevington)</td>
<td>268</td>
</tr>
<tr>
<td>Anarchist, anarchist newspapers</td>
<td>268</td>
</tr>
<tr>
<td>Anderson, Amanda, modern practices of detachment</td>
<td>257</td>
</tr>
<tr>
<td>Anderson, Benedict: anarchism</td>
<td>267; distribution of English-language print media in Chile</td>
</tr>
<tr>
<td>Anderson, Robert, Jack the Ripper</td>
<td>278</td>
</tr>
<tr>
<td>Andrea, Bernadette, orientalism of Edward Said</td>
<td>85</td>
</tr>
<tr>
<td>Angeli, Helen Rossetti</td>
<td>78</td>
</tr>
<tr>
<td>angelitos: Anglo-American travel narratives</td>
<td>125; Chilian Times, 131; coded descriptions of, 125; conventions for describing, 138; “epidemic” of Chilian child murder</td>
</tr>
<tr>
<td>Angiolieri, Bucciolo d’Orli</td>
<td>70–71</td>
</tr>
<tr>
<td>Anglo-American League</td>
<td>277</td>
</tr>
<tr>
<td>Alroy (Disraeli)</td>
<td>215</td>
</tr>
<tr>
<td>Altick, Richard, readers of Punch</td>
<td>293</td>
</tr>
<tr>
<td>A Month at Constantinople (Smith)</td>
<td>219</td>
</tr>
<tr>
<td>anarchism: “Asiatic cholera”</td>
<td>274; internationalist radical Left</td>
</tr>
<tr>
<td>An Anarchist Manifesto (Bevington)</td>
<td>268</td>
</tr>
<tr>
<td>Anarchist, anarchist newspapers</td>
<td>268</td>
</tr>
<tr>
<td>Anderson, Amanda, modern practices of detachment</td>
<td>257</td>
</tr>
<tr>
<td>Anderson, Benedict: anarchism</td>
<td>267; distribution of English-language print media in Chile</td>
</tr>
<tr>
<td>Anderson, Robert, Jack the Ripper</td>
<td>278</td>
</tr>
<tr>
<td>Andrea, Bernadette, orientalism of Edward Said</td>
<td>85</td>
</tr>
<tr>
<td>Angeli, Helen Rossetti</td>
<td>78</td>
</tr>
<tr>
<td>angelitos: Anglo-American travel narratives</td>
<td>125; Chilian Times, 131; coded descriptions of, 125; conventions for describing, 138; “epidemic” of Chilian child murder</td>
</tr>
<tr>
<td>Angiolieri, Bucciolo d’Orli</td>
<td>70–71</td>
</tr>
<tr>
<td>Anglo-American League</td>
<td>277</td>
</tr>
</tbody>
</table>
Anglo-Saxons: anarchism, 271; fantasy of a Jewish Jack the Ripper, 277; infanticide, 133; prevailing ideology of Anglo-Saxon superiority, 110, 271; Sherlock Holmes, 278; “The Thumbmark,” 275

Anglo-Saxons and Celts (Curtis), 157

anti-Islamism, Crusades, 208

anti-Semitism: Dracula (Stoker), 332; British Brothers League, 351; “Can Jews be Patriots?” article, 350; Comonweal, 271; constructions of “semitic” difference, 11; Daniel Deronda (Eliot), 17, 248, 252–255, 260, 262; earliest manifestations of xenophobia based on religious aversion, 348; figure of the Jew in nineteenth-century British culture, 10; Oswald Mosley, 351; “othering” on the basis of class, race, or nation, 5; semantics of xenophobia and racism, 355; Spanish Inquisition, 260; Wilhelm Marr, 350; York Massacre, 348

anxiety: The Beetle (Marsh), 315; Celtic threat, 146; child murder, 132; colonial borders, 92; literary representations of women of African descent, 125; Punch, 294; revolution at home, 294; terror of being buried alive, 132

Apes and Angels (Curtis), 157, 171

Arata, Stephen, Stoker’s “Eastern” villains, 339

The Araucanians, 124–125

Aravamudan, Srinivas, 84, 86

Arbeter Fraint (Workers’ Friend), anarcho-socialist papers, 269

Arbuthnot, John, smallpox inoculation, 82

Ariès, Philippe, attitudes towards children, 126

Arnold, Matthew, children as icon of purity and moral goodness, 133

The Art Journal’s Illustrated Catalogue, 196

Ascham, Roger: evidence of racial and cultural devolution, 65; “Italianate” contagion, 73; sending English gentlemen abroad, 59; undisciplined Italian passion, 74; wholesale ban against Italy, 60–61

Athenaeum club, blackballing of Costa, 289

At Home with the Empire (Hall/Rose), 127

Attali, Jacques, noise, 293

Austen, Jane, 73

Austro-Hungarian Compromise, 335–336, 340

Azamoglan, a Tragedy (Dixon), 217

Bachman, Maria K.: cognitive and affective processes that drive xenophobia, 16; Collins’s allusions to the Crystal Palace, 118–119; interconnectedness of cultural nationalism and xenophobia, 26; The Perils of Certain English Prisoners (Dickens/Collins), 16–17, 103, 110, 116, 120; Reality’s Dark Light, 110

Bakunin, Mikhail, English anarchism, 270

Balcombe, James, Bram Stoker, 338

Bangladeshi communities, National Front in East London, 354–355

Baron Broughton, “Wot is to Be” panoramic pamphlet, 186

Barringer, Tim, Mayhew’s text against representations of Africans in travel literature, 234

Barthes, Roland, food is freighted with ideological meaning, 161

Bass, Michael T., campaign against organ-grinders, 306–310

Battle of Dorking (Chesney), 336

Battle of Mohacs, 223

Baucom, Ian, Englishness, 10

Beard, Richard, Daguerreotypes, 198

Beasley, Edward, articulation of racial ideologies, 8

The Beauties of the Bosphorus (Pardoe), 217

Beckford, William, villains in earlier Oriental tales, 209

The Beetle (Marsh), 21: ability to command language, 320; Beetle’s ethnic-
ity, 322–323; Cockney accents, 318; concept of imperial gothic, 316–319; depiction of gender ambiguity and sadistic sexuality, 313; overview of, 312–313; phobic inarticulacy, 323–329

Beier, A. L.: language of the underclass, 234; Mayhew’s use of “dangerous classes” trope, 237; Mayhew’s use of race, 241

Benedict, Ruth, racism, 254

Benjamin, Walter, “Dialectic of flanerie,” 256

*Bentley’s Miscellany* 42, inflammatory rhetoric of “Our Indian Empire,” 108

Bevington, Louisa Sarah, London anarchism movement, 268

Bewell, Alan: cholera, 92–93; definition of contact Britain had with India, 97; global expansion of human travel, 99; how disease defines boundaries, 95–96

Bhabha, Homi: ambivalence of colonial discourse, 6; colonial mimicry, 112; creation of the other, 287; flexibility of ambivalent stereotypes, 167; paranoid threat from the hybrid, 113; postcolonial critics, 1; understanding nations and cultures as “narrative” constructions, 104

Billig, Michael, banal nationalism, 127

Binny, John, 237, *The Criminal Prisons of London*, 236

*Blackwood’s Edinburgh Magazine*, Irish potato famine, 167

Blake, Robert, “turning Turk,” 214

*Black House* (Dickens), 14, 42, 45, 79

Bodichon, Barbara Leigh Smith, 78

Boer War, 271, 355

Bogue, David, chromolithographs, 202

Bourdett-Coutts, Angela, Dickens letter, 101

Bourdieu, Pierre: concepts of social and cultural capital, 289; petit-bourgeois aestheticism, 292

Bourdin, Martial, 281; 1894 Greenwich Park bombing and, 279

Boyce, Charlotte: flawed foreign Irishness, 151; xenophobic representations of Irish identity, 18

Boyd, R. Nelson, Chilean women, 137–138

Boyym, Svetlana, nostalgia, 263

*Boy Tinker among the Turks* (Hemyng), 223

Brady, Matthew, Daguerreotypes, 199–200

Brantlinger, Patrick: Benjamin Disraeli, 213–217; Bulgarian Crisis of 1876, 223–228; concept of imperial gothic, 316; cultural relations with Ottoman Empire, 210–213; *Dark Vanishings*, 7; England’s conflicted relationship with Turkey, 151; extinction discourse, 7; “Policing Nomads,” 234; relocating *The Perils to South America*, 105; Terrible Turks, 18–19; Victorian literature and the Terrible Turk, 217–223

Brewster, David, stereoscope, 200

Brimley, George, 66

British Brother’s League, 276, 351

British East India Company, 85, 87, 94, 96, 98

British identity: anti-Turkish stereotypes, 209; antipathy toward vaccination, 16, 94; *The Beetle* (Marsh), 314; “imperial envy,” 208; internal consequences of the industrial revolution, 183; “invasion gothic,” 21, 316; language, 325, 327; mandate of the exhibition, 182; maturity of, 355. See also English identity

British Nationality Act, 348

British Royal Marines, 107

British Royal Navy, 113, 116

British Union of Fascists, Oswald Mosley, 351

Brody, Jennifer De Vere, race consciousness in the Victorian period, 8

Bronté, Charlotte: flawed foreign Irishness, 151; sultan/slave simile, 221; Terrible Turks, 220–221

Broughton, Rhoda, “feminist Orientalism,” 221
Browning, Elizabeth Barrett: Hiram Powers’ Greek Slave sonnet, 212; two Italies, 290–291

Buchanan, Robert: “The Fleshy School of Poetry,” 66–67; infamous attack upon Rossetti, 15, 57, 71; pseudonym of Thomas Maitland, 66; “shameless nakedness” of Rossetti’s poems, 68

Bulgarian Crisis of 1876, 209, 214, 223–228

Bulgarian Horrors and the Question of the East (Gladstone), 209, 225

Bull, John, 77, 165, 167, 189, 292, 294; “Wot is to Be” panoramic pamphlet, 186

Burns, Stanley, collection of pre- and postmortem photographs, 146

Burton, Antoinette, development of imperial ideologies, 6

Burton, Richard, Bedouin virtues, 220

Cagots, marginalization of, 9

Caine, Hall, 338–339

Calder, Jenni, growth of mid-nineteenth century property-owning middle classes, 291

Callanan, Laura, race consciousness in the Victorian period, 8

Captives (Colley), 213

Carens, Timothy, strangeness associated with the colonial periphery, 45

Carlyle, Thomas: anti-Turkish crusade, 226; Giuseppe Mazzini, 291, 334; immigrants as pestilential influx, 160

Carmilla (Le Fanu), 223

Carpenter, Kirsty, French community in London, 333

Castle Richmond (Trollope), 176

Catholic: angelitos as desecrated victims of Catholic excess, 17, 135, 146; death of young children in South and Central American countries, 137, 143; Dracula, 341–342; “English speaking” identity, 127; figure of the angelito, 148; Gothic tropes, 136; Italians as guilty by association, 299

Catholic Emancipation Act, 12

Cavour, Camillo, 301

Cawnpore, massacre at, 17, 101–102, 105–107, 109, 114, 121

Centuries of Childhood (Ariès), 126

Chabot, Benjamin R., decline of British industry, 28–29

Chang, Elizabeth: China’s “familiar exoticism,” 33; opium dens, 53

Charles II, French refugees, 349

Chesney, George, invasion novels, 336

Cheyette, Bryan, constructions of “semitic” difference, 11

Child Murder and British Culture (McDonagh), 132

children: and Chilean others, 134; Gothic tropes, 136; as icon of purity and moral goodness, 133; infanticide, 17, 26, 125–126, 130–134, 136–137, 145, 147–149

Chile: British political and economic influence, 127–129; English-language newspapers, 126; “epidemic” of Chilean child murder, 147–148; iconic figure of the injured child, 126; “mores and manners” of, 135; mourning practices, 17, 135–137, 139, 146; too-sorrowful parents hindering children’s transition to heaven, 143

Chilean Times: account of angelito, 132; Chilean mourning practices, 137, 146; Dos de Mayo celebration, 129

Chile: Its Land and People (Maitland), 145

Chili: Sketches of Chili and the Chilians During the War 1879–1880 (Boyd), 137

Chiswell, Sarah, 82, 84

cholera, 56, 73, 79, 93–94, 97, 273–274

Churchill, Sarah, 84

City of the Sultan (Pardoe), 217

Civilizing Subjects: Colony and Metropole in the English Imagination (Hall), 6

Claudet, Antoine, Daguerreotypes, 198

Clausson, Nils, Wells’s failure to explain the anarchist’s motive, 275

The Claverings (Trollope), Polish villains in novel, 335
Cleland, John: salacious fantasies of Fanny Hill’s life, 95; smallpox inoculations, 95–96
Cobbett, William: dietary stereotypes, 163; “Ireland’s lazy root,” 162–163; Punch cartoon, 168
Cockayne, Emily, use of term “noise,” 292
Codell, Julie F., death of Rossetti, 58
Coleridge, S. T., Tadeusz Kościuszko, 334
The Collected Works of Dante Gabriel Rossetti, 69
Colley, Linda: confronted with obviously alien ‘Them,’ 294; Irish in Napoleonic Wars, 156; narratives of captivity along the Barbary Coast, 213
Collins, William, “Cottage Hospitality,” 290
colonialism: ethnocentric and racist enterprise of, 57; massacre at Cawnpore, 17, 101–102, 105–107, 109, 114, 121; women removed from the assumptions of, 144–145; workings and culture of, 8
Commonwealth, anti-Semitism, 271
Commonwealth Immigrants Act of 1962, 353
The Condition of the Working Class in England (Engels), 160
Congress of Italy (1815), 61
Conrad, Joseph: anarchism, 267; Greenwich Park bombing, 281; Heart of Darkness, 102; late-century literature about anarchism, 20; The Secret Agent, 279, 281; subversion of xenophobic and anti-immigration rhetoric, 282
Constantinople: allure for many Romantic writers, 209; British support of, 227; conquest of, 18, 208; Frankenstein (Shelley), 212; slave markets of, 221
Constructions of “the Jew” in English Literature and Society (Cheyette), 11
Contagious Diseases Act, 68
Contarini Fleming (Disraeli), 215
The Contemporary Review, “The Fleshly School of Poetry,” 66
Conti, Abbé, 84
Corn Laws, repeal of, 190
Cottage Economy (Cobbett), 162–163
Coul, Robert: antipathy toward vaccination, 94; inoculation as an unpatriotic act, 98; smallpox inoculations, 87
Covent Garden: burning of, 289; Italian Opera, 306; translating opera, 288
cowpox vaccinations, 82, 89–91
Craven, Elizabeth, Turkophiles, 214
The Crescent and the Cross (Warburton), 218
Crimean War, 20, 118, 217, 219, 223, 295, 338
Criminal Prisons of London (Binny), 237
Crommelin, May: Chilean mourning practices of, 143; empathy with grieving Chilean mothers, 142; extended descriptions of angelitos, 139; Irish character of the velorio, 141, 144; Irish wakes, 142; lifting the xenophobic veil of the angelito, 148
Cruikshank, George, illustrations for Mayhew novel, 194
The Crystal Palace and its Contents, 196
Crystal Palace Exhibition: Collins’s implicit allusions to, 118; inwardly-looking British nationalism, 182; nation’s finest technological products and artistic achievements, 115; prints and photography at, 195–200, 202–204; Queen Victoria, 181; Shepherd Electric Clock, 185; visual geography
of, 185, 190–92; ‘Wot is to Be’ souvenir, 186; xenophobia, 186–195
Cullen, Fintan, xenodochial relations, 158
*Cultural Mobility: A Manifesto* (Greenblatt), 3
Curtis, Jr., L. Perry: *Apes and Angels*, 157, 171; race as key marker of Irish otherness, 157

*Daily News, Letters from Ireland*, 176
Dallman, Thomas, musical instruments for Sultan, 210
Damasio, Antonio, somatic marker mechanism, 117–118
Dames, Nicholas, nostalgia, 264
*Daniel Deronda* (Eliot): anti-Semitism, 252–255; defining the foreigner in, 248; depiction of Jewish city spaces, 19, 255–256; “Dialectic of flanerie,” 256–257; Jewish identity, 250, 262–264; Judaism as a two-sided creature, 249; modern Judaism as sad reminder of its former glory, 259; power of home and homeland, 12; Sephardic philosopher-idealists, 337
*Dante Gabriel Rossetti as Designer and Writer*, 77
*Dark Vanishings* (Brantlinger), 7
Darwin, Charles: animal mating calls and singing, 297; Darwinism, 65
Daunton, Martin, integration of Asia and Africa into the global economy, 30
Davies, Terence, *Distant Mirror, Still Lives*, 233
Davis, Nuel Pharr, Collins and “The Prison in the Woods,” 115
Dawson, Graham, massacre at Cawnpore, 102
Day, Francis, 85
*Defining the Victorian Nation: Class, Race, Gender and the British Reform Act of 1867*, 7
Defoe, Daniel: cholera and, 98–99; connection between trade and disease, 85; fictionalized account of 1665, 86; *A Journal of the Plague Year*, 85, 97; plague traveling on ships, 93
Delamotte, Philip: New Crystal Palace, 197; photography, 202
de Nie, Michael, comic newspaper *Funny Folks*, 177
Desrochers, Pierre, Victorian environmental practices, 43
Dey of Algiers, “Wot is to Be” panoramic pamphlet, 186
Diamond, Jared: cultural differences among human populations, 112; war between adjacent groups, 116
Dickens, Charles: *Bleak House*, 14, 42, 45–46, 79; campaign against organ-grinders, 306; civilizing failure in African imperial outposts, 45; community of shared witnessing, 104; consumption of Chinese goods, 53; depiction of the “Sambo,” 105; economic protectionism, 32; essential cultural contradictions of Italy, 63–64; fictional presentations of the deaths of children, 147; foreign figures in novels, 33; Giuseppe Mazzini, 291; ideological tug-of-war, 116; Indian Mutiny in 1857, 16; letter to Angela Bourdett-Coutts, 101; Mrs. Richard Watson letter, 103; on ending of *The Mystery of Edwin Drood*, 53; professional relationship with Wilkie Collins, 115; Terrible Turks, 222; true Tory spirit, 52; xenophobic response to wealth, 31
Disraeli, Benjamin: attitudes toward nationalism, 215; Balkan policy of, 350; buying shares of Suez Canal, 217; Byron as role model, 215; foreign policy, 223–224; Sephardic philosopher-idealists, 337; tourist letters, 218; Turkish prejudices of, 216; “turning Turk,” 214; “Wot is to Be” panoramic pamphlet, 188–189
Dixon, William Hepworth, Greek struggle for independence, 217
*The Dodd Family Abroad* (Lever), 335
Dolin, Tim, xenophobic Sapsea, 52
Domestic Manners of the Americans (Trollope), 62
Douglas, Ann, infant mortality rates, 147
Douglas, Mary: definition of dirt, 292; food and different degrees of hierarchy, 162
Doyle, Arthur Conan: “The Adventure of the Six Napoleons,” 276, 278; anarchism, 267, 281; British Brother’s League, 276; Irish roots of, 282; late-century literature about anarchism, 20; A Study in Scarlet, 276
Dracula (Stoker): continental immigration to Britain, 332; Dracula as revolutionary, 337–342, 337; fearing the foreigner, 342–345; imperiled children, 126; language, 328; xenophobic resistance to vaccination, 96
Dublin University, 338
Dubosq, Louis Jules, stereoscope, 200
Duke of Wellington, 78
Durbach, Nadja: anti-vaccination movement, 89; contagious diseases, 94; Dracula (Stoker), 96; inoculations, 92–93
Eagleton, Terry, “dietary determinism,” 169
Easthope, Anthony, Englishness, 10
Economic History Review: long-term economic well-being of the English nation-state, 31
Economics: domestic investments, 42–43; foreign investment, 30–32; nineteenth century’s expanding consumer capitalism, 11; special report on “Loans to Foreign States,” 28
Edinburgh Review, potato famine, 168
Edward VI, 59
Eliot, George: Daniel Deronda, 12, 19, 248–249, 253, 255–256, 263, 331, 337; depictions of Jewish city space, 255; “Dialectic of flanerie,” 256–257; Englishness, 13; interlacing of two perspectives of the East End, 254–255; nostalgia, 264; power of home and homeland, 12; Sephardic philosopher-idealists, 337
Elizabeth I, 58, expulsion of black-moores, 352
Elly, Sandham, potato famine, 168
Engels, Friedrich, feral habits of the Irishman, 164
The English Parnassus (Poole), 220
English identity: altering the construction of, 247; The Beetle (Marsh), 314, 327; Henry Mayhew, 234; invasion gothic, 316–317; linguistic degeneration, 319–323; negative ascriptions, 286. See also British identity
Englishness: anarchism, 267, 269; epidemics of contagious disease, 26; formation of, 10; Henry Mayhew, 233; importance of place and location, 10; “invasion gothic,” 21, 316–317; Jewish immigration into London, 278–279; loathing, 151–152; Mayhew’s construction of, 239; Shapiro’s study, 11
English Travellers and Italian Brigands (Moers), 290
An Enquiry Concerning Political Justice (Godwin), 270
Exochen (Kinglake), 218, 222
Ethnicity: and anarchists, 283; The Beetle (Marsh), 313, 322; Dracula (Stoker), 332–333; Chilean and Irish ethnicities as lower class, 142; culture of xenophobic rejection of the stranger within, 149; dual argument about race in London Labour, 238; gender, class, and sexuality, 7; Mayhew’s classic survey of the urban underclasses, 19; street trade, 232; Victorian commentators’ use of term “race,” 158
Extradition Act of 1870, 277
Fabian Society, Anglo-centric imperialism, 271
Faculté de Médecine, smallpox inoculation, 82
Fair Exotics (Sudan), 2
Faulkner, David: cultural difference within England itself, 44; marking a Dickensian villain, 45

fear: English fear “of retrograding to the Irish level,” 156; non-European foreigners, 184

Fegan, Melissa, English fear “of retrograding to the Irish level,” 156; familial metaphors and famine, 174

Felix Holt (Eliot), mixed blood, 331

The Female Captive (Marsh), 213

Feuchtwanger, E. J., Disraeli’s foreign policy, 223–224

Fire of London (1665), 348

First International, revolutionary socialist groups, 267–268

Fitzball, Edward, Greek struggle for independence, 217

Foreigners and Religious Liberty in Chile (Pytches), 148

foreign invasion: The Beetle (Marsh), 313; feeding the fears of, 116; inoculations, 86; overview of, 247–248; preexisting weaknesses of British nation, 317

foreignness: Budapest, 338; centrality of foreignness in the study of British culture, 1; Crystal Palace Exhibition, 193–196; food, 18; foreign exchange at home, 48–50; idea of the foreign, 40–42; “invasion gothic,” 21; problematic in the popular British consciousness, 3; Victorian xenophobia, 2, 4

Forster, William, 177

Fort St. George, 85

Foster, Roy, prominence of Irish figures in Victorian press, 154–155

Foster, Thomas Campbell: favorite cliché of the Irish pig, 164, 175; grotesquerie and exaggeration of Punch, 171; support for the Young Ireland movement, 165–166

Frankenstein (Shelley), 212

Fraser’s Magazine, “Famine in the South of Ireland,” 175

Frawley, Maria, Francis Trollope, 62

Freedom, anarchist newspapers, 268

Freud, Sigmund, theory of the uncanny, 136

Gairdner, W. T., Public Health in Relation to Air and Water, 56

Galitzin, Nicholas, 339

Gallagher, Catherine: Mayhew’s nomadism, 241; money in mid-century fiction, 36

Garibaldi, Giuseppe: advice from Punch, 304; as honourable Englishmen, 309; Illustrated London News, 301; Italian unification, 62; manly representations of, 302; “The Noblest Roman of them All,” 306; popularity of, 334; Risorgimento, 291

Gaskell, Elizabeth, Cagots, 9

gender: and angelitos, 148; The Beetle (Marsh), 313–314; cowpox vaccine, 89, 91; Crystal Palace Exhibition, 192–196; dynamics of colonial power, 6; “effeminate Italian,” 15–16, 57; female-authored texts, 140, 144; Gayatri Spivak, 6; pornographic photography, 203; Sander Gilman, 10

Generall Historie of the Turkes (Knolles), 210

Geneva Convention, right to refuge, 351

Gentoos, Aughtorrah Bhode scriptures of, 88

The Giaour (Byron), 211

Gikandi, Simon, Englishness, 10

Gilman, Sander: Jack the Ripper, 278; race and anti-Semitism in late Victorian culture, 10

Gilroy, Paul, racial otherness, 233

Giovio, Paulo, travelogues, 210

A Girl among the Anarchists (Rossetti), 279–282

Gladstone, William Ewart: anti-Turkish crusade, 226; Bulgarian Crisis of 1876, 223–227; Bulgarian Horrors and the Question of the East, 225; “Gladstonized” crowds, 226

Gli Anarchici, criminality as inborn trait, 281
Glover, David, British Brother’s League, 276
Godwin, William, English philosophical anarchism, 270
Goldberg, Theo, racism, 254
Goldsworthy, Vesna, Stoker’s employing an ethnic identity to Dracula, 340
Gordon, Arturo, Anglo postmortem photographs, 147
Gordon Riots of 1780, 348
Grand Tour, 58–59, 61, 283, 333
Grand Turk, 85
Gray, Peter, “Christian providentialism,” 176
The Great World of London, Mayhew and subject of urban poor, 235–236
Great Famine of 1845–1849, 141
The Greek Slave (Fitzball), 217
Greenblatt, Stephen, cultural mobility, 3
Greenwich Mean Time, 185
Greenwich Observatory, 279
Greenwich Park bombing, 279–282
Grey, William, women’s suffrage, 221
The Grinders, poetry, 308
Gulf of Mocha, 88

Hadwen, Walter, Second International Congress of Anti-Vaccinators, 92
Haley, Bruce, topic of health and Victorian society, 66
Hall, Catherine: empire as omnipresent in everyday lives, 127; nationalism, 7; postcolonial literary analysis, 6
Halliday, Andrew, 237
Hamid II, Abdul, 228
Hardy, Thomas, Terrible Turks, 226
Harvard University, Whipple’s photographs of moon, 200
Hayward, Jennifer: Chilean mourning practices, 17; nineteenth-century “infanticide epidemic” in Chile, 26
The Healthy Body and Victorian Culture (Haley), 65–66
Heart of Darkness (Conrad), 102
Hemyng, Bracebridge, 237; stereotype of the sadistic Turk, 223
Henneman, Nicholas, photography, 202
Henry VIII, anti-Catholicism, 348
Herbert, Christopher, filthy lucre, 35
Hill, David Octavius, Edinburgh-based photographer, 199
Himmelfarb, Gertrude, Mayhew’s suggestion for a Friendly Association, 244–245; Mayhew’s use of the term “race,” 240
Hindus: sepoys, 16, 101–103, 109–110, 115; violence against, 103
History and Description of the Crystal Palace and the Exhibition of the World’s Industry (Tallis), 198
History of the Present State of the Ottoman Empire (Rycaut), 210
Hobhouse, John, “Wot is to Be” panoramic pamphlet, 186, 189
Hobsbawm, Eric: Crystal Palace Exhibition, 181; racial and gender dimensions of working-class identity, 233; socially mobile in mid-1800s, 293
Hogan, Patrick Colm: crucial aspect of emotional response, 108; “heroic narrative prototype,” 107; obvious technique for producing disgust, 121; repeated recollection the anger-provoking incidents, 110
Holwell, J. Z.: antipathy toward vaccination, 94; inoculation as an unpatriotic act, 98; inoculation process, 90; smallpox inoculations, 87–90
Houen, Alex, terrorism, 272
Household Words (Dickens), 16, 19, 102–105, 108, 110, 114–115, 118, 121
House of Commons, special report on “Loans to Foreign States,” 29
Howlett, Robert, Crystal Palace photographs, 200
Humpherys, Anne: Henry Mayhew, 237; Mayhew’s “partly abjured” racial theory, 241; publishing of London Labour and the London Poor, 235
Hunter, John, inoculations, 90
Hurley, Kelly, The Beetle (Marsh) as novel of silences, 324–325
Hutton, John, antifeminist views among French anarchists, 270
Index

Hyde Park, 118

*Illustrated Crystal Palace Gazette*, Palace at Sydenham, 119


imperialism: discomfort with the overapplication of, 9; language of, 255–256; late-Victorian socialist movement, 271; new attitudes towards inoculation, 16; “othering” on the basis of class, race, or nation, 5

*Imperial Leather* (McClintock), 6, 113


infanticide: Chilean values, 17, 137; class distinctions, 136; coded descriptions of, 125; “epidemic” of, 26, 147; Matthew Arnold, 133; range of Anglo-American accounts of, 148–149; too-sorrowful parents hindering children’s transition to heaven, 143; *The Valparaiso and West Coast Mail*, 131; *Valparaiso Echo*, 130, 132; *Valparaiso Herald*, 131

inoculations: anti-vaccination movement, 89, 94; cowpox vaccinations, 82, 89–91; etiology of, 16, 82, 85–86, 88, 91, 96–97, 99. See also vaccinations

International Meridian Conference, Greenwich Mean Time, 185

Ireland: Celtic threat, 146; flawed foreign Irishness, 151; Irish wakes, 135, 142; mourning practices of, 146

*The Irish Crisis* (Trevelyan), 168, 176

Irish identity: 1800 Act of Union, 155; bombings and assassinations of militant campaigners, 272; Irish alterity and Anglo-Irish identification, 18, 154, 160, 172, 174; Irish industry in English economy, 156; potato famine, 17–18, 152, 154, 158, 165; xenophobic representations of, 17; Young Ireland movement, 165

Islam: and 9/11 attacks, 349; Crusades, 348–349

Islamophobia: definition of, 349; semantics of xenophobia and racism, 355

*The Italian* (Radcliffe), 290

Italian identity: “The Adventure of the Six Napoleons,” 275–276; Buchan-an’s infamous attack upon Rossetti, 15; campaign against Italian organ-grinders, 248, 293–300, 349; cultural attachments, 2; *Italian Persecution*, 300–306; literary representations of Italians, 334; *Punch*, 20; stereotypes, 287–291

*Italian Immigrants in Nineteenth-Century Britain* (Sponza), 288

*Ivanhoe* (Scott), 213

Jack the Ripper, 277–278, 280

Jaffe, Audrey, “false beggar” in Mayhew, 238

James, Allison, shared notions of edibility, 158

*Jane Eyre* (Brontë), 94; *Terrible Turks*, 220–221

Jenner, Edward: and cowpox vaccine, 82, 90; demand for cowpox matter, 91; smallpox inoculations, 87–88, 91

Jewish discourse, relations between or among race and science, 1

Jewish identity: anarchism, 277; *Daniel Deronda* (Eliot), 17, 249–250, 259–260, 262–264; figure of the Jew in nineteenth-century British culture, 10; Jewish immigrants’ intractable resistance to assimilation, 277; *London Labour and the London Poor*, 242–243; racial stereotypes, 322; Rossetti’s description Samuels, 280

*Jews Victory over Teutonism* (Marr), 349–350

Johns, Juliet, duality and corruption inherent in Victorian ideas, 44; marking a Dickensian villain, 44
Index

Jones, Owen, Decoration of the Transept of the Great Exhibition, 196
Jones, William, language, 319
A Journal of the Plague Year (Defoe), 85, 97
Journal des Débats, language of abjection, 175
Jurin, James, smallpox inoculation, 82
Kaplan, Cora, literary representations of women of African descent, 125–126
Kaplan, Fred, fictional presentations of the deaths of children, 147
Kaufman, Heidi: defining the foreigner in Daniel Deronda (Eliot), 248; distinction between anti-Semitism and xenophobia, 19–20; xenophobic panic, 151–152
Keats, John, Tadeusz Kościuszko, 334
Kershen, Anne J.: African-Caribbean immigrants, 353; antipathy to the “black presence,” 352; historical framework of xenophobia, 21–22; influx of Eastern European Jews, 350; legacy of wartime xenophobia, 351, 353; National Front, 354; overview of xenophobia, 347–348; racial supremacists, 350; racism in East London, 354; semantics of xenophobia and racism, 355; Special Restriction Order, 352; theories of racial science, 349–350, 352; tolerance, 349
Keynes, Maynard, influence of, 31
Kiernan, Victor, Terrible Turks, 227
King Emmanuel of Piedmont, 336
King Ferdinand IV, 69
Kinglake, Alexander: Dickens’s imagery of impaled robbers, 222; realism into depictions of Turks, 209; Terrible Turks, 218
Knight, Richard, 236
Knolles, Richard, travelogues, 210
Korg, Jacob, “English tradition of Italy,” 58
Kościuszko, Tadeusz, Polish patriot, 334
Kossuth, Lajos: “Cassandra Letter,” 335; Hungarian refugee, 335
Koven, Seth, Victorian slumming points, 256
Kristeva, Julia: abjection, 173–176; food loathing, 159; loss of conceptual boundaries, 156–157; Powers of Horror, 155; Strangers to Ourselves, 156; unsettling nature of exchanges with foreigners, 156; Victorian commentary on the crisis in Ireland, 175; “vortex of summons and repulsion” that overwhelms those beset by abjection, 157
Kropotkin, Peter, anarchism, 269, 271
Kurz, Christopher J., decline of British industry, 29

The Lady of the Shroud (Stoker), 339
Lambert, C. J., Chilean mourning, 145
The Lancet, cholera epidemics, 93
Langhorn, William, delights of “Black Town,” 85
Langmuir, Gavin: anti-Semitism, 254; meaning of xenophobia, 253
language: linguistic degeneration, 319–323; phobic inarticulacy, 323–329
The Last Chronicle of Barset (Trollope), 29
Ledger, Sally, Household Words, 103
Le Fanu, Sheridan, female vampires, 223
Le Gray, Gustave, landscape calotypes of, 199
Lengel, Edward G., Ireland and problems for the English psyche, 156
LeSecq, Henri, landscape calotypes of, 199
A Letter to Dr. Freind Shewing the Danger and Uncertainty of Inoculating (Wagstaffe), 84
Letters from Ireland (Martineau), 160, 176
Levant Company, 210
Lever, Charles, Polish villains in novel, 335
Lindeborg, Ruth, Victorians' sense of their difference from 'savages,' 42, 45
The Little Slaves of the Harp (Zucchi), 288
Little Dorrit (Dickens), 15, 25; absorbing foreign pollution, 32–37; domestic investments, 32; literary representations of Italians, 334; soul-killing and nation-crippling atmosphere in, 35; xenophobic response to wealth, 31
Lloyd's Weekly, massacre at Cawnpore, 102
loathing: abjection, 173–175; acknowledgment of English “loathing,” 154; as cognitive dispositions, 121; Cawnpore, 107; Daniel Deronda (Eliot), 263; food loathing, 159; Italian street musicians, 286; King George, 107; overview of, 151–152; The Perils (Dickens), 106: rhetoric of xenophobia, 312–316; vacillation between fascination and loathing, 157; Victorian anti-Semitic discourse, 251; xenophobia as psychopathological condition, 4
Lombroso, Cesare: criminality as inborn trait, 281; inherited criminality, 297
London Labour and the London Poor (Mayhew), 158; bewildering range of ethnic types, 231; difficulties of publication, 235–236; dual argument about race in, 238; English identity, 234; highly complex publishing history of, 235; Irish as the predominant figures in prostitution, 242; Irish workers' prodigious appetite for potatoes, 160; nomadism of English street-folk, 240; racial otherness, 233; reactionary xenophobia, 151–152
London Poems (Buchanan), 66
London Russo-Jewish Committee, 339
Loomba, Ania, postcolonial theory, 8
Lord Byron: Benjamin Disraeli, 215; The Bride of Abydos, 211; Constantinople as allure for Romantic writers, 209;
MacLean, Gerald, Terrible Turks, 208
Madoff, Bernie, 37
Madras, delights of “Black Town,” 85
Mahmud II, 214, 218
Mahony, James, potato famine, 154
Maitland, Francis, Chilean mourning, 145
Making the Social World (Searle), 108
Malchow, H. L., nineteenth-century gothic and racial discourses, 317
Malik, Kenan, “notion of race,” 318
Maltby, Josephine, women's investment in the nineteenth century, 29
Manchester Examiner and Times; granting the vote to women, 221
Mansion House Committee, 171
Marcus, Steven, The Lustful Turk, 220
Marlowe, Christopher, admiration for the rulers of the Ottoman Empire, 210
Marr, Wilhelm: anti-Semitism, 254; Jews Victory over Teutonism, 349–350; meaning of xenophobia, 253
Marsh, Elizabeth, threat of heterosexual slavery to lustful Muslims, 213
Marsh, Richard: depiction of gender ambiguity, 313; “invasion gothic,” 21; invasion text, 325; overview of The Beetle, 21, 312–313; scenes of rape and sexual violence, 325; sense of chaos associated with the foreign invasion, 248
Martineau, Harriet: destructive force of the Famine, 176; potatoes and Irish diet, 160
Martin, James, cholera epidemics, 93
Marx, Karl, 268, 270–271, 276
Mayall, Jazeb Edwin, Daguerreotypes, 200
Mayhew, Augustus, 237
Mazzini, Giuseppe: 1848 Roman revolution, 294; best-known refugee at mid-century, 334; depiction of, 302; Italian unification, 62; revolutionary schemes in Italy, 336; *Risorgimento*, 291
McAllister, Annemarie: foreigner as a dangerous invader, 248; Victorian struggles to delineate racial and ethnic markers, 20
McClelland, Keith, nationalism, 7
McCintock, Anne: cross-dressing, 113; development of imperial ideologies, 6; Victorian reinvention of race, 7
McDonagh, Josephine, infanticide, 132
McGann, Jerome, "Dante Gabriel Rossetti and the Betrayal of Truth," 71
McJannet, Linda, raging Turks, 210
McLean, Thomas: Dracula’s pride in his mixed blood, 21; English fears over immigration, 248
McNeven, J.: chromolithographs, 202; *The Transept of the Grand Entrance*, 201
Mean Solar Time, 185
Mehmed II, 18, 208
Melchiori, Barbara, invention of dynamite, 336
Melville-Whyte, George, “A Vampire,” 223
*Memoirs of a Woman of Pleasure* (Cleland), 95–96
*Mercantile Reporter*, news of shipping and merchant communities, 129
Merwin, George B., 140
Merwin, Loretta: Chilean mourning, 145, 147; Irish wakes, 141–142; isolation of the British in Chile, 148
Mexican-US War of 1846–1848, 127
Michel, Louise, "Red Virgin," 269
Miller, Elizabeth Carolyn: foreigner as a dangerous invader, 248; late-century literature about anarchism, 20
Milligan, Barry: growing colonial commerce with the Orient, 33; opium smoking in nineteenth-century England, 44
Mill, John Stuart, 66
Mills, Sara: female-authored texts, 140; women seeing the Other with untainted eyes, 144–145
*Modern Cookery for Private Families* (Acton), 160
Moers, W. J. C., travel tales, 290
Mohanty, Chandra, development of imperial ideologies, 6
Montagu, Mary Wortley, depiction of Turkish rulers, 211
Monsieur Soyer, “Wot is to Be” panoramic pamphlet, 186
Montagu, Jr., Wortley, vexed relationship with England, 85–86
Montagu, Mary Wortley: “engrafting” in Turkish and, 83; letter to Sarah Chiswell, 82, 84; Ottoman Empire, 217; smallpox inoculation, 87–89, 98
*A Month at Constantinople* (Smith), 219
*The Moonstone* (Collins), 110–111
Moore, Grace: massacre at Cawnpore, 102; Orientalized commodities in Dickens’s later novels, 42–43
Moore, Graham, 62
Morash, Christopher, English culpability for the Famine, 169
Morley, John, “fleshy school” poets, 68
*Morning Chronicle*, Mayhew and subject of urban poor, 235
*Morning Post*, massacre at Cawnpore, 102
Morris, William: anarchism, 267; political activist, 226; treasurer of Eastern Association, 226
Mosley, Oswald, British Union of Fascists, 351
Mosse, George, concept of the counter-type, 299
Muslims: sepoys, 16, 101–103, 109–110, 115; violence against, 103
The Mysteries of Udolpho (Radcliffe), 290
The Mystery of Edwin Drood (Dickens), 222; consuming waste, 41–44; economic contact structured by xenophobia, 15, 25; perceived danger of economic depletion, 28; pollution within, 49–54; possibility of purification, 32; taint of the East, 44–47, 51; xenophobic response to wealth, 31

Napoleonic Wars (1799–1814), 61
Napoleon III, attempted murder of, 336
Nash, Geoffrey, Ottoman Empire, 214
National Front, racism in East London, 354
nationalism: anarchism, 272; Charles Dickens, 104–105; Defining the Victorian Nation, 7; Disraeli’s attitudes toward, 215; Greek nationalism, 215; interconnectedness of cultural nationalism and xenophobia, 26; internal foundation of, 183; Italian nationalism, 78, 281, 302; Italy is Free poem, 302; late-Victorian socialist movement, 271; manifested both internally and externally, 182; Mexican-US War, 127; minute differences between Europeans, 297; shared witnessing, 104; smallpox inoculations, 91; xenophobia, 5, 253
National Sailors’ and Firemen’s Union, 4
Nations Ball, Italy as feminized, 302
Nayder, Lillian, Collins’s depiction of imprisonment of the English, 104, 115
Negretti, Enrico, stereoscope, 200
Nelmes, Sarah, cow Blossom, 91
Nettlau, Max, English anarchist, 283

The Newcomes (Thackeray), 334–335
Newman, William, “The Real Potato Blight of Ireland” cartoon, 169
Nicholson, Asenath: journey through Ireland, 163–164; proximity of pigs to people, 164
Nicoll, David: English anarchist, 270; English anarchist, 282–283
Nordau, Max, Degeneration, 272
Nord, Deborah Epstein, figure of the observer, 256
nostalgia: “Cottage Hospitality” (William Collins), 290; Daniel Deronda (Eliot), 259, 262–265; xenophobia, 263–265
Notes of a Journey from Cornhill to Grand Cairo (Thackeray), 219
Not Wisely, But Too Well (Broughton), 221
Novak, Daniel A., Cagots, 9

O’Connell, Daniel: Mansion House Committee, 171; “The Real Potato Blight of Ireland” cartoon, 169
O’Connor, Maura: cultural and political meaning of Italy, 61; “The Grand Tour,” 58–59
Oddie, William, character of the “sambo,” 105
Old Bailey, Italian convicted at, 290
opium, 41–42, 44–47, 49, 51, 53, 222, 231, 331
Orientalism: architecture, 218; The Beetle (Marsh), 313, 316; Brontë’s deployment of “feminist Orientalism,” 86, 221; Edward Said, 5–6, 85, 287; patriarchal oppression, 221; representations of European others, 9; stereotypes in The Mystery of Edwin Drood, 222; taxonomies, 321, 323; William Makepeace Thackeray, 219
Orientalism (Said), 287
Orsini, Felice, attempted murder of Napoleon III, 336
Ottoman Empire: bankruptcy of the Ottoman treasury, 224; Benjamin Disraeli, 215; British foreign policy, 209; Bulgarian Crisis of 1876, 209, 214, 223–228; final collapse of, 210; “imperial envy,” 208; meaning of “Turk,” 209; Reduction of Interest Decision, 224; Renaissance to the 1830s, 210–213; support for, 213–217; weakness and decrepitude of, 219

The Ottomans (Wheatcroft), 209

Our Mutual Friend (Dickens), 43, 126

Owens, Hugh, photography, 202

Oxford English Dictionary: abjection, 157; definition of xenophobia, 106, 128, 253; objectification, 173; xenodochy, 155

Pakistani immigrants: “Paki-bashing,” 354; racsim, 353

Pall Mall Budget, “The Thumbmark,” 275

Pardoe, Julia; harems, 219; positive impressions of “life in the East,” 217; Turkophiles, 214

Patmore, Coventry, 78

Paved with Gold (Mayhew), 237

Paxton, Joseph: Crystal Palace Exhibition, 181, 184; Promethean ambitions of, 118; “Wot is to Be” panoramic pamphlet, 186, 189

Peace of Amiens (1802), 334

Pearson, Karl, Anglo-centric imperialism, 271

Peel, Robert, Coercion Bill, 171

The Perils of Certain English Prisoners (Dickens/Collins), 16–17, 103, 110, 116, 120

Pfieffer, Ida, extended descriptions of angelitos, 139

Philosophical Transactions, inoculations, 86–87

Phipp, James, cowpox vaccine, 82

phobia, abjection, 174

Picker, John: Italian organ-grinder, 309; status of creative professionals, 291

Pictures from Italy (Dickens), 63

Piggot, J. R., 119

plague, 35, 65, 79, 85, 93, 97, 218, 293

Polidori, Frances Mary Lavinia, 62

Polidori, John, “The Vampyre,” 223

Polo, Marco, 338

Poole, Joshua, list of traits of the “Turke,” 220

Poovey, Mary, money as symbolic and representational enterprise, 35; social body, 92

Pope, Alexander, “Essay on Man,” 38

Porter, Bernard, freeing of Orsini, 336

Potatoes, Pigs, and Politics (Elly), 168

Powers, Hiram, nude statue “The Greek Slave,” 212

Powers of Horror (Kristeva), 157

Prasch, Thomas: foreignness and reactionary xenophobia, 151–152; Mayhew’s survey of urban underclasses of mid-Victorian London, 19

Pratt, Mary Louise, contact zones, 95

Prichard, James, cultural anthropology, 240

Primitive Culture (Tylor), 297

Prince Albert: Crystal Palace Exhibition, 184; “Wot is to Be” panoramic pamphlet, 186, 189

Princess Caroline, smallpox inoculations, 84

Princess Elizabeth, 59

Proudhon, Pierre-Joseph, English anarchism, 270

Another,” 302, 304; *The Organ and Monkey Nuisance*, 294–295; “Our Organ-Grinding Tyrants,” 301; popularity of potato with all Britons, 161; potato famine, 167–168; “The Real Potato Blight of Ireland” cartoon, 169; sense of sympathy, 165; “A Sight For a Father!,” 308; “There is No Place Like Home,” 294–295; “Three Cheers for Bass and his Barrel of Beer,” 307; Young Ireland movement, 165

Pytches, G. E. David, 148

quackery, 81–82

quarantine: Contagious Diseases Act and, 68; Dante Gabriel Rossetti, 57–58, 77

Queen Elizabeth, musical instruments for Sultan, 210

Queen Victoria: Crystal Palace Exhibition, 181, 193; stereoscope, 200; Terrible Turks, 208

race: and anarchists, 269–271, 274, 278; anti-Semitism, 10; Arabs, 240; *The Beetle* (Marsh), 317–320; critical race theory, 2; *Daniel Deronda* (Eliot), 12, 249, 254, 260, 262; Dickens’s novels, 27–29, 31, 34, 101–102, 108; Dracula, 339–341, 344; gender, class, and sexuality, 7; gradation by skin color, 352; important studies of, 7; Irish otherness, 157–158, 272; Italian organ-grinders, 309; Jack the Ripper, 278; *Jane Eyre* (Brontë), 94; Jewish discourse, 1–2, 10; *London Labour*, 233–234, 238; Malik’s “notion of race,” 318; material markers, 3; Mayhew’s account of, 241, 244–245; pollution within, 50–53; Race Relations Acts, 353; relations between England and Ireland, 17; Turkish “savages,” 225; Victorian reinvention of, 7–9, 56, 203, 282

racism: abjection, 157; Charles Dickens, 103–105; Chile, 17; Crystal Palace Exhibition, 184–186, 195; *Daniel Deronda* (Eliot), 248; English bourgeois identity, 8; ethnocentrism, 253; first use of word, 254, 347; *London Labour and the London Poor*, 231–232; National Front in East London, 354; New Commonwealth immigration, 353; “othering” on the basis of class, race, or nation, 5; overview of, 352–353; Race Relations Acts, 353; rhetoric of Victorian racism, 57; Terrible Turks, 209; Victorian period, 8; wellspring of xenophobia, 183; xenophobia and precisely targeted racism, 183; xenophobic impulses, 182

Radcliffe, Ann: Chile parallels the construction of Italy, 136; gothic romances, 61, 290

Ragussis, Michael, national boundary markers, 11

Raleigh, Walter, 161, comic exchange with Cobbett, 168

*Rambles in the South of Ireland during the Year 1838* (Chatterton), 159–160

Rance, Nicholas, cold and sardonic tone of Collins, 115

Raya, Peda Venkata, 85

*Reality’s Dark Light* (Bachman), 110

Reaney, S. G., Eastern European Jews’ otherness, 350–351

Red Sea, 88

religion: and Catholicism, 134, 141, 341; Chilean values, 137; *Daniel Deronda* (Eliot), 249–250; Italian organ grinders, 299; marriages between Protestants and Catholics, 134; *Frankenstein* (Shelley), 212; Protestants practicing their religion, 128; Semitic discourse, 1; too-sorrowful parents hindering children’s transition to heaven, 143; use of term “race,” 158

Rendall, Jane: granting the vote to women, 221; nationalism, 7

*The Return of the Native* (Hardy), 226

Reynolds, Vernon, ethnocentrism, 106

*The Rise of Iskander* (Disraeli), 215
Index

Risorgimento, 62, 291, 302, 306, 309, 334
Roberts, Gwyneth Tyson, teleological system of language, 319–320
Roemer, Nils, late-century East End discourse, 255
Roessel, David, picture of a chained Greek woman, 213
Romani, Roberto, Victorian commentators and race, 158
Root, Marcus A., Daguerreotypes, 200
Roosen, Sonya, empire as omnipresent in everyday lives, 127
Rossetti, Christina, 279
Rossetti, Dante Gabriel, 279, 281; alternative form of passionate “Italian” artistry, 70, 72; articulation of a passionate “Italian” artistry, 72; Buchanan’s criticism of, 66; Buchanan’s view of his poetry, 66; critical scrutiny of, 65, 67; disinterest in politics, 78–79; enormous cultural tensions, 74; father as political refugee, 61; “Hand and Soul,” 68–70; immigrating to England, 62; love of England, 78; passionate Italian heritage, 57; St. Agnes of Intercession, 15, 25–26; strident Victorian cultural tenets, 74; style of artistic education, 70–71; xenophobic critical reactions to, 15–16, 57–58
Rossetti, Helen: A Girl among the Anarchists, 279–282; family roots of, 282; Italian Fascism, 281; late-century literature about anarchism, 20; Torch, 270
Rossetti, Olivia: A Girl among the Anarchists, 279–282; A. Agresti, 281; family roots of, 282; Italian Fascism, 281; late-century literature about anarchism, 20; Torch, 270
Rossetti, William Michael, 70, 77–78, 279
Royal Academy, England’s pastoral past, 290
Royal College of Physicians, smallpox inoculations, 82, 86
Royal Commission: Great Exhibition, 184; members of, 184; Official Descriptive and Illustrated Catalogue of the Great Exhibition of the Works of Industry of All Nations, 192, 197; sliding scale of admission fees, 193; visual geography of Great Exhibition, 190–192
Royal Opera, 288
Royal Society, 82, 86, 89–90
Rudman, Harry, Gabriele Rossetti, 62
Rural Rides (Cobbett), 162
Ruskin, John: travels through Italy, 65; undisciplined Italian passion, 74
Rusnock, Andrea: catching cowpox, 91; homeopathic methodology, 83–84
Russell, John: Charles Trevelyan, 168; Royal Commission, 184
Russell, William Howard, Chilean mourning, 138
Russo-Polish War of 1830–1831, 334
Russo-Turkish War 1877–1878, 338
Rutterford, Janette, women’s investment in the nineteenth century, 29
Rycaut, Paul, travelogues, 210
Sacred Tears (Kaplan), 147
Sahib, Nana, 105
Said, Edward: Orientalism and, 85, 287; pervasive constructs of Orientalism, 5–6; postcolonial critics, 1; stories and strange regions of the world, 149
Sala, George Augustus, “Wot is to Be” pamphlet, 186, 195
Salaman, Redcliffe N.: famine relief, 177–178; Irish potato crop, 156, 159, 163
Salter, Joseph, missionary work in London among the Lascars, 45
Samuels, H. B., 1894 Greenwich Park bombing, 279
Schlicke, Paul, circulation of the Extra Christmas Numbers, 106
Schmitt, Cannon, anxiety about foreign investment, 29
The Scholemaster (Ascham), 59
Scott, Derek: movement away from popular music, 292; public demonstrations of social standing, 289
Scott, Helenus: antipathy toward vaccination, 94; inoculation as an unpatriotic act, 98; manufacture of wootz, 98
Scott, Walter, Richard the Lionhearted, 213
Searle, John, elaborate structures of human social institutions, 108
Second International Congress of Anti-Vaccinators, 92
The Secret Agent (Conrad), 279, 281
Sense and Sensibility (Austen), 73
Sepoy Rebellion, 109, 121
sepoys, 16, 101–103, 109–110, 115
Seven Years’ War, 61
Shakespeare, William, admiration for the rulers of the Ottoman Empire, 210
Shand, Alexander Innes: foreign stocks, 29; inferior financial morality among foreigners, 30
Shannon, Richard: Gladstone and the Bulgarian crisis, 224; support for Ottoman Empire, 213
Shapiro, James, defining essential Englishness, 11
Shaw, George Bernard: anarchism, 267; Anglo-centric imperialism, 271
Shelley, Mary, Frankenstein, 212
Shelley, Percy Bysshe: Constantinople as allure for Romantic writers, 209; English philosophical anarchism, 270; Hellas, 211; The Revolt of Islam, 211–212; separate the country from its inhabitants, 290
Shepherd Electric Clock, 185
Shirley (Brontë), 162
Shorter Oxford English Dictionary: definition of xenophobia, 347; Islamophobia, 349
Shorte Treatise upon the Turkes (Giovio), 210
Shuttleworth, Sally, quackery, 81
Silas Marner (Eliot), mixed blood, 331
Simpson, William: engraving of Negretti and Zambra’s photographs, 202; The Transept of the Grand Entrance, 201
Sims, George, London’s Jewish Ghetto and, 278
Sinnema, Peter W.: ILN and potentially traumatizing narratives, 172; ILN’s weekly circulation, 154
Sirr, Henry Charles, British involvement in China, 46
Sjöholm, Cecilia: hatred of foreigners, 155; modern pathologies and racism, 157; secular or religious rituals of purification and sacrifice, 175
Sleeping Beauty, 146
Sloan, Jay D.: dangerous carrier of foreign contagion, 25–26; England’s long-standing suspicion of Italians, 15; Victorian Quarantines, 15; xenophobic critical reactions, 16
smallpox, 16, 81–84, 87–99
smallpox inoculations: etiology of, 85–86, 88, 91, 96–97, 99; public injection of six Newgate prisoners, 84
Smith, Albert, Terrible Turks, 219
Smith, Edmond Reuel, 124–125, 135–137, 146
Smith, Goldwin: “Can Jews be Patriots?” article, 350; Disraeli’s Balkan policy of, 350
Sobieski, John, victory over the Turks at Vienna, 340
A Social History of Truth (Shapiro), 83
A Song of the Streets, poetry, 308
South Sea Company, British war debt, 29
Spanish Inquisition, 260
Spanish War of Succession, 29
Special Restriction Order, Aliens Order of 1920, 352
Sperling, Joy: Crystal Palace Exhibition, 18; layout of the Crystal Palace, 151
The Spirit of the East (Urquhart), 214
Spivak, Gayatri: interplay of gender and empire, 6; picture of a chained Greek woman, 213; postcolonial critics, 1
Sponza, Lucio, campaign against organ-grinders, 288, 309, 349
St. Agnes of Intercession (Rossetti): artistic fate, 72; as story of culture, 76; English fears of “diseased” Italians, 25–26; Rossetti’s personal investment in finding ideological closure, 71;
spiritual significance of, 69; xenophobic critical reactions, 15–16
Stanhope, Hester, Ottoman Empire, 217
Stepan, Nancy, race consciousness in the Victorian period, 8
Stephen, Leslie, 66
Stepniak, Sergius, Russian Nihilist exile, 339
St. George’s Hospital, 91
Stocking, George, race consciousness in the Victorian period, 8
Stoker, Bram: adored children, 126; cognitive engagement with Eastern Europe, 338; Dracula as revolutionary, 337–342; Dracula’s decadent and revolutionary origins, 341; Hall Caine, 338–339; James Balcombe, 338; novel as nightmare of foreign immigration, 21, 332; Sergius Stepniak, 339; Terrible Turks, 223; xenophobic resistance to vaccination, 96
Stokes, John, term “morbid,” 274
Stoler, Ann, postcolonial literary analysis, 6
Stone, Harry: Dickens’s control over contributors, 103; fear and distrust of the other, 104; Household Words, 103
Strand Magazine: depiction of Jews in, 278; Jewish immigration into London, 278–279; Sherlock Holmes series, 276
Strangers to Ourselves (Kristeva), 156
Street Music in the Metropolis (Bass), 306
Street Music (Metropolis) Act, 307–309
A Study in Scarlet (Doyle), 276
Sudan, Rajani, 2; describing xenophobia, 48, 155; medical practice of inoculation, 26; new attitudes towards inoculation, 16; Romantic era xenophobia, 252–253; xenodochy and xenophobia in British Romantic literature, 2
Swinburne, Charles Algernon: anti-Turkish crusade, 226; Giuseppe Mazzini, 334

Tallis, John, History and Description of the Crystal Palace and the Exhibition of the World’s Industry, 198

Tancred (Disraeli), Sephardic philosopher-idealists, 337
Tebb, William, Second International Congress of Anti-Vaccinators, 91–92
Temin, Peter, long-term economic well-being of the English nation-state, 31
Tennyson, Alfred Lord: campaign against organ-grinders, 306; “fleshly school” poets, 68; “The Lotus-Eaters,” 64; “Montenegro” sonnet, 226
Terrible Turks: anti-Islamism, 208; anti-Turkish stereotypes, 209; Bulgarian Crisis of 1876, 209, 214, 223–228; overview of, 208–209; Renaissance to the 1830s, 210–13; Victorian literature, 217–223
terrorism: 1894 Greenwich Park bombing, 279; invention of dynamite, 336
Thackeray, William Makepeace: Polish chieftains, 334–335; Terrible Turks, 219
‘Thayer, Bradley: fictive ‘super-family,’ 104; national encouragement of xenophobia, 106; primordial attachments to nations, 105
The Ottomans (Wheatcroft), 209
The Sultan Speaks (McJannet), 210
Thistlethwayte, Anne, 86
Thomas, Matthew: anarchist/socialist papers, 269; number of anarchists in Britain, 268; state system of education, 271
Thompson, E. P., 233
Three Years in Chile (Merwin), 140
The Times: Dickens and “patriotic interest in political crises,” 105; Ireland as part of England, 173; Irish alterity and Anglo-Irish identification, 174; Irish inadequacy, 167; Irish industry in English economy, 156; massacre at Cawnpore, 102; “The Peasantry of Dorsetshire” feature, 172; state of relations within the Union, 175; terror of “the King of Tara,” 171
Tinsley’s Magazine, “The ‘Fleshly School’ Scandal,” 67
Titanic, disaster hearings, 3–4
Tooke, Horne, study of language, 325
Törch, anarchist newspaper, 268, 270, 279
Transatlantic Society of America, 277
Trench, Richard Chenevix, language, 320
Trevelyan, Charles: “dietary determinism,” 168; potatoes, pigs, and Irish culpability, 169; potato famine, 176
Trollope, Anthony: anti-Turkish crusade, 226; Biblical tone in its portrayal of the Famine, 176; Polish villains in novel, 335
Trollope, Francis: disciplining curriculum, 70; professional tourist-traveler, 62–63
Tromp, Marlene: economic contact and xenophobia in the Victorian period, 15; foreign investment and xenophobic anxieties, 25; social and economic relations with foreigners, 15
Tucker, Irene, Daniel Deronda (Eliot), 264
Tuckniss, William, 237
Turkish Delight, 41–42, 52
Turner, Benjamin Brecknell: Great Exhibition photograph, 186, 188–189, 189–190, 200, 202–204
Tylor, Edward, “sciences” of phrenology and physiognomy, 297
Urquhart, David: Koran and, 214; Turkophiles, 214

Vaccinations: anti-vaccination movement, 89, 94; cowpox vaccinations, 82, 89–91; etiology of, 16, 82, 85–86, 88, 91, 96–97, 99. See also inoculations
The Valparaiso and West Coast Mail, infanticide, 131
Valparaiso Echo: Chilean newspaper, 129; coverage of sensational case, 130; infanticide, 130–131
Valparaiso Herald: Chilean newspaper, 129; infanticide, 130–131
Vámbéry, Arminius, Hungarian scholar, 338
Vanity Fair (Thackeray), 162
Vathek (Beckford), 209
Verdi, Giuseppe: I Lombardi, 298; Italian opera, 288
Victorian England: adoration of the dead or dying child, 146; anti-vaccination movement, 89, 94; Asiatic cholera, 79; attitudes towards “foreignness,” 58–60; epidemics of contagious disease, 26; fascination with the figure of the dead child, 126, 147; figure of the Jew in nineteenth-century British culture, 10; inoculation as an unpatriotic act, 98; interactions between England and Ireland in early Victorian period, 155; marketing traditions, 81; massacre at Cawnpore, 17, 101–102, 105–107, 109, 114, 121; shifting understandings of national identity, 12; smallpox as an environmental disease, 93
Victorian Reinvention of Race (Beasley), 8
Victorian xenophobia: Daniel Deronda (Eliot), 262; delineating a theory of, 3–4; Irish immigrants affiliated with pigs, 164; Italian organ grinders, 293–300; Italian Persecution, 300–306; Italian stereotypes, 287–291; Jewish immigrants’ intractable resistance to assimilation, 277; mixed blood, 331; overview of, 347–349; perceived foreignness of people, 2; pornographic photography, 203; potent cultural rhetoric of, 57; representing exile, 333–337; semantics of xenophobia and racism, 355; socialist movement, 271; strategic defense against infection, 25, 98
A Visit to Italy (Trollope), 62
Viswanathan, Gauri, postcolonial literary analysis, 6
von Bismarck, Otto, consolidation of Germany under, 336
von Martens, Friedrich, photography, 202
von Schlegel, August, nineteenth-century linguistic system, 319
Vuohelainen, Minna: destabilized English identity for late Victorian culture, 21; sense of chaos associated with the foreign invasion, 248

Wagstaffe, William: fears of consuming
foreign bodies, 89; infection, 86; inoculations, 84, 86, 90
Walkowitz, Judith, language of imperialism, 255
Warburton, Eliot: massacre of the Mameluke Beys, 218; weakness and decrepitude of Ottoman Empire, 219
War of the Worlds (Wells), invasion novels, 336
Washington, George, 91
Wheatcroft, Andrew, anti-Turkish stereotypes, 209
Whipple, John Adams, Daguerreotypes, 200
Wilde, Oscar, anarchism, 267
William III, 344
William of Normandy, 348
Williams, Leslie: ILN and Irish representation, 171; images of intense distress and suffering of Irish, 172; Irish Famine, 165, 169; potatoes, pigs, and Irish culpability, 169
Williams, Thomas R., stereoscope, 202
Wilson, Charlotte, anarchism, 271
Wistrich, Robert, cultural identity, 253
Wollstonecraft, Mary, harems, 219
The Woman At Home, Watkins’ Cream of Tartar advertisement, 81
The Woman in White (Collins), 290; balancing the threat of Dracula, 342; literary representations of Italians, 334
Wood, Henry, 236
Wood, Loretta, practice of mourning an angelito, 140
Wood, Reuben, 140
wootz, manufacture of, 98
‘ Wot is to Be’ souvenir, 185–186, 189
Wyld, James, “ Wot is to Be” panoramic pamphlet, 186
Yeo, Eileen, Mayhew’s use of the term “race,” 240
York Massacre, anti-Semitism, 348
Young, Robert J. C., colonial hybridity, 7
Zambra, Joseph, stereoscope, 200
Zanger, Jules, Jewish immigrants, 337
Zionism: Benjamin Disraeli, 215; Daniel Deronda (Eliot), 251, 264
Zonana, Joyce, Bronte’s sultan/slave simile, 221
Zucchi, John, The Little Slaves of the Harp, 288