

Dedication and Introduction

This issue is dedicated to the memory of John La Rose, founder of New Beacon Books, London. He lived to see the fortieth anniversary, in 2006, of the publishing house—or maisonette, as he sometimes called it, wryly—bookshop and cultural centre he had established. Having come to London from Trinidad in the early 1960s, he always had the intention to start a bookshop in the British capital because he understood how important ideas are if we are to act on our dreams of changing the world. And it was this phrase, so often on his lips, which Horace Ove chose as the title for his feature film about John La Rose’s life, *Dream to Change the World* (2005). In the intervening decades since its foundation, New Beacon’s impact on the cultural map of Britain, the Caribbean and the wider world has acquired real significance, not least as a bright beacon of what a few individuals can achieve with intelligence, passion and dedication (not money, which nowadays tends to be seen as the only prerequisite).

New Beacon was named after the Beacon political movement of 1930s Trinidad, which was associated with the slogan “Agitate! Educate! Federate!” While these words have a particular resonance in Trinidad, of course, they also echo round the wider Anglophone Caribbean, where the West Indies Federation, which had promised a realisation of the dreams of John’s generation, lasted so few years, from 1958 to 1962. And they remain resonant on the global stage, reminding us, as they do, of the need to

The next two essays relate to an older history. Vivienne Westbrook's study of the iconic Elizabethan figure, Sir Walter Rawleigh (the spelling preferred here, though it is variously spelt Raleigh and Ralegh), also has a Caribbean dimension, because one of his voyages took in Trinidad and an expedition up the Orinoco, during which his son was killed. The article's focus, however, is the process of mythification which Rawleigh underwent, both in his own lifetime and subsequently, from his execution right up to the present. This study is followed by one offering a new look at a branch of literary theory. New historicism has become a familiar critical concept to those working on the literature of the Elizabethan and Jacobean periods, but Jennifer Rich's essay gives it a fresh perspective in a searching discussion of the rhetoric of historical form. She argues that Greenblatt's anecdotal method is only itself, and should not be taken, on the principle of synecdoche, as an adequate base from which to theorise an understanding of the whole early modern period.

While Rawleigh was no stranger to the vagaries of political power and, as a historian and poet, understood the importance of effective communication if objectives were to be secured, the next two papers take questions of power, representation and legitimacy to very different realms, both relating to the USA. Robert Williams's far-reaching discussion of the ethics of democratic governance looks at the implications of anti-nuclear protest in America. It examines whether what the power politics of a self-styled liberal democracy produce is necessarily legitimate, as the dominant view holds, with its faith in due process, or whether different account should be taken of widespread dissent. In the next paper Timothy Gleason focuses on a special issue of the influential magazine *LIFE* from the early fifties, and analyses its portrayal of Asia to the American

to keep his readers at a distance, arguing instead that the Prefaces to his work demonstrate his will to communicate clearly and effectively with as wide a public as possible. If Nietzsche is one of the iconic figures of nineteenth-century philosophy, one of the iconic figures of nineteenth-century American literature, Thoreau, is the topic of the next essay. In their different ways both are explorers of spirituality. By focusing on one

