

# JOHN DRYDEN'S UNSTABLE PSYCHOLOGICAL LIFE AND HIS TENDENCY TO SIDE WITH THE WINNING PARTY IN THE RESTORATION PERIOD

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## Abstract

*This study focuses on describing John Dryden's unstable psychological life which always take sides and defends the winning parties. The explication of his works that shows his allegiance to the winning sides is also included here. The objectives of the study are aimed at: (1) explaining how John Dryden wins fame, especially in the literature so that he converted his faith from Protestant or as a puritanist to Catholics; and (2) investigating why John Dryden always defends to the winning sides which lead him to have obscure enemies in the Restoration Period. The method of the study is the library research. The primary sources used in this study stem from some texts books. The secondary sources are obtained from the internet. The analysis shows: (1) what drives Dryden to do everything to obtain his success is of his unstable psychological life. When Charles II comes to the throne, Dryden throws himself to get patronage from the king by presenting his masterpieces which are full of praises and by converting his faith from Protestant to Catholics to prove his allegiance; and (2) Dryden, a Puritan poet, in Cromwell's iron government, has many obscure enemies from the Charles II literary men. They fight against each other by publishing or attaching their anonymous works of art in certain places in which other people can read easily. After Charles II is successful to win the conflict, Dryden has to surrender to his enemies. He decides to refuse allegiance to his struggling friends of the Puritan and devotes himself to Charles II to pursue the patronage and to fulfil his basic needs.*

Keywords: *Unstable psychological life, Winning party, Restoration Period*

## INTRODUCTION

John Dryden was born on the village of Aldwinkle, Northampton Shire in 1631. He and his family did not live the sober life but his family was prosperous who could bring him up well and grew him up in the strict Puritan faith. The puritan itself means that "1. (usually disapproving) a person who thinks that pleasure is bad and 2. (Puritan) a member of protestant group of Christians in

England in the 16<sup>th</sup> and 17<sup>th</sup> centuries who wanted to worship god in a simple way' (Hornby, 2000: 1029). His parents schooled him first in the famous Westminster school and he continued his higher education to Cambridge University. He could use the opportunity well which his parents had given to study eagerly. He, then, became one of the best educated men of his age, especially in the classics. He had a

remarkable literary taste and he showed little evidence of literary ability when he was thirty years old.

Briefly, John Dryden was famous as a literary man in the Restoration Period. It was proved by Charles II, after coming from the French into the exile, pointed Dryden as a poet laureate. A poet laureate means a poet officially appointed by a government and often expected to compose poems for state occasions and other government events ([http://en.wikipedia.org/wiki/Poet\\_Laureate](http://en.wikipedia.org/wiki/Poet_Laureate)). Besides, Dryden's work like poems and prosed were top-flight in the Restoration Period and no one could be as great as him. Dryden, as a playwright, also generated some plays. Unfortunately, his work was not as better-known as his poems and prosed.

The significant evidence taken place in this period was that of the literary tendencies. Actually, Charles II played an important role in English literary changes or tendencies. There were two significant tendencies in English literature. The tendencies were to realism and to formalism. Long (1950: 240-241) states that the meaning of the realism is a literary man who represented of men exactly as they are, the expression of the plain, unvarnished truth without regard ideals or romance, whereas the formalism is toward directness and simplicity of expression ... to regard

established rules for writing, to emphasize close cut sentences without an unnecessary word. In addition, there were many of literary men who had been sent out of England with Charles II. Other noble men had, then, joined them into the exile to France while Cromwell was in power. After they came back to England, they declared old ideas that they got in the present time had to be left and they had been familiar with in the course of their exile in France, (1950: 238-239). Thus, it was better-known as French influence in the Restoration Age of the second time in England, while the first one took place in the Middle English Period.

Furthermore, as having been pointed out in the previous paragraph, Dryden was a puritan. Nevertheless, he had broken the rules of the Puritan by getting along with other playwrights and the depraved audiences and by presenting the atrocious plays. Besides, he could not stand for his principle for a long time. John Dryden had come to London for literary life and when the Royalists were again in power he placed himself promptly to the winning side (Long: 1950: 244). Here, he endeavored to seek in the patronage of the Royalists by becoming a part of them. In this opportunity, he made two poems of welcoming Charles II. The title of the first poem was "Astræa Redux"

and the second one was “Panegyric to his Sacred Majesty”. The purpose of Dryden by doing so was to win fame faster both in the eyes of the Royalists and the societies. Before that he had done the same thing for the Puritan after the death of Cromwell. Here, he made a poem the title of which was “Heroic Stanza”. As previously explained, he was brought up in the strict Puritan faith but at the end he converted his faith from Protestant to Catholic. To prove that he was serious in his new faith, he made a poem “The Hind and The Panther” but when Charles II was in power to defend his faith i.e. Protestant, he made “Religio Laici”. It can be summed up that what he did was to prove that he sided with the winning party.

Thus, from the above explanation, the writer had great concern on the significant changes which Dryden had in his life. The writer also found that Dryden ran his life differently from others. He always sided with the winning party from which he could be famous and obtained the patronage. That was why he produced five poems as described above which he presented for the winning parties. Based upon the above situations, it can be stated that Dryden, the poet laureate in the age of the Restoration, had unstable life psychologically.

By virtue of the above background of the study, the writer formulates the problems as follows:

1. What drives John Dryden doing everything to win fame, especially in the literature so that he converted his faith from Protestant or as a puritanist to Catholic?
2. Why does John Dryden always defend to the winning sides which lead him to have obscure enemies in the Restoration Period?

Based upon the above formulation of the problems, this research is primarily aimed at deciphering:

1. How John Dryden wins fame, especially in the literature so that he converted his faith from Protestant or as a puritanist to Catholic.
2. Why John Dryden always defends to the winning sides which lead him to have obscure enemies in the Restoration Period.

## **REVIEW OF RELATED TO LITERATURE**

According to Walgito (2002: 36) in the Psychological Empirical Approach, this approach holds that an individual development will be determined by its empiricism or its experiences which are got

in the course of the individual development. Maslow (1970) in the humanistic psychology, proposes hierarchy of needs. These needs are innate, to wit: (1) psychological needs; (2) safety needs; (3) belongingness and love needs; (4) esteem needs; (5) needs for self-actualization. It means that when one need has been fulfilled, the other higher needs demand to fulfil as well. According to Pavlov (1849-1936) through the behaviorism psychology, organism activities can be divided into two categories: (1) the reflective activity is organism activities which organism itself does not realize. The organism makes response not to be realized as reaction or stimulation that the organism receives; and (2) the unconscious activity is that of activities of the organism consciousness itself. Its response is based upon willing as a reaction on stimulation received. It means that the received stimulation of the organism achieves the center of the consciousness and it becomes response (Walgito, 2002: 53). Human is creative creature which is not controlled by unconscious power – psychoanalysis –, but its value and its choice (2002: 63).

Jalaludin (2001: 261) says that according to sociologist, what causes the

religious conversion is that of social influences. For instance, a reaction influence among personals both a religious relationship and a non-religious relationship, consisting of art, science, or ther cultural fields ... and the ruler of the land influence or a leader's power influence. It means that leader's power influence is based upon the power of law. In general, societies tend to profess a religion which their presidents or king hold. According to some psychologists, what becomes stimulus of the religious conversion is that a psychological factor which comes from both internal and external. When these two factors influence someone or a group of people up to appear a kind of an inward force symptom, those will drive them to find some solutions out and that is an inward calmness. In such condition of psyche, psychologically, someone's inward life becomes empty and powerless so that she or he will find other patronages and powers which are able to give her or him bright and calm life (2001: 262).

From the political approach, in general, government uses the public policy to achieve the biggest political purpose, which means to defend the power in supporter mobilizing way and to weaken its

political rivals (Mas'ood, 2003: 123). If we are not able to create hope, we will become paralyzed. ... The true action is an aim how to make it come true, whereas a hope is a spirit that pushes someone to act in his or her life. There are seven elements of universal culture in the anthropological terms. They are thought, faith, art, technology, social, livelihood, economy, and politics (Ridjal and Karim, 1991: 56). Furthermore, happy societies are dependent and free societies are to digest some terms of their world ... in accordance with their social experiences which confront with things of nature. ... The free or independent societies interpret by themselves good and bad things, right and wrong things, beautiful and worse things and happy or disaster of things. They have a chance to make the effort to fulfil what they formulate by themselves as their basic needs of their own lives (1991: 57).

## **RESEARCH METHODOLOGY**

The writer uses the library research as the method. Princeton (2017) Library research demands many sources to analyze and to trace and gives factual information or personal/expert's opinion on a research question ([http://www. press.princeton.](http://www.press.princeton.edu)

edu>chapter). This research is, moreover, focused on the significant changes of the John Dryden's life. The writer also inserted two poems which Dryden produced when he was in the winning side. The premier sources are elicited and quoted from some text books whereas the secondary books are taken from the internet.

## **Analysis**

### **A. John Dryden's Pains to Win Fame and His Religious Conversion**

Living in a country within a conflict of war is not easy for common people. There are many impacts which appear in the middle of the conflict. The common people directly get the impact on it. They can lose their families, relatives, properties, and so on. They are just the victims of the conflict occurred. After the conflict is finished, it does not mean that everything ends. If their country is able to win over it, they are able to live in their country. On the other hand, if their country surrenders to the winning side, the common people of the defeated country have to follow and run their lives under control of the winning side. Here their new empiricism will endeavor to form their characters which they have not had before. If they stand for their

own principles not to comply with the new rules and strive to live as they are, they will not live in the country comfortably. Yet, they will live in it no matter how hard they are. Their pleasure and right will be confiscated. What will happen to some of the common people of the defeated country is, in addition, that of perplexity. They are faced with hard choice. If they join the winning side, they will be haunted of having guilty feeling and be claimed as betrayer or vice versa but with restraints. Sometimes, they decide to have to live in it in a speculation. Besides, John Dryden who is the top-flight poet always stands for the winning side to the win fame.

John Dryden, moreover, lived in two different governmental systems. First, he lived in the government of Cromwell (republic) and the second one was the government of Charles II (monarch). When he was still a young boy, he was brought up in a strict Puritan. There was no any sign of his psychological life change. After, he became an educated man from Cambridge University, his psychological life altered. He first joined the Puritan party. He presented one great poem. The Puritan people welcomed his

poem eagerly. No sooner did he become well-known as a Puritan poet (Sampson, 1957).

In the Cromwell's government, he never made atrocious works. He also realized that he as one of the Puritan people ought not to generate such scurrilous works. Moreover, before poets' works were published to the public, they had to be censored first for fear that there would be some parts of the works conceiving corrupt writing. Dryden's works were also examined. Cromwell provided censorship institution to sort works of art of poets intentionally. He realized that there were many former people in the Elizabethan age who still lived together with the Puritan people. They just wanted to have a simple life without excesses or delirium to worship god. They avoided pleasure because it would hamper them to reach heaven. Dryden complied with the rules which Cromwell regulated.

Living in full of restraint stimulated him to make response to it. He, after deciding to have abode in London, arranged his strategy to win fame fast. Then, he presented his poem to Cromwell as the first winning side but he wrote it after Cromwell passed away.

The title of his poem was *Heroic Stanzas*. Following paragraph is the explanation and explication of some stanzas.

The first and the second lines of the first stanza mean that the time for the Cromwell is over. He will get new life in the different world. The third and the fourth lines are about the procession of his death which is similar to the Romans by releasing eagle to fly as a symbol. The idea of the first stanza is that the Cromwell's funeral uses eagle as symbol.

The first and second lines of the second stanza state that some of people are hard to admit his fame. Yet, he stays to get the people's appreciation. The third and the fourth lines contain that with or without praise being offered Heaven chooses him. The idea of the second stanza is that Cromwell gets appreciation both from public and Heaven.

The first and the second lines of the third stanza express that Cromwell forbids liberal works of art. The third and fourth lines are about such works of art, then, are not his category even though literary men make them. It is just in the form of friendship. The idea of the

third stanza is that the liberal works of art are not looked upon by Cromwell.

The first and second line of the fourth stanza mean that people are suggested to build monuments to reminisce. The third and fourth lines state that they let the whole world know what people have and make them praise him. The content of the fourth stanza is that the people invite others to praise Cromwell by founding his monuments.

The first and second lines of the thirty seventh stanza say that Cromwell's ashes and bones are buried but his name is recalled. The third and fourth lines conceive that his efforts may God bless. His creed and brave g together. The point of this stanza is that Cromwell's efforts, nerve, and name are always recalled.

This high praise of the *Heroic Stanzas* presented to Cromwell proves that he endeavors to seek the Puritan people's sympathy. He indeed made use of the fateful occasion by presenting such a work. There was not any bad word conceived in the poem. The *Heroic Stanzas* conceived many praises to Cromwell. The effect of the work was so great that the Puritan people welcomed it eagerly. What Dryden's purpose in



making this poem was that they were always expected to remember the deceased Cromwell. Thus, it can be concluded that Dryden was successful of winning fame in the death of Cromwell. Thus, he could deal with his own empiricism well.

Based upon the behaviorism psychology, Dryden who always dealt with works of art and whose activities are to make poems, prose, and drama, did not realize what he had done. He ran his daily life as usual and considered not being in contradiction with the rules. The stimulation which carried on in England struck him. He responded it but it was not to be realized as the reaction. It means that the phenomena taking place in England or other countries, good or worse, had to be responded and received but it was not described as the reaction. Thus, the stimulation, response, and reaction which always dealt with other people called as *reflective activity*.

Not only did Dryden realize what he did but also there was an activity which he had to do consciously. It was to keep producing works of art. He responded and received the stimulus well. He made it based upon his own willing. In the previous paragraph, he did not consider

this phenomenon as reaction but in this case he looked upon it as reaction. He, then, dealt with his activity consciously. The forms of his conscious activity in the age of the Restoration were of making poems, prose, drama, and of seeking the patronage to both winning sides—Cromwell and Charles II.

The types of Dryden's works of art were various. It depended upon the response and stimulation which he got in his country. When his country ran the governmental systems which did not correspond to what had been agreed, he would make poems in the style of satire. The poems were, then, categorized as political poems. Not only did he attack the government merely by using the satirical poems but also he defended when there was other political party which annoyed the government where he stood for. When the actual occasion taking place in his country was about religious strife, he would generate poems in the style of religious poems. He did not always produce the religious satirical poems to criticize the religious atmosphere, existing in the Anglican, Catholic or Presbyterians churches but he also made the religious poem to praise the church for which he stood.



Here are the four stanzas of the *Religio Laici*, taken from original forty-five stanzas which he made to defend his Puritan faith. Below are the elaborations and explication of some stanzas of the *Religio Laici* just to prove Dryden's unstable life which still sided with the Puritan.

The first, second, and third lines of the first stanza explain that people who feel lonely and bored have their empty soul like dim moon and stars. The fourth, fifth, and sixth lines mean that the heat of the sun spread in the sky but it does not light the people in the earth. Even though the glimmering light is lent, it does not guarantee to give its light to their uncertain way but it leads them to a better life. The eighth, ninth, and eleventh lines express that as cut woods are burnt and when the sun lights the earth, it is not an exact reason through the religion's sight but just makes it perished in the sacred light. The point of the first stanza is that people have belief to guide their life to be a better one.

The first, second, and third lines of the second stanza draw that people who understand a little bit about their belief are discussed to find the answer who or

what God is. The fifth through tenth lines are about whether their soul knows it that entire God which is unmade or unmoved can create all or other elements in the world are eternal from God. The idea of the second stanza is that the people strive to seek answers from their perplexity.

The first, second, and third lines express that not even Stagyrite with his sight and Epicurus with his guess can find the answers but they who are too early to describe their uncertain fate and destiny, are like blind people who lose their walking stick. The fourth through eighth lines conceive that they can someday find the answers through their pains. They can be in the form of study of human kind that happiness is hard to be sensed because it vanishes from them like precious thing. The ninth and tenth lines mean that someone may think that she or he can sense something good but she or he just passes it. The content of the third stanza is that people are expected not to think to feel the happiness in the world but thinking of or finding the goodness of human kind out is the most essential to have pleasure.

The first and second lines of the fourth stanza draw that Dryden asks

whether he expresses his ideas clearly' he does not expect praise or is not afraid of being humiliated. The third and fourth lines express that this rough verse which Dryden chooses, corresponds to discourse or prose. The fifth and sixth lines contain that Dryden does not want to turn his faith even for a while. The idea of the forty fifth stanza is that Dryden expresses his idea through verse and still stands for his faith just for a while by serving other works from Tom Sternhold and Tom Shadwell.

From the above explanation of the poem, it can be seen that Dryden explains much the belief which he and other Puritan people at the time held. He calls on the people to have hard pains in seeking the answers of theirs. He also suggests the people not to seek the pleasure of life but to find the goodness of human kind out. He knew that the Puritans forbid the pleasure because it would hamper them to heaven. That is why he endeavors to support the Puritan people through this work.

Furthermore, Dryden could not in the end hold his faith, Puritan, for a long time. It was one of his strategies to seek the patronage through Charles II. After Charles II came to throne, Dryden

converted his old faith from Puritan to Catholics. What he did was to sacrifice the most valuable thing in his life just to devote his life to literature. Dryden really betted on his faith to win fame as the poet laureate. The king would, besides, welcome him with his arms wide open. He would appreciate him well. What made him convert his religion was not because he involved in a great clash with others or with different faith but he did so because of his devotion for literature. The other factor was that he got impact on the influence of the power the Charles II for which he stood. Dryden, moreover, the man who never determined how he should be toward the state of the environment but the man whom the state of the empiricism always determined how he should be. Besides, in the Middle English Period, there were many literary men who had to adjust their works of art based upon the king's "taste" even though the king and his followers were minority. With his power and influence, he and his followers were successful to govern and to empower the people under his command to live as what they ordered. Dryden, then, produced *the Hind and the Panther* to be

dedicated to his new faith Catholics. *The Hind and the Panther*, then, consists of three parts. The first part comprises fifty-seven stanzas and one couplet of two lines got. The second one conceives seventy-two stanzas and one couplet of two lines. The last consists of one hundred and twenty-nine stanzas and one couplet comprising nine lines. Thus, there are two hundreds and fifty-eight stanzas and three couplets in this poem. This poem is divided into three parts of which each stanza consists ten lines. Here are the explanations and explication of the three stanzas and one couplet of the second part of *the Hind and the Panther*, showing his allegiance to Catholics.

The first and second lines of the first stanza mean that Panther feels happy because its prey appears after a long time wait. The third and fourth lines are about the hard work almost gets the result with adequate ability. The fifth and sixth lines conceive that the space is tightened up and the closer the time comes the more the concern is paid to kill the prey. The point of the first stanza is that the panther gets ready to welcome her preys.

The second and the third lines of the second stanza express that the young lion is released from the trap but still remains to make hard effort. The fourth, fifth, and sixth lines conceive that the sacrifices are on the altar but are left as the Puritans do not believe in destiny to save life. The content of the second stanza is that the sacrifices are in vain when the lion comes.

The second, third, and fourth lines of the third stanza mean that even though they have pledges to their church, their existence will be threatened. The fifth, sixth, and seventh lines conceive that whatever reasons they give and though they expect miracle, it is only their luck to survive. The eighth through eleventh lines are about that the Hind's words that the hard work for Catholic holders' kindness and it is the same as her – Hind – who is in this atmosphere to partake her preys is threatened when the Hind comes to make them vanish.

The first line of the fourth stanza is begging for pardon of having uttered bad words. The second and third lines contain that for what they stand now they seek true patronage in the end. The fourth through seventh lines draw the ability to keep their mouth well not to

say bad words because in a certain occasion, they still ask something stupid. The eighth and ninth lines mean that they seem stupid not to think over but they pass the test. Thus, the point of the fourth stanza is that people have to think over before uttering of doing something for their goodness. Besides, the couplet is about to give her patronage and to please herself in a comfort place. The content of the couplet is of the form of her service for her followers.

What Dryden delivers through this poem is that he suggests other people to join the faith which he holds – Catholics. Even though the Puritan people still exist in this period of the Restoration, they can do nothing. They cannot threaten their rival but they are threatened by the existence of the new king which has authority in making regulation. *The Hind and the Panther* are just symbols. The Roman church is symbolized as the *Hind* and Anglicans is symbolized as *Panther*, persecuting the faith. The *lion*, moreover, symbolizes Charles II who is able to give his patronage by joining Catholics (Long: 1951).

Not only does the empiric factor influence Dryden how he should be but

also the psychological factor is dragged over in his life which always depends on the winning sides. The psychological factor can, in addition, stem from both internal and external. From the internal factor, Dryden, in the course of getting along with others and sharing opinions about religious sight, feels unsure with his old faith – Puritan or Protestant. The phenomena indeed come from the external factor but do not directly influence him. They will take a long time to make it work out. However, the process of running his life will shake and evoke his consciousness gradually to find another faith which will make him feel much calmer. He finally decides to convert his faith intentionally and consciously by virtue of his own willing. The external factor can be called as direct factor which can influence Dryden to convert his religion. It is because he lives in the authority of a king who holds Catholics. Within this state, Dryden's inwardness becomes empty and powerless like a piece of a blank paper so that he seeks other patronage which guarantees him to be able to obtain a better and calmer life than before. Then, to live freely and comfortably to follow the king's religion

is good choice for him to devote his life for literature.

According to Hippocrates, related to the Dryden's life, there are four kinds of characters supported by constitutional condition in form of liquids existing in Dryden's body. They are: (a) Dry character got in one's *chole* (yellow gall); (b) wet character got in one's *melanchole* (black gall); (c) Cold character existing in *phlegm* (mucus); and (4) hot character existing in *gore* (blood). Those liquids are in Dryden's body in the certain proportion. When they are inside his body in the balance proportion (normal), it means that he is in the state of normal (healthy) and when the balance of the proportion in his body is annoyed, he will deviate from normal condition or in the state of unstable (sick). However, one of Dryden's liquids inside his body is unstable so that it drives him to run his life in the deviant ways such as to side with the winning parties and to convert his religion. Thus, it can be concluded that John Dryden is "a sick person" (Suryabrata: 2002).

## **B. John Dryden's Defense to the Winning Side Causing him to Have**

## **Obscure Enemies in the Age of Restoration**

Dryden, moreover, decided to devote his life for the literature only. It can be described for him who was as the soul of candor which only wrote and generated works of art. He was brilliant in understanding the "climate change" in his country. If he still took side with Cromwell, he would not win fame in the Charles' II government as the winning party. The fact was that ruler of the land which governed the regulation and governmental system would always use his policy in order to achieve his political purpose. He would abolish people or his rivals as well who tried to hamper his way. Dryden did not want to be abolished. He even made use of his atmosphere to promote himself to the new king (Samekto, 1998). Here, he proved it by presenting his poem the title of which was *Astræa Redux* to welcome Charles II as the new king in England. In addition, the *Astræa Redux* consists of thirty-two stanzas of ten lines and one couplet comprises three lines. The following paragraph is the explication of the *Astræa Redux*.

Dryden made hard efforts in obtaining his goals. From the poem, he

voiced the praises to Charles II by expressing that he and other people really longed for such a king who can give his patronage and pleasure of life. Dryden also pointed out in his poem that Heaven chose Charles to be the king, meaning that when God determined one's fate, nothing could deny Him. Besides, the other poem was also preserved. Dryden again generated a poem to welcome Charles II. He praised the king through the poem and put his expectation in it. The title of the poem was *Panegyric to his Sacred Majesty*. It consists of thirteen stanzas and one couplet at the end. Each stanza, moreover, conceives ten lines and the couplet comprises sixth lines. The following paragraph is the reason why he produced the *Panegyric to his Sacred Majesty*.

The strategy to get concern from Charles II through his work of art worked out. The king was flattered by his poems. Dryden was, then, able to win his fame in the government of Charles II. Not only did he enchant the king's concern but also the Restoration people admired him as the poet. No longer did the king appoint him as a poet laureate. After that, he produced and

served many works of art for the noble men, especially drama. Dryden indeed obtained his fame in the period of the Restoration. It was because he was able to create his own hope and to make it come true. The true action which he did to be popular in England was that of making works of art and of applying some strategies in publishing his works of art. Nevertheless, one important thing that should be considered as what Dryden had done was that of creating a hope and of pricking it into his mind in order to make response from his inwardness. When the hope was planted well, it would stimulate his spirit to react upon it consciously. Besides, when he was not able to create a hope for the entire of his life, he would become paralyzed. It was, moreover, not only works of art but also thought, faith, technology, social, livelihood, economy, and politics (Ridjal and Karim: 1991).

On the contrary, in the course of his taking side to the winning party, Dryden had obscure enemies. Unfortunately, he did not know whom they were exactly. He just knew from which they were i.e. poem attacks. Either Dryden or his enemies shot their "missiles" each other. When they

attacked him, he endeavored to repulse their attack. Reversely, when he invaded his enemies' "castle", they strived to defend it. Their missiles were, actually, in the form of literary works which they spread to the public by attacking them in strategic areas and by publishing them on the newspapers. Dryden's enemies, moreover, came from the both sides for which he ever stood. When Cromwell still existed, he had enemies from people who hated Puritan. When he threw himself to Charles II, the Puritan people became his major enemies.

To judge Dryden as one who never felt satisfied really corresponds to this study. It was because he had some significant needs which he had to fulfil. It can be seen through what he had done. The first need which he had to fulfil was that of the psychological needs. The needs are like food, beverage, clothing, residence, and sex. Dryden did not find it difficult to obtain these needs because he earned much money by providing corrupt drama. The second need was the safety need which Dryden got both from Cromwell and Charles II. The third needs were belongingness and love. To fulfil these needs Dryden provided many works of art based upon the people's

taste and he gained feedback from it in the form of "love" which the people express. The fourth need was the esteem. He got it from Charles II who appointed him as the poet laureate and the collector of the port of the London. The last need was that of self-actualization. Dryden, after succeeding to fulfil all needs, was demanded to fulfil other higher needs by his inwardness. It can be seen through the ways he won fame to the winning parties.

To some degree, there was a time for Dryden to be both free and independent as one who socialized with the society. Besides, this phenomenon tended to be somewhat subjective. It was because he interpreted something in accordance with his points of view. If he saw something good, that would be good. Reversely, if he judged something bad, it had to be bad. There was no an exception here. All of the possibilities and decision were on his grasp. He formulated so because he had a fateful chance to make effort and to fulfil his basic needs up to the highest need, the self-actualization. When he took sides to the winning parties, he decided that that it would be the best for him. Then, when he converted his faith from Protestant to



Catholics, this was only the way for him to win fame from the winning party and he had to pursue it anyway.

## CONCLUSION

By virtue of the above analysis, the writer expounds the findings as follows:

1. Dryden is not under control of other people or a king to win fame in the Restoration Period. What drives him to do everything to obtain his success is, however, of his unstable psychological life. It cannot be directly judged that the psychological life is negative state but it tends to his totality which he mobilizes in his fateful life. The internal and external factors influence him directly or indirectly as well. From the internal factor, Dryden decides what to do in accordance with orders coming from his inwardness. When Charles II comes to the throne, Dryden throws himself to get patronage from the king by presenting his masterpieces which are full of praises and by converting his faith to prove his allegiance. It, then, becomes the external factor.

Dryden's empiricism also determines his psychological life atmosphere. The Restoration Age in which he lives is better-known as the

age of the French influence. He gets impacts on it. He produces many works of art in accordance with his audiences' demands. Besides, there are many noble men in Cromwell's authority who are sent to French together with their king. They have different life style from England. When they are back to England, they oblige literary men to generate works of art as they want. Not only is Dryden influenced by the French life style but also the way he writes literary works has significant changes. It is of the tendencies to realism and formalism. Thus, he does not determine the empiricism but it determines him what he has to take. The faith conversion which he does from Protestant to Catholics is the form of the stimulation of the empiricism.

2. Living in different atmospheres as Dryden does and defending the winning sides lead him to have obscure enemies. Dryden, a Puritan poet in Cromwell's iron government, has many enemies from the Charles II literary men. They fight against each other by publishing or attaching their works of art in certain places in which other people can read easily. The works of art are, then, anonymous. That is why they are

untraceable and that is why Dryden does not know whom his enemies are. What he just knows is from which they stem.

When Charles II is successful to win the conflict, Dryden has to surrender to his enemies. He realizes that nothing can he do for the defeated power. He, then, decides to refuse allegiance to his struggling friends of the Puritan and devotes himself to Charles II. What he does makes his friends look upon him as a betrayer. He no sooner produces many poems to attack his old Puritan friends. The reasons why Dryden always defends the winning sides are that of under shelter of the winning side patronage and of fulfilling his needs such as foods, beverage, house, clothing, and biological needs. He needs patronage from the king who is able to make him feel comfortable. To get the winning party love, Dryden provides the people good works of art. By doing so, he obtains esteem from Charles II and people.

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