The passage of the First Reform Bill in 1832 signaled the beginning of what may be called England’s Age of Reform. The threat of political revolution subsided with the defeat of Napoleon in 1815; and England, like other nations of Europe, had time to contemplate the conditions prompting the unrest. Unlike most of these nations, she did something about them. The bill of 1832 began a series of reforms that improved the lot of the worker and gave him more influence in government. New technologies raised the standard of living for all classes. Politicians favored legislation that would provide the greatest good for the greatest number.

The mounting material abundance suggested the possibility, and to some the certainty, of advancement in all areas of human experience. England led the world politically and economically—a world that seemed on the verge of unprecedented prosperity. Tennyson’s *Locksley Hall*, published in 1832, catches the spirit of the times:

Not in vain the distance beacons. Forward, forward let us range,
Let the great world spin forever down the ringing grooves of change.

Darwin’s evolutionary hypothesis seemed to make progress the master law of the universe and encouraged a vast optimism concerning the perfectibility of mankind.

This optimism was founded on a physical view of man. But man is more than a physical animal, and by the end of the nineteenth century, it was clear that the age had produced nothing to replace the spiritual values and consolations of Christian belief. While knowledge had grown, wisdom had declined. Many had understood the shallowness of the liberal optimism and had warned against it all along. The Wesleyan movement of the eighteenth century had left Victorian England a spiritual legacy that made the populace wiser in some respects than their intellectual leaders. It tempered English colonial ambitions with humanitarian concern for the subject peoples and prompted relief of the poor in English industrial centers. Nineteenth-century evangelicalism produced England’s greatest missionary effort and many of its finest hymns. Still, secularism continued to sap vital Christian faith, and a gloom fell over the nation as the century wore on and society failed to achieve its promise. Enough moral idealism survived the reign of Victoria (1837-1901) to carry England through two world wars, but little was left for the next generation. Since 1945, reforms have continued; but the nation, still a socialist welfare state, has
shown little improvement, and the changes have given small cause for hope. Pessimism has replaced optimism in the Age of Reform.

The alert Christian will not fail to see the lesson of England’s decline. Despite spiritual and material benefits almost unparalleled in the history of European nations since the Middle Ages, England declared her independence from the Author of those benefits. By 1832, freedom of the head and heart having been won, the way seemed open for progress on new principles. But enslavement follows the attempt to be free from accountability to God. The moral and intellectual bondage of modern man is one of the starkest facts of his spiritual desolation—a desolation written on almost every page of his literature. Yet, as we shall see, the light of truth was not entirely eclipsed, and there are splendors in the afterglow of England’s magnificent cultural heritage.
7 The Victorian Period 1832-1914
To moderns the word Victorian suggests drab, old-fashioned ways—stuffy manners and strict, hypocritical morals. This notion would have puzzled most nineteenth-century subjects of the great queen after whom the period is named. The reign of Victoria was the period of Britain’s greatest political and economic advancements. One must look back two millennia to ancient Rome to find an empire nearly so vast as that ruled by Victoria. One must go back three centuries to the reign of Elizabeth I (1588-1603) to find a parallel to the driving energy and bounding enthusiasm of Victorian England. Victoria’s reign, the longest in British history (1837-1901), was a second Elizabethan era of expansion—in knowledge, geographical dominion, and cultural achievement. The London of its middle decades (1850-70) was the “merrie olde England” of Christmas cards—with top hats and tails, gaily trimmed townhouses, and stylish carriages crossing gas-lit public squares.

The physical cause of this splendor was economic productivity. For most of the nineteenth century, Britain, with a sizable jump on other nations in the industrial revolution, outproduced her rivals severalfold. Her expanding empire yielded markets and raw materials, and her command of the seas assured protection for trade. England was “the workshop of the world.” By the end of the nineteenth century, she was also the world’s banker. The pound sterling was the standard of international exchange, and world prices for major commodities were set in London.

England by 1897, however, had forgotten the spiritual source of her material greatness and was already in decline. Behind her commercial success had been a reputation for honesty. Throughout the world an English merchant’s word was considered reliable, and English goods fulfilled the promise of their advertising. Behind England’s colonial expansion had been a generous concern for the improvement of the subject peoples. Colonial territories such as India prospered under a benevolent, conscientious British overlordship that used native administration where possible and encouraged progress toward political independence.

This honesty and this generosity, historians acknowledge, were the fruit of the evangelical revival led by the Wesleys and Whitefield a century earlier. Its influence was still strong at the middle of the nineteenth century. Church attendance throughout England was expected and remained high. Sunday sports were discouraged, and family Bible reading was prevalent. As material prosperity increased, evangelicals remembered Wesley’s admonishing them to let their generosity rise with their wealth.

Evangelical generosity extended not only to relieving the physical distress of the workers at home and the natives abroad but also, and principally, to supplying them with the gospel that could save their souls. For a century after Wesley’s followers organized foreign missions in 1787, missionaries streamed from England to every corner of the Empire, and Britain undertook to evangelize as well as civilize the pagan nations of the world. It seems clear that Victorian economic success and colonial expansion had a moral foundation and that this foundation rested, ultimately, on vital Christian faith.

By the end of the century, both this faith and the morality it supported were
disintegrating, and England was losing the blessing of God. The sons of well-to-do evangelical families had lost their religious beliefs at the prep schools and universities. Some had turned to agnosticism; others, to transcendentalism, traditionalism (Roman or High Anglican), and aestheticism (the worship of beauty). Lengthening shadows of religious doubt cast a gloom over the closing decades of Victoria’s reign, and Britain faced the trials of the new century without the spiritual assurance that had buoyed her in the past.

“The old order changeth, giving place to new,” intoned Arthur in the last of Tennyson’s *Idylls of the King*. Politically the nation was changing from aristocratic to democratic rule. The monarchy survived surprisingly well, even handsomely, with a queen of unusual ability and devotion to her subjects. Victoria and her husband (prince consort), Albert, restored dignity to the crown and invested it with conservative middle-class values. She and Prince Albert strove to make their family, with its nine children, a model of affectionate, decent domesticity. Sorrow, however, clouded the later years of her reign with the death of Albert in 1861 and the waywardness of Edward, her oldest son, whose moral behavior fell far short of her standards.

Socially and economically the nation continued its difficult change from an agricultural to an urban society. The age of the independent farmstead was gone. Normal life at all levels required manufactured goods. The nation, at home, was itself becoming dependent on trade. An industrial exporting nation, England relied upon imports for raw materials, and now also for food to support her growing population. Intellectually the nation shuddered in frigid currents of religious doubt as thinkers increasingly questioned the old beliefs. Biblical historicity had been challenged by German Biblical scholarship and Darwinian evolutionary theory.

Victorian serenity was thus only momentary—in the 1850s—and even then only superficial. England, at her zenith of power and prestige, was forsaking her Maker. The dynamic but troubled period of Victoria’s reign, so exemplary in many ways, bequeathed to the twentieth century the unresolved problems and questions that underlie the pessimism of modern thought.

**POLITICAL EVENTS**

The political story of Victorian England is the expansion of the empire and the extension of the vote. From 1815 to 1914 Britain engaged in no wars of threatening significance. England’s participation in the Crimean War (1854-56) blocked Russia’s territorial designs on the Mediterranean. Wars with China in 1842 and 1856-60 protected British interests in Far Eastern trade. Military action suppressed uprisings in India (1857) and China (1863-64) and, with diplomacy, secured British control of Egypt and the Sudan (1870s-1880s) and extensive holdings in West Africa (1870s), East Africa (1880s), and South Africa (1890s).

After the defeat of the Boers, England lost enthusiasm for conquest. Her extensive territorial claims on six continents, including the entire subcontinent of India and amounting to a tenth of the globe, had become an administrative millstone around her neck. The “white man’s burden” pressed upon individual citizens as well. In many an English church, plaques in memory of sons buried on foreign soil
testify to the human cost of maintaining the far-flung empire. Even more sobering was the rise of Germany as a world power in the decades following the Franco-Prussian War (1870-71). Britain, diplomatically isolated by her aggressive expansionism, found herself with few friends.

Meanwhile a restless populace was forcing political adjustments at home. The complacency of both Tories and Whigs, after giving the vote to the upper-middle class in 1832, was soon shaken. Radicals known as Chartists organized mass demonstrations and presented Parliament with petitions (charters) signed by millions calling for further reform. As time went on, the parties (today called Liberal and Conservative) competed in relieving the distress of the worker and in giving him, though gradually, a political voice. The Second and Third Reform Bills of 1867 and 1884, along with the Ballot Act of 1872 (requiring a secret ballot), brought almost complete democracy to England (full voting equality being denied to women until 1928). The Conservative Benjamin Disraeli (1804-81) and his rival, the Liberal William Gladstone (1809-98), vied for the good will of the lower classes and steered the empire alternately toward expansion (the Big England policy of Disraeli) and consolidation (the Little England policy of Gladstone). Gladstone lived long enough to see the birth of a new party that would eventually displace his own as the party of reform, the Fabian Society of socialist intellectuals. Its goal, the government ownership of industry and control of finance, was adopted by the Independent Labor Party, founded in 1893 and devoted officially to the workers’ interests. After the Trade Union Act of 1913, giving unions the right to use their funds for political purposes, union activism backed the efforts of the Labor Party to transform Great Britain into a socialistic welfare state.

The last major reform in the democratization of Britain was the Parliament Act in 1911. The veto of a Liberal budget by the House of Lords of 1909 raised the issue of the usefulness of the upper house. The next year a bill stripping the upper house of final veto power passed the House of Commons; and in 1911, after a threat by George V (1910-6) to create enough new peers to assure its passage, it cleared the House of Lords. The bill granted Lords only a suspensory veto—that is, the power to delay for a specified time the passage of a bill approved by Commons. The constitutional crisis was resolved by a compromise typical of British political change. The House of Lords was not abolished but, like the monarch, was allowed only an advisory function. The real ruler was now, according to law, as he had long been in fact, the prime minister. As head of the majority party in the House of Commons, he controlled high governmental appointments. The main governmental machinery was therefore in the hands of someone responsible only to the electorate.

SOCIAL AND ECONOMIC CONDITIONS

Throughout the reign of Victoria, England led the world in economic productivity and trade. Not until the 1870s, after Germany had defeated France (1871) and the United States had begun recovering from the Civil War (1861-65), did other nations compete commercially with England.
on a significant scale. In the two decades following midcentury, Britain extended her lead over her economic rivals, more than doubling her coal and iron production, the size of her railroad network, and the value of her exports. British capital built railroads and canals, erected bridges and public buildings, and opened mines all over the world.

The population growth—17,000,000 to 37,500,000 during Victoria’s reign—surpassed even the labor needs of the expanding industry. A painful consequence was the continuous emigration, which surged during the crop failures of the 1840s and the depression of 1873-96. Most emigrants settled in the United States; many, in Canada; some, in Australia, New Zealand, and South Africa. The remaining emigrants collected in the urban industrial districts of England. By 1851 England was the first large nation in history to have her population mostly in cities and towns.

As the old municipal laws and services proved inadequate to regulate urban life, Parliament enacted legislation which corrected conditions in factories (1833, 1847), mines (1842, 1850, 1908), and all businesses (1880); in prisons (1835) and asylums (1842); and in public health and sanitation (1848, 1875). These remedies showed the possibility of compromise between the prevailing free-market economic philosophy and a humane concern for the working force.

RELIGION

This humane concern originated not, as did the drive for political equality, among the liberal faction in Parliament or among labor agitators but rather among the evangelicals. They began with the abolition of the slave trade in 1807 and followed with the emancipation of all slaves in 1833. Next, they turned to the lamentable conditions of the working class. Their opposition, the liberal faction, representing the manufacturing interests, opposed factory and mine legislation as a hindrance to industrial productivity. Nevertheless, reports of children, eight years and younger, being carried asleep before daylight to begin twelve-hour shifts in cotton mills or to pull carts of coal along three-foot-high mine shafts touched the conscience of many whose hearts had already been softened by the gospel. A leader of the evangelical faction, the Tory Lord Ashley, secured the passage of reform legislation. Children aged nine to thirteen worked eight hours a day and were provided at least three hours per day of schooling by their employers.

By midcentury, concerns for social goals were displacing the gospel as the mission of the church among “high church” Anglicans and rationalistic “broad church” liberals. In the “social gospel,” as it came to be called in America, the First Commandment of Christ—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength”—is displaced by the Second—“Thou shalt love thy neighbour as thyself” (Mark 12:30-31). This love of neighbor, furthermore, came to be equated more and more with progress toward a classless society. The weight of these ethical concerns, together with a haunting sense of spiritual loss, gives Victorian writing its unique blend of moralism and melancholy.

Evangelicals contributed more directly to the spiritual life of their nation and of the world through evangelism of the masses abroad and at home, through vigorous local ministries in the cities, and through stirring hymns. Determined missionaries
such as William Carey (1761-1834) in India, Hudson Taylor (1832-1905) in China, and David Livingstone (1813-73) in Africa took the message of Christ around the world and established strong national churches. The equally determined American evangelist Dwight L. Moody (1837-99) and his music director Ira B. Sankey (1840-1908) brought the gospel back to England in a time of spiritual decline to touch the masses of her own vast urban wildernesses. The campaign of 1873-75 began strongly in Edinburgh and Glasgow and climaxed in London, where during four months two-and-a-half million people heard the gospel. Strong permanent testimonies arose in the cities, notably the Metropolitan Tabernacle of the Baptist pastor Charles Haddon Spurgeon (1834-92), author, educator, and prince of evangelical pulpiteers. The Salvation Army, founded by William (“General”) Booth (1829-1912) in 1878, ministered to the outcasts of society.

Christian hymnody was enriched during this period by noble anthems such as “The Church’s One Foundation” by the Anglican rector Samuel Stone (1839-1900) and “Come, Ye Thankful People, Come” by Henry Alford (1810-71), dean of Canterbury. More characteristic were the devotional hymns by the evangelical Anglicans Charlotte Elliott (1789-1871)—“Just As I Am Without One Plea”—and Frances Havergal (1836-79)—“Take My Life and Let It Be,” “I Gave My Life for Thee,” “Like a River Glorious”—and by the Scottish Presbyterians George Matheson (1842-1906)—“O Love That Wilt Not Let Me Go”—and Horatius Bonar (1808-89)—“I Heard the Voice of Jesus Say.” Moody and Sankey, like the Wesleys, recognized the dual functions of sermon and song in evangelism and in the life of the church. There is, in fact, no better indicator of the spiritual tone of God’s people than the quality of their hymns and sacred songs. Victorian hymnody are monuments to the staying power of evangelical faith in an age of doubt.

**CULTURE**

In the nineteenth century, London replaced Paris as the hub of European civilization. A vast metropolis of three million inhabitants, the city pulsed with commercial, social, and intellectual activity; and foreign visitors marveled at its vitality and beauty. Even Wordsworth, who disliked cities, while crossing Westminster Bridge by coach in 1802, was moved to poetry by an early-morning view of its “ships, towers, domes, theatres, and temples.”

The skyline of Victorian London with its clashing profusion of towers, domes, and spires may symbolize the contradictions of a deeply divided age. After the gothic revival of the 1830s and 1840s, railway stations and town halls took on the appearance of medieval cathedrals, as a period in search of an identity looked both to the future and to the past. Increasingly it looked to the false prophets of utilitarianism and transcendentalism to explain itself and direct its course. Intellectually self-infatuated and self-critical, artistically extroverted and introverted, temperamentally practical and fanciful, the Victorian period in its splendor and confusion is the parent of our own.
Language

Today Victorianism in language suggests a stifling obsession with rules of correctness. This purist mentality derived from the school grammars of the late-eighteenth and early-nineteenth centuries. Victorian attitudes toward language also seem typified in the use of genteelisms (also called euphemisms), which express something considered socially offensive in a respectable way. Quaint substitutions were, in fact, more prevalent in America at this time among members of the rising middle class intent on self-improvement.

More significant in Victorian English were the weakening of dialectal differences and the growth of vocabulary. With advances in transportation and communication and the establishment of a national school system in 1870, London speech increasingly prevailed over regional varieties. Students in the better schools were taught a refined version of London pronunciation known as the Received Standard. This pronunciation is still considered the mark of an educated Englishman.

While grammar remained stable and dialect retreated, vocabulary nearly doubled. As the empire grew, English merchants imported foreign words along with other foreign commodities. As English became a world language, foreign English-speaking nations added their own localisms to the common wordstock. The chief Victorian innovators in language, both at home and abroad, were not the writers, who invented few words, but the scientists. From writings in biology, physics, chemistry, and various technological fields came neologisms constructed from Greek and Latin stems and affixes—words such as bacterium and bacteriology, carbohydrate, appendicitis, and argon. The burgeoning vocabulary was recorded and illustrated in a mammoth project which became known upon its completion as simply The Oxford English Dictionary. This production of seventy years’ labor is not only the greatest of all dictionaries but also quite possibly the most ambitious work of scholarship ever accomplished.

Learning and Thought

The faith in progress preached by neoclassical and romantic secularists dominated the early Victorian period. England’s technological advances seemed to bear out a belief in the perfectibility of society, and even of human nature itself. Rapid visible changes—from horse-drawn conveyance to steam (and eventually combustion) locomotion, from oil lamps to electric lights—transformed England from a primitive rural society to a nation recognizably modern. It seemed only obvious to liberal thinkers that man was destined to perfect himself. This perfection, they largely agreed, would come not by revolution but by reform.

In 1859, the secularist program of reform, known as utilitarianism or Benthamism (after its founder, Jeremy Bentham), was reinforced by the publication of a work destined to shake Victorian religious complacency to its foundation. On the Origin of Species by the Means of Natural Selection by the naturalist Charles Darwin (1809–82) offered a mass of data in support of a theory already being discussed: the evolution of animal species from common origins. The theory, known since the ancient Greeks, had been the subject of renewed speculation since the publication of Lyell’s Principles of Geology in 1830–33 and especially since the appearance of an unsigned book, Vestiges of the Natural History of Creation, in 1844. The book,
published by Robert Chambers (1802-1871), argued for the development of animal species into their present forms over a long period of time.

In *Origin of Species* and later in *The Descent of Man* (1871), Darwin explained the present features of species in terms of a fierce struggle—within species for food and by species against adverse environmental conditions—from which only the fittest had survived. The theory devastated shallow religionists and delighted the utilitarians. Without bothering to ask “fittest for what?” (*survival of the fittest to survive logically takes us nowhere*), “advanced” thinkers gratefully accepted evolutionary theory as evidence for their faith in the perfectibility of man.

Darwin’s hypothesis, popularized by the agnostic scientist-lecturer Thomas Henry Huxley (1825-95), created a climate for the social and economic theories of Karl Marx (1818-83). The survival of the fittest, for Marx and his collaborator Friedrich Engels (1820-95), meant the triumph of productive over unproductive classes. *The Communist Manifesto* (1848) urged and predicted a violent revolution of the workers against the middle class, which had earlier overthrown the aristocracy. In 1849 the German-Jewish political exile moved with Engels from Paris to London, where he spent the rest of his life working up his theories in the British Museum and influencing the budding European socialist movement in a revolutionary direction.

Marx’s writings were more influential abroad than in England, where socialism developed mostly from native roots. Influenced by Thomas Carlyle (1795-1881), broad-church clergymen advocated “Christian socialism,” believing that “socialism will result from sound Christianity.” After 1884 the socialist banner was carried by the Fabian Society and its disciples among the laborites. Though the goal of the movement was, like Marx’s, a classless society with production owned and directed by the workers, its means was persuasion rather than force and its process evolution rather than revolution.

An even more serious assault than Darwin’s on Christian orthodoxy was mounted by German Biblical scholars of the late-eighteenth and nineteenth centuries. Their higher (i.e., interpretative) criticism attacked the authorship as well as the accuracy of large portions of the Scriptures. Such criticism was not new. Roman Catholic (Jesuit) critics of Protestantism in the seventeenth century as well as free thinkers of the eighteenth century had denied the historicity of the Biblical record. Rationalists within the church of England such as John Colenso (1814-83), bishop of Natal, surfaced with their own skeptical views. In 1860, *Essays and Reviews*, a collection of articles by seven broad-church clergymen, openly questioned the supernatural claims of Christianity. Belief in the infallibility of the Scriptures seemed no longer intellectually respectable as rationalism tightened its grip on the church.

Not all were swept away by unbelief. The brilliant physicists Michael Faraday (1791-1867) and James Clerk Maxwell (1831-79), the finest scientific minds of their generations, remained devout believers. The leading Biblical scholars of England—Henry Alford (1810-71), J. B. Lightfoot (1828-89), B. F. Westcott (1825-1901), and F. J. A. Hort (1828-92)—retained their confidence in the divine inspiration of the Scriptures. Multitudes of the uneducated, as well, held to their Christian profession without the support of learned arguments. Their faith has been vindicated, for most of the scientific, historical, and textual objections against orthodoxy during the Victorian
period have long since been discredited. New objections have had to be invented to take the place of the old. Nevertheless, the scientific and higher-critical attacks on Christianity were felt keenly by most Victorians; and the religious issue—the validity of Christian faith—dominated the thought and discussion of their age.

Literature

Victorian literature shows the curve of nineteenth-century British optimism and pessimism. More than the writing of any other period, it is a literature of bold affirmation and painful lament. It is concerned mainly with two issues: (1) the certainty of progress and (2) the validity of Christian belief. The first of these dominated before 1859; the second, thereafter. The most important poems, essays, and novels addressed either or both of the two issues.

The major prose writers conducted what has been called a three-cornered debate on the question of progress. The rationalistic materialist Thomas Babington Macaulay celebrated the physical prosperity of England under parliamentary rule, defining progress in utilitarian terms. The romantic transcendentalist Thomas Carlyle bitterly denounced the shallowness and inhumanity of utilitarianism, warning that England was in danger of losing her soul. Rationalism, having destroyed Christian belief, had provided nothing to replace it. The remedy, Carlyle believed, was a conviction of Christian duty and brotherhood grafted onto a transcendentalist world view. True progress, he insisted, is not physical but spiritual. The religious traditionalist John Henry Newman brushed aside transcendentalism as childish and recommended faith in an authoritative institution, the church, as the answer to the ills of the age. Converting in middle life from Anglicanism to Roman Catholicism, Newman continued his battle against rationalistic liberalism, both religious and political, contending with the growing secularism of the times. He defined progress in individual moral rather than collective social terms.

Complementing the religious traditionalism of Newman was the secular traditionalism of Matthew Arnold (1822-88). While accepting the results of Darwinism and higher criticism, Arnold disagreed with the liberal rejection of the past. For Arnold, human progress is not material prosperity or spiritual maturity but culture—individual excellence as defined by the great literature of the past. The authoritative institution was, for Arnold, not the church but the absolute state, governed by the wisest and best members of a classless society.

These positions were argued in formal essays read by educated men of position and influence. The new wealth of the industrial revolution supported an intellectual leisure class—college-bred sons of gentry or of well-to-do business and professional men, dabbler in politics and the arts. These eventually took their place in Parliament or other governmental service. The essays written for them were treatises, not popular writing. They require of their readers a close attention to the line of argument and a taste for elegance of style.

The most widely followed of the essayists was Carlyle. His romantic mysticism influenced the poet Alfred Tennyson. His social criticism inspired the novelist Charles Dickens. Tennyson undertook to salvage religious faith by blending Christianity with transcendentalism. Dickens undertook to save society by restoring its
moral and emotional nature. Generally, both poetry and fiction became vehicles of social persuasion as writers felt responsible to contribute to the debate of the times. Their debate was intensified by the prospect of universal education, achieved in 1870; for the content and bias of education, they realized, would determine the future of society.

After 1859 it became increasingly clear that no final solutions to society’s problems were forthcoming from the essayists, and writers brooded over the damage wrought by Darwinism and higher criticism on personal faith. Most took refuge in agnosticism (belief in the impossibility of knowing God); some in aestheticism (the worship of beauty); a few in the authority and ritual of the church. Conservative beliefs and values, however, still had their spokesmen, and the art of the sermon was raised by Spurgeon to perhaps the highest plane it had reached since apostolic times.
The Mayor of Casterbridge
by Thomas Hardy

These words which appear in The Mayor of Casterbridge have been identified as words or derivatives of words that have appeared on past SAT tests. They are listed here in alphabetical order.

1. abated
2. abstraction
3. acquiescing
4. adherence
5. acroit
6. aloof
7. ambiguities
8. amelioration
9. amiable
10. animosity
11. anomalous
12. antiquated
13. apathetic
14. aperture
15. appease
16. appreciably
17. apprehend
18. artful
19. articulate
20. ascended
21. bastions
22. beguiled
23. benignity
24. bequeathed
25. bland
26. boisterous
27. broached
28. buffet
29. buttresses
30. cajoled
31. caprice
32. castigate
33. caustic
34. chagrin
35. cherubim
36. chicanery
37. circuitous
38. circumspection
39. commiserated
40. congenial
41. conjecture
42. contempt
43. convivial
44. coquette
45. corporeally
46. corroborated
47. credulous
48. cursory
49. cynical
50. defame
51. deferential
52. defile
53. degenerated
54. demurely
55. deprecated
56. desolation
57. desultorily
58. deterrent
59. dexterity
60. discerned
61. disconcerted
62. disdain
63. dispatched
64. dissipated
65. droning
66. dubiousness
67. effaced
68. effigy
69. effrontery
70. effusions
71. emulation
72. enervated
73. engrossed
74. enigmatic
75. enmity
76. entreated
77. enumerated
78. ephemeral
79. epithet
80. equanimity
81. equivocal
82. esteem
83. estrange
84. exacerbated
85. extraneous
86. extricated
87. ferocious
88. fervently
89. fervid
90. fitfully
91. foliage
92. frivolity
93. fruition
94. furrow
95. furtively
96. galvanized
97. gawking
98. giddy
99. girth
100. gratuitous
101. gravity
102. grievous
103. harmonious
104. haughty
105. hearten
106. hoary
107. hue
108. hypothetical
109. impetuous
110. incessant
111. incipient