

GOVERNMENT ARTS AND SCIENCE COLLEGE, KOVILPATTI – 628502

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

UNIT	CONTENT	PAGE NO
I	STUDIES BY FRANCIS BACON	02
II	THE MAN IN BLACK	13
III	DREAM CHILDREN - ON DISAGREEABLE PEOPLE	16
IV	THE FELLOW TRAVELER - THE MONEY BOX	21
V	THE BEST INVESTMENT EVER MADE – THE WORSHIP OF THE WEALTHY	26

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

UNIT – I

STUDIES BY FRANCIS BACON

Summary and Analysis:

“Studies serve for delight, ornament, and for ability”

Francis Bacon gives account of three chief uses of studies. The first use is that they serve for delight. This delight may come in solitude or in leisure after retirement from active life. Secondly, they serve for ornament in communication, conversation and discourse. A person who is well read can talk more attractively than an uneducated person. The third use of studies is they help in the judgment, and disposition of business. An expert man can judge matters one by one when they come face by face to him and he executes them according to his experience. However, this is not the case with an educated man. He can give counsels at any situation according to his knowledge and thus, learned men are best at marshaling of affairs.

Studies, however, have their limitations. If too much time is spent at studies it nothing more than sloth. If they are used excessively in conversation, they show exaggeration and posing of a person. And if a scholar makes each and every judgment of his life with the help of his knowledge, it is just foolish and humorous behavior of the scholar. Studies perfect nature. Furthermore, they are perfected by experience. Bacon compares natural abilities of a man with a natural tree that needs pronging that comes by study. Studies have a vast scope, it is icing on the

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

cake if experience is also added with them.

Bacon says, “Crafty men contemn studies, simple men admire them, and wise men use them”. The men who are hard workers or primitive men hate or contemn studies. However, the men who have simple wits admire them. Moreover, the men who are wise use them practically. Studies do not teach their own use. It is the wisdom of a person that teaches him their usage. Bacon is of the view that a man should not read to contradict and confute others; he should not believe and rely wholly on words; nor to find a point of discussion in conversation; but he should read to weigh them their value and use them. The writer further supports this argument in the following statement, “Some books are to be tasted, others to be swallowed, and some few to be chewed and digested”.

There are some books that are to be read only in parts because they are useful for a person only at some places. It is not worthy to read them word by word. On contrary, there are some books that are to be read not with curiosity; and some are to be read completely with attention and diligence because they require the full attention of the reader. Moreover, this category of books has treasures hidden in them that can be found only by reader’s diligence. There is another category ‘like common distilled waters’ i.e. ‘distilled books’, these books are extracts made from other books and compiled in another book. These are the meaner sort of books.

Bacon says a million dollars verse, “Reading maketh a full man; conference a ready man;

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

and writing an exact man”. It is reading that adds to the knowledge of a man and makes him complete in a sense of his wit. Undoubtedly, it is conversation with others that makes a man ready for any sort of step to be taken practically on behalf of his knowledge. Furthermore, it is the skill of comprehensive or innovative writing that makes a full man because man is created to do wonders, make innovations and generate new ideas.

Moreover, the writer describes some facts about studies. He says if a man writes little than he needs to have a great memory to remember all the learned things. If a man interacts little he needs to have a present and sharp wit; and if a man read little, he should be cunning to know what he does not.

Bacon impresses reader through his comprehensive and great sayings. He says, “Histories make men wise; pots witty; the mathematics subtitle; natural philosophy deep; moral grave; logic and rhetoric able to contend”.

The above stated couple of lines contain an ocean of meaning in it. Bacon says that it is history of ancients that make new generations wise and witty. These are rules and laws stated by the ancients that make mathematics subtitle in its nature. It is because of histories that philosophy has deeper meanings and logic and rhetoric are able to defend through arguments. Bacon is of the view that any impediment or stand in the wit can be wrought out by fit studies. If a person considers oneself dull, he can make him better through studies. Clearly, ‘bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

head’, similarly, studies also have a physical role in mortals’ life. If a man’s wit is unable to focus at a point and it keeps wandering, let him study mathematics so that he may learn to demonstrate rationally. If his wit is unable to find differences let him study the schoolmen. If a man is not able to call up one thing to prove and illustrate another, he should study the lawyers’ cases. Bacon encloses the essay by saying, “So every defect of the mind may have a special receipt”.

OF FRIENDSHIP BY FRANCIS BACON

Summary and Analysis:

Francis Bacon begins “Of Friendship” with an anthropological statement of Aristotle i.e “Whatsoever is delighted in solitude is either a wild beast or a god.”

It is humans’ nature that whenever they come across solitude, they act as wild beasts due to ‘natural and secret hatred’ and ‘aversion towards society’. There are however, examples of few men like ‘Epimenides the Canadian, Numa the Roman, Empedocles the Sicilian, and Apollonius of Tyana’, all these men tried to sequester themselves for a higher conversation. Bacon calls their attempt ‘false and feign’ without supporting his argument, he leaves it to the reader’s evaluation to decide whether they were ‘false and feign’ or righteous in their pursuit.

Bacon further demonstrates that solitude may also prevails in company; faces may be nothing more than ‘a gallery of pictures’; conversation may be ‘tinkling cymbal’ where there is

no love. As a Latin saying clearly supports Bacon's point, "Magna civitas, magnasolitude".

Great cities are great solitudes. The reason behind this very statement is that in greater cities, friends are scattered and there is no fellowship. Bacon says it is the miserable solitude that compels a person to make friends and a person wills to want true friends without which the world is not other than a place of wilderness.

In the second paragraph of his essay, Bacon describes the utilitarian approach of friendship. He elaborates utility of a friend in life.

The Principal Fruit of Friendship:

The principal fruit of friendship is the ease and discharge of the fullness and swellings of the heart, which passions of all kinds do cause and induce. The diseases of stopping and suffocations are the most dangerous in the body, so, a true friend helps to unload emotional burden. A person may take 'sarza to open the liver, steel to open the spleen, flowers of Sulphur for the lungs, cestrum for the brain' but there is no dose to open the heart except a true friend. A true friend can be utilized to impart grief's, joys, hopes, suspicions, counsels, and whatsoever lies upon heart to suppress it.

In the third paragraph, Bacon tells some bitter realities of friendship. He laminates some examples from the history where friendship took place between emperors and their servants. The rulers raised their servants or subordinates so high that later on they caused immense inconvenience for them. Thosesub ordinates knowing the weakness of their royal friends, made

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

attempts to make them their own subordinates. Firstly, he gives example of L. Sylla, the commander of Rome, who raised the general of his forces, Pompey to great height. Afterwards, Pompey vaunted himself for Sylla's overmatch.

Brutus had slowly made his way to Ceaser's heart. He was Ceaser's closest confidant and advisor. As a reward of the enduring companionship provided by Brutus, Ceaser in his will had made Brutus his heir after his nephew. Brutus had cast a spell over Ceaser, an influence the latter never suspected as wicked. This was to become Ceaser's nemesis later. Ceaser had all but dismissed the senate because some ill omen portended a calamity. His wife's deadly dream about an impending danger strengthened Ceaser's desire to do away with the senate.

Brutus stepped in at the last moment to prevail upon Ceaser to hold back his decision of discharging the senate until Culpurina (Ceaser's wife) dreamt something better. So great was Brutus's sway on Ceaser that in one of Antonius' letter, mentioned by Cicero in his speech, Antonius has disparagingly called Brutus 'venefica' – a witch, who had 'enchanted' Ceaser for evil designs.

Augustus elevated Agrippa high up in the royal hierarchy despite the latter's mean birth (not from a noble family). Agrippa's clout in the royal court had soared ominously. He was enjoying enviable privilege and power. When Augustus consulted the royal counselor Maecenas about the marriage of his daughter Julia, the counselor proffered an awkward advice. He suggested to Augustus to give his daughter in marriage to Agrippa. There was no way anyone

else could win her hand with Agrippa around. If this was not agreeable to the emperor, he would have to eliminate Agrippa. There was no third option.

In the same way, Bacon gives some more examples of Tiberius Caesar and Sejanus, Septimius Severus and Plautianus etc. All these men tasted a bitter fruit of friendship.

All the characters described above were not novices. They were not soft-hearted and noble-minded like Trajan, or Marcus Aurelius. In fact, these eminent members of Rome's royalty were hard-nosed pragmatists. They took no major decision relating to governance without enough care, caution and confabulation.

Yet, why did all of them fawn over their friends in such bizarre manner? This is explained by the fact that these powerful persons craved for friendship in their quest for worldly happiness.

Bacon reiterates his contention by saying that all these eminent men had access to all pleasures of life, had families, wealth and power. They failed to draw a line in their relation with their chums. Later, the same adored friends brought them defeat, disaster and even death.

Bacon shares the parable of Pythagoras; Corneedito; 'Eat not the heart'. It may seem dark but it is true that those that want friends to open their hearts are killers of their own hearts.

The First Fruit of Friendship:

The communication of a man's self to his friend, works two contrary effects; first, it

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

redoubles his joys and second, it cuts his grief in halves. Because, there is no doubt when a person imparts his joys to his friends, he joys more than others. However, when he imparts his grief, they become less. It is a fact that, bodies become healthier upon natural actions such as joy and happiness. Whereas, they are weakened and become dull on sad and violent impressions, same is the case with the mind.

The Second Fruit of Friendship:

As the first fruit is for the affections, the second fruit is for understanding of things under different perspectives. It makes ‘daylight in the understanding out of darkness and confusion of thoughts’. Moreover, a friend is undoubtedly, a witty counselor. He helps in different tough circumstances for making a way right out of trouble. Sharing one’s problems with a friend is far more fruitful than a day’s meditation. A friend’s counsel always works when a person himself is not clear with his thoughts. It is need of wisdom to think critically on a situation, hence, two minds can think more excellently than a single one. Bacon says, ‘the help of good counsel is that which set the business straight’. However, only that friend is legitimate for counsel who is wholly acquainted with a man’s estate. Otherwise, his counsel ‘will rather distract and mislead, than settle and direct.

The Last Fruit of Friendship:

First two fruits help for peace in the affections and support of the judgment. The last fruit

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

is like pomegranate, full of many kernels. It helps in several ways and has manifold fruits in itself. There is an ancient saying, ‘ A Friend is another himself; for that a friend is far more than himself ’.

There are many things which, a man cannot do himself, and then a friend is an appropriate alternative. Undoubtedly, death is inevitable, so if a man dies, a true friend is highly suitable to do his unfinished work.

A man owns a single body that is confined to a single place, but where there is friend, all offices of life are as it were granted to him, and his deputy. For he may exercise them by his friend’. A man cannot speak to his child except as a father. On the other hand, his friend can fulfill his job in a better way. A man has many proper relations that he doesn’t want to put off. So, a friend can be helpful in handling his public and personal relations.

At the end of this essay, Bacon encloses with a rule, ‘where a man cannot fitly play his own part; if he have not a friend, he may quit the stage’.

SIR ROGER AT THEATRE BY JOSEPH ADDISON

Summary and Analysis:

Sir Roger de Coverley is one of the members of the Spectator Club. Captain Sentry is another member of the club. In this essay Sir Roger confesses to Addison that he has no seen any play for the last twenty years. He expresses his wish to see the latest play, The Distressed Mother by Ambrose Philips. Sir Roger says that the last play he saw was The Committee which ridiculed

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

the Commonwealth of Oliver Cromwell and the Puritans. Sir Roger describes it as a ‘good church of England comedy’.

Sir Roger decided to see the new tragedy drama with spectator. The play “The Distressed Mother” is about the refusal of Widow Andromache to marry her lover. This kindles Sir Roger’s memories of his own disappointed love for a widow. He comments that most widows are perverse and it is very difficult to win them over. He also criticizes the language of the play, he thinks that in great tragedy the language should be high-flown and incomprehensible to the ordinary spectator.

When Hermione, a notable character in the play, walks away, all the spectators loudly clap their hands. Immediately Roger remarks, ‘On my word a notable young baggage’. Sir Roger’s remark upon Orestes who has murdered his adulterous mother and her illicit lover is that Orestes’s madness is richly deserved by him for his matricidal act. Thus Roger’s dramatic criticism is out and based on his own likes and dislikes.

The essay throws some light on contemporary social conditions. Violence and disorder seem to have been rampant in that age. He speaks of threat posed by the Mohocks. The Mohocks were the gangs of aristocratic ruffians who infested the streets of London in the early 18th century. Addison’s essays are didactic in character but satire is always gentle, urbane and restrained. ‘Sir Roger at the Theatre’ reflects all these qualities.

GOVERNMENT ARTS AND SCIENCE COLLEGE, KOVILPATTI – 628502

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

UNIT – II

SIR ROGER AND THE WIDOW BY RICHARD STEELE

Summary and Analysis:

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

Sir Roger had a great affliction in his youth. It was a disappointment to him; Sir Roger revealed it on his walk from his house. He said that the widow was a perverse lady. She ill treated him. When he thought of her, the same tender sentiments revived in his mind. He carved her name on the barks of trees.

Sir Roger came to his estate in his twenty- second year. He wanted to follow his ancestors. For his health, he had country sports and recreations. In his twenty-third year he had to serve as Sheriff. He was pretty tall, rode well and well-dressed as the head of a country. When he rode to the hall where assizes were held, he received glances from the balconies and windows. Seeing her look, he became a captivated calf to her. She was perverse woman who could be admired by men. She had a train of admirers. She was well-read. She had friends. She was accompanied by a confidante.

The accomplished mistress knew that Sir Roger was the fairest and most humans of all the men in the country. Sir Roger pretended to cross the country and wait upon her. He soon set out to make his addresses.

She was beautiful beyond the race of women. There was dignity in her aspect and complacency in her manner. No one could approach her. When Sir Roger came to her house, he was admitted with great civility. She placed herself to be seen by him. Her charms made him speechless. Then they began to converse on the subject of love but were intervened by her confidante. Sir Roger had to take leave of her. This barbarity kept him at a distance.

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

In the end, Sir Roger admitted that the same would be with anyone who happened to see her. Anyhow, she was an excellent woman.

THE MAN IN BLACK BY OLIVER GOLDSMITH

Summary and Analysis:

Goldsmith introduces the Man in Black as one of his respectable friends. He is one of the benevolent men. But, he is ashamed of this trait and tries to hide it from others. One day the narrator and the man in black go for a walk. The man in black talks against charity for the needy. He tells the public should not encourage beggars for it would increase laziness and cheating. But, when an old man asks for help saying he has a sick wife and five children the Man in Black gives him a shilling readily.

The Man in Black also tells that if he were a magistrate he would construct more prison for beggars. At that time, a one-legged sailor says that he fought for the nation and lost his leg. But, none has helped him. The Man in Black is filled with sympathy on hearing this. Hence, he buys the sailor's bundles of matches for a shilling.

Later, a woman comes with two children. Though she is sad, she tries to sing a ballad as cheerfully as she could. But the voice is very sad. So, the Man in Black searches his pocket, and finds no money. Therefore, he gives the woman the matches that he had bought from the sailor.

Thus the Man in Black helps the poor and needy without any fuss. He appears to be hard-

GOVERNMENT ARTS AND SCIENCE COLLEGE, KOVILPATTI – 628502

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

hearted but he is very generous. He has an extra-ordinary character.

UNIT - III

DREAM CHILDREN - CHARLES LAMB

Summary and Analysis:

Lamb opens the essay “Dream Children” by the narrating the story of his grandmother,

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

Mrs. Field told her children, Alice and John, the story of her grandmother, his children's great grandmother, who lived in a 'Great House in Norfolk'. This house was a hundred times bigger than the house they are living presently. Lamb narrates his children the story of the tragic scene that had been carved out in the wood upon chimney-piece of the great hall in the great house of his grandmother, however, this wood chimney was then replaced by a marble chimney by the owner. Mrs. Field, the Lamb's grandmother, was not the real owner of the house, however, due to her kind and humble behavior and her great religious devotion had turned everybody to respect her. The owner of the house hired her as the caretaker and handed over it to her while he himself lived in another house.

Mrs. Field lived in the great-house as if it was her own. Later on, the precious ornaments of the great-house were shifted to the real owner's house however; they didn't suit the modern house. Furthermore, Lamb tells his children about his grandmother's death and funeral that was attended by a large number of people, both poor and rich. Even people from many miles around had come to express their condolences and respect toward her. Mrs. Field was very humble and pious woman who knew Psalms and a great part of Testament by heart.

Lamb then starts telling his children about their grandmother's youth. She was tall, upright with a graceful personality. She was the best dancer in the country until cancer attacked her and deprived her of her skill, however, this disease couldn't take her good spirits.

Furthermore, Lamb tells Alice and John of how his grandmother used to sleep alone in an

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

isolated chamber of the house. Also, she believed that she saw two infant ghosts in the midnight; however, she was also sure that these were decent mortals that wouldn't hurt her. Although his maid slept with him, Lamb was quite frightened of the ghosts as he was not as religious as his grandmother. Furthermore, Lamb told his children about their great-grandmother's love and affection towards her grandchildren. Lamb, along with his siblings and cousins, visited his grandmother in holidays where they, particularly he, spend most of the hours gazing around the old sculptors of the Emperors of Rome. He would gaze them as much as the sculptures would appear to him living or else he would turn marble; moreover, he would roam around in the mansion without getting tired. He would use to be alone while roaming around in the empty room, worn-out tapering etc. unless a lonely gardener would cross him. He would also roam about the gardens, scrutinizing at the vegetation and flowers. He was more satisfied in spending his holidays like this and preferred it over the usual habits of children and sweet aromas of peaches and nectarines.

Lamb, now, tells his children about their uncle John Lamb. Lamb's grandmother would love her all grandchildren, however, she had a special affection for John. John was a brave, handsome, and spirited man. He had a unique sort of personality. For instance, others like Charles Lamb would corner themselves, whereas John would use to mount on horses, tour around the village, and would merge with hunters. John with the passage of time, being brave, earned respect and admiration of almost everyone in the family and out of the family as well.

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

John was a few years elder than Charles Lamb. John would carry Lamb, who was lame-footed, on his back for many miles when he was unable to walk. However, John, in the afterlife, became lame-footed. Lamb still dreads that he had not been sympathetic enough to endure the intolerant discomforts of John or even to recall his youth when he was supported by John.

However, when John passed away, Lamb would miss him so much. He reminisced his gentleness and his pettiness and desired him to be alive again. He wanted him to be alive again so that he could fight with him again. Lamb felt as uneasy without him as the poor John felt when the doctor took off his limb.

The children at this point start mourning for their deceased uncle and demand Lamb to proceed by narrating something about their dead mother. Then he started narrating them how for the period long seven years he (Lamb) uncomplainingly dated the beautiful Alice Winterton. When Lamb was narrating his experiences with his wife, he suddenly realizes that the old Alice is communicating with him through the eyes of little Alice sitting in front of him.

As Lamb sustains to stare it appears that his children, John and Alice, are disappearing from him. Finally, the two desolate structures are left out of them saying him that they are neither of Alice nor of you, they are not children at all. The children of Alice calls Bartram father. Hence, they are merely dreams. Suddenly, Lamb wakes up and finds himself in the bachelor arm-chair where he has fallen asleep with the loyal Bridget by his side.

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

ON DISAGREEABLE PEOPLE BY WILLIAM HAZLITT

Summary and Analysis:

The familiar essay followed no plan and had no purpose, moral or didactic. Hazlitt was truly a familiar essayist; he was free to use any literary form he desired.

Agreeableness is obviously advantages for achieving and maintaining popularity. Agreeable people are better liked than disagreeable people. On the other hand, agreeableness is not useful in situations that require tough or totally objective decisions. Disagreeable people can make excellent scientists, critics, etc. It is only agreeable as it is sheathed in good humour. Hazlitt is one who is not afraid of loneliness. This sentiment finds immortal expression in his declaration that he is never less alone than when alone. Hazlitt wants solitude. He will be a constant reminder of one's weakness and limitations.

The vulgar and affected are mean and arrogant in their bearing and behavior. They care more for show, costumes and display of delicacy and refinement than for real virtues and moral uprightness. The affected people willfully suppress, stifle and seal their feelings under the smooth, cold and polite pretended refinement. Hazlitt holds the people of both classes in contempt and hatred. He disapproves of the behavior and attitude of both.

The conversation is made up entirely of scattered pieces of information and stray remarks gathered from different public places. The arguments of the politicians are gathered from various sources and casual observations. Hazlitt points out the difference between the real and the ideal.

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

The real is that which something individual and striking is. The ideal is that which we wish anything to be. It is something we imagine and contemplate without any restriction. The real is true, the ideal good.

The most dreaded thing in the world is death. Hazlitt's essay "On Disagreeable People" is a penetrating study into the psychological complexion of the fear of death. Birth is the beginning of life and death its end. Therefore death is the inevitable fact and occurrence of life. We should not fear death.

UNIT - IV

A FELLOW TRAVELLER

Summary and Analysis:

In "A Fellow Traveller" by A.G. Gardiner is portrayed the theme of uncertainty, freedom, control, generosity, appearance, equality and modesty. Taken from his "Leaves in the Wind"

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

collection, the reader realises from the beginning of the essay that Gardiner may be exploring the theme of uncertainty. Gardiner is unsure of when the mosquito came into the train carriage. He does not know if the mosquito arrived before him or after him. Though he does become aware of his presence and at first is irritated that the mosquito is flying around the carriage. What is also interesting is that Gardiner speaks of the freedom one feels when in a train carriage yet he does not at first afford the mosquito the same freedom. It is only after Gardiner realizes that he cannot control the mosquito that modesty and generosity shown by way of Gardiner refusing to kill the mosquito. This may be important as there is a sense that Gardiner has admitted defeat when it comes to killing the mosquito. It is only then that Gardiner shows the mosquito any magnanimity or generosity. What is also interesting about the story is the fact that prior to noticing the mosquito, Gardiner does not take advantage of the freedom he has and which he mentions is available to him. It is possible that Gardiner is suggesting that man himself gets too busy in life to take advantage of freedom or to reflect on the simple things in life. Like availing of the opportunity to explore the benefits of having a train carriage to oneself.

Rather Gardiner allows for himself to be disturbed sufficiently by the mosquito that he tries his very best to kill the mosquito. It is as though the mosquito has infringed on Gardiner's personal space and Gardiner does not like it nor will he permit it till he admits defeat. The fact that one of the articles in the newspaper that Gardiner is reading is called 'Peace Traps' may also have some symbolic significance as Gardiner has declared peace with the mosquito yet he knows

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

that he has the perfect opportunity to kill it. The other article in the paper ‘The Modesty of Mr. Hughes’ is also symbolic as Gardiner himself is being modest when he admits defeat with the mosquito. Rather than embarrassing himself Gardiner gives the mosquito a type of equality. The two passengers are equals and as such Gardiner will not kill the mosquito. Though some critics might suggest that Gardiner has in some way humanized the mosquito it may simply be a case that Gardiner is not only modest enough to admit defeat but that he is also displaying the ability to be compassionate towards another living creature. It is also interesting that Gardiner after he admits defeat shifts from a position of viewing the mosquito as an adversary to a fellow companion or traveler. There is a complete one eighty in Gardiner’s appraisal of the mosquito and no longer is the mosquito viewed as being something that is troublesome. This may be important as Gardiner could be suggesting that first appearances may not necessarily always be correct. Just as one may judge an individual based upon their appearance and be wrong so too has Gardiner misjudged the mosquito. If anything Gardiner could be using the mosquito as symbolism for another human passenger and how when in a confined space (the train carriage) an individual might strike up a conversation with one person but perhaps due to appearance refrain from doing so with another.

Not only has Gardiner admitted defeat when it comes to the mosquito’s presence but he has also allowed for the carriage to remain under the control of the mosquito. If anything the mosquito, unlike Gardiner, is allowed to take advantage of their environment and act to their

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

own will. In reality the mosquito is able to express the freedom that Gardiner himself chose not to when he thought he was alone in the carriage. Which may be one of the morals of the essay. An individual should, when the opportunity arises, take full advantage of the freedom that they see in front of themselves. Perhaps to act as the mosquito does and remains free from obstruction or societal views. The result of doing so will be that an individual will be able to express themselves to their own liking without being hindered by the constraints that society may impose on the individual. It may be better to live free while one can for the opportunity may not present itself with regular frequency. Such are the chains that man allows himself to be hindered by when it comes to what society may think.

THE MONEY BOX BY ROBERT LYND

Summary and Analysis:

In 1925, “The Money Box” came in sight which Robert Wilson Lynd created under the pseudonym “Y. Y “(Ys, or wise). It is worth noting that he is one of the great contemporary essayists of English literature. Robert Lynd was an Irishman, he was born on April 20, 1879, in Belfast. Many of his essays, such as “On Holidays”, “The Money Box”, “On Good Resolutions”, are confirmed by his creative thinking. His essays were the result of his art and his interest in various things and thoughts.

“The Money Box” is a befitting essay filled with wit and humor. This essay examines an

PG DEPARTMENT OF ENGLISH

STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

important problem of the human psyche. He considers the desire to save and the desire to spend, which arises in many people recognition. Robert Lynd believes that human recognition consists of two “I”. The first “I” saves, but the second, on the contrary, spends. The “I” that tries to save is perspicacious and it must ensure the upcoming of the world. At once in the essay frequently the first “I” that is trying to save is contested with the second one that spends.

That who spends, loves every minute of his life and wants to live life to the fullest. He sees no purpose why the joyfulness of the present-day should be left for the future. This is why there is a struggle between the “I” what saves and the “I” what spends. A still small voice acts as a judge. The essay itself is easy to read, as it is described with the help of jokes, suggestions, and references. The money box is an instrument in order to present the author’s opinion on the preservation and expenditure of funds. The story opens with a dialogue amid the author and his niece who is trying to discover how to open the money box, before putting in a coin.

The money box is like the delusion of wealth. When the coins get into the box, it becomes not quite a pleasant thing. However, opening this box becomes a significant concern for the mind. It is understood that the desire to spend something overcomes the desire to save, even at such a young age. The writer believes that the money box as a gift is absurd since parents give children a sentiment of their own greed. When the author considers the money box, he is transferred to the remembrances of his childhood. He remembers how he did everything possible to turn up his money box, which he articulated calmly, using a diversity of images and

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STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

comparisons.

This exciting essay ends with a reference to the money box. The writer in it suggests that there is an extremely vital need for a balance among saving and spending. The author demonstrates that preservation should not be an obsession, and if we talk about spending, then they should not be meaningless. In his essay, the author uses specific and rather sensitive words and phrases, such as “a lot of mickle makes a muckle”. Of course, they are a very suitable choice for writing natural prose. In many cases, in the essay, the author gives human capacity to the money box. This gives it a humorous and truthful image.

UNIT – V

THE BEST INVESTMENT I EVER MADE BY A.J. CRONIN

Summary and Analysis:

This is the story of a young man. It is a touching episode from the life of Cronin. It shows how the timely help of Cronin transformed the wayward life of a young man.

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STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

Once, Cronin was travelling from the USA to England in a ship. As he was very tired he avoided meeting and talking to fellow passengers. But he was closely watched by a stranger.

He followed Cronin wherever he went. The stranger was in his early 40s. He was rather short in build. He had fair complexion. His forehead was thin and hair had begun to recede. He had clear blue eyes. He looked serious and reserved. He was travelling with his wife. At last his wife urged him to meet and talk to Cronin.

The stranger was a solicitor. He was also a social worker. He had been helping the youth for 15 years. He ran an organization devoted to the care of boys and girls. It helped the slum children who had fallen under the ban of law. They took derelict adolescents from the juvenile courts and placed them in healthy environment. They healed the youth in mind and body and trained them in a useful craft. Then they sent them back into the world.

The stranger recollected his past life before 25 years. At that time Cronin was practicing as a young doctor in London. The young man had no parents. An uncle of him got a job as clerk in London solicitor's office. He had no friends. So soon he made bad companions. He started gambling. He bet on horses. Soon he lost all his personal belongings. In an effort to recoup he took a sum of money from the office. But this last resort also failed. So he turned on the gas and tried to commit suicide.

The landlady informed this to the police. So a police sergeant came to Cronin. Both of them went to the room of the stranger. He was lying almost lifeless. Cronin began the work of resuscitation.

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STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

After 75minutes the young man recovered. He slowly got up and looked at the three people who saved him. Now he realized that horror of the situation.

Cronin came forward and gave him seven pounds ten shillings to put back in the office safe. Thus the young man was saved and helped to start a new life. According to Cronin the help he offered to the boy is the best investment he had ever made in his life.

THE WORSHIP OF THE WEALTHY BY G.K. CHESTERTON

Summary and Analysis:

In “The Worship of the Wealthy” by G.K. Chesterton we have the theme of flattery. Taken from his All Things Considered collection the reader realises from the beginning of the essay that Chesterton is exploring the theme of flattery and his hesitancy to give flattery to those who are wealthy. Chesterton also feels as though journalists go to extremes when it comes to flattering the wealthy. It displeases him that some journalists feel the necessity to praise the wealthy when the reality is they may not have done very much and most likely inherited their wealth. It is not on merit that flattery is being given but rather an illusion of greatness is being created by the journalists. With each journalist considering those who are wealthy to be better than they are. Chesterton always dislikes the simple language that the journalists’ use when describing the wealthy. He does not consider it to be appropriate at all. There is a sense of artificiality in the manner that the journalists address the wealthy when they are writing about

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STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

them. It is as though they attempt to disconnect the wealthy from others to make them out to be something that they are not.

What is also interesting about the essay is that Chesterton appears to have the same dislike for the wealthy as he does the journalists. Which may leave some critics to suggest that Chesterton is painting with a broad brush. The journalists perhaps need the wealthy in order that they can exist and likewise the wealthy praising journalists for such good writing or character sketches. If anything the reader does not learn much from the character sketches that are written by the journalists and which Chesterton reproduces. Very little about an individual can be figured out particularly when words like ‘simple’ or ‘quiet’ or ‘modest’ are being used. All three words would in fact most likely be the opposite of what a wealthy person may be. Similarly with the over glorification of a person to the point that it is unrealistic. This serves to please just one person, the wealthy man or woman. Having exaggerations used to praise their character must surely be pleasing. However a more calming approach is more appropriate rather than build an individual up to greatness when greatness has not been achieved.

Chesterton might also be suggesting that ordinary people should not fall for the words of the journalists as the wealthy, apart from their wealth, are no different to them. Also the words that journalists employ when writing character sketches of the wealthy are more suited for others who should be held in high esteem. Chesterton is also annoyed at how a journalist might describe the physical appearance of someone who might be wealthy. It is drawn out when there is no need

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STUDY MATERIAL FOR III B.A ENGLISH

NON – FICTION

SEMESTER – V, ACADEMIC YEAR 2020-21

for it to be drawn out. If anything journalists appear to use words excessively when describing the rich. Yet the same cannot be said for when others are being described. However Chesterton's real anger seems to be directed towards the journalists who again overuse three words 'simple', 'quiet' and 'modest'. It is their usage that really rattles Chesterton and is most likely the reason as to why he wrote the essay. Three simple words that Chesterton believes are being used out of context. As to whether the reader agrees is left to each individual reader to decide.

The end of the essay is also interesting as Chesterton appears to highlight to the reader as to how ridiculous a journalists' word choice may be when it comes to a serious moment. Chesterton cannot abide with how a journalist wrote of Whiteley's funeral as though things could have been any different when the funeral was described as 'simple and quiet.' If anything the reader's eyes are opened by Chesterton as to the literary devices being employed by journalists. They lack any type of originality and the reader is left suspecting that journalism has fallen short in its requirements. Journalism should be informative and at times entertaining.

Chesterton is finding no joy in the journalism he is reading. Which may be the point that Chesterton is making. He may be suggesting that should journalists continue to use the same three words when describing the wealthy. He will remain irate. Reading in disbelief the stories of the wealthy through the 'modest' lens of the journalist. Is it any wonder that at the end of the essay Chesterton feels exhausted and prone to talking Oriental hyperbole to the next wealthy person he sees.