

PROSE

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Study Material Prepared by...

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CORE COURSE I

PROSE

Unit – I

Francis Bacon : “Of Studies”

John Milton : “Books”

Unit – II

Joseph Addison : “Periodical Essays”

Richard Steele : “The Spectator Club”

Unit – III

William Hazlitt : “On Going a Journey”

Charles Lamb : “Dream-Children; A Reverie”

Unit – IV

R. L Stevenson : “An Apology for Idlers”

Robert Lynd : “The Pleasures of Ignorance”

Unit – V

A.G. Gardiner : “On the Rule of the Road”

E.V. Lucas : “On Finding Things”

UNIT – I

Short question and Answers

1. Of studies – Francis bacon

1. How many types of studies have been suggested by Francis bacon in his essay ‘Of Studies’?
Bacon suggests three types of studies; one that serve for delight, the second for ornament, and the third for ability.
2. What are the various uses of studies according to Bacon in his essay ‘Of Studies’?
Studies are a source of delight in one’s leisure time and solitude. They also have an ornamental value. Studies help to develop one’s ability to judge, interpret what is right what is wrong.
3. Who are the three types of men that Bacon mentions in this essay ‘Of Studies’?
Bacon felt that there are three types of men. They are reasonably straightforward and require very small thought. He expressed, “crafty men condemn studies, simple men admire them, and wise men use them”.
4. How one should read books according to Bacon?
One should read a book so that one can think carefully about what is said in it and draw conclusion and then judge its value.
5. What are the different physical cures suggested by Bacon?
Bacon suggests right method of physical exercise than can cure defects of the body, in the same way studies cure mental defects. Bowling is good for the kidneys, shooting is good for the lungs and walking is good for the digestion

2. Books - John Milton

6. What is Areopagitica about?
Areopagitica is a pamphlet written by John Milton. It is a noble and impassioned plea for the liberty of the Press. The essay is an argument in favour of freedom of expression and against censorship.
7. How does Milton accept with some of the principles of the nation and the church?
Milton is in agreement with the nation and church on their concern and casting a vigilant eye on books that demean themselves as well as men.
8. What is a ‘good book’ according to Milton?
‘A good book is the precious lifeblood of a masterpiece, embalmed and treasured up on a purpose to a life beyond life’, says Milton.
9. What is the ‘fifth essence’ that Milton points to in his essays ‘Books’?
All material things were believed to be composed of the four elements – earth, air, fire and water. The fifth element was supposed to be the spiritual component.

10. What compelled Milton to write the pamphlet Areopagitica?

When Milton composed pamphlets on the subject 'divorce', he was criticized on a technical matter by pointing out that he had not licensed the books, as required by law. To this Milton retorted with the greatest vigour in his pamphlet Areopagitica.

UNIT – II

3. Periodical Essay – Joseph Addison

11. What is a periodical?

Periodical is a term to describe any repeating series of literary journals, magazines or review. The single – essay publication, best represented by Richard Steele and Joseph Addison's Spectator had immeasurable literary influence until the end of the 18th century.

12. What is the essay 'Periodical Essays' about?

The essay is a satire upon those who are proud of producing voluminous books. Addison highlights the importance of periodical essays in which a great deal of thought can be put together in a much better way than in a lengthy book.

13. How are periodical essays much better than a lengthy book?

The periodical essays immediately fall into their subject and every part of it is treated in a lively manner.

14. How should be a periodical essay according to Addison?

Every sheet of the periodical essay should be a kind of treatise. A point of humour should be worked up on all its parts. The subject touched upon in its most essential articles, should be without the repetitions and enlargements, remarks Addison.

15. How does Addison criticize the men who threw away his periodicals?

Addison criticizes the men who have thrown away his works as people 'of no taste or learning'.

4. The Spectator Club – Richard Steele

16. Write a brief account of Sir Roger.

Sir Roger is a man of singular characteristics and eccentricities which are both odd and endearing. He is a man whose fashionable posture underwent a sea – change after his disappointment in love.

17. How is the character of the clergyman described by Steele?

The Clergyman is a very philosophic character. He used to attend the club meetings rarely. He is a well educated and a pious man.

18. How is the character of Sir Andrew Freeport described by Steele?

Sir Andrew Freeport is a successful merchant and an experienced businessman. He refutes the idea of expanding national boundaries through war, but believes in expansion through art and industry.

19. Who is Captain Sentry and what type of person is he?

Captain Sentry, 'a gentleman of great courage, good understanding, but invincible modesty' is another striking portrait. Having a store of military adventures to relate at his disposal he too is an interesting conversationalist.

20. How does Steele present the members of the 'Spectator Club'?

In presenting the members of the 'Spectator Club', Steele reveals his keen power of observation. He presents the characters with different 'humors'. His style is easy and informal. The comic effect that is created by Steele makes this essay a classic in its own right.

UNIT - III

5. On Going A Journey – William Hazlitt

21. What is the pleasant thing Hazlitt wishes to do? How?

Hazlitt says that 'one of the pleasant things in the world is going on a journey'. He wishes to go alone. He points out that he can enjoy the society in a room, but out of doors nature is his company.

22. How does Hazlitt wish to enjoy his journey?

Hazlitt wishes to lead an idle and aimless life in a country side and forget the town life. The soul of his journey, he says is perfect liberty, to think, feel, do just as one pleases.

23. What is the purpose of taking a journey according to Hazlitt?

For Hazlitt, the purpose of taking a journey is to be free from all obstructions and of all inconveniences and to get rid of others. He wants a little breathing space to think on different matters.

24. How does Hazlitt want to enjoy nature?

Hazlitt wants to enjoy the nature of the countryside, the clear blue sky, the green turf and the winding road and play some solo games. After three hours of strolling the writer wants to eat delicious food followed by thinking.

25. Mention the books that Hazlitt found in the various inns he had visited?

Hazlitt says that he found some pleasant books like Paul and Virginia and Fanny Burney's Camilla in an inn.

6. Dream Children; A Reverie – Charles Lamb

26. Justify the title of the essay 'Dream Children; A Reverie'.

Dream Children is the reverie of a man who was intensely human and whose life was a tragedy. 'Reverie' means day dreaming.

27. Write a short note on the great grand – mother Field’s mansion.
The great grand – mother Field lived in a great house in Norfolk. The most interesting fact about this house was that the whole story of the ‘children in the Wood’ was curved in wood upon the chimney – piece of the great wall.
28. Write an account of Lamb’s grandmother, Mary Field.
Great grand – mother Field was not the real owner of the house in which she lived but her behavior and manners, and her religious devotions were so great that she was respected by everyone.
29. How was the great grand – mother in her younger days?
Lamb told the children about their great grandmother’s youth. In her younger days she was regarded as the best dancer in the country. But she was attacked by cancer, and that her from dancing any further.
30. How does Lamb narrate to his imaginary children about Alice Winterton whom he courted?
Lamb told the dream children how he patiently courted the fair Alice Winterton for seven long years. As he was relating these experiences of his, he suddenly felt that the eyes of that old Alice were gazing from the face of the little Alice, sitting before him.

UNIT – IV

7. An Apology For Idlers – R.L. Stevenson

31. Mention some of the activities in which the idlers are supposed to be involved.
Not attending school, roaming in the streets, going to the gardens in the suburbs, smoking pipes, listening to birds’ singing are some of the activities of idlers.
32. Why does the author support those students who play truant from their schools?
The students who play truants at school learn several lessons of wisdom and commonsense while walking in the streets.
33. What are the places where a young man can go after running away from school without permission?
A young man after running away from school without permission will go to streets, to the country side garden, to the lake side, to the green fields and other places of nature.
34. What kind of wisdom and common sense does the idler gain by studying life at large?
An idler by studying life learns the ‘palpitating facts of life’. He learns some really useful art, namely to play the fiddle, to speak with ease, etc.
35. What is the moral of the essay?
The moral of the essay is that one should not be tied down to dogmatic formalities only, but should get some time to learn through informal means too.

8. The Pleasures of Ignorance

36. How does Lynd point out our ignorance of nature?

Lynd observes that we are amazed at the vastness of our ignorance when we go to countryside. Most of us do not know the difference between a beech tree and an elm and we are also unable to distinguish the song of a thrush from a song of a bird.

37. What reason does Lynd identify for our ignorance?

When we do not know the difference between trees and songs of various birds, it is because we have not noticed them, remarks Lynd. Our observation of nature is feeble that we remain ignorant of many things, point out the author.

38. Why are re – learning and re – reading give us pleasure?

We sometimes, even scholars re – read a book because of this bad memory. We are –read books for accuracy also. Every re – reading brings with it new information, a fresh thought. The author himself has re – read books like Shakespeare’s Hamlet and Dickens’s The Pickwick Papers, just to drive pleasure out of them.

39. What is the greatest joy known to man, according to Lynd?

Lynd declares that ‘one of the greatest joys known to man is to take such a flight into ignorance in search of knowledge’. ‘The great pleasure of ignorance is, after all, the pleasure of asking questions’, says Lynd.

40. Does the naturalist find pleasure in observing the life of birds? If so, why?

Lynd says that the naturalists’ profession is to observe birds, which is their routine work. But they too derive pleasure on observing the activities of birds. There is a steady pleasure, walking seriously in a forest to take note of every new thing, they come across, writes Lynd.

UNIT – V

9. One the Rule Of The Road – A.G. Gardiner

41. When will individual liberty become social anarchy?

‘If everybody would be getting in everybody else’s way then nobody would get anywhere’. Remarks by Gardiner. In that case individual liberty would become social anarchy (disorder) says the author. There is the danger of the world getting affected by too much freedom, he cautions.

42. Explain liberty as social a contract.

‘Liberty is not a personal affair only, but a social contract’, says Gardiner. It accommodates our interests, one is at liberty as long as it doesn’t touch anybody else’s liberty. One can sleep, dress, eat, follow a religion, according to his wishes, marry a girl of his choice, etc.

43. Write some of our personal liberties.

One has the freedom to dress according to his wishes and eat according to his taste and preference. One has the liberty to go to sleep late midnight and get up early as he fancies. One may follow a religion of his device; he could marry a dark lady, a fair lady as to his liking. These are all some of our personal liberties, that we enjoy.

44. Whose rights Gardiner says are to be preserved?

It is not only the rights of small and quite people that are important and to be preserved but also the rights of small nationalities that have to be respected. Gardiner hits at Germany for its violent act of crushing like a bully over the small country Belgium.

45. When do we consider ourselves to be civilized or uncivilized?

Gardiner observes that it is in the small matters of conduct, for instance, in the observance of the rule of the road, that we pass judgment upon ourselves, and declare that we are civilized or uncivilized. It is our public relationship between persons that make up the great sum of life, says the author.

10. On Finding Things – E.V.Lucas

46. What were the things picked up by Lucas after an interval of several years?

After an interval of several years, Lucas found successively a carriage key in Royal Hospital Road, a brooch in Church Road, Kensington and six – pence in a third class compartment.

47. What were the things found by Lucas during various stages of his life?

Lucas says that when he was about seven years old he had found a brown – paper packet containing eight pennies and one half – penny, on the grass in the New Forest. When he was about twenty he found a half – dollar piece at Brighton and after a long time he picked up a gold brooch.

48. What is the difference between finding things and to look for things, according to Lucas?

Lucas says that to look for things is to change the whole concept of finding things that would rob of its divine suddenness. To look for things is to become anxious and even greedy. It is the nature of the rag – pickers who look out for things with their bent heads.

49. What was Lucas do with the gold brooch he had found?

Lucas considered the gold brooch a valuable one that should not be owned by the finder. Hence he surrendered the gold brooch in the police station. But it so happened that it was returned to him by the police as there was no one to claim ownership of it.

50. How does a gift differ from finding a thing by oneself?

With a gift intention, consciousness, preparation come in, says Lucas, whereas the special quality of the act of finding something, with its consequent thrill, is half unexpectedness and half separateness. There being no warning, and the article coming to you by chance, no one is to be thanked, no one to be owed anything, points out the author.

Paragraph Questions:

1. How do studies serve man according to Bacon?
2. What are the disadvantages of studies according to Bacon?
3. Write an account on Bacon's epigrammatic style.
4. What is Areopaitica? What were the circumstances that led the writer Milton to come out with the pamphlet?
5. How does Milton concur with the decision of the government on publishing books?
6. Write an account on the prose style of Milton.
7. Why does Addison reject the voluminous works?
8. How does Addison explain the importance of the periodicals?
9. Give an account of Addison's style.
10. How does the Spectator describe Sir Roger de Coverley?
11. Write a short note on character of Captain Sentry.
12. How does Steele describe about Will Honeycomb?
13. Write an account on the purpose and enjoyment of Hazlitt's journey.
14. What pleasures does Hazlitt derive in the inns while going on a journey?
15. Where does Hazlitt want to go in company during a journey?
16. How does Lamb describe Mrs. Field, the great grand-mother and the house in which she lived?
17. Discuss the element of pathos in the essay 'Dream Children'.
18. Write a brief note on the auto – biographical element in the essay 'Dream Children'.
19. What is the resentment of hard workers?
20. How can a truant educate himself?
21. How does an idler learn from nature?
22. Describe the nature of busy people.
23. Write an account of our ignorance on nature pointed out by Lynd.
24. Why Lynd says that there is nothing to worry about our ignorance?
25. How do people construe the meaning of liberty in life according to Gardiner?
26. 'Liberty is not a personal affair only, but a social contract'. Explain.
27. Describe the experiences of Lucas of the things he had found.
28. How are the innocent people beguiled by the tricksters?
29. What difference does Lucas point out between finding things and looking for things?
30. Write an account on Lucas's prose style.

UNIT 1

1. Of Studies by Francis Bacon Summary

The title “Of Studies” means the collective studies that a person does in his life. The main idea of “Of Studies” by Francis Bacon is the benefits of reading. Reading helps the readers to cope up with diverse situations. Reading also enhances readers’ intellect and cures restraints of the mind.

The essay provides the right method to read different branches of knowledge and discusses their benefits. In short, the theme of the essay “Of Studies” is how studies benefit a reader’s life enormously in different ways.

Table of Contents

- Of Studies by Francis Bacon Summary
- Of Studies by Francis Bacon
- Three Important Uses of Studies
- The effect of excessive reading
- Views of Studies
- Real Method of Studies
- Not Every Book is same
- Benefits of Studies
- Benefits of studying different subjects
- Of Studies Theme
- Conclusion

Of Studies by Francis Bacon

Three Important Uses of Studies

At the outset, Francis Bacon says that the three useful purposes of studies are delight, ornament, and ability.

The first useful purpose is reading delights the reader. In one’s private space, reading is useful as it provides great pleasure. For instance, if a reader enjoys fiction like **Paulo Coelho’s *The Alchemist***, then it would delight him.

By plunging into the world of Santiago, the reader meets many characters such as the King of Salem, the crystal merchant, the English man, his beloved Fatima, and the Alchemist. The novel also delights the reader as Santiago proceeds in his quest for treasure from Andalusia to the hearts of Egypt, the pyramids.

Therefore, irrespective of personal preferences, reading not only compensates for boredom, but also gives great pleasure to the reader.

The second purpose is studies add ornament to discourse. When a well-read person engages in a written or spoken discussion, reading helps the person to exhibit his knowledge in a much better way than an average person.

For instance, in Bacon's essays such as **Of Truth** and **Of Love**, we see the usage of Latin phrases. This shows Bacon is good at Latin and he uses Latin as an ornament in his essays.

Studies also improve one's ability of judgment and arrangement of things. One can be an expert at something even without studies, but there lies a distinction between an expert and a learned man.

Bacon says that an expert can execute his plan, and even judge a situation but a learned man can better perform in giving advice, making plans, and managing things. The efficiency of a learned man is better than an expert.

The effect of excessive reading

These are the three ways of studies through which studies serve a reader. However, too much in everything is bad and reading is no exception to that.

Bacon states that reading excessively leads to laziness. From the physiological point of view, reading is a sedentary task and when a reader sits for long, the immobility of the body would lead to lethargy.

Similarly, using decorated words and knowledge excessively in discourse is does the opposite. Too much use of ornaments would project a learned man as ostentatious. Bacon also states that making judgments based on bookish knowledge is the humor of a scholar.

Consideration and application of the learning without understanding the practical world is a fault. A reader must be able to draw the distinct line between the book and the real world while judging.

Bacon here emphasizes 'too much' in each situation. Therefore, equilibrium must be maintained between studying and other activities, between ornament and argument, and between theory and practical.

Bacon repeats his principal argument that reading does hone human nature and experience perfects it. Bacon draws an analogy between natural plants and the natural abilities of a person.

We cut the plants, which could grow in any direction, for aesthetic purposes and overall improvement of the tree. Similarly, the natural abilities of a man need to be nurtured by studies.

Studies enhance the knowledge of the reader but that remain unfulfilled until the person gains experience related to the subject of study. That means knowledge and experience make reading complete.

Views of Studies

Studies benefit a reader in diverse ways. However, not all men admire studies. For instance, shrewd people contempt studies as they perceive studies don't help people.

The shrewd men, in most cases, cope with different situations of life with no studies. Therefore, for them, studies are of no use.

On the contrary, simple men admire studies. The simple men, who are not voracious readers but aware of the benefits of reading, are awestruck to see a man filled with knowledge.

Apart from them, wise men take the best out of their studies as wise men know how to use the knowledge from books in real life.

Books don't tell readers about the pragmatic aspects of knowledge. The ability to implement knowledge is wisdom that is gained through observation.

Bacon emphasizes that having bookish knowledge is not enough. Theoretical knowledge is completed only when it is used in real life.

Real Method of Studies

To get the most out of books, Francis Bacon suggests the method one should follow while reading.

Bacon suggests one should not read to prove others wrong because, with this motive, the reader looks for the points which can be used as arguments. The reader might be right, but in the process, the reader loses what the book has to offer.

During reading, the reader must not also believe what the book says or take everything that the book says for granted.

This approach is also problematic because this approach does not allow the reader to open up the mind and the reader does nothing except imbibing the knowledge theoretically.

A book also should not be read to use it in a talk and discourse. This approach is too wrong because the reader would be concerned more about the points which the reader can use in discourse and reading becomes superficial.

Contrary to these ways, one should read a book to consider what the writer's primary message or arguments before making any decision consciously or unconsciously.

For instance, Bacon's *Essays* (1597) should not read to confute someone nor blindly believe in it nor to read wholly for the use in discourse. The best approach would be to consider what Bacon says on different subjects in *Essays*.

Not Every Book is same

However, Bacon reminds the reader that we cannot follow this approach in every book. Because **some books are only meant to be tasted**; those books are to be read partially; one can skim the parts of the book.

Others are to be swallowed; books such as theoretical books are to be read but not curiously. They are necessary for memorization so that we can use them in real life.

On the other hand, there are only a few books that are to be read completely, those **books are to be chewed and digested**.

While going through the book reader needs to read each part of the book with an unwavering focus and effort. With such books, analytical reading is necessary.

Bacon also suggests that we can study abridged versions and summaries of less important books. These books are like distilled water, which has no significance for later use.

Therefore, it is up to the reader to decide the right method.

Benefits of Studies

Bacon also discusses the effects of reading, discussion, and writing. He states, **reading makes a full man; conference leads to a ready man while writing makes an exact man**.

Reading provides a reader with knowledge. When one reads books one after the other, one's knowledge is bound to increase by the means of studies. In this way, it fills the reader with knowledge.

Like reading, continuous engagement in the discussion makes a well-read person good at the discussion. In discussion, one's practice of using the knowledge instantly and constant practice makes one ready for any topic to talk about.

Furthermore, if the reader notes down his thought or opinion on a book, then he can revisit the notes and bring the exact idea or thought later in the future without pressuring the memory.

On the contrary, if one reads little, then he needs to pretend of knowing things. If the person cannot pretend, then it will become obvious that he does not aware of the things.

Similarly, if one is not familiar with the discussion, he needs to have the presence of mind.

And if a person does not write much, he needs to have significant memory because he must rely on his memory for everything he thinks.

Benefits of studying different subjects

Francis Bacon restates the benefits of reading diverse fields of knowledge. Francis Bacon mentions,

Histories make Men Wise; Poets Witty; The Mathematics Subtill; Natural Philosophy Deepe; Morall Grave; Logick and Rhetorick Able to Contend.

Further, Bacon states that the right study can change intellect like a particular physical exercise is right for the distinct disease of the body.

For instance, for a distracted mind, mathematics would be fit to improve concentration.

In mathematics, we need focus, and if the mind wanders during doing mathematics, then it would spoil everything. So doing mathematics is a practice to stick to a particular task.

If the mind finds it difficult the differences between matters, then studying the philosophers and theologians of the Middle Ages would be beneficial as they are noted for their logical distinctions.

Moreover, if one wishes to improve reasoning or argumentative skills, then study lawyers' cases would be the right thing to do. So for such flaws of mind, reading has the solution.

Of Studies Theme

The theme of "Of Studies" is the **benefits of reading**. I have made a video where I have focused on the theme of the essay. You can watch the video above.

Conclusion

In the essay, Bacon mainly discusses the benefits of reading. He also discusses the benefits of reading different subjects. However, he does not support idle sitting. He makes his arguments balanced by focusing on the experience. For Bacon, studies are completed only with experience.

John Milton's *Areopagitica* is a pamphlet that presents his reasons for opposing the Licensing Order of 1643.

2. Summary of the historical context of Milton's *Areopagitica*:

In 1643, the Parliament of England was concerned that they had no control over what was being printed throughout the country. They were especially angry about people writing untrue, offensive, or blasphemous things about the church or the government.

As a result, they passed a law known as the **Licensing Order of 1643**. This law required that every book, pamphlet, and other written material had to be approved by the government before it could be printed.

The next year, famed author and poet John Milton published a pamphlet called *Areopagitica*. It presented his reasons for opposing this law and argued against regulating printing.

Milton's Appeal to History and Faith

The heart of Milton's argument is the idea that no book should have to be approved before it can be printed. Milton wasn't against all censorship, but he didn't feel that books should need government pre-approval. To this end, he uses references to both the bible and ancient Greece and Rome to support his position.

He observes that both ancient Greece and Rome (revered as the founders of modern civilization) would punish blasphemous and libelous writing, but they would not require all authors to submit their books first for approval. Milton argues that England could take a lesson from this by allowing unrestricted printing, but punishing anyone who abused it.

Areopagitica then contrasts the classical, enlightened tradition of the Greeks/Romans with the censorship and regulation of the Catholic church and the Spanish Inquisition. This argument took advantage of the fact that Parliament was made up of Protestants who had a strong dislike of the Catholic Church. No English politician at that time would want to be thought of as siding with Catholicism.

Milton then changes focus to the bible, discussing how biblical figures would use immoral or heretical texts to expose their flaws. This argument develops the idea that although Parliament might disagree with a work, they could use its ideas to show how wrong the offending author might be.

Unit- 1 (Notes)

1. Discuss Bacon as the father of the English Essay with reference to his essay 'Of Studies' Introduction:
Bacon – father of English essay – “dispersed meditations” – not to preach ideal morality – give valuable guidance – practical life. Aphoristic. The usefulness of studying: Opening sentence – ‘Studies serve for delight, for ornament and for ability’ – useful in these three ways – source of delight in one’s leisure time and solitude - happiness to people – ornamental value – decorate the talk of people in their conversation - men of letters and wisdom Three types of men: Reasonably straightforward and require diminutive thought – Crafty men condemn studies, simple men admire them, and wise men use them. The disadvantage of studies Points out certain disadvantages of studies to surprise of the readers – spend too much of time or waste our time – theoretical aspects instead of applying our knowledge – life situations. Subjects that improve man’s intellectual capacity One should read a book – can think carefully – draw conclusion and then judge its value. Different books – different impact on the reader – history makes a man wise – men’s imagination broaden by poetry – mathematics – man’s mind keen and subtle – unstable minds – to debate and argue – rhetoric and argue – unable to retrieve references and illustrations – clarify his arguments Conclusion: Inform us the benefits of studying – applying the mind to learning and understanding the subject – reading – persuade – to

study and tell us – best way what we read – master of aphoristic essay – history of English essay “Bacon is the first and the greatest”.

2. Milton’s essay ‘Books’ is a noble and impassioned plea for the liberty of the Press. Explain. Introduction: Extract from Milton’s prose work ‘Areopagitica. – Argument - favor of freedom of expression and against censorship of books – imitates – Areopagiticus – Athenian orator Isocrates – address to the council – met on the Areopagus in Athenia. The circumstances that led to the writing of the pamphlet: June 14,1643 – English Parliament – law called the Licensing order – required all books – an official censor before publication – November 23,1644 – Areopagitica – repeal of the law – argument were not successful. Milton’s acceptance of licensing books: Deny the concern and the greatest importance for the religion and nation have a watchful eye on the books – absolutely dead things - licensing authorities to follow the selective history of licensing. Good books need no deletion or destruction: the book licensing authorities to be cautious in their labour – censoring good book is equal to killing the man – i.e. killing a reasonable creature, a God’s image – destroys a good book, kills reason itself. Good book – defined: Leading a useful life – ‘a good book is the precious lifeblood of a master – spirit, embalmed and treasured up on purpose to a life beyond life’ Conclusion: Vehemently attacks – the official censorship of books – vogue in the middle of the seventeenth century – love for books and the freedom of press – quite evident in the extract ‘Books’. Classical argumentative structure. Cleverness and logic – uses to persuade his contemporary lawmakers.

UNIT - 2

THE PERIODICAL ESSAY

- Addison and Steele

Introduction:

The periodical essay and the novel are the two important gifts of "our excellent and indispensable eighteenth century" to English literature. The latter was destined to have a long and variegated career over the centuries, but the former was fated to be born with the eighteenth century and to die with it. This shows how it was a true mirror of the age. A. R. Humphrey observes in this connection:

"If any literary form is the particular creation and the particular mirror of the Augustan Age in England, it is the periodical essay."

Generally speaking, it is very difficult to date precisely the appearance of a new literary genre. For example, nobody can say with perfect certainty as to when the first novel, or the first comedy or the first short story came to be written in England or elsewhere. We often talk of "fathers" in literature: for instance, Fielding is called the father of English novel, Chaucer the father of English poetry, and so forth. But that is done, more often than not in a loose and very imprecise sense. This difficulty in dating a genre, however, does not arise in a few cases—that of the periodical essay included. The periodical essay was literally invented by Steele on April 12, 1709, the day he launched his *Taller*. Before *The Taller* there had been periodicals and there had been essays, but there had been no periodical essays. The example of *The Taller* was followed by a large number of writers of the eighteenth century till its very end, when with the change of sensibility; the periodical essay disappeared along with numerous other accompaniments of the age. Throughout the century there was a deluge of periodical essays. The periodical essay remained the most popular, if not the dominant, literary form. Men as different as Pope, Swift, Dr. Johnson, and Goldsmith found the periodical essay an eligible medium. As a matter of fact it was, unlike the novel for example, the only literary form which was patronised without exception by all the major writers of the century. It is hard to name a single first-rate writer of the century who did not write something for a periodical paper. Mrs. Jane H. Jack says: DR. V. R. GODHANIYA POST GRADUATE CENTRE OF ENGLISH, PORBANDAR 2

"From the days of Queen Anne—who had *The Spectator* taken in with her breakfast—to the time of the French Revolution and even beyond, periodical essays on the lines laid down by Steele and Addison flooded the country and met the eye in every bookseller's shop and coffee-house."

Before tracing the history of the periodical essay in the eighteenth century and assigning causes for its phenomenal popularity, let us consider what exactly a periodical essay is.

What is a Periodical Essay?

What is called the periodical essay was first of all given by Steele as *The Taller*. Nothing of this type had before been attempted in England or even elsewhere. However, to attempt a definition of the periodical essay is neither easy nor helpful. George Sherburn in 'A Literary History of England' edited by Albert C. Baugh, avers in this connexion:

"Rigorous definition of this peculiarly eighteenth century type of publication is not very helpful... The periodical essay has been aptly described as dealing with morals and manners, but it might in fact deal with anything that pleased its author. Normally it was shorter than that. It might be published independent of other material, as was The Spectator, except for advertising; or it might be the leading article in a newspaper."

Reasons for the Popularity:

The periodical essay found a spectacular response in the eighteenth century on account of various reasons. Fundamentally this new genre was in perfect harmony with the spirit of the age. It sensitively combined the tastes of the different classes of readers with the result that it appealed to all—though particularly to the resurgent middle classes. In the eighteenth century there was a phenomenal spurt in literacy, which expanded widely the circle of readers. They welcomed the periodical essay as it was "light" literature.

The brevity of the periodical essay, its common sense approach, and its tendency to dilute morality and philosophy for popular consumption paid rich dividends. To a great extent, the periodical essayist assumed the office of the clergyman and taught the masses the lesson of elegance and refinement, though not of morality of the psalm-singing kind. The periodical paper was particularly welcome as it was not a dry, high-brown, or hoity-toity affair like the professional sermon, in spite of being highly instructive in nature. In most cases the periodical essayist did not "speak from the clouds" but communicated with the reader with an almost buttonholing familiarity. The avoidance of politics (though not by all the periodical essayists yet by a good many of them) also contributed towards their popularity. Again, the periodical essayists made it a point to cater for the female taste and give due consideration to the female point of view. That won for them many female readers too. All these factors were responsible for the universal acceptance of the periodical essay in eighteenth-century England.

The History of the Periodical Essay

"The Tatler" It was Steele's Tatler which began the deluge of the periodical essays which followed. The first issue of The Tatler appeared on April 12, 1709, at that time Addison, Steele's bosom friend, was functioning as Secretary to the Lord Lieutenant of Ireland, in that country. Steele had not informed Addison of his design, but if he desired to write in secret he was not lucky; a single month detected him and Addison's first contribution appeared on May

26. Though Addison contributed to The Tatler much less than Steele, yet he soon overshadowed his friend. Of the 271 numbers, 188 are Steele's and 42 Addison's; 36 of them were written by both jointly. The rest were penned by others like Tickell and Budgell. Steele spoke of himself as...

"a distressed prince who calls in a powerful neighbour to his aid," and added: "I was undone by my auxiliary [Addison]: when I had once called him in, I could not subsist without him"

The Tatler appeared thrice a week-on Tuesdays, Thursdays, and Saturdays, that is the days on which the post went to the country. As regards the aim of the paper, we may quote the words of Steele in the dedication to the first collected volume (1710): "The general purpose of this paper is to expose the false arts of life, to pull off the disguises of cunning, vanity, affectation, and recommend a general simplicity in our dress, our discourse and our behaviour." All the material of The Tatler was purported by Steele to be based upon discussions in the four famous coffee-houses, and was divided as follows: (i) "All accounts of gallantry, pleasure and entertainment"-White's Chocolatehouse. (ii) Poetry-Will's Coffee-house. (iii) Learning-the Grecian. (iv) Foreign and domestic news-St. James' Coffee-house. (v) "What else I shall on any other subject offer"- "My own apartment" The chief importance of The Tatler lies in its social and moral criticism which had a tangibly salubrious effect on the times. Both Addison and Steele did good work each in his own way. Addison was a much more refined and correct writer than Steele whom Macaulay aptly calls "a scholar among rakes and a rake among scholars." Addison's prose is, according to Dr. Johnson, a model of "the middle style." And this is his famous suggestion: "Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison." Steele, on the contrary, was a thing of moods and moments. His writing has a look of spontaneity and human warmth which Addison's lacks. Comparing Steele and Addison, George Sherburn maintains "Steele's prose never attained the elegant ease and correctness of Addison's, and yet it is probable that his tendency to warm to a subject and to write intimately and personally, as the reader's friend, contributed much to the success of the paper. Addison's best essays are the result of his slightly chilly insight into the typical mental attitudes of his day." Later critics are apt to place Steele higher than Addison. Thus Leigh-Hunt, for instance, affirms that he prefers "Steele with all his faults" to "Addison with all his

essays." "The Spectator": Without any warning to his readers, Steele suddenly wound up The Tatler on January 2, 1711. But two months later-on March 1, 1711-The Spectator began its memorable career of 555 numbers up to December 6, 1712. Whereas The Tatler had appeared only three times a week. The Spectator appeared daily, excepting Sundays.

The new paper became tremendously popular among English men and women belonging to all walks of life. The best of all the periodical essays, it is an important human document concerning the morals and manners, thoughts and ideas, of the English society of the age of Queen Anne. Addison's fame chiefly rests on The Spectator papers. As A. R. Humphreys puts it: "Were it not for his essays, Addison's literary reputation would be insignificant; into them, diluted and sweetened for popular consumption, went his classical and modern reading, his study of philosophy and natural science, reflections culled from French critics, and indeed] anything that might make learning "polite". A particularly happy feature of The Spectator was its envisagement of a club consisting of representatives from diverse walks of life. Among them Sir Roger de Coverley, and eccentric but thoroughly lovable Tory baronet, is one of the immortal creations of English literature.

The Spectator drew a large female readership as many of the papers were for and about women. Though both Addison and Steele were Whigs, yet in The Spectator they kept up a fairly neutral political poise and, in fact, did their best to expose the error of the political fanaticism of both the Tories and Whigs. Further, The Spectator evinced much interest in trade and, consequently, endeared itself to the up-and-coming trading community which had its representative in The Spectator Club-4he rich Sir Andrew Freeport. However, much of the charm of The Spectator lay in its style-humorous, ironical, but elegant and polished. The chief importance of The Spectator for the modern reader lies in its humor. As A. R. Humphrey reminds us, The Spectator papers are important much more historically than aesthetically.

Compare and contrast Addison and Steele as essayist on the basis of their essays prescribed for study.

Introduction:

“Steele was the more original and Addison the more effective. As a comparison between the two writers is almost inevitable.” - H.V. Routh.

Joseph Addison (1672-1719) and Richard Steele (1672-1729) are the founders of the modern English essay as well as modern English prose. Both Steele and Addison aimed at easy and free flowing expression and that was the style the 18th century needed with the expansion of England's trade and industry. The Augustan view of life was almost wholly phenomenal W.L. Phelps says.... "Now, if there was anything the Augustan hated, it was enthusiasm; they were simply bored by it as the man of the world is bored by the native raptures of the unsophisticated...." The first half of the eighteenth century, as a class, avoided any subject that demanded an appeal to cold intellect: and these were by far satirical, didactic and argumentative. In each preceding age, the master pieces were poetry but before the middle of the 18th century we find prose far surpassing poetry.... "The elegant and reformed manners of the town dominated literature. Nature was methodized and both the universe and the state were set working with the precision of a well regulated watch." As regards the improvement of English prose Steele and Addison occupy an important position. They were the first to combine good style with attractive matter. And thus to convey a prose ideal to a much wider circle than had any one done before and further they diffused a taste for knowledge as none previously had done. The contribution of Steele and Addison was of nearly equal extent. Addison wrote thirty-eight more than Steele, while forty-five were done by occasional correspondents. The lead was taken by Addison with his description of the "Spectator" and Steele followed with his six portraits of the members of the spectator club. A new chapter opened when on April 12, 1709, the first number of a new periodical "The Tatler" appeared. It was specially intended for the frequenters of the coffee houses. Their numbers were eagerly read at these newly established centers throughout coffee houses. On January 2, 1711 the last issue of "The Tatler" was announced and on March 1, 1711 appeared the first number of 'The spectator' to which Joseph Addison contributed many articles. It will bring out the philosophy of Addison and Steele: "It was said of Socrates that he brought philosophy down from heaven to inhabit among men; and I shall be ambitious to have it said of me that I have brought philosophy out of closets and libraries, schools, to dwell in the clubs, at tea-coffee houses." In the spectator, the method of Addison and Steele is that of a preacher who does no violence to human nature. At bottom, the idea that they seek to inculcate is of the art of living together, the duties of family life, the status and part of women, in society, such are the subjects touched upon by this universal adviser. In the words of Cazamian... "The variety of subject, a supple adaption to

the preferences of the public at the same time sufficiently skillful reaction against certain habits, certain defects, a harmony with obscure instinct of middle class minds- such are the major reasons for the success of spectator.” The most famous of Addison and Steele’s productions are their papers that appeared in the spectator describing a typical country gentleman, Sir Roger de Coverley who is over thirty. The character of Sir Roger forms the ground work of Coverley papers. Sir Roger de Coverley is an idealized country gentleman of softened characteristics and broad sympathies. The outline of the figure was first traced out by Steele and filled in by Addison with delicate touches. “The keen indiscriminate satire of the generic description has given away to the gentle atmosphere of humor that envelops and illumines the character of Sir Roger.” Surrounding Sir Roger there are numerous other characters. There is captain sentry, a man of unquestioned energy and personal courage. There is a lawyer who is sick of his profession. The spirit of the coverley papers is most clearly seen in the figures of Sir Andrew Freeport, the merchant. Addison is remarkable among satirists because he intended his humor to be ‘Remedial’, to induce human feelings to forsake the wrong, and to become more kindly. His humor is that kind that makes one smile rather than laugh aloud.

His essays helps to impart a moral tone to British society, he castigated the manners and foibles of society. In fact, he was the most genial teacher of wisdom to the people of his age. The contribution of Steele as an essayist may be considered superior to that of Addison in that it was Steele who initiated the joint venture ‘The Tatler’ and ‘The Spectator’. Steele stated the purpose of the Tatler as follows: “The general purpose of this paper is to expose the false art of life, to puff off the disguise of cunning, vanity, and affection and to recommend a general simplicity in our discourse and behavior.” Most of Steele’s essays are didactic in nature. He intended to bring about a reformation of contemporary society manners and life. Steele was able to produce originality in his essays. “The Tatler” was the result of his idea. His creative imagination resulted in the establishment of the Spectator club. Addison contributed to the development of the characters of spectator club.

Conclusion:

In this way, the contribution of Addison and Steele through their joint venture of the periodical essays is of much importance with basic purpose of reform the contemporary society.

UNIT - 3

On Going On a Journey by William Hazlitt is a masterpiece essay on the adventure of travel and perks of traveling alone

Table of Contents

Praise of a Journey

With Nature

Joy of Solitude

Travel Makes Memories

Familiar Company

Praise of a Journey

The writer begins with praise of a journey. He expresses delight in journeying alone with nature being his only companion. He hates being in the company of fellow travelers who like to chat and worry about the world when they travel. He loves his solitude and freedom.

A journey should be liberating oneself from the everyday world and its concerns. To remove oneself from the prison of company and anxieties one must become connected to nature. The only way to achieve such a union is through complete freedom of thought.

He enjoys the silent commentary of wildflowers or the music of flowing waters than constant repartee with a fellow human over worldly topics. Such freedom does not demand a confession of feelings in words or gestures.

He claims that when we are with others we should completely devote our attention to them and entertain their thoughts and opinions. However, when we are alone and travelling, we should just concentrate on our own thoughts and reflect on them.

We can either be alone or together, not both at the same time. We cannot talk and reflect at the same time. We cannot converse and have internal thoughts at the same time.

With Nature

When one is with nature, he must lose all thoughts of collecting and analyzing information. One must experience and not judge or evaluate such experience. However, when we have the company of another person, we always have to communicate and express our experience into hasty words.

Then one has to make such information relevant to them, express it in a way they can understand. This creates tension and a need to satisfy other people's anxiety. This way you can never truly immerse yourself in the natural environment around you.

The writer praises Samuel Taylor Coleridge who could experience and narrate such experience at the same time, without flaws and corruption. He could instinctively translate his enjoyment into

words. However, the writer admits his incapacity to do the same. He has to ponder and think for hours before he can put his thoughts on paper.

He says there is only one topic where it is good to have company on travel and that is regarding food and meals. However, even then the sheer enjoyment of a warm meal at the end of a taxing journey can truly be experienced alone.

Joy of Solitude

The writer believes all the forms of ecstasy that a journey offers can truly be enjoyed in solitude. One can be greedy in such a setting, allowing oneself to sing, dance and be free without being judged. The pure joy of delicious food and appetizing smells coming from a steaming pot of food should not be wasted over a cheap conversation.

He claims when you ignore your fellow travellers, you are ignoring your own grievances and worries. You are unidentifiable and almost invisible. You do not have to be the person everyone knows you to be. You can lose your very identity and with it your inhibitions, biases and preferences.

Hence, one is free to indulge in new thoughts and contemplate the metaphysical even. He recalls many musings he has had on lonely visits to an inn. He remembers his favourite spot which he finds enchanting and returns to all the time. These feelings he does not want to share with others who may not value it the same. He wants to enjoy such beauty and delight in isolation.

Travel Makes Memories

He goes on to discuss the unpredictable nature of one's travel and experiences. A change of space can change our whole perspective altogether. We make new memories in place of old ones, new moments in place of the past ones.

There is a constant shifting of viewpoints and perspectives. When we are in a place, it may seem like the whole world and when we move to a different one, we find a new world entirely. Thus, we create and register an unending list of places and things. And when we return to old places, we remember and revisit those old memories of the same place.

When one is travelling alone, the journey becomes more important than the destination itself. It is more about how than where to.

Familiar Company

He confesses that when he travels to foreign lands with a different language, he does like a familiar company. However, he claims he loved being in France where hardly anyone spoke English. He found to be liberating and enriching to be in a land of a different tongue.

Therefore, foreign travel can challenge our limitations and learn more about yourself. It takes you out of your comfort zone and helps you to grow as a human being. However, he claims that no matter how long and enjoyable the journey, it always ends at home.

Every person, no matter how much he enjoys travelling, yearns for a return to the homestead. In the end, if he could travel for life he would still find another life to find his way back home.

Charles Lamb: Essays Summary and Analysis of "Dream–Children; A Reverie"

Summary

Children love to listen to stories of their elders as children, the essay begins, because they get to imagine those elders that they themselves cannot meet. Elia's children gather around him to hear stories about their great-grandmother Field, who lived in a mansion that she cared for on behalf of a rich family who lived in a different mansion. Young Alice scoffs at Elia's recollection of that rich person removing a detailed wood carving depicting the story of the Children in the Wood to put up an ugly marble thing instead.

At Field's funeral, Elia recounts, everyone praised her goodness and religious faith: she could recite Psalms and some of the New Testament from memory. She was a great dancer until she was stricken by cancer, but even in the grip of that disease, she didn't lose any of her good spirits. She was convinced that two ghosts of infants lived in her house, but she didn't consider them harmful, so it didn't bother her much. But the young Elia was terrified of them, and always needed help getting to sleep, even though he never saw them.

The young Elia used to wander the grounds of that mansion admiring all of the marble busts and wondering when he may himself turn into one. He spent his days picking the various fruit from around the grounds of the estate. Elia breaks from his recollection to notice his children John and Alice splitting a plate of grapes.

Elia continues that Field loved all of her grandchildren, but especially Elia's elder brother John L., a handsome and great-spirited young man who rode horses from a young age. John used to carry Elia around on his back when the younger brother became lame-footed. When John fell ill, Elia felt he wasn't able to care for his brother as well as when John had cared for him, and when John died, Elia was reserved in emotion but consumed by a great sorrow. At this point in the telling, Elia's children start to cry, asking not to hear about their uncle, but to hear about their dead mother instead.

So Elia begins by telling them of the seven years he spent courting their mother Alice, with all of its difficulties and rejection. But when he goes to look at his daughter Alice, she has disappeared. A disembodied voice tells Elia that they are not Alice's children that the real father of Alice's children is a man named Bartrum, and they are just dreams. With that, Elia wakes up in his arm-chair, with Bridget by his side, and John L. gone forever.

Analysis

"Dream Children" is a formally unique essay, channeling the logic and flow of a dream in a series of long sentences of strung together phrases and no paragraph breaks to be found. Lamb deftly uses these stylistic conceits to pull the reader into a reverie, creating a sense of tumbling through this dream world with its series of dovetailing tangents. In fact, the essay could prove

confusing and hard to navigate until the reader gets to the end when, with a savvy twist, Lamb explains the formal oddness of the yarn he has been spinning all along. We're ripped out of this odd dream state into the most familiar state Lamb can be found in—sitting next to his sister.

To some extent, this piece blurs genre lines between essay and fiction. Commonly, we understand essays to be works of non-fiction, but in this one Lamb uses his typical interior-facing autobiographical approach to make room for a fictional narrative inside of a dream. The fact that his children exist is a fiction, as is the idea that he married Alice, as may be the existence and deaths of Field and John L. We know that the real life Charles had a brother John Lamb, but in choosing the rare occasion to write of his real life brother inside of this vivid dream, Lamb seems to be choosing to write about a fantasized version of his real life.

In his book *Metaphors of Self: The Meaning of Autobiography*, the literary theorist James Olney says that the most fruitful approach a writer can take in an autobiography is not to follow a formal or historical one but to, "see it in relation to the vital impulse to order that has always caused man to create and that, in the end, determines both the nature and the form of what he creates." This explanation of autobiography rings true generally of Charles Lamb's work, but doubly so with "Dream Children." Here, Lamb models his essay on a dream, bringing the fantasy that fuels his creative energies to the fore, blurring the lines between that fantasy of his past life and that life to which he dedicates his writing practice.

UNIT - 4

AN APOLOGY FOR IDLERS - ROBERT LOUIS STEVENSON

Summary

An Apology for Idlers is a thought-provoking essay. It is full of humor, wit and irony. It is written by Robert Louis Stevenson. He was a great traveler and writer. His famous novels are "Treasure Island" Black Arrow". This essay is a fine example of Stevenson's scheme of values opposed to modern ideas such as working hard, reading books, education in schools and colleges. He says that education of the streets is even better than education in the class rooms. Stevenson does not believe that books are indispensable. He argues that books can never be substitute for life. Most of the great men including Charles Dickens, Shakespeare and Balzac learned lessons from the streets. They enjoyed Nature, the flow of the rivers, the waves of the sea, the blue sky, the meadows and hills and valleys give man more wisdom than what he gets in the class rooms. Parents and elders usually advise young men to study books with diligence to obtain knowledge. But R.L Stevenson visualizes a Worldly Wiseman angry with a young truant because he runs away from classroom to enjoy Nature. The young man tells the Wiseman that he wants peace and contentment. The Wiseman is again angry with him and asks him to go back to school. But R.L.Stevenson supports the truant. The author says that knowledge can be obtained

from the streets and Nature too. This knowledge is better than that of school or college. A truant is wandering along open places, because Nature is an open book. It is full of knowledge and wisdom. One can obtain wisdom by enjoying the beauty of Nature. The sweet songs of birds, the rustle of leaves and the murmuring sound of the flowing river and the breeze can give you food for thought. Saint Beuve the great French writer said that experience of life is a single great book. R.L. Stevenson himself was a voracious reader and he loved books. But books are not proper substitute for life. If a young man completely depends on books for knowledge, he is as fool as Lady of Shalott. In Lord Tennyson's famous poem Lady of Shalott, the beautiful lady is under a curse, weaving a web day and night looking at a mirror. She can see only shadows. She cannot see the real life. Similarly a bookworm is also like the Lady of Shalott, and he can never enjoy life which is full of experience and beauty of Nature. R.L. Stevenson says that busy people are not efficient in vitality. Idleness helps a man to develop a strong individuality and he is very sociable and takes interest in mankind. He is a man of great experience in life and he knows how to make others happy. He has practical wisdom and can solve problems of life with a smiling face. On the other hand a man of industry is selfish and narrow-minded. He has no curiosity and he is very dull. In school or college, these people had set their eyes on medals and after leaving college, they think of only themselves. After a long period of hard work, they are very tired. On the other hand, the idler is energetic and happy. So he can make others happy. Stevenson says that this is not success in life. R.L. Stevenson says that many people complain that idlers don't do any work and it is a national waste. But it is not true. Society is full of young men and women and they can do every work. Even if a man dies, another man does his work. In the fifteenth century when some people told Joan of Arc, the great French heroine that she should work at home washing and spinning. She told them that there are plenty of women at home who can do such work. Joan of Arc was very young when she became a soldier and fought wars and won victories for France. She is the great patriot of France. R.L. Stevenson says that an idler can give more pleasure than a busy industrious man because the mind of the busy man is full of many plans and works to be done. Pleasures are more beneficial than duties because pleasure is natural, but duty comes from force or responsibility. Secondly pleasures give happiness to both the giver and the receiver. So the author says that an idler is wiser than a book-worm (man of industry). Stevenson says that an idler makes others happy with his smiling face and kind words. The presence of such people at a dinner or at a meeting in the streets makes everyone happy. Falstaff

is preferable to Barabbas. Falstaff is not very honest and a drunkard. Yet all people love this Shakespearean character because he makes audience laugh and they enjoy his presence on the stage. We can forget our sorrow and pain when we see Falstaff on the stage merry making. On the other hand Barabbas is a character in Marlowe's play "The Jew of Malta" The Jew was greedy for money and did not help anyone even with a smile. So no one liked him. Finally Stevenson points out that Nature does not care for the life of a single individual. No one is so important in the society. Even if Shakespeare had never lived, the world would not have been different. There are millions and millions of people in the world. Everyone wants a smiling face and kind words from kinds.

The Pleasures of Ignorance by Robert Lynd

Summary:

It is impossible to take a walk in the country with an average townsman-especially, perhaps, in April or May-without being amazed at the vast continent of his ignorance. It is impossible to take a walk in the country oneself without being amazed at the vast continent of one's own ignorance. Thousands of men and women live and die without knowing the difference between a beech and an elm, between the song of a thrush and the song of a blackbird. We are delighted to publish this classic book as part of our extensive Classic Library collection. Many of the books in our collection have been out of print for decades, and therefore have not been accessible to the general public. The aim of our publishing program is to facilitate rapid access to this vast reservoir of literature, and our view is that this is a significant literary work, which deserves to be brought back into print after many decades. The contents of the vast majority of titles in the Classic Library have been scanned from the original works. To ensure a high quality product, each title has been meticulously hand currected by our staff. Our philosophy has been guided by a desire to provide the reader with a book that is as close as possible to ownership of the original work. We hope that you will enjoy this wonderful classic work, and that for you it becomes an enriching experience.

UNIT - 5

On the Rule of the road - A.G.Gardiner

Summary

Author's note:

Alfred George Gardiner started writing under the pseudonym Alpha of the Plough. His essays are elegant, graceful, humorous and written in a clear polished language. His greatness lies in his ability to teach the basic truths of life in an amusing manner.

This essay On the Rule of the Road is taken from Leaves in the Wind. These essays were written during the war. Alfred George Gardiner is one of the most delightful essayists of the modern times. In this essay "The Rule Of the Road" he points out what constitutes true liberty. A stout old lady was walking down in the middle of a street in Petrograd causing great confusion in the traffic. When this was pointed out, the old lady replied that she has the liberty to walk where she likes to roam. But the old lady doesn't know that if liberty entitles the foot passenger to walk down the middle of the road it also entitles the cab driver to drive on the pavement and the end of such liberty would be a universal chaos. The author points out that this kind of individual liberty would become a social anarchy. The rule of the road means that in order "to preserve the liberties of all the liberties of everybody must be curtailed". When the policeman put out his hand at Piccadilly circus street, we must not think that our liberty has been violated. If we are a reasonable person we will reflect that he didn't interfere and hence result would be that we would never cross the Piccadilly Circus Street at all. We have submitted to a curtailment of private liberty in order that we may enjoy a social order, which makes our liberty a reality. The author point out that liberty is not a personal affair, but it is a social contract. It is an adjustment of interests. He lists out some examples of like Wearing a gown and walking down the street Having long hair Walking with bare foot Dyeing one's hair or waxing Going to bed early Getting up late Are few things that ask no man's permission. If one practices a trombone from midnight until three in the morning, on the Helvelly no one would ask that, but if we intend to play it in the street, the neighbors will remind us that our liberty to blow the trombone interferes with their liberty to sleep quiet. The author once got into a railway carriage he started to read a blue book. He did not read that for pleasure instead a humble purpose of turning an honest penny out of them. Since he was reading for a task, he required reasonable calmness and that is what he didn't get. A couple of men came in the next station. They were talking for the rest of the journey in a

loud and pompous voice. The author closed his book and looked out of the window. Here the author believes that the rights of small and quiet people are as important to preserve as the rights of small nationalities. Hazlitt said that a man wanted to learn that fearsome instrument was entitled to learn it in his house. He can practice with his trombone by shutting the windows. Since it is his business, he can make nuisance as slight as possible. The same thing applies to a gramophone. If we want to hear, we can hear by limiting the noise. The author concludes the essay by saying that we must be a judicious mixture of both anarchist and socialist. We have to preserve both the individual liberty and social liberty. It is in the small matter of conduct in the observance of the rule of the road, that we pass judgment upon ourselves and declare that we are civilized or uncivilized.

On Finding Things - Edward Veeral Lucas

Summary

Author's Note:

E.V. Lucas is a versatile writer. He is a personal essayist like Charles Lamb. Often he switches to first person narration. He takes some common place incident from daily life as the subject matter for his essay. He imparts it in an imaginative and romantic color. His writings are marked by common sense, and humor.

In *On Finding Things* by E.V. Lucas we have the theme of happiness, good fortune, enthusiasm and deception. Taken from his *Adventures and Enthusiasms* collection the reader realises after reading the essay that Lucas may be exploring the theme of happiness. Lucas finds great joy in finding things. Particularly things cannot be traced back to their owner. Things like money for example. Lucas feels no guilt about finding small amounts of money and keeping it for himself as he knows that what has been found is not identifiable to others. There will be no repercussions and Lucas is free to spend the money as he deems fit without fearing any repercussions from either the owner of the money or the police. Though some critics might suggest that what is small (in value) to Lucas may not necessarily be small to the owner and as such Lucas does not have a conscience. However it might be worth nothing that when Lucas finds anything of value, like the gold brooch, he immediately goes to the police station and hands it in. Knowing that someone will be worried and hoping to find the brooch again. With the happiness that Lucas feels with finding things come the sense of not only joy but of good fortune too. Lucas feels elated that he has found things on his travels and considers himself lucky to have

done so. If anything finding something makes Lucas feel as though he has been lucky and can walk with a spring in his step. Unfortunately for Lucas he has not found many things and as such values each new thing that he finds. No matter how irrelevant it might seem to be to others. Though it is noticeable that Lucas' favourite finds are money. The reason being two-fold. Firstly money cannot be traced and secondly it is of value to everyone. Lucas can buy things with the money he finds. It is also possible that Lucas feels his own self-importance has risen when he finds things. Something that would excite any man (or woman). If anything finding things boosts Lucas' ego and opens the door to happiness. A happiness that some might suggest is founded on other people's misfortune. What is also interesting about the essay is the fact that Lucas, though not driven solely with finding things, is still nonetheless at times preoccupied with finding things. Which may leave some reader to suggest that Lucas could be spending large amounts of his time in an effort to find things. This if true could lead to distraction for Lucas but it is not something that he necessarily considers to be a bad thing. The goal is always to pursue joy when finding new things though at the same time to be conscious that what is found may be important to those who have lost the item and as such Lucas endeavours to do the right thing. That being as mentioned to bring the item to the police. The end of the essay is also interesting as Lucas knows that there are people in the world who will try and deceive him (and others) when it comes to finding things. The woman with the bent sovereign being an example. It is as though the woman finds joy in fooling people and seeing their reaction when they notice that they are being made a mockery of in public. Something that would not be pleasing to anybody. It is also interesting that Lucas wishes that he see such occurrences, of people being mocked or made a fool of. Yet he himself would not like to be the victim of such a hoax. Knowing only too well that being ridiculed in public is sure to lessen a man's self-esteem. Again nobody would like to be made a fool of in public no matter how ingenious the hoax may be. The only avenue of escape for the victim is to laugh along with the hoax and to take it as though it did not really matter nor was it an embarrassment. However the reader is sure that the victim as they walk away after the hoax has been exposed does so with his head lowered and his pace fastened. Knowing that he has been made to feel like a fool by his peers. Which may leave some victims disconnected from the world should they take the hoax to heart. It is better to hold ones hands in the air and admit defeat and accept what has happened. It is probably for this reason that the victim laughs at what has happened to him.

