

**KUNTHAVAI NACCHIYAR GOVERNMENT ARTS COLLEGE FOR WOMEN (A),  
THANJAVUR  
1BA ENGLISH LITERATURE  
PROSE**

**1 SEMESTER 2020-2021  
CODE: 18K1E01**

- UNIT I**
1. Francis Bacon - Of truth
  2. Joseph Addison- Sir Roger and will wimble
  3. Richard Steele-Sir Roger Decoverleys portrait gallery

#####

1, **OF TRUTH – Francis Bacon**

**Summary:**

Bacon begins this essay by quoting Pilate who questions what truth is. Bacon says that truth is a belief that affixes the mind and hinders free will in thinking and acting. The Greek philosophers who questioned the possibilities of human knowledge are no longer there, but there are still some people who question the same. Men undergo various difficulties to learn the truth but once he does so it imposes a restriction on his thought and he wants to revert to lies. Bacon says that the love is a corrupt yet natural tendency in human beings. Like the Greek philosopher Lucian, Bacon wonders what makes a man love lies for it does not give delight as it does in poetry or does not allow profit as in business

Truth is like daylight but it throws only as much light on the fallacies of the world as a candle light. Truth is like a pearl which shows best in daylight but it cannot be like a diamond or carbuncle that can shine in the dark. That means truth is unable to show itself in the face of a lie just as a pearl cannot be seen in the dark.

A mixture of lie with truth adds pleasure. Here Bacon speaks about imagination. If a man hangs on to the absolute truth and does not allow fancy, hopes or even doubt, he will be a melancholy person. Poetry has often been accused of being false as it is filled with imagination. But it is only a shadow of a lie, a reflection of reality which in itself is a reflection of the ideal. But it is not the lie that passes over the mind but the lie that deeply sinks into the mind that hurts. In spite of man's efforts and judgements it is only truth that can truly define itself. The quest for truth, the love of truth and the belief in truth is the only free will of human nature.

Bacon compares truth to light and brings in the biblical example of the god's creation of light. On the first day God created light and on the sixth day he created man whom he gifted the "light of reason". Bacon quotes a poet who said "no pleasure is comparable to the standing upon the vantage ground of Truth, and to see the errors and wanderings ....in the vale below." Bacon adds that such a man would look upon the "errors and wanderings" with pity and not with pride. If a man's mind can "move in charity, rest in providence, and turn upon the poles of truth" he will certainly find heaven on earth.

Dr.S.S.Nirmala

Truth is of utmost importance in civil life and in business. A bit of lie mixed with the truth is like making an alloy of copper and gold or silver. It makes it easier to work with these metals but at the same time makes it impure. Bacon compares falsehood to a snake crawling on its belly rather than walking on its feet. There is no activity more shameful than being false and treacherous.

In this context Bacon quotes Montaigne who said that a liar is a man who is brave towards God and a coward towards men. Bacon emphasizes on the wickedness of falsehood and treachery by saying that these are the qualities that will be the cause of calling upon the judgement of God upon mankind.

Bacon concludes his essay with didacticism by giving a tinge of Christian morality.

#### **Author Introduction:**

Francis Bacon was born on 22 January 1561 – 9th April 1626 also known as Lord Verulam, was an English philosopher and statesman who served Attorney General and Lord chancellor of England. His works are credited with developing the scientific method and remained influential through the scientific Revolution.

#### **Introduction of the essay**

In this essay Of Truth Bacon shows keen observations of human beings with their attributes of truth and lie.

#### **Critical appreciation of the essay Of Truth**

In this essay 'Of Truth' the author extols the value of truth and critically explains that there are many people who do not place much value on truth as they find lies more interesting.

Bacon begins his essay by quoting Pilate who questions what truth is. Bacon says that truth is a belief that affixes the mind and hinders free will in thinking and acting. The Greek philosophers who questioned the possibilities of human knowledge are no longer there, but there are still some people who question the same. To them having fixed beliefs is slavery. Standards of truth in religious, philosophical and moral spheres keep on changing from time to time.

A mixture of lie with truth adds pleasure. Here Bacon speaks about imagination. If a man hangs on to the absolute truth and does not allow fancy, hopes or even doubt, he will be a melancholy person. Lies are always in favour of men. Human beings are always attracted by lies. Lies said by poets are received in mind and forgotten. Lies said by traders are for financial gains.

Bacon compares truth to day-light and lies to candle lights. In the candle light the spectacles appear more attractive. Bacon says that false opinions, false hopes and false judgement have a pleasing effect. Bacon quotes a poet who said "no pleasure is comparable to the standing upon the vantage ground of Truth, and to see the errors and wanderings ....in the vale below." The inquiry of truth may be described as the wooing of it: the knowledge of truth may be described as the presence of it and the belief of truth as the enjoying of it. A bit of lie mixed with the truth is like making an alloy of copper and gold or silver. It makes it easier to work with these metals but at the same time makes it impure.

Dr.S.S.Nirmala

Bacon compares falsehood to a snake crawling on its belly rather than walking on its feet. There is no activity more shameful than being false and treacherous

Bacon makes use of similes and metaphors in his essay. He compares truth to open –light and falsehood is compared to an alloy. Dishonest and crooked ways of life are compared to the movements of the snake. Most of his sentences are written in a terse and a compact style of which Bacon is the master

(E.g.) A mixture of a life doth ever add pleasure.

On the first day God created light and on the sixth day he created man whom he gifted the “light of reason”. In this context Bacon quotes Montaigne who said that a liar is a man who is brave towards God and a coward towards men.

Bacon concludes his essay with a quotation from the Bible

“Wickedness will receive punishment on the Doomsday”

to illustrate his ideas.

#### **Short Questions:**

1. What is truth according to bacon?
2. What does Bacon say about lie?
3. How is truth and lie compared?
4. What is the simile employed by Bacons in Of truth?
5. What is Bacons opinion in of truth?

#####

## **II. SIR ROGER AND WILL WIMBLE – Joseph Addison**

### **SUMMARY**

While the spectator was walking with Sir Roger the other day, a country-fellow came to him with a huge fish which he told him was sent by Mr. William Wimble who had caught it that morning. Mr. Wimble also sent a letter to Sir Roger, in which he requested him to accept this fish and also expressed the hope of coming to him soon. He ended his letter with a short description of how he had spent the last six days.

The spectator wanted to know all about this strange gentleman. He soon learnt that Will Wimble was a younger brother to a baronet, and was of the famous old family of the Wimbles. His age is between forty and fifty. But as he has not been bred up to any business he spends his time by superintending his elder brother’s game. His main occupation is hunting. But he is actually a very idle person; and wastes his time with making trifles for the womenfolk. He often makes nets and presents them to his friends, or sometimes he obliges the ladies with garters of his own knitting. This makes him a favourite with all people.

This description of Will Wimble’s character, which was being related to the spectator by Sir Roger, was interrupted by the arrival of Mr. Wimble himself. The spectator noticed how

Dr.S.S.Nirmala

sincerely the old knight welcomed the gentleman and how Wimble, on the other hand, was also happy to meet Sir Roger. Will Wimble desired that the knight to lend him one of his servants to carry a box of shuttlecocks to a lady, whom he had promised the present for more than half-year. Will soon informed the spectator of his recent adventures in hunting, and they appealed to the spectator.

Soon they all went to have their dinner. Here the first dish happened to be very fish which had been caught that very morning by Will. Will naturally started a long story about how he had hooked the fish, played with it, foiled it, and at last had brought it out upon the bank. The next dish of wild fowl also furnished Will with an interesting subject for conversation for the rest of the dinner.

After dinner, when the spectator retired to his room, he mused upon the character of William. He felt pity for this gentleman. He felt that his good heart and busy hands are wasting on these petty jobs. If he had attempted any occupation, he could have raised his fortune in another station of life. His services then would have been more beneficial. They would not care to go in for a common profession which is beneath the quality. This often ruins great families. In England usually the younger sons may choose any other profession. As a result of this, people who have started with meagre means have been found to have risen to greater estates than those of their elder brothers.

The spectator imagines that Will might have tired formerly at divinity, law or physic. But when all these failed, his family gave him up, and left him to his own choice. The spectator thinks that Will was quite well qualified for trade and commerce.

#### **Author Introduction:**

Addison, one of the gentlest of men, early became a scholar of note along with Steele he developed the English essay form in the direction indicated by Cowley and devoted himself to the production of short essays suitable for publication in the periodicals which began to be popular in the early eighteenth century \_ the Tattler and the Spectator. His style is polished, easy, and pleasant and his English was regarded as a model of perfection for two hundred years.

#### **Introduction of the essay**

Roger's character has been depicted as kind and generous, although somewhat cool and unimpassioned, with a tendency for friendly excess. His pleasing manners and conversation added to his general popularity.

Richard Steele visits his friend Sir Roger de Coverley at his house. He receives a man with a huge fish and a letter. The messenger says that Will Wimble caught the fish. He also informs that Will Wimble would dine with Roger. Sir Roger reads the letter given by the messenger. Will Wimble has written it. It says that Will is willing to stay with him for a week. Will promises to bring lash for his whips. He also informs that he had been busy helping Sir John's family.

Will is a younger brother of a baronet. He is about forty and fifty. He had no specific business to do. He helps people with his handicraft skills. He makes angle rods. He always carries tulips, which he gifts to the family members. He sometimes gifts puppies. Many people love him. He presents handmade clothes to women.

Dr.S.S.Nirmala

He comes to Sir Roger's house. On his way, he cuts a few hazel twigs. He is given a hearty welcome. He loves Sir Roger. He requests Roger to give a servant who would carry shuttle cocks to a lady nearby. He then talks about adventurous stories, which attracts Steel. They eat the fish, during which time Will talks about the way he caught the fish.

After dinner Steele feels pity for Will. He considers Will as a responsible man but he is without a job on his own. It is been a practice in Europe that the elder brothers take care of the business and the younger ones are left for the family. Steele does not like this. If Will had been into the field of commerce, he would have shined.

The character of Will Wimble has been described wonderfully. It is faithful to life. We can feel the idle surroundings of a son of the gentry. There are possibilities in him, but he has no chance to put them into use. This is the tragedy to Will Wimble.

Steel ends the prose by universalizing the problem of difference between two brothers – the younger and the elder. His essays are noted for their clarity and elegant style, as well as their cheerful and respectful humour.

**Short Questions:**

1. Who is Will Wimble?
2. Write a note on the character of Will Wimble
3. What did Will Wimble write in his letter to Sir Roger?
4. What did Wimble have for dinner?
5. Why was Will Wimble loved by most of the people?

#####

**3. Sir Roger Decoverleys portrait gallery-Richard Steele**

**Summary**

**Sir Roger de Coverley**, fictional character, devised by Joseph Addison who portrayed him as the ostensible author of papers and letters that were published in Addison and Richard Steele's influential periodical the Spectator.

The spectator was roaming about the picture-gallery when Sir Roger came in and asked him how he liked the pictures of his ancestors. The knight then began to give him an account of these people. He started with his observation on the change of dresses and manners through ages. The vast jetting coat and small bonnet, which were worn by people in Henry the Seventh's time, are kept on now only in the yeoman of the guards.

The knight was not only a warrior but also an artist. He was fond of playing the bass-viol which could be seen hanging by his basket-hilt sword in the picture. His wife was an excellent country wife and had ten children and her hand-writing was simply marvellous.

The next pictures were those of three sisters. Two of these sisters, who were very beautiful, died maidens. The other one was kidnapped by a neighbouring gentleman. The next heir to their estate happened to be a very soft gentleman. He cultured good manners, and spent lavishly, and thus ruined everybody who came near him. When he left the estate, it was found that he was indebted to people for ten thousand pounds.

Dr.S.S.Nirmala

Sir Roger next pointed to the picture of Sir Humphrey de Coverley, who according to him was the honour of the house, Sir Roger concluded his account by saying that Sir Humphrey was a brave knight and narrowly escaped being killed in Civil War.

#### **AUTHOR INTRODUCTION:**

Richard Steele was one of the distinguished essayists of the 18th century England who flourished and flowered English prose to its highest peak. Steele was of an entirely different temperament from that of Addison. Nevertheless, Steele was a man of good conscience. He retained an innate innocence despite all his misdeeds. He never hesitated to repent his penitence was always heartfelt and emotional.

#### **About the essay**

Steele's keen acquaintance with all the peculiarities of aristocratic families, is well brought out in this essay. Steele's description of Sir Rogers's ancestors is written in his magnificent style. Steele believed in righteous conduct and the dictates of conscience.

#### **Critical appreciation of Portrait gallery:**

Sir Roger was a baronet of Worcestershire and was meant to represent a typical landed country gentleman. He was also a member of the fictitious Spectator Club, and the de Coverley writings included entertaining vignettes of early 18th-century English life that were often considered *The Spectator's* best feature.

The spectator was roaming about the picture-gallery when Sir Roger came in and asked him how he liked the pictures of his ancestors. The knight then began to give him an account of these people. He started with his observation on the change of dresses and manners through ages. It often happens that the general fashion of a particular age has come to be followed by a section of the people of another age. Thus, the vast jetting coat and small bonnet, which were worn by people in Henry the Seventh's time, are kept on now only in the yeoman of the guards.

Sir Roger then pointed out to a picture of one of his ancestors, dressed in this habit. This person was a gallant and chivalrous fellow. He fought a duel and won a maid of honour. Sir Roger also gave an account of their fight. The knight was not only a warrior but also an artist. He was fond of playing the bass-viol which could be seen hanging by his basket-hilt sword in the picture. His wife, the fair lady, whom he had won in the duel, happened to wear a dress which had peculiar resemblance to the modern petticoat. She was an excellent country wife and had ten children and her hand-writing was simply marvellous.

The next pictures were those of three sisters. Two of these sisters, who were very beautiful, died maidens. The other one was kidnapped by a neighbouring gentleman. He was a daredevil fellow, and is said to have poisoned three mastiffs and knocked down two deer-stealers, in order to carry her off.

The next heir to their estate happened to be a very soft gentleman. He cultured good manners, and spent lavishly, and thus ruined everybody who came near him. When he left the estate, it was found that he was indebted to people for ten thousand pounds.

Dr.S.S.Nirmala

The debt lay heavy on the Coverley house for one generation. At last, however, an honest gentleman took pity and relieved them. He bore the same name but was not related to the Coverley's, though Sir Andrew Freeport says that he was a descendent of one of the ten children of the maid of honour.

Sir Roger next pointed to the picture of Sir Humphrey de Coverley, who according to him was the honour of the house. He was a very punctual man and seldom broke his promise. He served his country as a knight of this shire. He was afraid of entering the state employments, from the fear of falling a victim to the snares of ambition. He was an excellent husbandman.

The choice of words, which Steele had put into Sir Roger's mouth, is really perfect. We can feel as we read the warmth of the duel in the tiltyard, the peculiar dresses of the age, the chivalry of the gentleman who carried off one of the sisters, and so on. We are actually brought into a typical English aristocratic family, which has a long history behind it.

Steele's keen acquaintance with all these peculiarities of aristocratic families, is well brought out in this essay.

**Short Questions:**

1. Whom did Richard Steel meet in the portrait gallery?
2. What picture was seen in the upper end of the gallery?
3. Write about the lady in the portrait gallery.
4. What does the author know about Roger on seeing the picture of knight?
5. Say a few lines about the Sir Humphrey de Coverley as depicted by Roger.

#####

**UNIT II**

1. Oliver Goldsmith-Beau Tibbs
2. Charles Lamb – A Dissertation of a roasted pig
3. William Hazlitt-Common sense

#####

**1. Oliver Gold Smith-Beau Tibbs**

**Summary**

Goldsmith though a thinker, is fond of jolly company. In order to divert his attention he often goes to places of entertainment. There he shouts and condemns as others do. After lightening his heart and mind he goes on for serious work.

One evening the author and his friend were for a walk. They were gazing on the passer-by and were commenting on their dress. Suddenly the friend urged the author to turn to the right and then to the left as if to avoid somebody who was pursuing them. The pursuer was Tibbs,

Tibbs looked dull and thin .He was wearing a black ribbon around his neck and his chest buckle was decorated with glass and his coat was old. He was having a knife with him. His silk stockings was yellow and dirty. He looked like a poor man.

Dr.S.S.Nirmala

Beau Tibbs talks were as though he has close acquaintance with great lords and ladies .According to him most of the lords were good natured people and only a few were bad He always favoured lords and nobles.

Tibbs ends his flattery by asking Charles to lend him money. People might have excused this sort of behaviour, but when he was old people tried to avoid him. Thus Tibbs was not aware of his bleak future.

### **Author introduction**

Oliver Gold smith was a renowned poet, dramatist and essayist. Goldsmith started his career as a writer only after is walking tour, He was too beloved of English writers. because he had the kindness and generosity. He was ugly, extremely unpractical and generous. But his essays are the greatest one in English Literature

### **About the essay**

Goldsmith essays are of an astonishing range and volume. His important prose works are his essays contributed to *The Bee* and *The Citizen of the world*. This extract is from The Citizen of the world.

### **Critical Appreciation of Beau Tibbs**

Oliver Gold Smith in his essay form a delightful commentary on the customs, manners, and peculiarities of the English people. There are also certain interesting characters sketches and episodes. The hypocritical Beau Tibbs is a memorable character sketches

One evening the author and his friend were for a walk. They were gazing on the passer-by and were commenting on their dress. Suddenly the friend urged the author to turn to the right and then to the left as if to avoid somebody who was pursuing them.

The pursuer soon came up to the author friend and addressed him in a friendly way .The pursuer was wearing shabby clothes There was a cheap buckle studded with glass on his bosom Round his neck was abroad black ribbon, His coat was dirty . He was wearing by his side a sword with a black hilt. His stockings were yellow with long service.

The author's friend is Tibbs. He praised his dressing sense. Tibbs posed to be friendly with rich lords and ladies. He talked about one Lord Muddler with whom he was so friendly. He talked about womanizing as poaching. He said that it was the girls who poached for him He was like the animals which do not hunt for prey, but stand still. The prey would fall into their open mouths of their accord. Then he described about the dinner because asafoetida was deficient in the sauce to a Turkey. After pretending to have dinner with aristocrats, he suddenly requested the author's friend to lend him half a crown. He promised to return the money soon. This request reveal the poverty in which Tibbs really lived. The friend pities Tibbs for the latter would have nobody to help him in his old age.

### **Short Questions**

1. Write about the Tibbs way of dressing.
2. What does Tibbs talk about?
3. What does Charles tell about the pursuer?
4. How does Tibbs end his flattery?
5. Give a characteristic sketch of Goldsmith.

Dr. S.S.Nirmala



## **2. A DISSERTATION UPON A ROASTED PIG-Charles Lamb**

### **Summary**

The narrator opens the essay by asserting that for a long period of early human history, people did not cook their meat but ate it raw. He claims that this was hinted at in the writings of Confucius, who mentioned an era known as the "cook's holiday," implying that the Chinese did not cook animals prior to his writings. According to the narrator, Confucius' essay goes on to describe how roasting was discovered by Bo-BO, the son of swineherd Ho-ti.

Bo-bo was one day playing with fire, as he was wont to do, and accidentally burned down his family's cottage along with the nine pigs that were trapped in the blaze. While trying to devise an explanation for what happened, Bo-bo was tempted by the smell of the burnt pigs and went to taste them. He found these burnt pigs delicious and could not stop eating them. Ho-ti was not just upset with Bo-bo for burning down the cottage, but for being enough of a fool to eat the pigs. Bo-bo eventually convinced his father to try the pig, and the father loved it too, but they agreed to keep the burnt pigs a secret. Yet, more and more frequently, a cottage fire could be seen at Ho-ti's property, at all hours of the day and night.

When their secret was found out, Ho-ti and Bo-bo were placed on trial in their town. During this trial, the jurors asked to try the burnt pig in question, and finding it delicious, they decided to let the father and son off. The judge was outraged, but a few days later there was one of those mysterious fires at his house too. Soon enough, these fires were occurring all around town, and the burnt pig became a cherished food.

Done with this history, the narrator begins singing the praises of roast pig, speaking of the crackling skin and succulent fat. He draws a humorous link between the swine—so often considered a gluttonous, base animal—and the type of man who enjoys eating that swine.

The narrator admits to enjoying all of the fine meats available, from strange fowl to oysters, and sharing them with friends. He then recalls how, as a child, having nothing to offer a beggar on the street, he brought that beggar a plum cake his auntie had baked. He blames the hypocrisy of his giving spirit on the indiscretion. The essay concludes with an anecdote about how ancient people used to sacrifice pigs by whipping them, raising a moral conundrum about enjoying the meat of that animal. But the narrator seems indifferent to the conundrum, and suggests a tasty sauce made of shallots to eat the pig with.

### **Author introduction**

Charles Lamb, almost known as Elia was the most gentlest and kindly of men. Born in London in 1775, the son of a lawyer's clerk spent an unexciting life as a clerk in Southsea House. His private life was a sad one. He and his sister Mary had real literary ability collaborated in tales from Shakespeare retold for children.

Dr.S.S.Nirmala

### **About the essay**

Among the most cheerful of Lamb's essays, A Dissertation upon a roast pig is the freewheeling comic dissertation on the pleasure of eating roasted pig. .

### **Critical appreciation of A DISSERTATION UPON A ROAST PIG:**

This essay depicts an abundant use of the literary device of hyperbole, with Lamb going to all sorts of unusual ends to praise in the flavour of roasted pork. The logic of hyperbole is also obvious in Lamb's use of a heightened tone to tell the silly story of how roast pork was discovered after a house fire in China. The story he builds speaks to how odd it is that humans eat cooked animals at all.

Charles Lamb effectively construes literary devices and narrative forms in such a way that he manages to sneak some fiction into his essay work. The fable he constructs speaks to how odd it is that humans eat cooked animals at all.

The essay concludes with an anecdote about how ancient people in the habit of sacrifice pigs by beating them, raising a moral mystery about enjoying the meat of that animal.

But the narrator seems indifferent to the conundrum, and proposes a tasty sauce made of shallots to eat the swine with.

In Lamb essay, there is an important social component to their discussion of a specific food, and they seek to extract some knowledge about the human condition from practices of cooking and eating. Lamb makes a cooking delight the subject of his Romantic inquiry, indulging his epicurean side and revealing on the way good food makes friends out of those who may otherwise be doubtful of one another. Lamb uses elaborate language and a personal voice to give a vibrant account of his experience with his subject.

### **Short Questions:**

1. Who was Bo-Bo?
2. What happened to the pigs?
3. What tempted Bo-Bo to eat the burnt pigs?
4. What did the villagers do?
5. What was the final decision of the judge?

#####

### **3. William Hazlitt– COMMON SENSE**

#### **SUMMARY OF THE ESSAY:**

Common sense is a rare and enviable quality. There are many learned men, many wits, many geniuses, many dull and ignorant people, many cunning knaves, many well-meaning fools without common sense. How few have it, how little do they or others know of it, except from the infallible results- for one of its first requisites is the utter absence of all pretension an affected man is man lacking in common sense.

Dr.S.S.Nirmala

Common sense may be defined as a sound and impartial judgement operating on the daily practice of life or on what “comes home to the business and bosoms of men.” When common sense is combined with great attainments and speculative inquiries it deserves to be given the title of wisdom. Even a great scholar may be lacking in common sense if he thinks that he would make himself a hero in the eyes of others. A person who has learnt anything from life must have learnt first of all the desirability of coming to a compromise with things and existing circumstances.

People who have no common sense have epileptic minds; they are always in throes and convulsions and are victims of ideas and facts that come their way. They lack independence of mind. The facts before them assume absolute importance so that they lose a sense of proportion and perspective. They are ever at cross-purposes with themselves, for their decisions are based not on the totality of circumstances but the last bit of evidence that they have encountered.

#### **AUTHOR INTRODUCTION:**

By the historical fact and by temperament, Hazlitt is a Romantic Essayist. He is personal bitter and critical. There is a touch of Rousseau in him, an element of suffering pride, certain misanthropy. He knows and experiences the fecund powers of intuitive knowledge. His emphasis on imagination, sentiments and emotions and on himself shows him to be a romanticist par excellence. Consequently, his essays are a web of linked associations, each coloured by his feelings but spun from facts and things.

#### **About the Essay**

This is one of the compact and exquisitely written essays of William Hazlitt. It shows his clarity of mind and his ability to deal with an abstract topic in a convincing manner.

#### **CRITICAL APPRECIATION:**

Mental slavery is a sign showing lack of common sense. Affectation is the deadliest enemy of common sense. Common sense exists only in simplicity and sincerity. Liars lack common sense because they seek to impose false appearances on themselves and their neighbours. Conceited people also lack common sense because they are wrapped up in notion of their own superiority. Great liars and talkers sacrifice truth to a fine lack the capacity of sound judgement which is inseparable from common capacity to create a world of their own. The writer knows only one remedy for lack of tact and insight into human affairs, and that is a reading of Fielding’s Tom Jones.

In a nutshell, a man of common sense is one who is free from conceitedness, show falsehood affectation, treachery artificiality, etc. and has an independent mind so as to see things in a sound and impartial manner.

Although it is said to be common, yet common sense is a quality very rare. It calls for in having quite an open mind therewith the ability to take an impartial and sound judgement on things and people.

Dr.S.S.Nirmala

There is really very hard to find a person with common sense and theoretical knowledge. A really wise man would not be dogmatic and make excessive demands on life. In fact, the Scottish people have bright brain. They are firmly convinced of Scottish things and their qualities hidden in them.

Hazlitt not only emphasizes that the common sense is in the fact a very rare gift but also points out the things that come in the way common sense, like literal mindedness, conceit, falsehood and affectation of any sort. In fact, without saying so, he makes it evident that he himself is generously endowed with the rich and rare gift of common sense.

**Short Questions:**

1. Which is a rare and an enviable quality?
2. How could you define common sense?
3. Do all learned people have common sense?
4. Which is the deadliest enemy of common sense?
5. What could you say about the people lacking common sense?

#####

**Unit III**

- 1, James Leigh Hunt – On Getting upon cold Mornings
2. R.L.Stevenson - Walking tours
3. A.G.Gardiner----On saying please

#####

**1. James Leigh Hunt – On Getting upon cold Mornings**

Summary of the Essay

No one wants to get up at an earlier time especially on cold mornings. But we get up early only out of compulsion .Leigh Hunt deals with the familiar experiences in a mock serious way.

In the first part of his essay Hunt talks about the hellish torture that one experience on getting upon cold Mornings. The reason behind this punishment of torture is to show how lazy people avoid early rising and how to active people are motivated to rise early.

In the second part of his essay he puts forward clever and deceptive arguments in view of laziness by quoting examples and facts.

Everyone agrees that it is indeed very difficult to get out of bed on cold mornings. The sudden transition from warmth to cold is a hellish torture. One gets up only on compulsion. He compares torture to harpy footed fairies dragging at lost souls from fire and thrusting them into ice.

On getting upon cold mornings of shavings are punishment given to mankind, Adam and Eve had sinned against God before sinning they had snowy winters nor Adam was compelled to shave.

Hunt gets himself as an example to show the ways to avoid early rising .First of all he starts an inquiry about the cold weather outside to his servant who has the intention to wake him up. Next he commands to keep ready all his articles and glasses. Then he orders hot water for shaving and he finds excuse in saying that the water is too hot and so he needs sometime for the water to cool down and at last he had no reason to excuse and so he got up and how was ready to shave.

Business men may get up early five as they love money more than comfort. Some people are slaves to daily routine are rather machine like barometers would get up early to maintain power.

He argues shaving is a villainous custom since the cold razor is a contrast to warmth. Even Queen Eleanor divorced her husband King Louis of France because he had shaved his beard. So he states that beard adds impressive looks to man.

He marks that poet Thomson who accuses a man getting late .Hunt says even Thomson himself seems to get up at noon thereby expressing his laziness. So no one refuse the pleasure of late rising .People say early rising is good for health but Hunt says that no proof for this so for this, so far. But however sudden change in temperature due to getting up from bed may bring shock to the body and thereby affecting good health.

If in case early rising increases the longevity of life is true this doesn't mean that "long things" are beautiful. For example the longest street in London, Holbora, does not mean that it is beautiful because it is long. Likewise a short life with joys of late rising may be better than a long life with sufferings of early rising.

Hunt has not either moved the argument to absurdity nor he has advised to rise late. He just brings the pleasure in late rising.

### **About the poet**

Leigh Hunt was a poet, familiar essayist, critic, political commentator, playwright, and translator. While he wrote well in all these genres and with occasional brilliance in some, his reputation as an essayist has best endured. The critical essays reveal a keen sense for what is good in literature; they quote extensively from the works being considered. His translations are among the finest in English, and he must be credited with increasing the English-speaking world's awareness of Italian literature. His countless journalistic pieces reflect wide reading and high standards of scholarship, and he deserves recognition for his contribution to the quality of popular journalism

Dr.S.S.Nirmala

## About the Essay

Each and everyone knows that it is a pleasure to sleep in bed and especially it is pleasant to be in bed on cold mornings that none would like to get up in such an early time. Here in this essay Leigh Hunt drives home the pleasures of getting late on cold mornings.

Critical appreciation of the essay

We get up early only out of compulsion. Leigh Hunt in his essay he refers Adam and Eve had sinned against God before sinning they had snowy winters nor Adam was compelled to shave.

Some people say that we should make resolutions to get up early on cold mornings. But Hunt questions how it would be possible to undergo a transition suddenly ie from the warmth of the bed to sudden exposure to cold. He refers to this state of torture in the words of Milton as "happy-footed furies"-fellows who come to call them,

Hunt narrates his own experience in getting out of bed in the cold mornings. He questions his servant on the weather conditions and prolong his time, to get rid out of bed. He argues shaving is a villainous custom since the cold razor is a contrast to warmth.

He ridicules Thomson's statement

Falsely luxurious! Will not man wake!  
that the poet himself gets late by afternoon. If in case early rising increases the longevity of life is true this doesn't mean that "long things" are beautiful. Thus to conclude Leigh Hunt says that a short life without sufferings is better than long life..

No doubt he was the master of the light essay and his easy style makes very pleasant reading.

### Answer the following:

1. Why does Hunt say that getting up early on cold mornings as hellish torture?
2. What does he say about Adam and Eve?
3. Describe Hunt's own experience on early rising on cold mornings.
4. According to the author, why does a business get up early morning?
5. Bring out the views of Hunt on the pleasure of late rising...

#####

## 2. Walking Tours by R.L. Stevenson

### Summary

In "Walking Tours" (1876), Stevenson continues to journey along the countryside road, which is one of the pleasantest things in the world. Like Hazlitt (Stevenson refers to Hazlitt's "On Going a Journey")

Dr.S.S.Nirmala

he likes to walk alone, to be properly enjoyed, a walking tour should be gone upon alone. If you go in a company, or even in pairs, it is no longer a walking tour in anything but name; it is something else and more in the nature of a picnic.

A walking tour should be gone upon alone, because freedom is of the essence, because we may go as we wish, be able to stop and go on, and follow this way or that, as the freaking as we like. Besides we could have our own pace, and neither trot alongside a champion walker, nor mince in time with a girl.

He adds that our minds be open to all impressions and let our thoughts take colour from what we see. Again, Stevenson shows us his aesthetic principles that make a traveller both delighted and associated with the landscape.

In the course of a day's walk, we could see, there is much variance in the mood. From the exhilaration of the start, to the happy phlegm of the arrival, the change is certainly great. As the day goes on, the traveller moves from the one extreme towards the other. He becomes more and more incorporated with the material landscape, and the open-air drunkenness grows upon him with great strides, until he posts along the road, and sees everything about him, as in a cheerful dream.

The essay presents us with some development in Stevenson's attitude towards going on a journey, which is his stay at a hotel for the night, smoking his pipe. To him these are hours of reflection, accompanied by drinking and sitting by the fire: But it is at night, and after dinner, that the best hour comes.

Thus Stevenson's Bohemian nature combines both smoking the pipe by the fireside and making physical movement. Stevenson takes delight in natural scenes and the even finer pleasures that come afterward--sitting by a fire enjoying "trips into the Land of Thought."

### **About the poet**

Robert Louis Stevenson, the son of Scottish engineer was a greatest story teller, but he was also a supremely great essayist. Though studied engineering and law he became instead a story teller, roaming the world in search of good health and tales. He was a man of gentle character, who loved children and young people and it was them this greatest work was done. Stevenson was a famous author during his life and has remained an important part of the literary canon.

### **About the essay**

On his affectionate response to William Hazlitt's *essay* "On Going a Journey," Scottish author Robert Louis Stevenson describes the pleasures of an idle walk in the country. This essay highlights his lesser-known skills as a travel writer.

### **Critical appreciation of the essay**

'Walking Tours' by Robert Louis Stevenson, is, as the name suggests, a chronicle of Stevenson's own travels. One can easily call it a story of a flanner

Dr.S.S.Nirmala

who is on the roads, walking all across Europe, all alone. It is philosophical in nature, while chronologically chalking out each of his accounts and adventures.

Combining aesthetic principles with sensual pleasures, Stevenson describes, in a remarkably vivid way, the mental enjoyment of journeying here and there along country roadways, along which he takes his way. Not only near at hand, in the lithe contortions with which it adapts itself to the interchanges of level and slope, but far away also, when he sees a few hundred feet of it upheaved against a hill and shining in the afternoon sun, he will find it an object so changeful and enlivening that he can always pleasurably busy his mind about it.

. From its subtle windings and changes of level there arises a keen and continuous interest that keeps the attention ever alert and cheerful. Every sensitive adjustment to the contour of the ground, every little dip and swerve, seems instinct with life and an exquisite sense of balance and beauty.

Though he walks everywhere, he makes sure to not venture too far out from civilization. He also ruminates on all the things he sees, and all the experiences that he undergoes. It's a reflective account that is both external and internal in nature. This was only of the essays that Stevenson wrote,. In a way, this becomes one of the first essays that encompasses the nature of travel writing.

'In his travels he found the material for his essays, books, poems, short stories, and novels. Stevenson attempted to make his early writings of travel a philosophical experience in which he appeared as subject and object.

In a way, this becomes one of the first essays that encompasses the nature of travel writing.

Answer the following

1. Why should a walking tour be gone alone?
2. Write down the first day experiences of a man on a walking tour?
3. How does Stevenson idea of walking tours compared with of hikers of today?
- 4 .How far was Stevenson affected by the age in which he lived?

#####

On saying pleaseby A.G.Gardiner

Summary

Alpha of the Plough is the pen name of *Alfred George Gardiner*, an English journalist, biographer and essayist. He is a world famous personality in literature. Good manners are valuable in life. Bad manners are not a legal offence. Small words of courtesy make the wheel of life greasy.

Dr.S.S.Nirmala



While bad manners make the life repulsive and difficult to live on. Bad manners are not a legal offence, law does not permit us to hit back if we are the victim of bad manners. Bad as well as good manners create a chain of reactions.

The lift man while observing the bad manners also retaliated the same. He threw the man out of the lift because he said only top not as 'Top Please'. Discourtesy should never be responded with discourtesy. Otherwise the life would become difficult to live on.

If a burglar breaks into ones' house, the law compels the house owner to knock him down. If one is assaulted physically, one can retaliate accordingly. But what is of misconduct and bad manners. In the both cases the pain is equal but law does not allow us to box the ears of the persons who bears bad manners. Because bad manners are not put in the category of legal offence.

Bad as well as good manners are infectious. They create a chain of reactions. Once the writer had a chance to travel in a bus. Unfortunately he was with zero money in his pocket. He thought that the conductor might throw him out off the bus. The conductor gave him the ticket and requested the author to pay the money later on. All the way long, the conductor amused the passengers with his jolly mood and words of courtesy. That was the reason the people waited for his bus to board on.

One day sitting on the top of the bus the author was reading a book. Suddenly his sensitive part of the toe was trampled on rather heavily. The writer looked up, it was his friend conductor who was already humbled with his sense of sorry. Although the author was hurt badly but good behavior of the man healed his pain.

While agreeing that courtesy is a desirable characteristic, Gardiner rightly points out that courtesy cannot be legally clamped upon people who are discourteous. The legal system, despite its shortcomings, is reasonable in not considering impoliteness an offence.

Gardiner concludes the essay by observing that rudeness seemed to be the aftermath of war. He earnestly appeals to his readers to bring back civility to social behaviour.

Impoliteness is what is perceived as impolite and hence is subjective. Gardiner concludes the essay by observing that rudeness seemed to be the aftermath of war. He earnestly appeals to his readers to bring back civility to social behaviour.

Dr.S,S,Nirmala

Hence, punishment is not possible. At the most, we may brand the impolite person ill-mannered. But in the case of physical brutality the law gives us the right to self-defence. The truth also remains that quite often impoliteness is more hurtful than physical abuse. What is worse, it has the cyclical effect. The one who is at the receiving end of rudeness from his superiors, takes it out on his subordinates as he cannot retaliate against his superiors. That is why we should know the importance and value of social practices that promote civility

Gardiner concludes the essay by observing that rudeness seemed to be the aftermath of war. He earnestly appeals to his readers to bring back civility to social behaviour.

About the poet

Alfred George Gardiner was an English journalist, editor and author. His essays, written under the alias "Alpha of the Plough", are highly regarded. He started his literary career as a journalist. At age of 37, he was appointed editor of the Daily News. His uniqueness lies in his ability to teach the basic truths of life in an easy and amusing manner. He is a world famous personality in literature. He raise the question of morality in everyday life.

About the Essay

The title 'On Saying 'please' gives us a hint that the topic is related to manners. We should know the importance of saying 'please' to others. Good manners make us a socially accepted person. It makes healthy relationship between individuals.

Critical appreciation of the essay

'On Saying Please' is an essay that talks about socially important issues that we come across in our daily life. The essay shows how using polite words and phrases like 'please' and 'thank you' can change the course of our day. Such words help us in making our passage through life smooth. In his attempt to draw a distinction between what is etiquette and what is legally binding, Gardiner begins his essay with the example of a lift-man who threw a passenger out of the lift for not saying 'please.'

Gardiner offers the example of a good-natured conductor to show how such people can bring about positivity. Gardiner points out that the example of a genial conductor is not chosen under the assumption that conductors are by and large ill-tempered. Gardiner makes it clear that if here and there we have rude conductors, it is the outcome of their demanding job.

Dr.S,S,Nirmala

However, the friendly conductor made the author feel pleasantly surprised by buying a ticket for him as the author had forgotten his purse at home. Though the author later found a shilling in his pocket to pay the conductor, the cheerful behaviour of the conductor left him with a pleasant feeling.

On another occasion, it was the conductor who had trodden on the toe of the author. But he was so genuine in his apology that the author forgave him easily. It also became the habit of the author to notice the well mannered conductor who took on different roles in helping his passengers. He was like a son to the old, father to the children, friend to the young and helper to the handicapped. The author is especially impressed by the fact that the conductor would get out of the bus, asking the driver to wait for him so as to take the blind across the road or round the corner.

Gardiner adds that just as good weather uplifts our spirit, good-natured people too bring about positivity. Their charm cannot be resisted by even unfriendly people.

Thus we see that the essay clearly shows the distinction between what is punishable by law and what is desirable though not punishable by law. While the law is very definite about how individuals should act, it does not have much to say about the issues of courtesy and kindness/politeness to others. The law speaks to individuals who have been wronged, whose rights have been taken away at the hands of another. Yet, it cannot legislate manners or civility in acting towards one another. The reality is that while it is not a perfect state, this state of law is a reasonable one because it does not enter the realm of emotions. If the law gave in to this level of emotional subjectivity, then individuals would be carrying out acts of violence each time someone demonstrated rudeness to them.

On Saying "Please" is really worth reading to bring a change in our social behaviour. Here, one can enjoy the writer's meticulous selection of vocabulary and complex structures. It sets a challenge in front of the readers to find contextual references of the words and phrases.

Answer the following:

1. "If bad manners are infectious, so also are good manners." Elaborate.
2. What is the importance of saying, 'Please'?

Dr.S,S,Nirmala

3. How does the stream of general life get polluted by one's behaviour?
4. Distinguish between a legal and moral offence
5. What is natural courtesy? How does it affect the society?

#####

#### Unit IV

1. Bertrand Russell-Knowledge and Wisdom
2. Max Beerbohm--- Going out for a walk
3. G.K.Chesteron-- On Running after one's Hat

#####

#### 1 .Bertrand Russell-Knowledge and Wisdom

##### Summary

In this essay, Russell defines wisdom, and enumerates various ways of achieving it. He laments that though vast knowledge has been acquired, there has been no corresponding increase in wisdom. Russell defines wisdom by telling us about things which contribute to wisdom.

The first is a sense of proportion. It is the capacity to consider all important factors in a problem carefully. Specialization makes it difficult. For example scientists discover new medicines but they do not know what impact these medicines will have on the life of the people. The medicines may reduce the infant death rate. But it may lead to increased population. In poor countries it may lead to shortage of food. If there are more people, it may lower the standard of life.

The knowledge of the composition of the atom could be misused by a lunatic to destroy the world. Knowledge without wisdom can be harmful. It should be combined with the total needs of mankind. Even complete knowledge is not enough. It should be related with a certain knowledge of the purpose of life. The study of history can illustrate it.

Dr.S,S,Nirmala

For example Hegel wrote with great knowledge about history, but he made the Germans believe that they were a master race. It led to the war. It is necessary therefore to combine knowledge with feelings. Men who have knowledge but no feelings lack wisdom.

We need wisdom both in public and private life. We need wisdom to decide the goal of our life. We need it to free ourselves from personal prejudices. We may pursue even a novel thing unwisely if it is too big to achieve. People have wasted their lives in search of the 'philosopher's Stone ', or the elixir of life. They were not pragmatic. They were looking for simple solutions to the complex problems of mankind. Man may attempt to achieve the impossible, he may do harm to himself in the process.

Similarly in personal life wisdom is needed to avoid dislike for one another. Two persons may remain enemies because of their prejudice. One may dislike the other for imaginary faults. If they can be told that we all have some flaws, they may become friends. Russel believes that through reasonable persuasion, we can avoid hatred. Wisdom lies in freeing ourselves from the control of our sense of our sense organs. Our ego develops through our senses. We cannot be free from the sense of sight, sound and touch. We know the world primarily through our senses. As we grow we discover that there are other things also. We start recognizing them. Thus we give up thinking of ourselves alone. We start thinking of other people, we grow wise. We give up our egoism. It is difficult to completely get rid of selfishness, but we can think of things beyond our immediate surroundings. Wisdom comes when we start giving importance to things which do not concern immediately. Wisdom comes when we start loving others.

Russel feels that wisdom can be taught as a goal of education. The message in the parable of the Good Samaritan is that we should love our neighbour, whether friend or foe. Many a time, we miss the message in this parable, because we cease to love those who cause harm to the society. The only way out is through understanding and not hatred.

In brief Russel exhorts us not to hate anybody. The author draws out examples from history, of Queen Elizabeth I, Henry the IV, and Abraham Lincoln, who were free from the errors committed by other eminent people in the past. The dangers of hatred and narrow - mindedness can be pointed out in the course of giving knowledge

Dr.S,S,Nirmala

.Russel feels knowledge and morals can be combined in scheme of education. People should be educated to see things in relation to other things of the world. They should be encouraged to think of themselves as world citizens.

In conclusion the author states five factors that contribute to wisdom. They are comprehensiveness, a sense of proportion, emancipation, Impartiality, and awareness of human needs and understanding.

### **About the poet**

Russell was a prominent anti-war activist; he championed anti-imperialism and went to prison for his pacifism during World War I. Later, he campaigned against Adolf Hitler, then criticised Stalinist totalitarianism, attacked the involvement of the United States of America in the Vietnam War, and was an outspoken proponent of nuclear disarmament. In 1950 Russell was awarded the Nobel Prize in Literature "in recognition of his varied and significant writings in which he champions humanitarian ideals and freedom of thought."

### **About the essay**

Russel's essay on Knowledge and wisdom is taken from the book Portraits from Memory and Other essays .In this essay he laments the fact that , while the horizons of knowledge are expanding fast, there has not been a corresponding growth in wisdom.

### **Critical appreciation of the essay**

Wisdom is a concept of personal gaining of knowledge, understanding, experience, discretion, and intuitive understanding, along with a capacity to apply these qualities well towards finding solutions to problems. It is the judicious and purposeful application of knowledge that is valued in society. To some extent the terms wisdom and intelligence have similar and overlapping meanings. The status of wisdom or prudence as a virtue is recognized in cultural, philosophical and religious sources.

Scientist medicine has succeeded in enormously lowering the infant death rate in Europe, America, Asia and Africa. Its other effect is increase in population and

Dr.S,S,Nirmala

decrease in standard of living. The Scientist makes more people live. But he has not had wisdom to prevent its destructive aspect.

Many eminent historians did more harm than good. They viewed facts through the distorting medium of their own passions Hegel's philosophy went wrong in the sense that he gave importance to Germany as the torch bearer for all nations. That was a narrow a outlook which lacked comprehensiveness.

It is needed in the choice of ends to be pursued and in emancipation from personal prejudice the essence of wisdom is emancipation, as far as possible, from the tyranny of the here and now.

The writer tries to tell us knowledge itself cannot save the world. Knowledge without wisdom will not benefit the world and in some cases will even pose a serious threat to humanity. So a wise person has to have a comprehensive view.

Wisdom can help one in his choice of a life-long pursuit. When one has to make a major career decision, he has to consider whether it is possible to achieve what he aims at. If it is too high to be achieved, he should learn to give it up and turn to an attainable goal.

Summing up, as knowledge increases, our power to do evil also increases. In order to make good use of our knowledge we would require more and more wisdom. We need more wisdom to make good use of our increasing knowledge. Only then can we realize our purpose in life, and achieve our aims.

Answer the following

1. What does Russell say about the sense of proportion or comprehensiveness?
2. What according to Russel what is the role of wisdom in freeing one from persona prejudices?
3. Can Wisdom be taught?
4. What is Russels view on impersonality?
5. Why does Russel mention the parable of Good Samaritan?
6. What does mean by the term Citizen?
7. What does Russel say about the right choice of ends?

Dr.S,S,Nirmala

## 2. On Going out for a Walk by Max Beerbohm

### Summary

At the outset, the author states, quite unapologetically, that he has never in his life ventured out for a stroll out of his own volition. The author recounts his early childhood days when a nurse used to take him out for a walk. He used to talk ceaselessly with her, but even then, he had not experienced any great excitement. He grew up, and in due course, moved to London. This metropolis with its din and bustle was not quite an ideal place for carefree promenade. The walk-shy author got some respite here as he didn't and couldn't go out for walk.

... London is known for its hectic pace, frenzied movements, high decibels, and dust kicked by the speeding vehicles. It is not a walkers' paradise. So, walking is not a fashionable pastime here. Because of these reasons, the walker never went out for a walk, nor did anyone ask him to accompany him. On the contrary, life in the countryside is laidback and easy-paced. Unless it is raining, people set out for strolls. Instinctively, they ask the author to accompany them, not realizing that the latter hardly likes the experience. These walking enthusiasts feel that walking is a noble hobby that triggers new ideas in brain, and rekindles noble thoughts in the mind. With such entrenched ideas, people think asking someone to accompany them is a good thing to do. The author obviously wants to stay home. He excuses himself stating that he has letters to write, and so, can't go for the stroll. But, such an alibi has its limitations.

First lacuna, generally, people tend not to believe it. Second, it makes you to rise from your seat, proceed to the writing table, and act as if we are really writing one. Till the friend leaves the entrance, we have to remain seated near the table, so as not to arouse any doubt.

For those who have made waking their habit, it can be a pleasant pastime. However, the author thinks that instead of heightening the brain's working, it numbs it. Many of the author's friends have experienced such slowing down of the brain during walking. But, those of the author's friends who succeeded in pulling him out on Sundays can not claim that their brains became active when they went for walks. The author is convinced that when a person begins to walk, his creative mind sinks into inactivity. He can neither think, articulate, nor even joke. While comfortably seated on a chair, or even standing near the hearth, he is found to be mentally quite productive. Clearly, the mind becomes dumb and empty. The movement of the feet seems to tie down the brain.

Dr.S,S,Nirmala



Instead of talking intelligently on substantive issues, he engages in frivolous empty comments which mean nothing. The author cites the example of one such walking companion, whom he cryptically names 'A'. On one occasion, as A walked, he stopped thinking, and began to read sign boards, milestones and any such trivia that his eyes fell on along the way.

. When 'A' sat down for lunch, his mind regained its vitality. He began to talk, amuse others and appeared a normal man with a normal brain. The author felt that 'A' would never go out on a walking expedition again after the numbing of his brain that happened during the walk earlier in the day. However, much to the surprise of the author, 'A' set out again for another walking expedition with a different companion. The author looks at 'A' and his mate till they go out of sight. He knows what 'A' would be his friend telling. Nothing much except the remark that the author is a dull companion to walk with. Then, with the brain in stupor, 'A' would begin to read the roadside signs.

. The author wonders why people suffer such deactivation of brain when they begin to walk. He assumes that knowing this danger, the mind's power to reason and analyse would make a man engage in walking. With no clue for such irrational penchant to go walking, the author assumes that perhaps the soul of a person prods him to go on walk. The walking enthusiast vainly assumes that walking imparts nobility and character to one's personality. The unconvinced author poohs the fascination for walking, and decides to spend the time on the bed instead — deep in slumber. The body and the brain continue to be totally static and inactive, till the former decides to get up again. In other words, the author feels that it is advisable to sleep in spare time, so that the body gets suitably recharged.

If a person has to go to a certain place on work, he instinctively takes a vehicle to cover the distance. He does not have to work his brain for this decision. Unless you are bent upon walking, this is the right thing to do. During the walk, the brain will stop doing any serious function, other than small routine ones. Walking is a viable proposition so long as the legs can take the strain.

The author states that the ideas for this essay were conceived when he had gone out for a walk. The author says that he is not the one who abhors walking, and chooses a vehicle even for traversing very short distances. He says he does not shun physical exercise. He does exercise normally and when he feels like doing it. There are some people who have some morbid fears about their health, and they overdo physical activity with the hope that it is a cure-all for illness. In moderation, walking is desirable. However, discovering a reason to go on long walks such as going to see a friend is a foolish pretension.

Dr.S,S,Nirmala

Hence, through this essay, Max fights the motion that taking a walk is a matter of the brain needing release and more so conflicted when there is a talkative companion. The essay concludes that he does not believe that physical exercise is bad, if taken moderately. He though condemns going for a walk without reason and prefers taking a vehicle instead.

#### **About the author**

. A humourist par excellence, Beerbohm excelled in parody and caricature. Through his writing writings and innocent satire, he brought reading pleasure to countless readers. Sir Henry Maximilian (Max, in short) Beerbohm (1872-1956) espouses his non-conventional views against the practice of aim-less wandering about, but is careful enough not to castigate those who cherish this hobby..He wrote only one novel, Zuleika Dobson. However, he was a prolific cartoonist. Even George Bernard Shaw praised him for his talent for humour.

#### **About the essay**

The author is undoubtedly a non-conformist. He is an Englishman, but loathes to saunter — a habit most Englishmen practise as a matter of instinct. In this essay, he rails against this pastime. He details, good-humouredly the reasons why he detests walking for leisure.

#### **Critical Appreciation of the essay**

Max Beerbohm's 'Going Out for a Walk' is a delicately humorous essay on the ridiculous vanity of Going out for a Walk. Max challenges the very notion that walking for its own sake is a noble and productive exercise.

Beerbohm begins by stating that he is an obvious opponent of the habit of walking, since the times when he was a toddler. He shared his experience of walking when he moved to London as a grown up and the experience when he lived in the countryside. London, he said was a noisy place with a lot of hustle and bustle, so there, he wouldn't and couldn't go out on walks. Whereas in the countryside, the walk mongers would turn up any time and ask you to go for a walk. Max said that at times he was lucky to have had escaped the walk with the help of putting up the excuse of writing a letter. But a few times, he wouldn't be so lucky and was made to accompany his friends on a walk.

Max says that due to walking, the mental agility of the person tends to deteriorate. Even the most brilliant and witty walker loses his power to instruct or amuse as soon as he starts walking. During the walks the brain seems to become inactive and the talk usually ends with dull gossip and reading notice boards. Beerbohm attributes this sudden deterioration in those who go walking for walking's sake to a conflict between the soul and the brain.

Dr.S,S,Nirmala

The soul transcends reason and issues the command to the body to 'Quick march.' But the brain questions the soul's intention and wants to know where actually it is sending the body. The soul can only answer 'to no destination at all', at which the brain refuses to be involved in the tomfoolery and goes off to sleep till the walk is over.

Beerbohm concludes by making his stand clear once again. He knows that if done moderately, walking is good but only physically. Hence, he will never prefer to go for a walk without a reason.

The essay is written in a mock-serious tone and the reader is impressed by the understated accuracy of observations. Beerbohm presents himself as a strict opponent of walking from childhood itself. There are delicate touches of humour – from the point when he compares being taken out for a walk to the flight of a pram, to the walk ending up in reading inscriptions. The high point of humour is the dialogue between the brain and the soul.

On the brain's retort, "Very well, Vagula, have your own wayule!", Beerbohm has created a deliberate coincidence with Emperor Hadrian's farwell to life, 'Animula, vagula, blandula ..... which is also addressed to the soul. The soul is personified here as 'vagula' which means 'wanderer'. True to the spirit of Hadrian's verse which defied translation, Beerbohm too has his catch in 'wayula' which is only a rhyming adaptation of 'way'.. To further justify his stand, Beerbohm asks a rhetorical question without an obvious answer. He does not understand why people want to go for walks when he finds them unproductive to the brain.

One would say 'Going Out for a Walk' is written in the lighter vein and Beerbohm's characteristic self – mockery is evident in his tongue-in-cheek comment that the essay was composed in the course of walk, when the brain wouldn't do any serious thinking.

The essay is written in a complex and thought provoking style. Max has made use of artistic words and are often humorous. Though the theme is simple, it is presented in an ambiguous manner.

### **Answer the following**

1. What according to Beerbohm is the one advantage of living in London?
2. Why do people in the country command their friends to come out for a walk?
3. How does Beerbohm justify his view that walking stops the brain?
4. How does Beerbohm humorously describe the battle between the brain and the soul and its results?
5. Does the author consider walking as an exercise at all?

Dr.S,S,Nirmala

### **3. On Running after ones hat - G.K.Chesterton**

#### **Summary**

In the beginning of the essay, the essayist G.K. Chesterton talks about Battersea, his 'own romantic town' which was flooded, when he was in the countryside away from the flooded place. Instead of feeling glad, he says that he was envious about the opportunity he lost, to savor the beauty of the place, when it was flooded, because he considered Battersea, to be the most beautiful of human localities and thinks that when it was flooded, the waters would have doubled the beauty of the place and would have made it a vision of Venice. Venice being the romantic town built in water. He substantiates this attitude of his as he is well aware that not many would like the idea of enjoying flood or fire.

After this, he deviates from the discussion of his own experience and gives a different examples of inconveniences and talks about the right attitude and spirit with which they must be faced and at the end course back to his own experience and says that nothing more than inconvenience is caused by floods and to him inconvenience is just an adventure wrongly considered by the most unimaginative person.

#### **Other instances of Inconveniences**

\* A person having to hang about a railway station for a very long time considers it to be inconvenience.

\* Chesterton gives the example of a school boy who enjoys the same situation imagining various things like signal lights to be the new sun and the new moon and the falling of the wooden arms to be the staff of the king etc.

He further says that he himself was of the attitude of that little boy and also says that most of the purple hours of his life has been spent in waiting at Clapham Junction. Here Chesterton is trying to advocate the quality of simplicity of thought and imagination.

\* He comes to the topic of the title of the essay 'On Running After One's Hat'. He says that people dislike the idea of running after one's hat not because it is tiring or exhausting because the same people run much faster in sports. So the main idea behind this hesitation is that people think that it is humiliating to run after their hat and become laughing stock to the on lookers.

\* Chesterton says that man is basically a comic creature but this sense of humiliation blocks the minds of people. The high opinions, the standards that they set for themselves become an obstacle for human beings towards attaining perfection.

**Dr.S,S,Nirmala**

When he says that man is basically a comic creature, he is talking about the basic reality of life, the triviality of all the pomp, glory and luxury with which man isolates himself from others.

He even goes to the extent of saying that most of the things that man does are comic and holds a man running after a hat better over a man running after a wife where he strikes a philosophical note which continues in the next part of the essay where he talks about the possibility of making running after one's hat, a sport of upper class people which comes with a sarcastic suggestion on the social system with the mention of upper class people in particular .

He furthers the philosophical note of the previous paragraph where he says that the idea of making running after one's hat is executed, it would equalize sports with humanitarianism. Humanitarianism is a theory which believed that man can attain perfection without divine aid. This is the area where Chesterton blends the two extremes of profundity and triviality. The trivial thing like running after one's hat could make man perfect. These two ideas could be related in a very simple manner. The one, who would not consider it humiliating to run after his hat is the one who has realized the fact that man is basically a comic creature and who is aware of the basic and ultimate reality of life and this, in a way would pave towards attain perfection.

This is the point where inconvenience again becomes an amusement or adventure. Once the constraint of humiliation is removed, he can imagine himself as a jolly hunts man pursuing a wild animal, and finally, he can amuse himself, fill his heart with please and thanks with the realization of the fact that he has given so much of unaffected and innocent joy to the onlookers with all his gestures and bodily attitude.

Then he gives the example of the people who get annoyed if, while facing a the inconvenience of taking a fly out of a glass of milk or a cork out of a glass of wine and gives the best way how people can make such inconvenience an opportunity for exiting amusement instead of being exasperated (tiring) and annoyed (refer text book)

The reference to the political condition of England and France in this part of the essay also strikes a sarcastic note. The idea of a person imagining himself involved in a tug-of-war between French and England while trying to pull out a jammed drawer could also be taken as his comment upon struggle and supremacy between world powers. Here again he advocates the qualities of patience and imagination (Anglers/Fisherman)

It's also clear when he says that the 'sense of wrong doing is subjective and relative' thing seems to be wrong, problematic, and rather inconvenient

**Dr.S,S,Nirmala**

because of the stubbornness of attitude. But if a person has the right attitude, flexibility and simplicity of thought and imagination, he would look at any situation in the best possible aspect of it.

This is ended with an allusion reference which says that “Wine is good with everything except water” could also be looked at from the other angle to say that “Water is good with everything except wine.”

### **About the author**

G.K. Chesterton was one of the most significant writers of the 20<sup>th</sup> century. He has been called the ‘Prince of Paradox’. He was a literary and social critic, historian, playwright, novelist, catholic theologian, debater and mystery writer. Chesterton’s writing consistently displayed wit and sense of humour. He employed paradox while making serious comments on the world, government, politics, philosophy, theology and many other topics.

### **About the essay**

The essay ‘On Running after One’s Hat’ is a typical example of Chesterton’s style of writing, with its fun and wit. In the essay, Chesterton basically talks about the inconveniences of life and the right attitude which one has to develop towards them.

### **Critical appreciation of the essay**

In On Running after One’s Hat by G.K. Chesterton we have the theme of escape, embarrassment and acceptance. Taken from his On Running after One’s Hat and Other Whimsies collection the reader realises after reading the essay that Chesterton may be exploring the theme of escape.

For Chesterton it is easier to imagine himself acting as a child might do when it comes to matters of inconvenience. He believes that a person will be happier should they change their outlook or view life through the lens of a child when encountering inconvenience. Not only will an individual remain calm but they will treat each inconvenience as an adventure, just as a child might.

Chesterton using the young boy at the train station as an example. The boy does not frown upon the fact that train is late. Rather he sees everything at the station as being wonderfully exciting. Though Chesterton may have a point it might be important to remember that many people will encounter difficulty looking at life through the lens of a child. Embarrassment will overtake them and they will feel isolated from the world. As many people who have chased their hats might feel.

It is this embarrassment that an individual feels which will stop an

**Dr.S,S,Nirmala**

individual chasing their hat as they know that those onlookers who notice what is happening are laughing at the individual rather than with them. Something that Chesterton does not mention in the essay.

For Chesterton life is simply better when society drops its guard and allows for the individual to be themselves without being overtly criticized by society. However the reality in life is very much different.

Society likes to laugh at the mishaps that occur in an individual's life. It helps society to deflect away from its own problems or worries. It is easier to laugh at another person than to reflect on one's own misfortunes. Something that will not change regardless of Chesterton's assertion that it is good to laugh at a man chasing a hat. One point in whereby Chesterton might be right is on the matter of men chasing after women. Though this in itself may be deemed by some to be ridiculous. It is nonetheless acceptable to society. So as such it does not merit the same attention for others. People will notice a man chasing his hat quicker than they will notice a man chasing a woman down the street.

Chesterton also suggests that society should look closer at itself and realign itself with his train of thought which would be a romantic view on life that is not necessarily productive. Taking the flooding in London as an example for Chesterton there is a degree of excitement. Chesterton is looking at life through tinted glasses and Chesterton is able to split himself into two separate camps. The outlook of a child and the outlook of an adult. Life can be much simpler and less annoying should an individual be positive in their outlook regardless of the mishaps they may incur.

For Chesterton positivity is something that an individual can immediately switch on. The case of Chesterton's friend and the drawer being an example. Chesterton simply isn't being practical though his romantic view on life is admirable. However as mentioned Chesterton may be looking at things through tinted glasses or from a distance. He himself has not mentioned as to whether he struggles when it comes to admitting to running after his hat. Chesterton has chosen to look outward rather than inward.

Chesterton's use of rhetorical devices appears even more impressive. He makes us aware of certain devices only to capture us with others that operate simultaneously. For instance, he appears to end a thought in his characteristically epigrammatic way, but a few sentences later he startles us with a brilliant paradox or thrust of wit that he planted, parenthetically, in the epigram. His paradoxes are often inverted truisms. The informal essay is to prose what the lyric is to poetry, and it is most fascinating

Dr.S,S,Nirmala

**Answer the following:**

1. Why does Chesterton think that the most comic things of all are exactly that are worst thing?
- 2 .What advice does Chesterton offer as the most effective way to run after ones hat?
- 3 What does Chesterton imagine will become the sport of the upper class in the future?
- 4 .What does Chesterton tell about the old gentleman in the Hyde Park?
- 5 .How could we make ourselves happy at the time of difficult situations?

#####

**Unit V**

1. Robert Lynd - On Good Resolutions
2. E.M.Foster - Tolerance
- 3 .Jacob Grotowski – The Value of science

#####

**1. Robert Lynd - On Good Resolutions**

**Summary**

Every New Year people take a lot of good resolutions and seldom put them into practice. If a man wants to reform his life with good resolutions, his neighbours and friends may discourage him by saying that “the road to Hell is paved with good intentions”.

Robert Lynd lists three kinds of resolutions. They are fairly easy, difficult and most difficult. Most people take the most difficult resolutions which Lynd calls the Himalayan resolutions such as getting up early in the morning to do exercises or winning the trophy for the school football team. These good resolutions are like day dreams and cannot be fulfilled. Common man cannot change his habit of getting up late and the boy has never played football!

Robert Lynd says that good resolutions are very delightful form of morality and we must encourage people to take more and more good resolutions because this world is lack of moral qualities. Good resolutions are golden anticipations of the day’s work, fresh and untarnished and full of song.

But some people take resolutions which are so silly and very easy to put into practice in one’s life.

**Dr.S,S,Nirmala**



These resolutions are contemptible and to be rejected. For example going to bed before midnight, getting up before noon, giving up tobacco etc. are some of the good resolutions. But even these resolutions are put into practice only from tomorrow or next New Year or next month. So there is a great comfort to be got out of the thought that tomorrow and next New Year will never come! Robert Lynd says that good resolutions are the intelligent anticipation of events which do not take place. They are the April of virtue with no September following.

If we put into effect a good resolution once in a blue moon, it gives us thrill and joy because of its novelty. For example if we decide to get up early morning, the first day we will get great joy and thrill because of the freshness and silent beauty of the morning. We have never seen this beauty of morning before. But if we continue to do it, the thrill and joy will be worn out and only the habit is left. Any good decision if we do seldom enough is an intoxicating experience and we get great joy out of it.

In this context, Lynd quotes the story of the prodigal son in the Bible and says that when the prodigal son came back home a grand reception was given to him by his father and even killed a fatted calf. But the following day he was not given such grand dinner. Similarly if we do any good thing, for the first day or two we will get thrill and joy and after that it becomes a dull habit.

But some other resolutions cannot be put into practice even for a day. For example learning grammar of a new language or doing exercise with the help of mechanical apparatus. We shall be satisfied with buying a book on health or grammar and keep them in the shelf. Robert Lynd says that human being is a slave of old habits and he needs a mighty will on the heroic scale to change his old habits. It means he must sacrifice or throw away some of his old habits and pleasures. He wants to be reformed and perfect in his character. He wants to throw away his ugly dead habits, but he cannot. However there is some instinct of perfection in him which forces him to take good resolutions every New Year.

#### **About the Author**

Robert Lynd (1879-1949), well-known for his essays, remained one of the most remarkable essayists over a period of more than forty years. He was born in Belfast and worked as a staff reporter and also a literary editor. Under the pseudonym of Y.Y., he contributed a weekly essays to the New Statesman from 1913 to 1945. In Politics he was a socialist and supported Irish Nationalism and Sinn Fein-The Irish Republican Political Movement. For his gentle humour, broad sympathies, elegance and gifted fluency, his essays earned a name-familiar essays.

Dr.S,S,Nirmala

## **About the Essay**

On Good Resolutions is an extract from his collection of essays called 'The Book of This and That' which talks about the falsities of human resolutions and vows..

## **Critical Appreciation of the essay On Good Resolutions**

Robert Lynd essays are called "familiar essay", because they are filled with his personal anecdotes, broad sympathies, gentle humour, elegant style and gifted fluency. His present essay "On Good Resolutions" also reflects these qualities.

Good resolutions, so popular a feature of New Year, are regarded with little respect. For a man, who wants change, is never welcomed and people even invent proverbs to discourage him. This makes life worse for the well-meaning man and makes him lose his virtue. Truly speaking one can never accommodate rapid changes. The predominant nature in people determines their role in life. Good resolutions are promises and golden anticipations of the day's work. But they become vulgarized in our attempt to carry them out.

Lynd considers good resolutions as a form of morality which is too good to be allowed to disappear. Resolutions are often degraded in practice. In the case of great resolutions performance can never match promise. Lynd compares great resolutions to the Himalayas which are all the more magnificent because some of the peaks remain unscaled. Similarly the big resolutions remain noble even though they cannot be translated in to action. Some resolutions have the quality of day dreams that is they are impossible to be carried out. They resemble the heroic dreams of childhood. As one grows older, one's resolutions become earthier. They will be concerned with what we call good for us like giving up tobacco and taking exercise. But there is great comfort to be got out of even a modest good resolution so long as it refers to a later period of time.

Good resolutions are the intelligent anticipations of events which do not take place. When we make a good resolution the future stands bright and beautiful like a city ready to be conquered. Resolutions make tomorrows beautiful and they are the April of virtue with no September following.

Dr.S,S,Nirmala

Putting good resolutions in to effect now and then can lead to great happiness. Lynd cites an example. If one resolves to get up at 7'o clock; for the rest of one's life, at least one morning's practice will be an intoxicating experience. When intoxication fades habit remains. This fact is exemplified with the story of the Prodigal son.

People often buy books on health or the latest mechanical devices to exercise but soon they become nothing more than decorations. The heavy dumb bells we used in our childhood, if taken out now, would have become light as wind. Now they lie eaten by the woodlouse .But good resolutions are founded on a belief in the possibility of performing miracles. The more determined is one's resolution, the more is his faith in it.

Lynd recalls that a man used to practice strengthening his will every evening by buying almonds and raisins and sitting down before them by the hour without touching them. "Great are the mysteries of the will", as Poe said at the top of one of his stories. In short the craving for such a mighty will may be the most selfish or unselfish of desires. It may be for some purpose or for escape from humiliation born out of broken promises.

Perhaps there is some instinct for perfection in us which makes us deny our past and move in to future. While we are the slaves of old habits, those who are richest in good resolutions are the masters of new ones. So it is natural to go for new resolutions without considering its feasibility.

Lynd concludes the essay with the comment that the best thing to do as New Year approaches is to make good resolutions and to set out in search of the white flower of virtue mentioned by Tennyson in his tribute to the Prince Consort in his work. (Idylls of the King).

. Answer the following:

1. How does ones resolution become earthier, as one grows older?
2. How does every day lie before us as we make our good resolutions?
3. Why are the resolutions April of Virtue with no September followed?

Dr.S,S,Nirmala

4. What is the predominant characteristic of good resolutions?
5. What is so common in those who are richest in good resolutions?
6. When does good resolution become more than an experiment?
7. How does resolutions become good attractions of the New Year?

## **2.,E.M.Foster - Tolerance**

### **Summary**

E. M. Forster wrote this essay after the Second World War. He masterfully depicted the complexities and subtleties of civilization in those disorderly times. Wars have always been destructive. They destroy not only the lives and property of a nation, but they also destroy the ideals and the ideological foundations of a nation. Similarly the Second World War destroyed everything and left behind a looming shadow of "Chaos" and "Nada". In this situation the whole world felt the need of rebuilding the civilization. The situation demanded that all people should get ready for the reconstruction of the world. This reconstruction was bound to be physical, ideological and material. E. M. Forster discussed the ways in which this purpose might be attained.

Civilization is something very complex. It has its roots in different values and ideals. These values make the civilization stable. And if these values are destroyed and the civilization is automatically destroyed.

The Second World War, not only damaged the world physically but it shook the moral, social and human bases of the world civilization too. People had no values; they had no code of life. They experienced a strong sense of nothingness. After the war, people felt the need to restore some values. Different suggestions were promoted for this purpose. Some people thought that love might be the force that could bring the stability back in the world. But the experience of many centuries proved that love had failed badly in public affairs. It had been tried again and again and it never produced the desired results.

E. M. Forster thought that the basic thing needed for the reconstruction was a sound state of mind. A mental state that could analyze the situation candidly, make plans and bring them into action. It was a mental state that could

Dr.S,S,Nirmala

make a realistic effort to live with people peacefully and this thing could only be a tendency to tolerate others. Tolerance was the only solution in the post war world.

In the post war-world people had to live with a different attitude. They had to live with those people who had been fighting against them. They had to share their social and public life with friends as well as foes. After the war, there emerged some new parties, some new groups, new factions and some new sentiments in the population. The people belonging to the aggressive nations might have faced the wrath of others for the misdeeds of their leaders and armies. This reaction could have incurred the feelings of insecurity and resentment in the population. The coexistence of different races, classes and nations could have become impossible, especially in the multi-national societies.

Then, the only solution was to tolerate each other. If common people tolerate each other, the wars can never come in the streets of peaceful cities. They remain in the military and political grounds and the common man is not influenced by their destructive powers.

So in the post-war world, the only way of living was through tolerance.

### **About the Author**

Edward Morgan Forster (1879-1970) the British novelist and literary critic was a fastidious writer, contented himself with writing five novels and two short stories. .

### **About the Essay**

E.M.Foster writes about the virtue needed after the post world war. According to him it is not the 'love' as many advocate us but what is needed is the tolerance which is needed to rebuild world as it is torn after the world war.

### **Critical appreciation of tolerance**

In this essay E. M. Forster discusses the nature, the importance and uses of tolerance in our modern times. Tolerance means to accept the views of other

Dr.S,S,Nirmala

people open heartedly and without any malice. One should respect one's own opinion as well as the opinion of other people. It is the way in which we can create a balance between different ways of life. We should adopt the theory of live and let live.

Today the world is full of people. Trade and quick ways of transportation have changed the world into a global village. The boundaries of all countries have become flexible. The whole Europe is changed into a European Union. The nations are quickly merging into others. In modern societies, different nations, races and classes have to live together. They cannot live with their prejudice and bias. They have to be broad minded and tolerant. They should accept the rights of other to live freely. So in the world where merit and abilities are the only standard, any fanaticism has no place. The dogmatic and fundamentalist faction can prove highly destructive for the society and its peace. The only solution for the peaceful co-existence of different parts of the society is tolerance.

The writer further says that there are not too many examples in history where tolerance has been used. That's why, if we look at the history of mankind, it is nothing but a heap of intrigues, conspiracies, murders, massacres, wars and fanaticism. He thinks that the only way to purge the human condition is to flourish the spirit of tolerance in people. It is the way of democracy and it has been advocated by almost all religions.

There is another way to live in the world and that is the way of Nazis. They believed in destroying everything, every object, every idea, every person and every theory that they did not like. They exterminated every other race from Germany. But the civilized societies can never adopt this way. We cannot live by the "law of jungle". We are the human beings; a social animal and we have to create a society. But a society cannot be created without respecting the social and human rights of other people. So the only way of creating a society or a civilized culture is tolerance. Writer quotes a text from the Bible in support of his view! "In my fathers house there are many mansions".

Dr.S,S,Nirmala

Similarly he refers to different philosophers, spiritual and religious leaders who have supported the doctrine of tolerance. The writer suggests a therapy to cultivate the tolerance in people. He says that one should put oneself in the place of others and analyze the situation. In this way one can easily understand the limitations of others and can find the reason of their attitude and opinion. This understanding gives us the ability to judge something judiciously. This will help us to tolerate the conflicting ways and opinions of other people. We can notice that the people with clear judgment and understanding are always tolerant.

Then E. M. Forster compares the love and tolerance. He says that love is important in personal life but it is not effective in public life. The only force in public life is tolerance.

Concluding the discussion the writer urges us to be open-minded and to see not only the faults of others but of ourselves too. He says that tolerance is not weakness rather it is strength. It is the only force that can construct or reconstruct anything durable.

### **Answer the following**

1. Why was the reconstruction needed?
- 2 .What was needed to rebuild civilisation?
- 3 How should people live in post-war situations?
4. Discuss the importance of the tolerance
5. What is the importance of tolerance in the external and internal problems of Pakistan?

### **3. Bronowski- THE VALUE OF SCIENCE**

#### **Summary**

Science and scientific method is a method of all human inquiry .It differs from others in being explicit and systematic. Bronowski states there is no work of art that is called immoral.

He gives few examples,

Jews think New testament immoral, Christians The Koran, Savonarola thought Florentine art licentious and Sidney's Apology Of poetry .Even Thomas Hardy, James Joyce and D.H.Lawrence have been held to undermine morality. Even

Dr.S.S.Nirmala

the great painters Raphael, Whistler were criticised for being amoral.

The charge against science is that it is anti-moral but Bronowski says that it is as false as the charge against arts. There is no system of morality which does not set a high value on truth and on knowledge

Science is commonly considered neutral, an endeavour concerned only with facts. Bronowski argues that science is based on observations, not facts; and observations are not neutral but creative—an active relation between subject and object, a search for unity in hidden likeness. Thus science makes a claim on values, on what ought to be, not only what is. Science is the value that we ought to act so that what is true can be verified to be true; the ends of a goal must be judged by the means, which cements the bonds of trust in society. Even more, this value is not unique to the scientist, but is shared by the artist elegant work.

Bronowski questions the view that science, if not immoral, is at least amoral. Science may or may not reflect values like beauty and goodness, but truth is basic to science as well as non-science

Truth, he says, covers truthfulness in fact and intention. Expediency, which twists truth to some private view or end is rejected by science. The scientist in his search of truth tries to discover what things are like or unlike. Things in the world constitute a universe, not a multi- universe, which means that things are not only together but belongs together. And unity is not an assumption but a fact. The scientist, in his own way, is working, directly or indirectly, for one world which is of supreme value.

### **About the Author**

Jacob Bronowski was a mathematician, poet, philosopher, life scientist, playwright and a teacher. He was Bruno to his friends. Bronowski as author made a neat little reputation for himself in science and humanities alike- his most widely read books of former category being science and Human values and identity of man.

### **About the essay**

Jacob Bronowski in this essay states that science may not reflect values like beauty and goodness, but truth is basic to science as well to non-science. And truth covers truthfulness in fact and wisdom.

### **Critical appreciation of THE VALUE OF SCIENCE**

The charge against science is that it is anti-moral but Bronowski says that it is as false as the charge against arts. There is no system of morality which does not set a high value on truth and on knowledge.

Truth is common to all systems of value and is almost fundamental. It acts as a free judgement in arts or morals or religion, and it is self-evident in science.

Dr.S.S.Nirmala



Not only truth but there are also other values like beauty, goodness, right conduct that are echoed in science

It is often claimed that science stands mute on questions of values: that science can help us to achieve what we value once our priorities are fixed, but can play no role in fixing these weightings. That claim is certainly incorrect: science plays a key role in these matters. For what we value depends on what we believe, and what we believe is increasingly determined by science. A striking example is the impact of science upon the system

Bronowski veers round to his view that the values which we accept today as permanent and often as self-evident, have grown out of the Renaissance and the Scientific Revolution. Science thus is not value-less nor is it value-neutral. It needs to be recognized that the practice of science has in itself certain values – independence in thought, originality in concepts, dissent, and tolerance of views of others on the basis of mutual respect which, in turn, emanates from a sense of justice and human dignity. Science and other creative activities like art and poetry have ushered in and nurtured these values since the time of the Renaissance. Significantly, adherence to, and promotion of these values have been engendered by the spread of scientific spirit.

**Answer the following:**

1. What does Bronowski say about the general human habit of attacking anything new?
2. Mention a few works of art labelled as amoral?
3. What is the charge of science against science –of being immoral or amoral?
4. Bronowski comment on Anna Karenina.
5. What does Bronowski say about science's love of truth?
6. What according to Bronowski values nurtured by science?

Dr.S.S.Nirmala