

**II YEAR – III SEMESTER
COURSE CODE: 7BEN3C1**

CORE COURSE – V- PROSE

Unit - I

- Francis Bacon
- Of Studies
 - Of Revenge
 - Of Friendship

Unit- II

- Joseph Addison
- The Vision of Mirza
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- The Spectator Club

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Essays of Francis Bacon

The Essays or Counsels, Civil and Moral, of Francis Ld. Verulam Viscount St. Albans



Francis Bacon (1561-1626)

Of Friendship

IT HAD been hard for him that spake it to have put more truth and untruth together in few words, than in that speech, Whatsoever is delighted in solitude, is either a wild beast or a god. For it is most true, that a natural and secret hatred, and aversion towards society, in any man, hath somewhat of the savage beast; but it is most untrue, that it should have any character at all, of the divine nature; except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self, for a higher conversation: such as is found to have been falsely and feignedly in some of the heathen; as Epimenides the Candian, Numa the Roman, Empedocles the Sicilian, and Apollonius of Tyana; and truly and really, in divers of the ancient hermits and holy fathers of the church. But little do men perceive what solitude is, and how far it extendeth. For a crowd is not company; and faces are but a gallery of pictures; and talk but a tinkling cymbal, where there is no love. The Latin adage meeteth with it a little: *Magna civitas, magna solitudo*; because in a great town friends are scattered; so that there is not that fellowship, for the most part, which is in less neighborhoods. But we may go further, and affirm most truly, that it is a mere and miserable solitude to want true friends; without which the world is but a wilderness; and even in this sense also of solitude, whosoever in the frame of his nature and affections, is unfit for friendship, he taketh it of the beast, and not from humanity.

A principal fruit of friendship, is the ease and discharge of the fulness and swellings of the heart, which passions of all kinds do cause and induce. We know diseases of stoppings, and suffocations, are the most dangerous in the body; and it is not much otherwise in the mind; you may take sarza to open the liver, steel to open the spleen, flowers of sulphur for the lungs, castoreum for the brain; but no receipt openeth the heart, but a true friend; to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart to oppress it, in a kind of civil shrift or confession.

It is a strange thing to observe, how high a rate great kings and monarchs do set upon this fruit of friendship, whereof we speak: so great, as they purchase it, many times, at the hazard of their own safety and greatness. For princes, in regard of the distance of their fortune from that of their subjects and servants, cannot gather this fruit, except (to make themselves capable thereof) they raise some persons to be, as it were, companions and almost equals to themselves, which many times sorteth to inconvenience. The modern languages give unto such persons the name of favorites, or privadoes; as if it were matter of grace, or conversation. But the Roman name attaineth the true use and cause thereof, naming them *participes curarum*; for it is that which tieth the knot. And we see plainly that this hath been done, not by weak and passionate princes only, but by the wisest and most politic that ever reigned; who have oftentimes joined to themselves some of their servants; whom both themselves have called friends, and allowed other likewise to call them in the same manner; using the word which is received between private men.

L. Sylla, when he commanded Rome, raised Pompey (after surnamed the Great) to that height, that Pompey vaunted himself for Sylla's overmatch. For when he had carried the consulship for a friend of his, against the pursuit of Sylla, and that Sylla did a little resent thereat, and began to speak great, Pompey turned upon him again, and in effect bade him be quiet; for that more men adored the sun rising, than the sun setting. With Julius Caesar, Decimus Brutus had obtained that interest as he set him down in his testament, for heir in remainder, after his nephew. And this was the man that had power with him, to draw him forth to his death. For when Caesar would have discharged the senate, in regard of some ill presages, and specially a dream of Calpurnia; this man lifted him gently by the arm out of his chair, telling him he hoped he would not dismiss the senate, till his wife had dreamt a better dream. And it seemeth his favor was so great, as Antonius, in a letter which is recited verbatim in one of Cicero's Philippics, calleth him *venefica*, witch; as if he had enchanted Caesar. Augustus raised Agrippa (though of mean birth) to that height, as when he consulted with Maecenas, about the marriage of his daughter Julia, Maecenas took the liberty to tell him, that he must either marry his daughter to Agrippa, or take away his life; there was no third way, he had made him so great. With Tiberius Caesar, Sejanus had ascended to that height, as they two were termed, and reckoned, as a pair of friends. Tiberius in a letter to him saith, *Haec pro amicitia nostra non occultavi*; and the whole senate dedicated an altar to Friendship, as to a goddess, in respect of the great dearness of friendship, between them two. The like, or more, was between Septimius Severus and Plautianus. For he forced his eldest son to marry the daughter of Plautianus; and would often maintain Plautianus, in doing affronts to his son; and did write also in a letter to the senate, by these words: I love the man so well, as I wish he may over-live me. Now if these princes had been as a Trajan, or a Marcus Aurelius, a man might have thought that this had proceeded of an abundant goodness of nature; but being men so wise, of such strength and severity of mind, and so extreme lovers of themselves, as all these were, it proveth most plainly that they found their own felicity (though as great as ever happened to mortal men) but as an half piece, except they mought have a friend, to make it entire; and yet, which is more, they were princes that had wives, sons, nephews; and yet all these could not supply the comfort of friendship.

It is not to be forgotten, what Comineus observeth of his first master, Duke Charles the Hardy, namely, that he would communicate his secrets with none; and least of all, those secrets which troubled him most. Whereupon he goeth on, and saith that towards his latter time, that closeness did impair, and a little perish his

understanding. Surely Comineus mought have made the same judgment also, if it had pleased him, of his second master, Lewis the Eleventh, whose closeness was indeed his tormentor. The parable of Pythagoras is dark, but true; *Cor ne edito*; Eat not the heart. Certainly, if a man would give it a hard phrase, those that want friends, to open themselves unto, are carnibals of their own hearts. But one thing is most admirable (wherewith I will conclude this first fruit of friendship), which is, that this communicating of a man's self to his friend, works two contrary effects; for it redoubleth joys, and cutteth griefs in halves. For there is no man, that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less. So that it is in truth, of operation upon a man's mind, of like virtue as the alchemists use to attribute to their stone, for man's body; that it worketh all contrary effects, but still to the good and benefit of nature. But yet without praying in aid of alchemists, there is a manifest image of this, in the ordinary course of nature. For in bodies, union strengtheneth and cherisheth any natural action; and on the other side, weakeneth and dulleth any violent impression: and even so it is of minds.

The second fruit of friendship, is healthful and sovereign for the understanding, as the first is for the affections. For friendship maketh indeed a fair day in the affections, from storm and tempests; but it maketh daylight in the understanding, out of darkness, and confusion of thoughts. Neither is this to be understood only of faithful counsel, which a man receiveth from his friend; but before you come to that, certain it is, that whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up, in the communicating and discoursing with another; he tosseth his thoughts more easily; he marshalleth them more orderly, he seeth how they look when they are turned into words: finally, he waxeth wiser than himself; and that more by an hour's discourse, than by a day's meditation. It was well said by Themistocles, to the king of Persia, That speech was like cloth of Arras, opened and put abroad; whereby the imagery doth appear in figure; whereas in thoughts they lie but as in packs. Neither is this second fruit of friendship, in opening the understanding, restrained only to such friends as are able to give a man counsel; (they indeed are best;) but even without that, a man learneth of himself, and bringeth his own thoughts to light, and whetteth his wits as against a stone, which itself cuts not. In a word, a man were better relate himself to a statua, or picture, than to suffer his thoughts to pass in smother.

Add now, to make this second fruit of friendship complete, that other point, which lieth more open, and falleth within vulgar observation; which is faithful counsel from a friend. Heraclitus saith well in one of his enigmas, *Dry light is ever the best*. And certain it is, that the light that a man receiveth by counsel from another, is drier and purer, than that which cometh from his own understanding and judgment; which is ever infused, and drenched, in his affections and customs. So as there is as much difference between the counsel, that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend, and of a flatterer. For there is no such flatterer as is a man's self; and there is no such remedy against flattery of a man's self, as the liberty of a friend. Counsel is of two sorts: the one concerning manners, the other concerning business. For the first, the best preservative to keep the mind in health, is the faithful admonition of a friend. The calling of a man's self to a strict account, is a medicine, sometime too piercing and corrosive. Reading good books of morality, is a little flat and dead. Observing our faults in others, is sometimes improper for our case. But the best receipt (best, I say, to work, and best to take) is the admonition of a friend. It is a strange thing to behold, what gross errors and extreme absurdities many (especially of the greater sort) do commit, for want of a friend to tell them

of them; to the great damage both of their fame and fortune: for, as St. James saith, they are as men that look sometimes into a glass, and presently forget their own shape and favor. As for business, a man may think, if he win, that two eyes see no more than one; or that a gamester seeth always more than a looker-on; or that a man in anger, is as wise as he that hath said over the four and twenty letters; or that a musket may be shot off as well upon the arm, as upon a rest; and such other fond and high imaginations, to think himself all in all. But when all is done, the help of good counsel, is that which setteth business straight. And if any man think that he will take counsel, but it shall be by pieces; asking counsel in one business, of one man, and in another business, of another man; it is well (that is to say, better, perhaps, than if he asked none at all); but he runneth two dangers: one, that he shall not be faithfully counselled; for it is a rare thing, except it be from a perfect and entire friend, to have counsel given, but such as shall be bowed and crooked to some ends, which he hath, that giveth it. The other, that he shall have counsel given, hurtful and unsafe (though with good meaning), and mixed partly of mischief and partly of remedy; even as if you would call a physician, that is thought good for the cure of the disease you complain of, but is unacquainted with your body; and therefore may put you in way for a present cure, but overthroweth your health in some other kind; and so cure the disease, and kill the patient. But a friend that is wholly acquainted with a man's estate, will beware, by furthering any present business, how he dasheth upon other inconvenience. And therefore rest not upon scattered counsels; they will rather distract and mislead, than settle and direct.

After these two noble fruits of friendship (peace in the affections, and support of the judgment), followeth the last fruit; which is like the pomegranate, full of many kernels; I mean aid, and bearing a part, in all actions and occasions. Here the best way to represent to life the manifold use of friendship, is to cast and see how many things there are, which a man cannot do himself; and then it will appear, that it was a sparing speech of the ancients, to say, that a friend is another himself; for that a friend is far more than himself. Men have their time, and die many times, in desire of some things which they principally take to heart; the bestowing of a child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure that the care of those things will continue after him. So that a man hath, as it were, two lives in his desires. A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are as it were granted to him, and his deputy. For he may exercise them by his friend. How many things are there which a man cannot, with any face or comeliness, say or do himself? A man can scarce allege his own merits with modesty, much less extol them; a man cannot sometimes brook to supplicate or beg; and a number of the like. But all these things are graceful, in a friend's mouth, which are blushing in a man's own. So again, a man's person hath many proper relations, which he cannot put off. A man cannot speak to his son but as a father; to his wife but as a husband; to his enemy but upon terms: whereas a friend may speak as the case requires, and not as it sorteth with the person. But to enumerate these things were endless; I have given the rule, where a man cannot fitly play his own part; if he have not a friend, he may quit the stage.

Essays of Francis Bacon (1561- 1626)

or

The Essays or Counsels, Civil and Moral

- ❖ 1st Edition - 10 Essays (1597)
- ❖ 2nd Edition - 38 Essays (1612)
- ❖ 3rd Edition - 58 Essays (1625)

- Bacon called as (*Francis Ld. Verulam Viscount St. Albans*)
- *Father of English Essay*

Essays – 3 Themes

1. Man in relationship with Man
2. Man in relationship with Society
3. Man in relationship with God

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OF FRIENDSHIP

“Whatsoever is delighted in solitude, is either a wild beast or a god”-

ARISTOTLE

Essay begin with this quote

CONTENT

- ✓ Man not live alone – animals & God (live alone)
- “For a crowd is not a company..... Where there us no Love”
- ✓ Great city is a great solitude (“Magna Civitas, Magna Solitudo”)
- ✓ The reason

- ✓ The reason behind the above statement is that in great cities, Friends are scattered and there is no fellowship.

Example:

1. Epimenides – The Canadian
2. Numa – The Roman
3. Empedocles – The Sicilian
4. Apollonius – The Tyana

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3 PRINCIPAL FRUITS OF FRIENDSHIP

1. Easing the Heart (with Peace) Medicine

- Liver – Sarza
- Spleen – Steel
- Lungs – Flower of Sulphur
- Brain – Castoreum
- Heart – has no medicine but Friendship

2. Support from Friend

- Advice from Friend
- Accept advice from all is dangerous (Select one)

3. To help in Action

- Roman Prince are called as – ‘PARTICIPUS CURRARUM’ (Share their cares)

Examples:

1. Sylla – Pompey
2. Julius Caesar - Decimus Brutus
3. Augustus Caesar – Agrippa
4. Tiberius Caesar – Sejanus
5. Septimus Severus – Plautianus
6. Trojan – Marcus Auralius

CONCLUSION:

Every relationship has certain limit but
Friendship is an exclusion

- Father ---- Son
- Wife ---- Husband
- Enemy --- Certain terms
- Friend --- Speak in any case

“Man have not a Friend he may quit the stage”

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QUOTES

1. “ A man cannot speak to his son, but as a father; to his wife , but as a husband; to his enemy , but upon terms: whereas a friend may speak , as the case requires , and not as it sorteth with the person”
2. “ The Worst solitude is to have no real Friendship”
3. Friendship redoubleth joys, and cutteth grief's in half “

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Francis Bacon (1561-1626)

Of Studies

STUDIES serve for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment, and disposition of business. For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best, from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humor of a scholar. They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need proyning, by study; and studies themselves, do give forth directions too much at large, except they be bounded in by experience. Crafty men contemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books, else distilled books are like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit: and if he read little, he had need have much cunning, to seem to know, that he doth not. Histories make men wise; poets witty; the mathematics subtile; natural philosophy deep; moral grave; logic and rhetoric able to contend. Abeunt studia in mores. Nay, there is no stond or impediment in the wit, but may be wrought out by fit studies; like as diseases of the body, may have appropriate exercises. Bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like. So if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again. If his wit be not apt to distinguish or find differences, let him study the Schoolmen; for they are cymini sectores. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study 197 the lawyers' cases. So every defect of the mind, may have a special receipt.

2. OF STUDIES – Francis Bacon

Studies serve – 3 aspect

1. Delight - Privateness and Retiring
 2. Ornament- discourse
 3. Ability- judgment & disposition
- Expert Men – execute & judge of particulars one by one
 - Learned – do best in their work
 - Spend too much time – sloth
 - Perfect nature- experience
 - Natural abilities – natural plants

- Crafty men - contemn studies
- Simple men – admire
- Wise men – use the study – to teach wit their own use

“ Craft men contemn studies , simple men admire them, and wise men use them”

- Wisdom through observation
- Read – not to contradict & confuse nor believe & granted
- Nor to find talk and discourse but to weigh & consider

“ Some books are to be tasted, others to be swallowed, and some few to be chewed and digested”

- Distilled books – like distilled water

“Reading maketh a full man;conference a ready man;and writing an exact man”

- Man write little – need great memory
- Confer little – need present wit
- Read little – need much cunning

“Histories make men wise;pots witty; the mathematics subtile;natural philosophy deep; moral grave;logic and rhetoric able to contend”

- studies – like an exercise – cure disease of the body

Eg:

- a) Bowling – stone & reins
- b) Shooting – lungs & breast
- c) Gentle walking – stomach

Like

- Eg: wandering wit – study maths
- Mind think criminal sector – study law

“every defect of mind have special receipt”

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3. Of Revenge

TEXT

REVENGE is a kind of wild justice; which the more man's nature runs to, the more ought law to weed it out. For as for the first wrong, it doth but offend the law; but the revenge of that wrong, putteth the law out of office. Certainly, in taking revenge, a man is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon. And Solomon, I am sure, saith, It is the glory of a man, to pass by an offence. That which is past is gone, and irrevocable; and wise men have enough to do, with things present and to come; therefore they do but trifle with themselves, that labor in past matters. There is no man doth a wrong, for the wrong's sake; but thereby to purchase himself profit, or pleasure, or honor, or the like. Therefore why should I be angry with a man, for loving himself better than me? And if any man should do wrong, merely out of ill-nature, why, yet it is but like the thorn or briar, which prick and scratch, because they can do no other. The most tolerable sort of revenge, is for those wrongs which there is no law to remedy; but then let a man take heed, the revenge be such as there is no law to punish; else a man's enemy is still before hand, and it is two for one. Some, when they take revenge, are desirous, the party should know, whence it cometh. This is the more generous. For the delight seemeth to be, not so much in doing the hurt, as in making the party repent. But base and crafty cowards, are like the arrow that flieth in the dark. Cosmus, duke of Florence, had a desperate saying against perfidious or neglecting friends, as if those wrongs were unpardonable; You shall read (saith he) that we are commanded to forgive our enemies; but you never read, that we are commanded to forgive our friends.

But yet the spirit of Job was in a better tune: Shall we (saith he) take good at God's hands, and not be content to take evil also? And so of friends in a proportion. This is certain, that a man that studieth revenge, keeps his own wounds green, which otherwise would heal, and do well. Public revenges are for the most part fortunate; as that for the death of Caesar; for the death of Pertinax; for the death of Henry the Third of France; and many more. But in private revenges, it is not so. Nay rather, vindictive persons live the life of witches; who, as they are mischievous, so end they infortunate.

SUMMARY

“Revenge is a kind of wild justice”. He believes that revenge comes in the category of justice but it is certainly rough kind of justice. Firstly, Sir Francis Bacon tries to convince every revengeful person not to take revenge but if someone has decided to take it then he should adopt a legal method. In his eyes, breaking the law is not a rational act. Moreover, a person should do his best to forget the bad deeds of his enemy; by doing so, he will get two benefits; one of them is moral superiority. Forgiveness makes a person noble. He quotes the wise words of Solomon, who said, “It is the glory of a man to pass by an offence.” Secondly, a loss is loss forever. Revenge cannot recover a loss.

Moreover, wise men do not think about past; they concentrate on the present and future. Sir Francis Bacon considers a person unwise if he remembers worst days of the past to take revenge. Moreover, it is a fruitless effort.

CLASS: II Year English

CORE COURSE: PROSE

COURSE CODE:7BEN3C1

UNIT: II

A VISION OF MIRZAH-joseph Addison

Joseph Addison's "The Vision of Mirza" is a famous tale with an allegorical and moralising meaning involving the "Tide of time," the "Bridge of Life," and the "Valley of Misery." "The Vision of Mirza" is known for shrouding sacred truths.

"The Vision of Mirza" is also noted for showing Addison's imaginative and narrative sides, and it became an inspiration regarding later imitations of Spenser. Joseph Addison was born May 1, 1672, and was an English poet, playwright and essayist, according to NNDB.com. He is known for founding "The Spectator" magazine along with his friend Richard Steele. "The Vision of Mirza" and "Pilgrim's Progress" are considered to be two of the best allegorical examples in literature.

Summary

Once Addison visited Cairo. There he came across a number of Oriental Manuscripts. Among them the one with title, 'The Vision of Mirzha' was very appealing. It spoke about the experiences of Mirzha on the hills of Bagdad. Once Mirzha ascended the high hills of Bagdad to spend the day in meditation and prayer. There he found a shepherd sitting on a rock. The shepherd was really

agenius and was playing a musical instrument.Mirzha went close-by the highest pinnacle of the mountain.At the top of the mountain Mirzha was shown a valley in theeastern direction.The valley was the vally of misery and the tide of water in the valley was the tide of eternity.Mirzah found the tide of water rising out of a thick mist.That portion of eternity was called Time.Next Mirzha was shown the bridge of human life by the genius.Mirzha started counting the arches in the bridge there were thousand arches.But because of a great flood many arches were broken and swept away.Now Mirzha sawa number of people passing over the bridge.Many people were falling down from the bridge through the trape door.Mirzah also saw some people pushing others down into the tide.There were a number of birds like vultures,ravens and Cormorants hovering about the bridge.

There were many winged boys and they represented envy, avarice, superstition, despair and love.They suggested that man is given away to misery, tortured in life and swallowed up in life.Then Mirzha saw a huge rock dividing the valley into two equal parts.Mirzha saw clouds resting on one part and so he could not find what was there.In the other part there were many islands with trees full of flowers and fruits.People in them were in rich dresses and were happy and Comfortable.The genius told Mirzha that they were good men.when Mirza wanted to know about the other part the genius had disappeared.

Questions:

- 1) Write short notes on Mirzah's meeting with the genius?
- 2) Write about the allegorical vision of Mirzah.

The Spectator Club – Summary

The Spectator Club is perhaps Richard Steele's finest achievement. This essay was published in *The Spectator*. In this essay, Steele has given an account of the members of the Club. These members represent important sections of society. Steele describes six of the members of the Club they are Sir Roger de Coverley, Captain Sentry, Sir Andrew Freeport, Will Honeycomb, the Clergyman and the Student of Law.

Steele talks about the first gentleman of his company whose name is Sir Roger de Coverley. The people, who knew about the county of Sir Roger, knew Sir Roger. Sir Roger was a man of extra ordinary nature and had a good sense. He always found fault with the ways of the world but this unusual nature never made him any enemies. Sir Roger had a unique capacity to please others. Sir Roger was a bachelor because he was disappointed in the love of a beautiful widow. Before this disappointment Sir Roger was a normal happy young man. He moved in society of important persons like Lord Rochester and Sir George Etherege. However, after being ill-used by the widow he lost all his joviality and interest in social life for more than a year . He became very serious. Gradually his joviality returned. However, he grew careless about his dress. He wore a coat and jacket of a cut, which was in fashion at that time. Now Sir Roger was fifty-six years old but was quite hale and hearty. He had a house in village and

town. He had such a good nature that people loved him. He also treated his servants well. He was also the justice of the quorum and showed his judicial abilities on the chair of the justice at a quarter-session.

After this, Steele has described another companion of the club. He is a lawyer. He was also a bachelor. He was a man of sharp wit and clear understanding. He chose his occupation rather to obey the direction of his old father than to incline to his own tendencies. He took to the study of law in obedience to his father. He was more interested in the study of drama and dramatic criticism. The philosophers like Aristotle and Longinus were well understood by him. His father used to send to him various questions on law in order to ensure his son's progress in legal studies. The son outwitted the father by getting them answered through a lawyer whom he had engaged for the purpose. No body took him as a fool but only his friends knew that he had a great wit. He liked to read the books, which were not of the age he lived. He was familiar with the writings, customs, actions and manners of ancient writers, which made him a keen observer of the worldly affairs. He was a good critic. His real hour of business was the time of the play. The presence of an able critic among the audience would rouse the actors to give the best performance possible.

Thematic Analysis

Sir Roger de Coverley, a member of the Spectator Club, is a character made up by Richard Steele. Even though de Coverley's a fictional character, he represents a certain class of English gentleman.

Richard de Coverley is just one of a group of characters that make up the club, and Steele depicts them all in order to comment on English society as a whole—or at least its upper class. It's one example of how Augustan writers used fiction to make political and social statements about what was going on around them.

Questions:

- 1) What do you know about sir Roger?
- 2) Give an account of the spectator Club.

COURSE CODE: 7BEN3C1
CORE COURSE – V – PROSE
UNIT-III

THE MAN IN BLACK

-OLIVER GOLDSMITH



Oliver Goldsmith was born in the year 1730 in Ireland. After graduating from Trinity College, Dublin, he studied medicine at Edinburgh. Then he set out on a walking tour over the whole of Europe wandering like a vagabond. Returning to England after about two years, he worked as a tutor and a hackwriter living in conditions of penury and squalor. In 1759 with the publication of his “Enquiry into the state of Learning he attracted public notice. In 1760, he started writing the Chinese letters which were collected and published as The citizen of the world in

1762. From the obscure drudgery of Grub street, he rose to be one of the distinguished literary figures of the day. Goldsmith died in the year 1774.

SUMMARY

Altangi, a Chinese traveller visits England. He has great respect for the Man in Black who is an interesting character. By nature the Man in Black is kind and sympathetic to the poor. But he seems to be ashamed of his natural benevolence. So, he puts on a stern appearance. But he cannot maintain this assumed harshness for long. The mask soon drops. Any superficial observer can see the real man behind it. The Man in Black and Altangi go out on a tour of the country. They discuss beggars and poverty. The Man in Black lashes at the poor calling them lazy hypocrites. Everyone of them is an impostor, and they —rather merit a prison than relief. The Government has taken steps to relieve their suffering but they roam about everywhere pestering travellers. While the man in Black is talking in this manner an old man appeals for help. He speaks about his dying wife and five hungry children, Obviously it is an invented story but the Man in Black is moved by it. Seeing it Altangi pretends to look another way. The Man in Black stealthily slips in a piece of silver into the beggar's hands while

loudly warning the old man against troubling people like him. They next see a sailor with a wooden leg, carrying a bundle of chips. He looks miserable. Pretending to expose the impostor, the Man in Black angrily questions the sailor. But soon he buys the bundle of chips for one shilling to the great surprise and joy of the sailor. He pretends that he has made a cheap purchase. The inconsistency in his character is interesting. Now they see a poor woman in rags with one child in her arms and another on her back. Without minding the presence of Altangi the Man in Black searches in his pocket for a piece of money. There is none. The man in Black looks more miserable than the woman because he cannot relieve her. Then he remembers the bundle of chips. He puts it into her hand and walks away.

Questions:

1. How did the Man in Black help the three beggars?
2. Write about the inconsistent conduct of the Man in Black?

COURSE CODE: 7BEN3C1

CORE COURSE – V – PROSE

UNIT-III

A DISSERTATION UPON ROAST PIG – CHARLES LAMB

A DISSERTATION UPON ROAST PIG – CHARLES LAMB



AUTHOR INTRODUCTION

- FEB 10 ,1775 he was born in inner temple,city of London.u.k.
- Father -John Lamb :Mother – Elizabeth Field.
- In 1782 lamb was enrolled in Christ Hospital.He met with Coleridge in Christ hospital.
- Lamb is known as the English poet ,Essayist and Critic.
- He joins service at the south sea company in – 1795.
- He is called as “ THE PRINCE OF ENGLISH ESSAYIST” .
- He was very devoted to his sister Mary Lamb , who was suffering from insanity.
- He is well known for his usage of anecdotes in his essay.
- Friends with such literary luminaries as S.T Coleridge, William words worth and William Hazlitt.
- He died DEC 27, 1834.

SELECTED WORKS

- Blank verse ,poems – 1798
- A Tales of rosamund gray, and Old Blind Margaret -1798
- Tales from Shakespeare -1807
- The AdventuS of Ulysses, 1808
- Specimens of English dramatic poet who lives about the Time of shakespeare,1808.
- Eliana, 1867
- Essays of Elia.
- The last essays of Elia, 1833.

A DISSERTATION UPON ROAST PIG



THEME OF THE PROSE

Lamb begins the essay with a humorous anecdote which his friend Thomas Manning seems to have shared with him. The anecdote reveals how the practice of roasting pigs began in primitive times with an accidental event in a Chinese village. After providing an extremely humorous account of the event, Lamb proceeds to describe with intense feeling his unusual passion for a * roasted pig and says that though he would like to share all good things of life with his friends, he would never like to part with a roast pig even out of utmost compulsions of generosity

- Bo-bo son of Ho-ti a swine farm owner was given with responsibility of taking care of the swine farm in his hut.
- On account of his mischievous, the farm which is also their residency, got fire that made nine young swine burnt to death.
- As he was thinking, how to console his father, a delicious smell whirled him.
- He happened to see some burnt pigs. While touching them, he burnt his finger. In order to cool the finger, he put the finger in his wet mouth.

- The taste made him do it again and again. In a point of time he tore the pigs and started eating eagerly.
- On seeing the burnt farm and eating son, he beat him black and blue with anger but, his son did not stop eating. While scolding, Bo-bo said that the pigs tasted great.
- While his father touched the burnt pig, he burnt his finger. In order to cool the finger, he put the finger in his wet mouth. He also liked the taste very much. They shared the remaining burnt pigs between them.
- Because of their great wish for the roast pigs, both of them fire often their hut which was also included with farm. They maintained secret about the new way of roast and eating.

- Suspected local People spied on him and found that they were deliberately firing the cottage for roast pig.
- Father and son were accused for their new habit of eating. Both of them were freed by the judge, after he had once tasted the burnt flesh which is irresistible.
- As the local people came to know about the taste of roast pig, they themselves burnt their own cottage to eat the roast pig. This led to homelessness.

- A wise in the village instructed them the way of roasting the pigs in different way. Thus the people came to know the taste of eating after cooking.
- Lamb says that not a grown up but the tender pigs should be served as delicacy on the tables. There is no flavour comparable to the crisp, not over roasted crackling.
- Pineapple is an excellent delicacy but not satisfy our hunger.

- He remembered an incident that happened during his child-hood. Once when he was walking along the road with his favourite delicious cake prepared by his aunty, he saw a starving beggar and offered him that cake mercifully. Later he was sorry for having given that favourite cake.
- Lamb says that he will distribute the gifts and presents among his friends but not a piece of roasted food.
- This prose concludes with an anecdote about how ancient people used to sacrifice pigs by whipping them, raising a moral riddle about enjoying the meat of that animal.

COURSE CODE: 7BEN3C1

CORE COURSE – V – PROSE

UNIT-III

**BACHELOR'S COMPLAINT AGAINST THE
BEHAVIORE OF MARRIED PEOPLE**

-CHARLES LAMB

Bachelors are always criticized by married couple



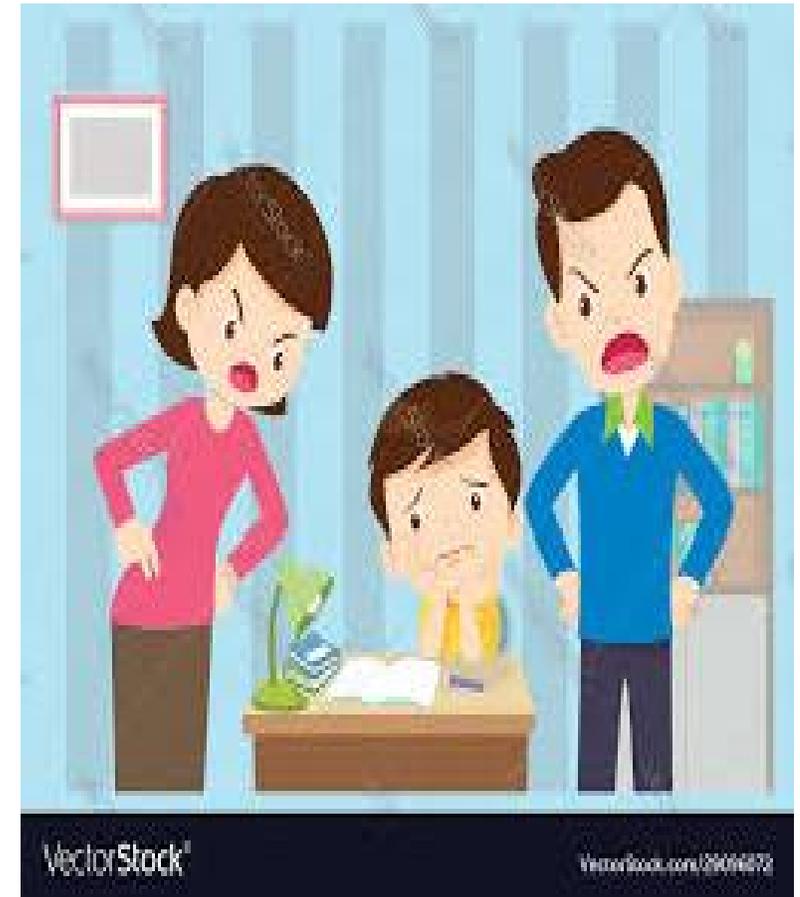
Married people quarrel each other but, they truly love each other too much



Every family is proud of their children and feel the children are their whole world .



Married people always scold their children. They mostly don't allow them to play with bachelor. Whenever children are seen playing with bachelors, they are immediately sent to the next room.



Most of the wives always fight with their husbands' friends. They use some tricks to disconnect their husbands' friendship.



In the dining room, Charles Lamb was ill-treated by his friend's wife by refusing food. He was also advised to wait until her husband's arrival.



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- Because of their great wish for the roast pigs, both of them fire often their hut which was also included with farm. They maintained secret about the new way of roast and eating.

- Suspected local People spied on him and found that they were deliberately firing the cottage for roast pig.
- Father and son were accused for their new habit of eating. Both of them were freed by the judge, after he had once tasted the burnt flesh which is irresistible.
- As the local people came to know about the taste of roast pig, they themselves burnt their own cottage to eat the roast pig. This led to homelessness.
- A wise in the village instructed them the way of roasting the pigs in different way. Thus the people came to know the taste of eating after cooking.

- Lamb says that not a grown up but the tender pigs should be served as delicacy on the tables. There is no flavour comparable to the crisp, not over roasted crackling.

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COURSE CODE: 7BEN3C1

CORE COURSE – V – PROSE

UNIT-III

BACHELOR'S COMPLAINT AGAINST THE BEHAVIOUR OF MARRIED PEOPLE

SUMMARY

In this essay, Lamb humorously tries to locate the infirmities found in married people, and thus, finds solace in his state of bachelorhood. While stating his personal experiences, he expresses his agony for the behavior of married people who, in Lamb's opinion, pretend to love each other. He admits that he is not jealous of the happiness of married people, but at the same time he does not want to be reminded of his deformity again and again.

He also describes the role of children in determining married people's attitude towards bachelors. He brings out all the negative aspects of having children by saying that it is not easy for unmarried people to love all the children alike. He observes that different children have different characteristic traits and should be judged and praised according to the merits.

He concludes by saying that he is exhausted of all married associates. He warns them to amend their sarcastic attitude.

CORE COURSE -V- PROSE:

COURSE CODE -7BEN3C1

UNIT-IV -THE BATTLE OF THE BOOKS BY JONATHAN SWIFT

The Battle of the Books (1704), a prose satire by Jonathan Swift written in 1697 when he was residing with Sir W. Temple, and published in 1704.

The Battle of the Books is a simple mock-heroic account of a battle among the books resting in the King's Library at St. James's Palace. The battle itself is a satirical allegory on an intellectual debate that had been ranging in England since 1692, sometimes called the Battle of the Ancients and the Moderns. In theory, the battle concerned the relative value of the intellectual accomplishment of antiquity, as compared to the "progress" that had been made in many fields of human knowledge since the Renaissance.

Temple had written an essay on the comparative merits of 'Ancient and Modern Learning'. This subject was somewhat controversial in Paris which involved an uncritical praise of the spurious Epistle of Phalaris that Temple had drawn on himself the censure of William Wotton and Bentley. Swift in his *The Battle of the Books* treats the whole question with satirical humor.

The 'Battle' originates from a request by the moderns that the ancients shall evaluate the higher of the two peaks of Parnassus which they have hitherto occupied, the books that are advocates of the moderns take up the matter, but before the actual encounter, a dispute arises between a spider living in the corner of the library and a bee that has got entangled in the spider's web.

Aesop sums up the dispute: the spider is like the moderns who spin their scholastic lore out of their own entrails; the bee is like the ancients who go to nature for their honey. Aesop's commentary rouses the books to fury and they join battle. The ancients, under the patronage of Pallas are led by Homer, Pindar, Euclid, Aristotle, and Plato, with Sir W. Temple commanding the allies, the moderns by Milton, Dryden, Descartes, Hobbes, Bacon and others with the support of Momus and the malignant deity, criticism. The fight is conducted with great spirit. Aristotle aims an arrow at Bacon but it hits Descartes, Homer overthrows Gondibert. Virgil encounters his translator Dryden. On the whole, the ancients have the advantage, but a parley ensues and the tale leaves the issue undecided.

Swift wrote *The Battle of the Books* in 1697 to buttress his beleaguered patron Sir William Temple in a controversy over the relative merits of ancient learning and modern learning.

The incident happens in the library of St. James. Before they clash there is an argument between a bee and a spider. The bee breaks through a spider's web to the discomfiture of both,

The bee breaks into the Before they clash, a bee breaks through a spider's web, to the discomfiture of both. The spider chides the bee for destroying its intricate trap. Wiping off the obnoxious threads of the web, the bee spurns the spider for erecting such a petty and disgusting contrivance. Their witty sparring goes to the heart of their differing natures. The spider represents modernism; the bee, classicism. They hurl vituperative charges at each other. The bee accuses the spider of spinning everything out of his own guts, such as the regurgitated threads of its web and the venom that it injects into entangled flies. The spider accuses the bee of being no better than a thief, visiting one beautiful flower after another only to steal nectar and flee. The bee replies that the flowers are multiplied, not destroyed, by his beneficial rapine; he returns to the hive with honey and wax, thus furnishing sweetness and light.

Armed with their ink made of bitter venom, the moderns issue an ultimatum to the ancients: either abandon their glory-smitten summits of prestige or let the moderns come with their spades to level the peaks that overshadow the lower tops of modern mountains. When the ancients refuse, the moderns close ranks. The bumblebees of a modern librarian have caused confusion on the shelves. René Descartes has been set beside Aristotle, Plato shoulder-to-shoulder with Thomas Hobbes, and Vergil hemmed in between the modern poets John Dryden and George Wither. The ancients are captained by Temple and Pallas Athena, goddess of wisdom. The moderns are led by Momus, god of faultfinding, who calls on the malignant deity Criticism in her cave, where she dwells with Ignorance, her father and husband; Pride, her mother; and her children, Noise, Impudence, Dullness, Vanity, Positiveness, Pedantry, and Ill-Manners. Criticism comes to the library to rally her troops, but the moderns fall into disarray. Descartes is felled by Aristotle's arrow. The poet Abraham Cowley hurls his spear at the poet Pindar, but misses.. On the whole, the ancients have the advantage, but a parley ensues and the tale leaves the issue undecided.

Analysis of "THE BATTLE OF THE BOOKS"

Jonathan Swift worked for William Temple during the time of the controversy, and Swift's *A Tale of a Tub* (1703/1705) takes part in the debate. From its first publication, Swift added a short satire entitled "The Battle of the Books" to the *Tale of a Tub*. In this piece, there is an epic battle fought in a library when various books come alive and attempt to settle the arguments between moderns and ancients. In Swift's satire, he skilfully manages to avoid saying which way victory fell. He portrays the manuscript as having been damaged in places, thus leaving the end of the battle up to the reader.

The battle is told with great detail to particular authors jousting with their replacements and critics. The battle is not just between Classical authors and modern authors, but also between authors and critics.

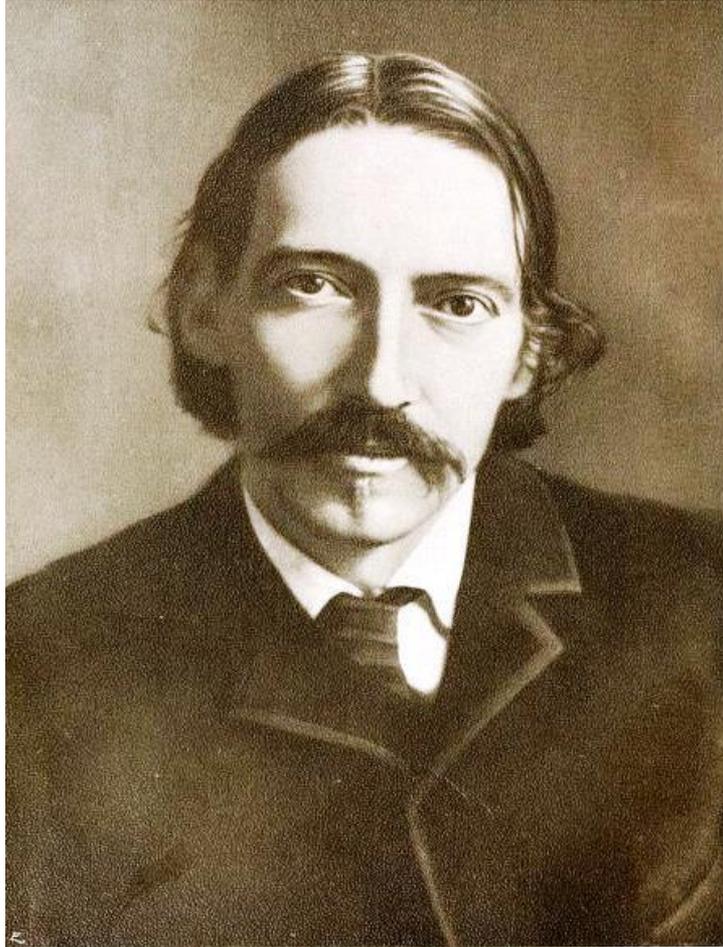
The combat in the "Battle" is interrupted by the interpolated allegory of the spider and the bee. A spider, "swollen up to the first Magnitude, by the Destruction of infinite Numbers of Flies" resides like a castle holder above a top shelf, and a bee, flying from the natural world and drawn by curiosity, wrecks the spider's web. The spider curses the bee for clumsiness and for wrecking the work of one who is his better. The spider says that his web is his home, a stately manor, while the bee is a vagrant who goes anywhere in nature without any concern for reputation. The bee answers that he is doing the bidding of nature, aiding in the fields, while the spider's castle is merely what was drawn from its own body, which has "a good plentiful Store of Dirt and Poison." This allegory was already somewhat old before Swift employed it, and it is a [digression](#) within the *Battle* proper. However, it also illustrates the theme of the whole work. The bee is like the ancients and like authors: it gathers its materials from nature and sings its drone song in the fields. The spider is like the moderns and like critics: it kills the weak and then spins its web (books of criticism) from the taint of its own body digesting the viscera.

In one sense, the *Battle of the Books* illustrates one of the great themes that Swift would explore in *A Tale of a Tub*: the madness of pride involved in believing one's own age to be supreme and the inferiority of derivative works. One of the attacks in the *Tale* was on those who believe that being *readers* of works makes them the equals of the *creators* of works. The other satire Swift affixed to the *Tale*, "The Mechanical Operation of the Spirit," illustrates the other theme: an inversion of the figurative and literal as a part of madness.

QUESTIONS

1. Explain "The Battle of the Books" as a mock epic.
2. Describe the bee and the spider episode,
3. What is an allegory? Describe the allegory in "The Battle of the Books".
4. Explain the sarcastic humour in the Preface.
5. Mention few modern authors in "The Battle of the Books"

AN APOLOGY FOR IDLERS



R.L STEVENSON

AUTHOR INTRODUCTION

- Robert Louis Stevenson (1850-1894) Scottish novelist, poet, and travel writer
- Born 13 November 1850, Edinburgh, United Kingdom
- Brave, cheery and wholesome spirited person
- His novels Treasure Island, Black Arrow, Dr. Jekyll and Mr. Hyde, Kidnapped, A Child's Garden of Verses.
- His poems The Lamplighter, The House Beautiful, Songs of Travel and Other Verses, Underwoods
- Best essays are Virginibus Puerisque, Familiar studies of Men and Books and Memories and Portraits.
- Died 3 December 1894

Quotes

- “Don’t judge each day by the harvest you reap but by the seeds that you plant”.
- “The Devil, can sometimes do a very gentlemanly thing”.
- “There are no foreign lands. It is the traveler only who is foreign”.
- “That man is a success who has lived well, laughed often and loved much”.

An Apology for Idlers is a thought-provoking essay. It is full of humour, wit and irony. It is written by Robert Louis Stevenson. He was a great traveller and writer. His famous novels are “Treasure Island” Black Arrow”.

This essay is a fine example of Stevenson's scheme of values opposed to modern ideas such as working hard, reading books, education in schools and colleges. He says that education of the streets is even better than education in the class rooms. Stevenson does not believe that books are indispensable. He argues that books can never be substitute for life.

Most of the great men including Charles Dickens, Shakespeare and Balzac learned lessons from the streets. They enjoyed Nature, the flow of the rivers, the waves of the sea, the blue sky, the meadows and hills and valleys give man more wisdom than what he gets in the class rooms. Parents and elders usually advise young men to study books with diligence to obtain knowledge.

R.L. Stevenson visualises a Worldly Wiseman angry with a young truant because he runs away from class-room to enjoy Nature. The young man tells the Wiseman that he wants peace and contentment. The Wiseman is again angry with him and asks him to go back to school. But R.L. Stevenson supports the truant. The author says that knowledge can be obtained from the streets and Nature too.

This knowledge is better than that of school or college. A truant is wandering along open places, because Nature is an open book. It is full of knowledge and wisdom. One can obtain wisdom by enjoying the beauty of Nature. The sweet songs of birds, the rustle of leaves and the murmuring sound of the flowing river and the breeze can give you food for thought.

Saint Beuve the great French writer said that experience of life is a single great book. R.L. Stevenson himself was a voracious reader and he loved books. But books are not proper substitute for life. If a young man completely depends on books for knowledge, he is as fool as Lady of Shallot. In Lord Tennyson's famous poem Lady of Shallot, the beautiful lady is under a curse, weaving a web day and night looking at a mirror. She can see only shadows. She cannot see the real life. Similarly a bookworm is also like the Lady of Shallot, and he can never enjoy life which is full of experience and beauty of Nature.

R.L. Stevenson says that busy people are not efficient in vitality. Idleness helps a man to develop a strong individuality and he is very sociable and takes interest in mankind. He is a man of great experience in life and he knows how to make others happy. He has practical wisdom and can solve problems of life with a smiling face. On the other hand a man of industry is selfish and narrow-minded. He has no curiosity and he is very dull. In school or college, these people had set their eyes on medals and after leaving college, they think of only themselves. After a long period of hard work, they are very tired. On the other hand, the idler is energetic and happy. So he can make others happy .Stevenson says that this is not success in life.

R.L. Stevenson says that many people complain that idlers don't do any work and it is a national waste. But it is not true. Society is full of young men and women and they can do every work. Even if a man dies, another man does his work. In the fifteenth century when some people told Joan of Arc, the great French heroine that she should work at home washing and spinning. She told them that there are plenty of women at home who can do such work. Joan of Arc was very young when she became a soldier and fought wars and won victories for France. She is the great patriot of France.

R.L. Stevenson says that an idler can give more pleasure than a busy industrious man because the mind of the busy man is full of many plans and works to be done. Pleasures are more beneficial than duties because pleasure is natural, but duty comes from force or responsibility. Secondly pleasures give happiness to both the giver and the receiver. So the author says that an idler is wiser than a book-worm (man of industry). Stevenson says that an idler makes others happy with his smiling face and kind words.

The presence of such people at a dinner or at a meeting in the streets makes everyone happy. Falstaff is preferable to Barabbas. Falstaff is not very honest and a drunkard. Yet all people love this Shakespearean character because he makes audience laugh and they enjoy his presence on the stage. We can forget our sorrow and pain when we see Falstaff on the stage merry making. On the other hand Barabbas is a character in Marlowe's play "The Jew of Malta" The Jew was greedy for money and did not help anyone even with a smile. So no one liked him.

Finally Stevenson points out that Nature does not care for the life of a single individual. No one is so important in the society. Even if Shakespeare had never lived, the world would not have been different. There are millions and millions of people in the world. Everyone wants a smiling face and kind words from others.

Paper Name: Prose

Sub code: 7BEN3C1

Unit: V

ON RUNNING AFTER ONCE HAT

G. K. Chesterton

I feel an almost savage envy on hearing that London has been flooded in my absence, while I am in the mere country. My own Battersea has been, I understand, particularly favoured as a meeting of the waters. Battersea was already, as I need hardly say, the most beautiful of human localities. Now that it has the additional splendour of great sheets of water, there must be something quite incomparable in the landscape (or waterscape) of my own romantic town. Battersea must be a vision of Venice. The boat that brought the meat from the butcher's must have shot along those lanes of rippling silver with the strange smoothness of the gondola. The greengrocer who brought cabbages to the corner of the Latchmere Road must have leant upon the oar with the unearthly grace of the gondolier. There is nothing so perfectly poetical as an island; and when a district is flooded it becomes an archipelago.

Some consider such romantic views of flood or fire slightly lacking in reality. But really this romantic view of such inconveniences is quite as practical as the other. The true optimist who sees in such things an opportunity for enjoyment is quite as logical and much more sensible than the ordinary "Indignant Ratepayer" who sees in them an opportunity for grumbling. Real pain, as in the case of being burnt at Smithfield or having a toothache, is a positive thing; it can be supported, but scarcely enjoyed. But, after all, our toothaches are the exception, and as for being burnt at Smithfield, it only happens to us at the very longest intervals. And most of the inconveniences that make men swear or women cry are really sentimental or imaginative inconveniences—things altogether of the mind. For instance, we often hear grown-up people complaining of having to hang about a railway station and wait for a train. Did you ever hear a small boy complain of having to hang about a railway station and wait for a train? No; for to him to be inside a railway station is to be inside a cavern of wonder and a palace of poetical pleasures. Because to him the red light and the green light on the signal are like a new sun and a new moon. Because to him when the wooden arm of the signal falls down suddenly, it is as if a great king had thrown down his staff as a signal and started a shrieking tournament of trains. I myself am of little boys' habit in this matter. They also serve who only stand and wait for the two fifteen. Their meditations may be full of rich and fruitful things. Many of the most purple hours of my life have been passed at Clapham Junction, which is now, I suppose, under water. I have been there in many moods so fixed and mystical that the water might well have come up to my waist before I noticed it particularly. But in the case of all such annoyances, as I have said, everything depends upon the emotional point of view. You can safely apply the test to almost every one of the things that are currently talked of as the typical nuisance of daily life.

For instance, there is a current impression that it is unpleasant to have to run after one's hat. Why should it be unpleasant to the well-ordered and pious mind? Not merely because it is running, and running exhausts one. The same people run much faster in games and sports. The same people run much more eagerly after an uninteresting, little leather ball than they will after a nice silk hat. There is an idea that it is humiliating to run after one's hat; and when people say it is humiliating they mean that it is comic. It certainly is comic; but man is a very comic creature, and most of the things

he does are comic—eating, for instance. And the most comic things of all are exactly the things that are most worth doing—such as making love. A man running after a hat is not half so ridiculous as a man running after a wife.

Now a man could, if he felt rightly in the matter, run after his hat with the manliest ardour and the most sacred joy. He might regard himself as a jolly huntsman pursuing a wild animal, for certainly no animal could be wilder. In fact, I am inclined to believe that hat-hunting on windy days will be the sport of the upper classes in the future. There will be a meet of ladies and gentlemen on some high ground on a gusty morning. They will be told that the professional attendants have started a hat in such-and-such a thicket, or whatever be the technical term. Notice that this employment will in the fullest degree combine sport with humanitarianism. The hunters would feel that they were not inflicting pain. Nay, they would feel that they were inflicting pleasure, rich, almost riotous pleasure, upon the people who were looking on. When last I saw an old gentleman running after his hat in Hyde Park, I told him that a heart so benevolent as his ought to be filled with peace and thanks at the thought of how much unaffected pleasure his every gesture and bodily attitude were at that moment giving to the crowd.

The same principle can be applied to every other typical domestic worry. A gentleman trying to get a fly out of the milk or a piece of cork out of his glass of wine often imagines himself to be irritated. Let him think for a moment of the patience of anglers sitting by dark pools, and let his soul be immediately irradiated with gratification and repose. Again, I have known some people of very modern views driven by their distress to the use of theological terms to which they attached no doctrinal significance, merely because a drawer was jammed tight and they could not pull it out. A friend of mine was particularly afflicted in this way. Every day his drawer was jammed, and every day in consequence it was something else that rhymes to it. But I pointed out to him that this sense of wrong was really subjective and relative; it rested entirely upon the assumption that the drawer could, should, and would come out easily. “But if,” I said, “you picture to yourself that you are pulling against some powerful and oppressive enemy, the struggle will become merely exciting and not exasperating. Imagine that you are tugging up a lifeboat out of the sea. Imagine that you are roping up a fellow-creature out of an Alpine crevass. Imagine even that you are a boy again and engaged in a tug-of-war between French and English.” Shortly after saying this I left him; but I have no doubt at all that my words bore the best possible fruit. I have no doubt that every day of his life he hangs on to the handle of that drawer with a flushed face and eyes bright with battle, uttering encouraging shouts to himself, and seeming to hear all round him the roar of an applauding ring.

So I do not think that it is altogether fanciful or incredible to suppose that even the floods in London may be accepted and enjoyed poetically. Nothing beyond inconvenience seems really to have been caused by them; and inconvenience, as I have said, is only one aspect, and that the most unimaginative and accidental aspect of a really romantic situation. An adventure is only an inconvenience rightly considered. An inconvenience is only an adventure wrongly considered. The water that girdled the houses and shops of London must, if anything, have only increased their previous witchery and wonder. For as the Roman Catholic priest in the story said: “Wine is good with everything except water,” and on a similar principle, water is good with everything except wine.

Questions:

1. Why did the author regret his absence when London was in floods?

2. Who is a true optimist?

3. What was the affliction of the author's friend?