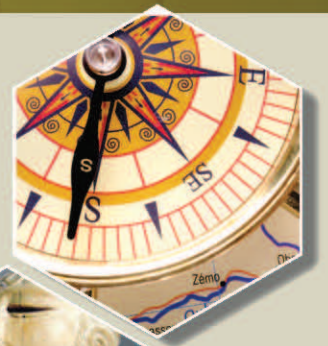


Institute of Open and Distance Education

Faculty of Arts

Prose

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Chhattisgarh, Bilaspur A STATUTORY UNIVERSITY UNDER SECTION 2(F) OF THE UGC ACT

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BLOCK-I

UNIT 1 OF STUDIES

Structure:

- 1.1. Introduction
- 1.2. Objective
- 1.3. Biography of Francis Bacon
- 1.4. Of Studies
- 1.5. Annotation with Explanations
- 1.6. Summary of “Of Studies”
- 1.7. Let us Sum up
- 1.8. Lesson and Activity
- 1.9. Glossary
- 1.10. Questions for Discussion
- 1.11. References and Suggested readings.

1.1 INTRODUCTION

Of Studies is an essay written by Sir Francis Bacon, first published in 1597. In this essay, Bacon explores the value and purpose of studying, emphasizing that learning is essential for personal development and societal advancement. He discusses the different uses of studies, such as for pleasure, ornament, and practical utility, and highlights the importance of balancing study with real-world experience. Bacon also advises on the proper approach to study, noting that excessive or improper study can lead to negative outcomes, while it should be used in moderation to refine judgment and improve life skills. Through Of Studies, Bacon conveys timeless insights on how knowledge can shape character, decision-making, and success.

1.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the importance of studies as a means to improve knowledge and personal growth.
2. Understand the practical benefits of studies in shaping judgment, behavior, and decision-making.
3. Understand how studies can help individuals overcome personal weaknesses and strengthen character.
4. Understand the distinction between various uses of studies, including delight, ornament, and ability.

5. Understand Bacon's insights on balancing study with experience and practical application.

1.3 BIOGRAPHY OF FRANCIS BACON

Biography of Francis Bacon (1561–1626)

Early Life and Education:

Francis Bacon was born on January 22, 1561, in London, England, to Sir Nicholas Bacon, the Lord Keeper of the Great Seal of England, and Anne Cooke Bacon, the daughter of a noted scholar. His family was highly influential, and his upbringing provided him with access to education and intellectual resources from an early age. Bacon's father, a significant political figure, ensured that Francis received a top-tier education, but the loss of his father when Bacon was just 14 years old deeply affected him.

Bacon attended Trinity College, Cambridge, at the age of 12, which was unusual given his young age. He graduated in 1575 with a Bachelor of Arts degree and then proceeded to study law at Gray's Inn, one of the four Inns of Court in London. His time at Cambridge and later at law school sharpened his intellectual abilities and fueled his lifelong interest in philosophy and law. However, Bacon was disillusioned with the traditional scholasticism at Cambridge, finding it too focused on dogmatic teachings and not enough on empirical observation and scientific inquiry.

Political Career:

Bacon's entry into the political scene came in 1584 when he was elected as a Member of Parliament (MP) for the borough of Tavistock. Over the next few years, he worked as a barrister, and his political career grew steadily. Bacon became known for his eloquence, intellectual depth, and legal acumen. He was appointed Queen Elizabeth I's counsel in 1597 and received a knighthood in 1603 from King James I.

Bacon's political career was marked by a series of ambitious moves. Despite his significant intellectual talents, he struggled for years to attain a more influential position in the English government. His political fortunes saw a dramatic shift when, in 1618, he was appointed Lord Chancellor of England, a highly prestigious position. He was made Viscount St. Alban in 1621.

However, Bacon's career took a serious blow in 1621 when he was accused of bribery and corruption while serving as Lord Chancellor. He was impeached by the House of Commons and, although he was not sentenced to prison, he was fined, removed from his post, and barred from holding public office again. Despite this fall from grace, Bacon's reputation as a scholar and thinker remained intact.

Philosophical and Literary Contributions:

Bacon is best known for his contributions to philosophy and the development of the scientific method. He is often regarded as the father of empiricism, a philosophical approach that emphasizes knowledge derived from sensory experience and experimentation, as opposed to purely theoretical reasoning. Bacon's philosophy marked a significant departure from the medieval scholasticism that dominated academic thought in his time.

One of his most influential works, *Novum Organum* (1620), laid the foundation for modern scientific inquiry. In this text, Bacon criticized the deductive reasoning used by earlier philosophers like Aristotle and advocated for inductive reasoning based on empirical observation and experimentation. His work in *Novum Organum* introduced a new method for acquiring knowledge and testing hypotheses, which would later be adopted by many scientific thinkers, including Isaac Newton and Robert Boyle.

In addition to *Novum Organum*, Bacon wrote numerous other philosophical works, including *The Advancement of Learning* (1605) and *The New Atlantis* (1627). *The Advancement of Learning* was an important treatise advocating for the expansion of knowledge through scientific inquiry and rational thought. *The New Atlantis*, although unfinished, is a utopian work that presents Bacon's ideas about the ideal society, with an emphasis on the pursuit of knowledge and the role of science and discovery in shaping human progress.

Bacon's *Essays* (1597) are another significant part of his literary legacy. The essays cover a wide range of topics, including friendship, truth, travel, studies, ambition, and politics. These works are admired for their pithy and insightful observations on human nature, social structures, and personal conduct. Bacon's essays have remained widely read and influential through the centuries.

Bacon's Legacy:

Francis Bacon's influence on both the development of modern science and philosophy has been immense. His emphasis on the scientific method and empirical research helped pave the way for the advancements of the Enlightenment and the rise of modern science. Bacon's work provided the philosophical underpinnings for the future scientific revolution, influencing figures such as Galileo, Descartes, and Newton.

Bacon's ideas also laid the foundation for the development of modern social science, as his methodologies of observation, experimentation, and classification were later applied to human behavior and society. His impact on literature, particularly in the English language, has also been profound. His essays continue to be valued for their wisdom, clarity, and practical insights into life and human nature.

Death and Posthumous Recognition:

Francis Bacon died on April 9, 1626, at the age of 65, from pneumonia. His death came shortly after an experiment in which he attempted to preserve a chicken by packing it with snow, leading to his illness. Despite his personal and political failings, Bacon's legacy as a philosopher, scientist, and writer remains influential to this day. He is considered one of

the most important figures of the Renaissance and the early modern period, and his work helped shape the trajectory of Western thought.

Summary of Key Contributions

1. **Scientific Method:** Bacon is often regarded as the father of modern empiricism and inductive reasoning, emphasizing the need for observation and experimentation in acquiring knowledge.
2. **Philosophy of Science:** His work in *Novum Organum* outlined the inductive method that became central to the scientific revolution.
3. **Essays:** Bacon's *Essays* have remained influential for their practical and insightful observations on various aspects of life.
4. **Political Career:** Although marred by scandal, Bacon's work as Lord Chancellor and his legal writings left a mark on English jurisprudence.
5. **Legacy:** Bacon's ideas significantly influenced the development of modern science, philosophy, and the English literary tradition.

Conclusion:

Francis Bacon's life and work were marked by intellectual ambition, political struggles, and a profound impact on the development of modern science and philosophy. Despite the controversy surrounding his political career, his contributions to the intellectual world continue to resonate today, earning him a place as one of the most important figures in Western intellectual history.

1.4 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 pruning, by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men condemn 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 subtle; natural philosophy deep; moral grave; logic and rhetoric able to contend. Abeunt studia in mores [Studies pass into and influence manners]. Nay, there is no stone 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 [splitters of hairs]. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases. So every defect of the mind may have a special receipt."

1.5 ANNOTATION EXPLANATION

1. **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 judgement. and disposition of business. For expertmen 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.**

Reference to the Context:

These lines have been taken from Francis Bacon's celebrated essay "Of Studies". In this essay Bacon explains reasons and purpose of study and suggests different modes of the selection of books and the manners of study. He also explains the comparative value of different types of studies.

Explanation:

Bacon here mentions three main uses of studies. They give us delight, they make our conversation interesting and they improve our abilities. Studies give us pleasure when we are alone. Studies also embellish our conversation. The language of a well-read man has a peculiar learned flavour and attracts the attention of the listener and pleases him. Studies also provide the ability to tackle practical affairs of life. A man of profession can best execute his plans and understand nature of individual cases but the learned man is the fittest to advice on the planning and execution of different matters.

2. **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.**

Reference to the Context:

This extract is taken from Bacon's essay "Of Studies" As the name suggests the essay expostulates various ways of study and their relative worth. Bacon also tells us about the uses of studies, which are, delight ornament and ability.

Explanation:

The intelligent men of practical experience in a craft look down upon books as they consider books useless for them. The uneducated people look at books with wonder. But the wise people use books in the best possible way. The knowledge offered by books is not confined only to what is contained in them. There lies wisdom even beyond these books. The most important type of knowledge is that which is yielded by practical examination and experience of life.

- 3. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weight and consider.**

Reference to the Context:

These oft-quoted lines of Lord Bacon occur in the celebrated essay, "Of Studies". In this essay Bacon tells us about books and studies. Bacon very vividly explains the various reasons and purpose of study and suggests different modes of selecting books and the manner of study.

Explanation:

Here Bacon recommends the best approach towards books. He warns against three attitudes in particular. Firstly, one should not take up a book with a pre-conceived notion of disputing with the author's view. So one's main intention should not be only to refute the opinions expressed in a book. Secondly, one should also not be ready to believe everything that one finds in a book. Thirdly, the purpose of reading should also not be merely the selection of some ideas and expressions which may be borrowed by the reader and used in his own writing and conversation later on. Bacon suggest that the proper way to study is to carefully examine every proposition that one comes across during the course of one's study and form an independent opinion about them.

- 4. Some books are to be tasted, others to be swallowed, and few to be chewed and digested and 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.**

Reference to the Context:

These lines have been taken from Lord Bacon's celebrated essay "Of Studies". In this first essay of Bacon's that appeared in 1597 the author speaks about the various uses of study and the way in which books should be read.

Explanation:

Bacon says that the same method of study should not be followed for all types of books. Some books do not deserve to be read thoroughly. They should be read only in parts. There are

other books which are not fit to be read carefully. They have to be hurriedly gone through as we swallow some type of food. But there are some books which need full attention and careful study. They are to be read in full with all care and diligence and the wisdom contained in them have to be fully absorbed, as we do with some of the food which is carefully munched and fully digested.

- 5. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man writes little, he had need have a great memory; if he confers 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 both not. Histories make men wise.**

Reference to the Context:

These lines have been extracted from Lord Bacon's most celebrated essay "Of Studies". In this essay Bacon tells us about the various uses of the studies, various way of study and various types of studies.

Explanation:

Here Bacon talks about the advantages of reading. He says that reading makes a man well informed, and his understanding becomes complete. About conversation he says that it makes man witty. But it is writing which makes one accurate. If somebody is deficient in any of these skills, i.e., reading, talking and writing, one should supplement them in other ways. If someone is not proficient in reading, he should have sharp memory. If someone converses little he should have a great presence of mind. In the same way, if someone does not read much, he should be clever enough to let others think that he knows a lot about those matters of which he has only little knowledge.

1.6 SUMMARY OF "OF STUDIES"

In "Of Studies," Francis Bacon explores the value and purpose of studying and the role that books and knowledge play in shaping an individual. The essay offers a nuanced view on how studies can influence personal growth, social status, and practical decision-making.

Bacon begins by stating that studies serve three main purposes: they are for delight, ornament, and ability. He argues that reading and studying bring personal enjoyment, help one appear cultured and educated in society, and contribute to practical wisdom. However, Bacon emphasizes that these benefits come with the need for moderation and discernment in the use of knowledge.

Bacon elaborates on the idea that reading books is important, but it must be approached with balance. He notes that excessive reading can lead to superficiality, while insufficient study may cause ignorance. Thus, he advocates for selecting books carefully, reading with purpose, and applying learned knowledge to life in practical ways.

He also discusses the role of study in shaping personal virtues. Studies are important for developing judgment, sharpening the intellect, and refining one's character. While some knowledge is gained through experience and practice, studies provide a more systematic and reliable foundation for understanding the world.

The essay also touches upon how studies affect individuals in their social lives. Bacon suggests that studies enhance one's ability to engage in conversation, contribute to discussions, and offer sound advice. However, he warns against over-relying on books and intellectual knowledge in personal interactions, as it might make one appear disconnected from real-world experience.

Finally, Bacon advises that different types of studies are suited to different people and purposes. He stresses that some individuals should focus more on practical studies related to their profession, while others might engage in philosophical or scientific studies, depending on their goals and needs.

Overall, "Of Studies" emphasizes that while studies are essential for intellectual and personal growth, they must be used wisely and in moderation. Bacon promotes a balanced approach to learning, where knowledge is applied thoughtfully and practically, contributing to both personal development and societal participation.

1.7 LET US SUM UP

In this essay, Francis Bacon emphasizes the importance of studying, highlighting its three primary benefits: delight, ornament, and ability. He argues that studies bring personal pleasure, enhance one's social standing by making them appear learned, and improve practical wisdom. However, Bacon stresses that knowledge should be applied with balance and moderation.

Bacon advises that reading should be purposeful and selective, warning against excessive study that may lead to superficiality, or too little study that fosters ignorance. He acknowledges that while experience is important for practical wisdom, studies provide a systematic approach to understanding the world and sharpening judgment.

The essay also discusses how studies influence social interactions, improving one's ability to converse and give advice, but cautions against over-relying on bookish knowledge in real-world situations. Ultimately, Bacon advocates for a balanced approach to learning, where knowledge is used wisely and applied to both personal growth and social life.

1.8 LESSON AND ACTIVITY

Objective:

- To understand the key themes of Bacon's essay "Of Studies", such as the purposes of studying, the benefits of knowledge, and the proper use of books and learning in daily life.
- To explore the practical application of Bacon's views on learning and study.

Key Themes and Concepts

1. Purpose of Studies

- Bacon states that studies serve three main purposes: for delight (personal enjoyment), ornament (enhancement of social standing), and ability (enhancing practical wisdom and judgment).

2. Balance in Study

- Bacon emphasizes that study should be approached with moderation. Too much study can lead to superficial knowledge, while too little can lead to ignorance.

3. Application of Knowledge

- Knowledge should not be confined to books; it must be applied in real life. Bacon suggests that studies help improve judgment and decision-making, but it should not replace experience.

4. Practical Wisdom vs. Bookish Knowledge

- Bacon suggests that while books are valuable for intellectual development, practical experience is necessary to complement theoretical knowledge. He warns that too much reliance on bookish knowledge can make one less adaptable in social or practical situations.

5. Different Studies for Different People

- Not all studies are suited for everyone. Bacon recommends focusing on studies that align with one's profession or personal interests, ensuring that they contribute meaningfully to personal development.

Lesson Structure

1. Introduction to the Essay

- Begin with a brief introduction to Francis Bacon and his contributions to philosophy and the scientific method.
- Provide an overview of "Of Studies" and its key themes.

2. Reading and Discussion

- Read the essay aloud (or assign it for reading beforehand).
- Discuss the main ideas in each paragraph, focusing on Bacon's thoughts on the purposes of study, how knowledge should be applied, and how it should be balanced.

3. Interactive Discussion Questions

- How do you think Bacon's views on study can be applied to your own learning?
- Do you agree with Bacon that study can be both a delight and a practical tool? How do you balance these in your own education?
- How might over-relying on books or knowledge from studies affect your relationships or ability to solve practical problems?

- What kinds of studies do you think would be beneficial to your future career or personal development?

4. Connecting Bacon's Ideas to Modern Learning

- Discuss how Bacon's ideas are relevant today, especially in the context of formal education, self-study, and the use of digital information and resources.
- How can we ensure we are applying knowledge effectively in our daily lives and professions?

Activity: Application of Bacon's Principles

Activity 1: Study Analysis and Reflection

- **Objective:** Students will analyze their own study habits and reflect on how they apply Bacon's principles in their learning.
- **Instructions:**
 - Write a short reflection on your study habits. Include the following questions:
 1. What is the primary purpose of your studies (delight, ornament, ability)?
 2. How do you balance study with practical experience?
 3. Do you find yourself relying more on books or real-world experience when making decisions?
 4. What types of studies do you think are most beneficial for your personal and career goals?
 - Afterward, share your reflections in small groups and discuss how Bacon's advice can improve study habits.

Activity 2: Role Play - Study in Practice

- **Objective:** To practice the balance between book knowledge and practical wisdom in real-world scenarios.
- **Instructions:**
 - In pairs, one student plays the role of a scholar (focused on book knowledge), and the other plays a practical person (focused on real-world experience).
 - Present a scenario (e.g., solving a business problem, making a career decision, or advising a friend on a life decision).
 - The "scholar" relies on facts and theories, while the "practical person" relies on real-world experience.
 - After the role-play, discuss how each approach could be more effective if combined with the other. Reflect on Bacon's idea that a balance between study and practical experience is key to wisdom.

Conclusion

- Recap the importance of balance in study, as emphasized by Bacon.
- Encourage students to apply Bacon's advice in their daily learning, ensuring that they find the right balance between acquiring knowledge from books and applying it practically in life.

1.9 GLOSSARY

Glossary of Key Terms from "Of Studies" by Francis Bacon

1. **Studies** – Refers to the act of learning, reading, and acquiring knowledge, especially through books and intellectual efforts.
2. **Delight** – Pleasure or enjoyment; one of the purposes of studying, according to Bacon, as it can be a source of personal enjoyment and intellectual fulfillment.
3. **Ornament** – In this context, it means something that enhances one's social status or appearance. Studies can make a person appear educated and cultured in society.
4. **Ability** – The capacity to make good judgments and decisions or to be competent in some area. Bacon refers to studies enhancing one's abilities in practical matters.
5. **Induction** – A method of reasoning that involves making generalizations based on specific observations or evidence. Bacon promotes this over deduction (reasoning from general principles).
6. **Deduction** – The process of reasoning from one or more general statements to reach a logically certain conclusion. Bacon contrasts this with induction, which he believes is more reliable.
7. **Superficial** – Lacking depth or thoroughness; Bacon warns against studying in a way that results in shallow or limited knowledge.
8. **Ignorance** – The lack of knowledge or awareness in general. Bacon cautions that insufficient study can lead to ignorance.
9. **Judgment** – The ability to make considered decisions or come to sensible conclusions. Bacon stresses that study improves judgment, especially in social and practical matters.
10. **Practice** – Refers to the application of knowledge and experience. Bacon emphasizes that studies must be complemented by practical experience to be truly effective.
11. **Books** – Written works that contain knowledge. Bacon suggests that books are valuable for learning but should be read with care and purpose.
12. **Learning** – The acquisition of knowledge through study or experience. Bacon suggests that the application of learning should be balanced with experience.
13. **Essays** – Short written works that express the author's views on various subjects. Bacon's own essays explore themes such as human nature, politics, and personal conduct.
14. **Proportion** – In this context, it refers to balance or moderation. Bacon advises that study and knowledge should be taken in appropriate proportions to avoid excess or deficiency.
15. **Virtue** – Moral excellence or righteousness. Bacon suggests that studies help cultivate personal virtues like wisdom and understanding.
16. **Experience** – The knowledge or skill gained through direct participation in events or activities. Bacon emphasizes that while studies are important, practical experience is also crucial for a full understanding.
17. **Fruits of Study** – Refers to the benefits or outcomes that come from study, including intellectual growth, wisdom, and practical ability.

This glossary helps clarify some of the key terms and ideas in Bacon's essay, making it easier to understand his views on the purpose and application of studies.

1.10 QUESTIONS FOR DISCUSSION

Here are **detailed discussion questions** for "Of Studies" by Francis Bacon, designed to encourage in-depth analysis and engagement with the text:

1. The Purposes of Studies

- **What are the three key purposes of studies that Bacon mentions? How does he differentiate between these purposes?**
 - In your response, discuss how Bacon views the role of studies in providing personal enjoyment, enhancing one's social status, and improving practical skills.
- **Bacon states that "studies serve for delight, ornament, and ability." How do you interpret these three aspects in the context of contemporary education?**
 - Discuss the relevance of these purposes in today's educational system. How do they align with the goals of modern universities or personal learning?

2. The Balance Between Study and Practical Experience

- **Bacon argues that "reading maketh a full man, conference a ready man, and writing an exact man." How does this reflect the balance between theoretical knowledge and practical experience?**
 - Explain the relationship between reading, discussing ideas, and writing in terms of applying knowledge effectively. Which of these methods do you find most useful in your own life and studies?
- **In what ways does Bacon caution against relying solely on studies and book knowledge?**
 - How might someone who depends too much on bookish knowledge struggle in practical situations? Can you think of examples from real life or history where too much reliance on theoretical knowledge led to problems?

3. The Role of Books and the Selection of Knowledge

- **Bacon uses an analogy of books being "tasted," "swallowed," and "chewed and digested." What does this suggest about the way we should approach books and learning?**
 - In your own academic or personal reading, do you follow this approach? Discuss how you decide which books to read thoroughly and which ones to skim.
- **How does Bacon advise we select the books we read, and what is his stance on the quantity versus quality of books?**
 - In light of today's overwhelming access to digital information, how can we apply Bacon's advice in managing the vast amount of material available?

4. The Importance of Moderation in Study

- **Bacon writes, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." What does he mean by this, and how can we apply this idea to our study habits?**

- Reflect on your reading and study habits. Do you tend to "taste" or "digest" your sources? How does this metaphor influence your approach to learning and time management?
- **How does Bacon balance the benefits of study with the danger of becoming overly absorbed in it?**
 - Do you agree with Bacon that excessive study can lead to superficiality? How can one avoid this and use knowledge practically and meaningfully?

5. Study and Personal Development

- **According to Bacon, what role do studies play in shaping an individual's judgment, character, and wisdom?**
 - Discuss how studies can influence one's decision-making abilities and personality traits. Do you think that knowledge alone is enough to shape good judgment, or is experience equally important?
- **How can the application of study improve an individual's social interactions, communication, and problem-solving skills?**
 - Reflect on how studying different subjects can enhance interpersonal relationships and interactions in both personal and professional contexts.

6. The Social Function of Study

- **Bacon suggests that studies help in social interactions, making people "ready" in conversation and decision-making. How does the ability to speak knowledgeably about a topic improve one's social and professional life?**
 - Consider the balance between theoretical knowledge and practical experience when communicating with others. How can both be applied to gain respect and influence?
- **Bacon's essay also addresses the importance of avoiding reliance on "bookish" knowledge in practical situations. How does this advice apply to your own academic or professional life?**
 - Can you think of times when book knowledge might have made you appear disconnected from practical concerns or real-world issues?

7. The Different Kinds of Studies

- **Bacon acknowledges that some studies are more suited for specific individuals based on their goals. How does this idea relate to the concept of tailored learning or specialization in education today?**
 - Do you think that modern education should place more emphasis on specialized studies based on individual talents and interests, rather than offering a general curriculum? Explain your reasoning.
- **Bacon makes a distinction between theoretical studies and practical studies. How does this distinction play a role in career choices and professional development today?**
 - Discuss the value of practical knowledge and theoretical knowledge in different careers, such as in the sciences, business, or the arts. How can one complement the other in today's workforce?

8. Bacon's Views on the Application of Knowledge

- **Bacon states that studies contribute to "ability" and "judgment," but that practical experience is needed for true wisdom. How do we balance formal education with experiential learning?**
 - Discuss how formal education (books, lectures, research) and informal learning (internships, hands-on experiences) both contribute to an individual's growth and practical capabilities.
- **How does Bacon suggest that studies should be used to improve one's life and society? How does this apply to contemporary debates about the role of education in shaping civic responsibility?**
 - Discuss the societal responsibility of individuals to use their studies and knowledge for the public good. How should education prepare students to be responsible and ethical citizens?

9. Reflection on Bacon's Conclusion

- **Bacon concludes by emphasizing the practical use of studies in decision-making and daily life. In what ways can we apply his ideas to our own studies and decision-making processes?**
 - Reflect on how you might use the lessons from Bacon's essay to enhance your approach to studies, professional development, and daily decisions.

These detailed discussion questions aim to provoke deep engagement with Bacon's "Of Studies" by encouraging reflection on the balance between study, experience, and practical application. They also provide a way to connect the ideas in the essay to contemporary issues in education and personal development.

1.11 REFERENCES AND SUGGESTED READINGS

References

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UNIT 2 OF EXPENSE

Structure:

- 2.1 Introduction
- 2.2 Objective
- 2.3 Of Expense
- 2.4 Summary of “Of Expense”
- 2.5 Let us Sum up
- 2.6 Lesson and Activity
- 2.7 Glossary
- 2.8 Questions for Discussion
- 2.9 References and Suggested readings.

2.1 INTRODUCTION

Of Expense is an essay written by Sir Francis Bacon, in which he reflects on the concept of money and its role in life. Bacon discusses the nature of personal and household expenses, emphasizing the importance of moderation and wise management. He explores the idea that spending should be balanced with income and not driven by excess or extravagance. Bacon also touches on the moral implications of how one spends money, suggesting that excessive expenditure can lead to personal and social downfall. On the other hand, he also acknowledges that some level of generosity and calculated spending is essential for maintaining social relationships and goodwill. Through this essay, Bacon offers practical wisdom on financial prudence, urging readers to balance their desires with their responsibilities.

2.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the importance of moderation and balance in personal and household expenses.
2. Understand how excessive spending can lead to financial instability and moral corruption.
3. Understand the value of prudence in managing resources while avoiding miserliness.
4. Understand the role of generosity in fostering goodwill when practiced with discretion.
5. Understand Bacon's advice on aligning expenses with income and long-term goals.

2.3 OF EXPENSE

Riches are for spending, and spending for honor and good actions. Therefore extraordinary expense must be limited by the worth of the occasion; for voluntary undoing, may be as well for a man's country, as for the kingdom of heaven. But ordinary expense, ought to be limited by a man's estate; and governed with such regard, as it be within his compass; and not subject to deceit and abuse of servants; and ordered to the best show, that the bills may be less than the estimation abroad. Certainly, if a man will keep but of even hand, his ordinary expenses ought to be but to the half of his receipts; and if he think to wax rich, but to the third part. It is no baseness, for the greatest to descend and look into their own estate. Some forbear it, not upon negligence alone, but doubting to bring themselves into melancholy, in respect they shall find it broken. But wounds cannot be cured without searching. He that cannot look into his own estate at all, had need both choose well those whom he employeth, and change them often; for new are more timorous and less subtle. He that can look into his estate but seldom, it behooveth him to turn all to certainties. A man had need, if he be plentiful in some kind of expense, to be as saving again in some other. As if he be plentiful in diet, to be saving in apparel; if he be plentiful in the hall, to be saving in the stable; and the like. For he that is plentiful in expenses of all kinds, will hardly be preserved from decay. In clearing of a man's estate, he may as well hurt himself in being too sudden, as in letting it run on too long. For hasty selling, is commonly as disadvantageable as interest. Besides, he that clears at once will relapse; for finding himself out of straits, he will revert to his custom: but he that cleareth by degrees, induceth a habit of frugality, and gaineth as well upon his mind, as upon his estate. Certainly, who hath a state to repair, may not despise small things; and commonly it is less dishonorable, to abridge petty charges, than to stoop to petty gettings. A man ought warily to begin charges which once begun will continue; but in matters that return not, he may be more magnificent.

2.4 SUMMARY OF "OF EXPENSE"

In the essay "Of Expense," Francis Bacon explores the concept of personal and public expenditure, offering insights on how individuals should manage their finances and the broader implications of wealth on society. The essay focuses on the balance between the practical use of money and its potential for wastefulness.

Bacon begins by emphasizing the importance of moderation in spending. He suggests that excessive spending, particularly in terms of luxury and indulgence, can be detrimental to both the individual and society. However, he acknowledges that certain expenses, when wisely managed, can have positive outcomes. For instance, expenditure on learning, charity, and public good can contribute to a person's reputation and the well-being of society.

Bacon also highlights the impact of personal habits on spending. He argues that people who are overly frugal or too extravagant may experience negative consequences. A moderate lifestyle, where money is spent thoughtfully and purposefully, is preferable for personal happiness and societal contribution.

The essay further discusses the importance of judicious expenditure in the context of a ruler or a leader. A wise ruler, Bacon contends, should avoid both extreme miserliness and lavishness, instead focusing on spending that serves the public good and promotes social stability.

In conclusion, Bacon presents a balanced view of expenditure: money should be spent wisely, both for personal enrichment and societal benefit. He cautions against excess and advocates for the responsible use of wealth to improve one's character, reputation, and the common good.

2.5 LET US SUM UP

In "Of Expense," Francis Bacon emphasizes the importance of moderation in spending. He argues that excessive expenditure, particularly on luxury and indulgence, can lead to negative consequences for both individuals and society. However, he also acknowledges that certain kinds of expenditure, such as investing in knowledge, charity, or public welfare, can have positive outcomes.

Bacon advocates for a balanced approach to spending, noting that both stinginess and extravagance can harm one's reputation and well-being. He suggests that a wise ruler or leader should manage finances in a way that serves the public good and maintains social stability.

Ultimately, Bacon concludes that money should be spent judiciously, with careful consideration of both personal and societal benefit. Responsible expenditure can enhance one's character, reputation, and contribute to the welfare of others.

2.6 LESSON AND ACTIVITY

Objective:

- To understand the concepts of moderation in spending and the impact of personal and public expenditure, as discussed by Francis Bacon.
- To analyze Bacon's views on how money should be wisely spent for personal development, social responsibility, and the public good.

Introduction:

Begin the lesson by discussing the importance of managing money in daily life. Ask the students questions like:

- What do you think is the right balance between saving money and spending it?
- How does spending influence our lives, our society, and even our reputation?

Introduce Francis Bacon's essay "Of Expense" and explain that it explores these themes by emphasizing the need for wise, balanced expenditure, as opposed to wasteful spending or extreme frugality.

Key Concepts from "Of Expense":

1. **Moderation in Spending:**
 - Bacon advocates for a balanced approach to money. Excessive luxury and indulgence lead to personal and social harm, while extreme stinginess can also be detrimental.
2. **Purposeful Expenditure:**
 - Expenditures should be for purposes that enhance personal development (e.g., education) and societal well-being (e.g., charity or public service).
3. **Expenditure and Reputation:**
 - A person's reputation is shaped by how they manage their wealth. Wise spending enhances reputation, while wasteful or excessive spending can damage it.
4. **The Role of a Leader:**
 - For rulers or leaders, spending should prioritize the public good over personal pleasure. Bacon believes that leaders should avoid both extravagance and miserliness.
5. **The Impact of Spending on Happiness:**
 - Wise expenditure contributes to an individual's happiness and well-being, whereas indulgence or lack of spending on necessary things leads to dissatisfaction.

Activity 1: Group Discussion

- **Objective:** To discuss and reflect on Bacon's views in a modern context.
- **Instructions:**
 1. Divide the class into small groups.
 2. Assign each group a question related to "Of Expense". Example questions:
 - How do you think Bacon's advice on moderation in spending applies to today's consumer culture?
 - What are some examples of wise expenditure in modern society?
 - How can excessive luxury spending affect one's reputation in the current social climate?
 3. After 10-15 minutes of discussion, each group will present their thoughts to the class.

Activity 2: Case Study Analysis

- **Objective:** To apply Bacon's principles of spending to real-life scenarios.
- **Instructions:**
 1. Present students with a case study involving an individual or organization struggling with financial management. Example: A company constantly overspending on marketing campaigns while neglecting employee welfare or a person who spends excessively on luxury goods but has no savings.
 2. Ask the students to analyze the case using Bacon's principles:
 - Would Bacon consider the spending in this case wise or wasteful?

- How could the spending be adjusted to fit Bacon's idea of balanced expenditure?

3. Have students propose solutions for more responsible financial management.

Activity 3: Personal Spending Reflection (Homework)

- **Objective:** To reflect on personal spending habits and apply Bacon's ideas.
- **Instructions:**
 1. Ask students to track their spending for one week and categorize their expenditures (e.g., essentials, entertainment, luxury, charity).
 2. After the week, have them reflect on whether they are practicing moderation in their spending and if they are prioritizing money for personal growth or the common good.
 3. Ask students to write a short reflection on how they could improve their financial management based on Bacon's essay.

Conclusion:

Summarize the key lessons from "Of Expense". Emphasize that responsible spending, based on moderation and a focus on the public good, is a way to improve one's character, reputation, and societal contributions. Encourage students to apply these ideas to their own lives, both personally and in their future careers.

2.7 GLOSSARY

Here is a **glossary** of key terms and phrases from Francis Bacon's essay "Of Expense":
Glossary of "Of Expense"

1. **Expense:** The act of spending money or resources. In the context of the essay, it refers to how individuals or leaders use their finances.
2. **Moderation:** The quality of being moderate; avoiding extremes. Bacon stresses the importance of moderation in spending—neither being too extravagant nor too frugal.
3. **Frugality:** The quality of being economical with money or resources, avoiding waste. Bacon contrasts frugality with excessive spending and suggests it should not be carried to an extreme.
4. **Luxury:** Expensive living and indulgence in material pleasures. Bacon warns against excessive luxury, which can lead to the loss of wealth and harm to an individual's reputation.
5. **Extravagance:** Spending more than is necessary or sensible. Bacon suggests that excessive extravagance leads to wastefulness and eventual ruin.
6. **Reputation:** The beliefs or opinions that others hold about someone. Bacon links wise spending with a good reputation, and poor financial decisions with the loss of social standing.
7. **Public Good:** The well-being or benefit of society as a whole. Bacon stresses that spending money for the public good—such as charitable donations or contributions to society—is a responsible and wise use of resources.

8. **Wisdom:** The ability to make sound judgments based on knowledge and experience. Bacon suggests that wise spending requires judgment and thoughtfulness, especially in leadership.
9. **Miserliness:** The quality of being unwilling to spend money, often to the detriment of personal well-being or social relationships. Bacon implies that excessive miserliness can be just as damaging as extravagance.
10. **Essentials:** Basic, necessary items or needs. Bacon implies that money should first be spent on essentials—things that are truly needed—before indulging in luxuries or excess.
11. **Charity:** The voluntary giving of help, typically in the form of money or goods, to those in need. Bacon views charitable spending as a valuable use of money.
12. **Prudence:** The quality of being cautious or wise in making decisions, especially with respect to spending. Bacon associates prudent expenditure with ensuring long-term benefits.
13. **Penny-Pinching:** Being excessively careful with money, often to the point of stinginess. It's another form of spending that Bacon criticizes when it's taken too far.
14. **Discretion:** The quality of being discreet or judicious in one's actions, especially in financial matters. Bacon suggests that people should be discreet and thoughtful in their spending choices.
15. **Civility:** Politeness, courtesy, and respect for others. Bacon hints that expenditure should reflect a level of civility and should not be used to show off or assert dominance.
16. **Moderate Life:** A balanced lifestyle in which needs are met without indulgence in excess or extreme frugality. Bacon encourages living a life of moderation, where spending supports both personal development and societal good.

This glossary can help clarify some of the key concepts and terms from "Of Expense" and assist in a better understanding of Bacon's arguments regarding the wise use of money.

2.8 QUESTIONS FOR DISCUSSION

Here are detailed **discussion questions** for "Of Expense" by Francis Bacon to encourage deeper analysis and critical thinking:

1. The Concept of Moderation in Spending

- **How does Bacon define moderation in spending? Why does he emphasize this concept so strongly in his essay?**
 - Discuss Bacon's idea that spending should not be too extravagant nor excessively frugal. How does this moderation balance the need for personal enjoyment with social responsibility?
 - In the modern world, what are examples of both extravagant and excessively frugal behaviors? How do these examples impact personal well-being and societal reputation?

2. The Importance of Reputation

- **Bacon states that "a man should not spend above his means, but should rather be moderate in his spending to maintain his reputation." Why does reputation play such an important role in Bacon's argument?**
 - Reflect on how one's spending habits can shape their public image in the modern world. Do you think reputation is still as strongly tied to one's finances today as it was in Bacon's time?
 - Can spending money in ways that align with Bacon's ideas contribute to a positive reputation? Provide examples of people whose financial behavior enhanced their status.

3. The Relationship Between Spending and Personal Development

- **Bacon mentions that certain types of spending, like on learning or self-improvement, are worthwhile. How does this connect to his broader view of how money should be spent?**
 - Discuss how spending on education, travel, or other forms of personal growth can be seen as investments rather than mere consumption.
 - In today's world, how can individuals balance spending on personal development with other financial responsibilities, such as savings and bills?

4. The Dangers of Extravagance and Misery of Over-Spending

- **Bacon warns against the dangers of excessive luxury and indulgence. What are the consequences he suggests may arise from spending beyond one's means?**
 - Explore both the immediate and long-term consequences of living beyond one's financial capabilities. Do you think such behavior leads to personal or societal damage? Why or why not?
 - Can you think of any historical or contemporary examples of individuals or nations whose excessive spending led to financial or social downfall?

5. The Role of Charity in Expenditure

- **Bacon highlights the importance of charitable spending. Why does he suggest that charity is a positive form of expenditure?**
 - Discuss the value of charitable spending in both personal and societal contexts. How does contributing to the welfare of others influence one's reputation and social standing?
 - Can you think of any modern-day individuals or organizations whose charitable spending has had a positive impact? How does this relate to Bacon's views?

6. The Balance Between Necessary and Luxury Spending

- **How does Bacon distinguish between essential and non-essential spending? Why does he view essential spending as more virtuous or necessary?**
 - Reflect on how people today prioritize their spending. Do you think that people tend to overspend on luxury items or under-spend on essential needs? How does this affect personal financial stability?
 - Bacon seems to suggest that spending should first be directed toward essentials and not luxuries. In what ways might this influence someone's life choices or lifestyle?

7. The Concept of Leadership and Public Spending

- **Bacon discusses how leaders and rulers should approach spending. Why does he argue that leaders must balance their expenditures in a way that serves the public good?**
 - Do you think this principle still applies to leaders today, whether in politics, business, or other areas? How should public figures manage their personal and professional finances to maintain ethical leadership?
 - How can the concept of public good in spending be applied in modern political or corporate environments? What are some examples of spending decisions that have either helped or harmed society?

8. Reflection on Frugality and Waste

- **Bacon contrasts the extremes of miserliness and extravagance. How does he suggest individuals avoid these extremes?**
 - How can one practice frugality without crossing the line into miserliness? Similarly, how can someone enjoy luxuries without falling into the trap of excessive indulgence?
 - How do modern-day consumer cultures encourage extremes in spending (e.g., the pressure to constantly buy new products or live in a certain way)? How can we resist these pressures and focus on meaningful spending?

9. The Ethical Dimensions of Spending

- **What ethical considerations should influence our decisions about where and how to spend our money? How do Bacon's views on expenditure align with or conflict with modern ethical standards?**
 - Consider how modern concerns such as sustainability, social justice, and environmental impact relate to the responsible management of resources and finances. Do these ethical considerations fit within Bacon's framework?
 - Do you agree with Bacon's notion that spending should align with personal values and societal good? Why or why not?

10. Application of Bacon's Principles in Today's Financial Environment

- **How can we apply Bacon's ideas on spending to our daily lives, particularly in the context of modern consumerism, advertising, and credit systems?**
 - Bacon advises a balanced approach to spending. In today's world, how can we resist the temptation to indulge in unnecessary purchases and instead focus on investments that promote our well-being, education, and the common good?
 - How does Bacon's idea of "moderate expenditure" help in the context of budgeting, saving, and financial planning in the modern world?

11. Bacon's View on the Importance of Enjoyment in Spending

- **Bacon claims that "spending on pleasure and luxury should not be condemned but must be tempered." How do you interpret this in the context of modern ideas of work-life balance and personal enjoyment?**
 - Reflect on the importance of enjoying life through leisure and spending on things that bring happiness. How does Bacon's idea of moderation help us enjoy life without going overboard?
 - In today's fast-paced society, how can one balance the need for rest, enjoyment, and self-care with the responsibility of managing finances effectively?

These detailed questions will help students engage with Bacon's essay at a deeper level, considering how his ideas about spending apply to their own lives and to modern society. They encourage reflection on the ethical, practical, and personal aspects of financial management while promoting thoughtful discussion on how to balance pleasure, responsibility, and public good.

2.9 REFERENCES AND SUGGESTED READINGS

References

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Suggested Readings

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UNIT 3 OF TRAVEL

Structure:

- 3.1. Introduction
- 3.2. Objective
- 3.3. Of Travel
- 3.4. Annotation with Explanations
- 3.5. Summary of “Of Travel”
- 3.6. Let us Sum up
- 3.7. Lesson and Activity
- 3.8. Glossary
- 3.9. Questions for Discussion
- 3.10. References and Suggested readings.

3.1 INTRODUCTION

Of Travel is an essay written by Sir Francis Bacon, where he reflects on the benefits and purposes of travel. In this essay, Bacon highlights how travel broadens one’s knowledge and perspective, offering valuable experiences that cannot be acquired through books alone. He emphasizes that travel helps to develop a deeper understanding of different cultures, people, and societies. Bacon also suggests that travel should be purposeful, and that one should approach it with careful preparation and thoughtfulness. While encouraging travel for education and self-improvement, he warns against aimless wandering and stresses the importance of reflection and observation during the journey. Ultimately, Bacon presents travel as a means to enhance character, judgment, and personal growth.

3.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the benefits of travel for broadening the mind and gaining diverse experiences.
2. Understand the importance of preparing adequately for travel, including learning about the language and customs of the destination.
3. Understand the value of keeping a journal or record to capture observations and insights gained during travel.
4. Understand the significance of interacting with people of various ranks and professions to gain a well-rounded perspective.

5. Understand the necessity of balancing leisure with purposeful observation to make travel both enjoyable and educational.

3.3 OF TRAVEL

Travel, in the younger sort, is a part of education, in the elder, a part of experience. He that travelleth into a country, before he hath some entrance into the language, goeth to school, and not to travel. That young men travel under some tutor, or grave servant, I allow well; so that he be such a one that hath the language, and hath been in the country before; whereby he may be able to tell them what things are worthy to be seen, in the country where they go; what acquaintances they are to seek; what exercises, or discipline, the place yieldeth. For else, young men shall go hooded, and look abroad little. It is a strange thing, that in sea voyages, where there is nothing to be seen, but sky and sea, men should make diaries; but in land-travel, wherein so much is to be observed, for the most part they omit it; as if chance were fitter to be registered, then observation. Let diaries, therefore, be brought in use. The things to be seen and observed are: the courts of princes, especially when they give audience to ambassadors; the courts of justice, while they sit and hear causes; and so of consistories ecclesiastic; the churches and monasteries, with the monuments which are therein extant; the walls and fortifications of cities, and towns, and so the heavens and harbors; antiquities and ruins; libraries; colleges, disputations, and lectures, where any are; shipping and navies; houses and gardens of state and pleasure, near great cities; armories; arsenals; magazines; exchanges; burses; warehouses; exercises of horsemanship, fencing, training of soldiers, and the like; comedies, such whereunto the better sort of persons do resort; treasuries of jewels and robes; cabinets and rarities; and, to conclude, whatsoever is memorable, in the places where they go. After all which, the tutors, or servants, ought to make diligent inquiry. As for triumphs, masks, feasts, weddings, funerals, capital executions, and such shows, men need not to be put in mind of them; yet are they not to be neglected.

If you will have a young man to put his travel into a little room, and in short time to gather much, this you must do. First, as was said, he must have some entrance into the language before he goeth. Then he must have such a servant, or tutor, as knoweth the country, as was likewise said. Let him carry with him also, some card or book, describing the country where he travelleth; which will be a good key to his inquiry. Let him keep also a diary. Let him not stay long, in one city or town; more or less as the place deserveth, but not long; nay, when he stayeth in one city or town, let him change his lodging from one end and part of the town, to another; which is a great adamant of acquaintance. Let him sequester himself, from the company of his countrymen, and diet in such places, where there is good company of the nation where he travelleth. Let him, upon his removes from one place to another, procure recommendation to some person of quality, residing in the place whither he removeth; that he may use his favor, in those things he desireth to see or know. Thus he may abridge his travel, with much profit. As for the acquaintance, which is to be sought in travel; that which is most of all profitable, is acquaintance with the secretaries and employed men of ambassadors: for so in travelling in one country, he shall suck the experience of many. Let him also see, and visit,

eminent persons in all kinds, which are of great name abroad; that he may be able to tell, how the life agreeth with the fame. For quarrels, they are with care and discretion to be avoided. They are commonly for mistresses, healths, place, and words. And let a man beware, how he keepeth company with choleric and quarrelsome persons; for they will engage him into their own quarrels. When a traveller returneth home, let him not leave the countries, where he hath travelled, altogether behind him; but maintain a correspondence by letters, with those of his acquaintance. which are of most worth. And let his travel appear rather in his discourse, than his apparel or gesture; and in his discourse, let him be rather advised in his answers, than forward to tell stories; and let it appear that he doth not change his country manners, for those of foreign parts; but only prick in some flowers, of that he hath learned abroad, into the customs of his own country.

3.4 ANNOTATION WITH EXPLAINATIONS

1. **He that travelleth into a country, before he hath some entrance into the language, goeth to school, and not to travel.**

Reference to the context:

These lines have been taken from Bacon's essay 'Of Travel'. In this Bacon advises the traveller about the dos and don'ts when he goes on a foreign travel.

Explanation:

A man who wants to visit a new country he should acquire some knowledge of its language. This is likely to help him in deriving much benefit from his travel. His foreign visit amounts to going to a school where the language learning is possible. In other words, a traveller will have to concentrate all his energies on picking up the language of that country.

2. **Let him keep also a diary. Let him not stay long, in one city or town; more or less as the place deserveth, but not long: nay, when he stayeth in one city or town, let him change his lodging from one end and part of the town, to another; which is a great adamant of acquaintance.**

Reference to the context:

These lines have been extracted from Bacon's essay, "On travel. Bacon advises a traveller to bear in mind some requisites of travel.

Explanation:

A traveller is advised to keep a diary in order to record some important things and events he comes across during the travel. He is also advised not to stay long in one city or town. And even if he stays longer in the city or the town, he should change his lodging from one end and part of the town to another. By this method of shifting lodging he will be able make many acquaintances.

3. **And let his travel appear rather in his discourse, than his apparel or gesture; and in his discourse, let him be rather advised in his answers, than forward to tell stories; and let it appear that he doth not change his country manners, for those of foreign parts; but only prick in some flowers, of that he hath learned abroad, into the customs of his own country.**

Reference to the context:

These lines are extracted from Bacon's essay 'Of Travel'. The author instructs a traveller to be careful of following certain rules. He will derive more benefits from his travel.

Explanation:

On his return to his own country a visitor to a foreign country should not try to make a show of his travels by imitating the fashions and dress of the country which he has visited. Instead of borrowing fashions or gestures of a foreign country, he should reveal the fact of his travels through his conversation. It is his talk and discussion which should reveal that he has visited a foreign country. But there should be no ostentation to let the listener gather that he is so keen to speak about his travel experiences. He should speak thoughtfully. In other words, he should speak carefully. Moreover, he should not adopt the manners of any other country which he has visited. He should stick to the manners of his own country though he may display some foreign touches in his general behavior.

3.5 SUMMARY OF “OF TRAVEL”

In the essay "Of Travel," Francis Bacon explores the significance of travel and its impact on personal growth, knowledge, and character. He presents travel as an important means of self-improvement but emphasizes that it should be undertaken with purpose and discretion.

Bacon begins by discussing the value of travel for individuals seeking knowledge. He argues that travel exposes people to different cultures, ideas, and experiences, which can enhance their understanding of the world. However, he warns that travel should not be used merely as a means of escape or idle leisure. It must serve a specific purpose, such as learning or broadening one's perspective.

Bacon advises that while traveling, individuals should not isolate themselves from the local culture or fail to observe the customs of the places they visit. He suggests that travelers should seek to understand and learn from the people and environments they encounter. This engagement, he believes, will help travelers grow intellectually and socially.

Moreover, Bacon cautions against excessive travel for those who lack the ability to make good use of their experiences. He argues that merely visiting different places without acquiring knowledge or insight is pointless. Travel, according to Bacon, should be a deliberate act aimed at personal growth and cultural understanding.

In the latter part of the essay, Bacon highlights that while travel can offer valuable lessons, it is not always necessary for everyone. Some people may benefit more from staying at home and engaging in study and reflection rather than constantly moving from place to place.

In conclusion, Bacon underscores that travel, when undertaken thoughtfully and with the right objectives, can be a powerful tool for personal development. However, it should not be viewed as a cure-all for life's challenges or a replacement for intellectual pursuit and self-reflection.

3.6 LET US SUM UP

In "Of Travel," Francis Bacon discusses the importance and value of travel for personal growth and learning. He acknowledges that travel broadens one's perspective by exposing individuals to different cultures, customs, and ideas. However, Bacon emphasizes that travel should not be done aimlessly or for mere pleasure; it should serve a specific purpose, such as gaining knowledge or improving one's understanding of the world.

Bacon advises that travelers should engage with the places they visit, learn from the people they meet, and use the opportunity to grow intellectually. He stresses that travel without the intention to gain insight or wisdom is fruitless.

While Bacon acknowledges the benefits of travel, he also cautions that it is not necessary for everyone. Some may find greater value in staying at home and focusing on study or reflection. He concludes by asserting that travel, when undertaken with a clear objective and thoughtful consideration, can be a powerful means of personal development, but it should not replace the importance of education and self-reflection.

3.7 LESSON AND ACTIVITY

Lesson on "Of Travel" by Francis Bacon

Objective:

- To understand the benefits and potential drawbacks of travel as discussed by Francis Bacon.
- To analyze Bacon's views on how travel contributes to personal growth, learning, and character development.

Introduction:

Begin by discussing the concept of travel in the modern world. Ask questions like:

- What motivates people to travel today?
- How can traveling change someone's perspective or worldview?
- What are some of the benefits and challenges of travel?

Introduce Francis Bacon's essay "Of Travel" and explain that Bacon discusses the deeper, intellectual value of travel, focusing on how it can lead to personal development if approached thoughtfully.

Key Concepts from "Of Travel":

1. **Travel Broadens Knowledge:**
 - Bacon highlights that travel exposes individuals to new cultures, languages, and customs, enriching their understanding of the world.
2. **Purposeful Travel:**
 - Bacon stresses that travel should not be done aimlessly or for leisure alone. It should have a specific purpose, such as learning, observation, or self-improvement.
3. **Engagement with Local Cultures:**
 - Travelers should engage with the cultures they visit. Observing and learning from the people and customs of other places is key to gaining meaningful insights.
4. **Avoiding Superficial Travel:**
 - Bacon warns against traveling merely for the sake of novelty or without gaining any intellectual benefit. Traveling aimlessly or without reflection leads to wasted opportunities.
5. **Alternative to Travel:**
 - Bacon suggests that for some, staying at home and focusing on study may be more beneficial than constant travel. Reflection and learning do not always require physical travel.

Activity 1: Group Discussion

- **Objective:** To reflect on the value and purpose of travel, both in the past and in the present.
- **Instructions:**
 1. Divide students into small groups and assign each group a question based on "Of Travel":
 - Why does Bacon emphasize purposeful travel? How does this differ from modern views on travel as a form of leisure?
 - Can you think of examples of people who have traveled with purpose and gained knowledge or growth from their experiences?
 - Bacon mentions that some people may benefit more from staying at home. Do you agree with this idea? When might staying home be better than traveling?
 2. After 15 minutes, ask each group to present their findings to the class.

Activity 2: Travel Diary (Reflection Assignment)

- **Objective:** To encourage students to reflect on the purpose and learning opportunities of their own travel experiences.
- **Instructions:**

1. Ask students to write a short travel diary entry about a place they have visited or a trip they have taken.
2. In the entry, they should reflect on:
 - The purpose of their trip (Was it for leisure, learning, or both?)
 - What they learned from the experience.
 - How the trip influenced their understanding of the world or themselves.
3. In the conclusion, students should discuss whether Bacon's perspective on purposeful travel aligns with their own experiences.

Activity 3: Case Study of a Traveler

- **Objective:** To analyze a historical or contemporary figure who traveled with a purpose, reflecting Bacon's ideas.
- **Instructions:**
 1. Present a case study of a famous traveler, such as Marco Polo, Charles Darwin, or someone from modern times like Malala Yousafzai.
 2. Have students analyze the traveler's experiences, focusing on the purpose of their travels and the knowledge or insights they gained.
 3. Ask students to relate the traveler's journey to Bacon's essay. Did their travel reflect Bacon's idea of purposeful learning? What lessons can be learned from this person's travels?

Activity 4: Debate – Travel vs. Study

- **Objective:** To critically evaluate Bacon's view that travel should be purposeful and compare it to the idea that learning and personal growth can also be achieved through study at home.
- **Instructions:**
 1. Divide the class into two teams: one arguing in favor of travel as an essential tool for learning and personal development, and the other arguing that studying at home is just as effective or even superior.
 2. Allow each team time to prepare their arguments. Encourage them to use examples, both historical and modern, to support their points.
 3. After the debate, have a class discussion about the strengths and weaknesses of both arguments and how they relate to Bacon's perspective.

Conclusion:

Summarize the key points of Bacon's essay on travel, emphasizing the importance of travel with purpose and the value it can bring to personal growth. Reiterate that travel should be seen not just as a recreational activity but as an opportunity to expand one's horizons, engage with different cultures, and learn from diverse perspectives.

Encourage students to think critically about their own travel experiences, ensuring they approach future travel with a sense of purpose and reflection.

3.8 GLOSSARY

Glossary of Key Terms from "Of Travel" by Francis Bacon

1. **Civilities:**
 - Meaning: Courteous behavior, manners, or politeness.
 - Context: Bacon suggests that travelers should observe the civilities and customs of the places they visit to learn and adapt.
2. **Judicious:**
 - Meaning: Having or showing good judgment; wise.
 - Context: Bacon advocates for travel that is purposeful and judicious, meaning that one should travel with a clear sense of purpose and thoughtfulness.
3. **Enterprise:**
 - Meaning: A project or venture, particularly one that involves risk or initiative.
 - Context: Bacon refers to travel as an "enterprise" that should be embarked upon with the right mindset, aiming for knowledge and personal growth.
4. **Apprehend:**
 - Meaning: To grasp mentally; to understand.
 - Context: In the essay, Bacon talks about how travel allows a person to apprehend or understand different cultures, knowledge, and ways of life.
5. **Intercourse:**
 - Meaning: Communication or interaction between people.
 - Context: Bacon notes that travelers have opportunities to engage in "intercourse" with people from various regions, which broadens their knowledge and perspective.
6. **Virtue:**
 - Meaning: Moral excellence, righteousness, or commendable quality.
 - Context: Bacon suggests that traveling with the right intent (such as learning or self-improvement) fosters virtuous behavior and character.
7. **Discretion:**
 - Meaning: The quality of being careful and prudent in decision-making.
 - Context: Bacon stresses that travel should be undertaken with discretion—thoughtful decision-making based on the purpose and goals of the journey.
8. **Satires:**
 - Meaning: Works of literature or art that use humor, irony, or ridicule to criticize or mock.
 - Context: Bacon mentions that travelers who have visited many places might be able to write satirical works based on their observations, offering insight into human nature.
9. **Esteem:**
 - Meaning: High regard or respect.
 - Context: Traveling with purpose and learning from one's experiences can elevate a person's esteem in the eyes of others.
10. **Converse:**
 - Meaning: To talk or engage in conversation with others.

- Context: Bacon emphasizes that travel offers the opportunity to converse with people from different backgrounds, which aids in the intellectual and social development of the traveler.

11. Proportion:

- Meaning: A part or share of the whole; balance.
- Context: Bacon mentions that while travel can enrich a person's experience, it must be done in proportion to the traveler's overall objectives and other life pursuits.

12. Sojourn:

- Meaning: A temporary stay.
- Context: Travel, according to Bacon, should often be seen as a "sojourn"—a temporary stay in foreign lands to learn and grow.

13. Exorbitant:

- Meaning: Unreasonable or excessive, especially in terms of price or behavior.
- Context: Bacon cautions against excessive travel that serves no educational purpose, calling it an "exorbitant" use of time and resources.

14. Concentration:

- Meaning: The action of focusing one's attention or efforts on something.
- Context: Bacon suggests that while travel is beneficial, a person must also concentrate on gaining knowledge and avoiding distractions that come with travel.

15. Solid:

- Meaning: Reliable, substantial, or grounded in reality.
- Context: Bacon notes that travel should lead to "solid" learning, where the traveler's experiences lead to meaningful knowledge and understanding.

This glossary will help clarify the key terms from Bacon's essay and provide students with a better understanding of his nuanced views on travel and its potential benefits.

3.9 QUESTIONS FOR DISCUSSION

Detailed Questions for Discussion of "Of Travel" by Francis Bacon

- 1. What is the primary purpose of travel according to Bacon?**
 - Discuss Bacon's argument that travel should not be done aimlessly. How does he suggest that travel should be purposeful? What are the benefits of travel when done with a clear objective?
- 2. How does Bacon differentiate between superficial and purposeful travel?**
 - What examples does Bacon provide for both types of travel? Do you think Bacon's idea of "superficial" travel still holds relevance today, in the context of modern tourism and leisure travel?
- 3. Why does Bacon emphasize that travelers should engage with the culture of the places they visit?**

- How important is it for travelers to interact with the locals and observe the customs and traditions of other places? Do you think this interaction enhances the travel experience? How?
4. **Bacon states that "travel, in the younger sort, is a part of education." Do you agree with this?**
 - In what ways can travel contribute to the education of young people? Can it be compared to formal schooling? Is there any downside to young people traveling too much?
 5. **What does Bacon mean when he says that a traveler should not "solicit" for travel if they have the ability to learn from books or other forms of study at home?**
 - Discuss the concept of "soliciting" for travel. In what cases might staying at home and studying be more beneficial than traveling? Does this idea challenge modern-day travel as a form of leisure or adventure?
 6. **How does Bacon's perspective on travel compare to the modern view of travel as a leisure activity or escape?**
 - In contemporary society, travel is often seen as an escape from everyday life or a means of relaxation. How does Bacon's viewpoint differ from this modern approach to travel? Can both perspectives coexist?
 7. **What role does "discretion" play in Bacon's view of travel?**
 - Why does Bacon emphasize that travel should be undertaken with discretion? What might be the consequences of traveling without discretion? Can you think of modern examples of people traveling recklessly or without careful consideration?
 8. **How does travel expose a person to "virtue" or moral growth?**
 - Bacon suggests that travel has the potential to develop moral character and virtue. In what ways can travelers develop virtues like tolerance, humility, and curiosity through exposure to other cultures and ways of life?
 9. **What does Bacon mean by stating that travel should offer "solid" learning experiences rather than "exorbitant" distractions?**
 - Bacon distinguishes between meaningful experiences and unnecessary distractions while traveling. How can travelers ensure that their experiences abroad contribute to their personal growth rather than leading to trivial distractions?
 10. **Do you agree with Bacon's assertion that the value of travel is dependent on the traveler's ability to make use of their experiences?**
 - Discuss how travelers who fail to reflect on or learn from their experiences may waste the opportunities travel provides. Can you think of any personal examples of when you or someone you know gained more from travel by engaging with the environment?
 11. **Bacon mentions that not everyone benefits equally from travel. How might this statement apply to modern individuals?**
 - Bacon implies that some people are better suited to travel than others. How do you think personality traits, intellectual curiosity, and adaptability affect how someone benefits from travel? Can travel be detrimental for some?

12. **In the essay, Bacon points out that a traveler should not be "like a rolling stone." What does he mean by this, and why is it important?**
- Discuss the idea that travelers should not simply wander aimlessly from place to place. What does Bacon mean by this metaphor? How does this idea encourage more intentional, reflective travel experiences?
13. **Do you think that travel can be more valuable than other forms of education or self-improvement? Why or why not?**
- Explore whether travel offers more tangible benefits than other methods of learning, such as reading books, taking courses, or engaging in community work. Does it provide unique insights into human nature that other forms of education cannot?
14. **Bacon concludes that there is no universal approach to travel. Some benefit more from staying at home, while others need to travel. Do you agree with this conclusion?**
- In the context of modern society, how might technology, education, and global connectivity influence the need for physical travel? Does Bacon's conclusion still hold in the current era?
15. **How can Bacon's advice on travel be applied to modern global issues such as climate change, cultural exchange, or international cooperation?**
- Bacon promotes travel as a tool for personal growth and cultural understanding. How can this idea be applied to solve global challenges today? Can travel promote tolerance, understanding, and solutions to global problems?

These discussion questions encourage deeper engagement with Bacon's ideas on travel, allowing students or readers to critically reflect on how his perspectives apply to both historical and modern contexts.

3.10 REFERENCES AND SUGGESTED READINGS

References

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Suggested Readings

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UNIT 4 OF GREAT PLACE

Structure:

- 4.1. Introduction
- 4.2. Objective
- 4.3. Of Great Place
- 4.4. Annotation with Explanations
- 4.5. Summary of “Of Great Place”
- 4.6. Let us Sum up
- 4.7. Lesson and Activity
- 4.8. Glossary
- 4.9. Questions for Discussion
- 4.10. References and Suggested readings.

4.1 INTRODUCTION

Of Great Place is an essay by Sir Francis Bacon in which he discusses the nature of power, authority, and the responsibilities that come with holding a prominent position in society. Bacon reflects on the challenges and burdens of being in a "great place," such as a position of leadership or influence, and advises on how to navigate these challenges. He emphasizes that those in power must be cautious of the temptations that come with their position, such as vanity, corruption, or injustice, and must strive to serve the public good. Bacon also explores the personal sacrifices and limitations that come with high status, noting that the privileges of power often come at the cost of personal freedom. Through this essay, Bacon offers a practical and moral guide to those in authority, urging them to balance ambition with virtue and to act with integrity.

4.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the responsibilities and challenges that come with holding positions of power and authority.
2. Understand the moral and ethical dilemmas faced by those in high positions and the need for integrity.
3. Understand the sacrifices and limitations associated with great positions, including personal freedom and security.
4. Understand the importance of humility and the duty to serve others while in positions of prominence.

5. Understand Bacon's advice on balancing ambition with virtue and avoiding corruption in the pursuit of power.

4.3 OF GREAT PLACE

Men in great place are thrice servants: servants of the sovereign or state; servants of fame; and servants of business. So as they have no freedom; neither in their persons, nor in their actions, nor in their times. It is a strange desire, to seek power and to lose liberty: or to seek power over others, and to lose power over a man's self. The rising unto place is laborious; and by pains, men come to greater pains; and it is sometimes base; and by indignities, men come to dignities. The standing is slippery, and the regress is either a downfall, or at least an eclipse, which is a melancholy thing. *Cum non sis qui fueris, non-esse cur velis vivere.* Nay, retire men cannot when they would, neither will they, when it was reason; but are impatient of privateness, even in age and sickness, which require the shadow; like old townsmen, that will be still sitting at their street door, though thereby they offer age to scorn. Certainly, great persons had need to borrow other men's opinions, to think themselves happy; for if they judge by their own feeling, they cannot find it; but if they think with themselves, what other men think of them, and that other men would fain be, as they are, then they are happy, as it were, by report; when perhaps they find the contrary within. For they are the first, that find their own griefs, though they be the last, that find their own faults. Certainly, men in great fortunes are strangers to themselves, and while they are in the puzzle of business, they have no time to tend their health, either of body or mind.

Illi mors gravis incubat, qui notus nimis omnibus, ignotus moritur sibi. In place, there is license to do good, and evil; whereof the latter is a curse: for in evil the best condition is not to will; the second, not to can. But power to do good, is the true and lawful end of aspiring. For good thoughts (though God accept them) yet, towards men, are little better than good dreams, except they be put in act; and that cannot be, without power and place, as the vantage, and commanding ground. Merit and good works, is the end of man's motion; and conscience of the same is the accomplishment of man's rest. For if a man can be partaker of God's theatre, he shall likewise be partaker of God's rest. *Et conversus Deus, ut aspiceret opera quae fecerunt manus suae, vidit quod omnia essent bona nimis;* and then the sabbath. In the discharge of thy place, set before thee the best examples; for imitation is a globe of precepts. And after a time, set before thee thine own example; and examine thyself strictly, whether thou didst not best at first. Neglect not also the examples, of those that have carried themselves ill, in the same place; not to set off thyself, by taxing their memory, but to direct thyself, what to avoid. Reform therefore, without bravery, or scandal of former times and persons; but yet set it down to thyself, as well to create good precedents, as to follow them. Reduce things to the first institution, and observe wherein, and how, they have degenerate; but yet ask counsel of both times; of the ancient time, what is best; and of the latter time, what is fittest. Seek to make thy course regular, that men may know beforehand, what they may expect; but be not too positive and peremptory; and express thyself well, when thou digressest from thy rule.

Preserve the right of thy place; but stir not questions of jurisdiction; and rather assume thy right, in silence and de facto, than voice it with claims, and challenges. Preserve likewise the rights of inferior places; and think it more honor, to direct in chief, than to be busy in all. Embrace and invite helps, and advices, touching the execution of thy place; and do not drive away such, as bring thee information, as meddlers; but accept of them in good part. The vices of authority are chiefly four: delays, corruption, roughness, and facility. For delays: give easy access; keep times appointed; go through with that which is in hand, and interlace not business, but of necessity. For corruption: do not only bind thine own hands, or, thy servants' hands, from taking, but bind the hands of suitors also, from offering. For integrity used doth the one; but integrity professed, and with a manifest detestation of bribery, doth the other. And avoid not only the fault, but the suspicion. Whosoever is found variable, and changeth manifestly without manifest cause, giveth suspicion of corruption.

Therefore always, when thou changest thine opinion or course, profess it plainly, and declare it, together with the reasons that move thee to change; and do not think to steal it. A servant or a favorite, if he be inward, and no other apparent cause of esteem, is commonly thought, but a by-way to close corruption. For roughness: it is a needless cause of discontent: severity breedeth fear, but roughness breedeth hate. Even reproofs from authority, ought to be grave, and not taunting. As for facility: it is worse than bribery. For bribes come but now and then; but if importunity, or idle respects, lead a man, he shall never be without. As Solomon saith, To respect persons is not good; for such a man will transgress for a piece of bread. It is most true, that was anciently spoken, A place showeth the man. And it showeth some to the better, and some to the worse. *Omnium consensu capax imperii, nisi imperasset*, saith Tacitus of Galba; but of Vespasian he saith, *Solus imperantium, Vespasianus mutatus in melius*; though the one was meant of sufficiency, the other of manners, and affection. It is an assured sign of a worthy and generous spirit, whom honor amends.

For honor is, or should be, the place of virtue and as in nature, things move violently to their place, and calmly in their place, so virtue in ambition is violent, in authority settled and calm. All rising to great place is by a winding star; and if there be factions, it is good to side a man's self, whilst he is in the rising, and to balance himself when he is placed. Use the memory of thy predecessor, fairly and tenderly; for if thou dost not, it is a debt will sure be paid when thou art gone. If thou have colleagues, respect them, and rather call them, when they look not for it, than exclude them, when they have reason to look to be called. Be not too sensible, or too remembering, of thy place in conversation, and private answers to suitors; but let it rather be said, When he sits in place, he is another man.

4.4 ANNOTATION WITH EXPLAINATIONS

1. **Nay, retire men cannot when they would, neither will they, when it were reason; but are impatient of privateness, even in age and sickness which require the shadow; like old townsmen, that will be still sitting at their street door, though thereby they offer age to scorn.**

Reference to the Context:

These lines have been taken from Bacon's essay, 'Of Great Place. In these lines Bacon says that when a person is no longer what he has been, there is no reason for wishing to live.

Explanation:

Men have no tendency to retire even if they feel to be so. They will not like to seek retirement when it is proper for them to do so. Infact, men cannot, like to retire in spite of being aged and sick. In the old age it is better for a man to retire from activities but it is hardly done at all. He continues to cling to his office despite the fact that people mock at his old age.

2. **Certainly great persons had need to borrow other men's opinions, to think themselves happy; for if they judge by their own feeling, they cannot find it; but if they think with themselves. what other men think of them, and that other men would fain be, as they are, then they are happy as it were, by report; when perhaps they find the contrary happy, within.**

Reference to the context:

These lines have been taken from Bacon's essay 'Of Great Place. In this essay Bacon speaks about the ways people can reach high positions and stay there. In these lines Bacon refers to the persons who cling to their office in spite of old age and sickness.

Explanation:

Persons of occupying high positions are seldom happy in their own hearts. They feel happy because of good opinion about them by others who appreciate their official importance. They are happy mainly because of their holding positions which other would like to hold. Thus, their happiness does not spring from their heart but on account of the reports they come to hear about themselves.

4.5 SUMMARY OF “OF GREAT PLACE”

In "Of Great Place," Francis Bacon examines the nature of holding a position of power and authority, such as in government or leadership. He argues that while great positions offer prestige and influence, they also come with significant challenges and responsibilities.

Bacon begins by acknowledging the honor and rewards that come with holding a high office, but he emphasizes that the power is often coupled with burdens, such as public scrutiny, difficult decisions, and the demands of others. He states that people in positions of power are often envied, and their actions are scrutinized, leading to a loss of personal freedom.

Bacon discusses how those in power must be careful in their decisions and actions. They must exhibit qualities like wisdom, integrity, and patience because their choices affect not only their own lives but also the lives of many others. He also highlights that leaders cannot

act solely out of personal ambition or desire for wealth, but must instead prioritize the common good.

In addition, Bacon suggests that the higher the position, the greater the sense of duty and accountability. He warns that those who seek great positions for personal gain are often disappointed, as they find that power brings more anxiety and responsibility than expected. He concludes by asserting that while great places can lead to fame and success, they also require sacrifices and can lead to a loss of personal peace and happiness.

Ultimately, Bacon advises that one should carefully consider the trade-offs before aspiring to great positions of power, acknowledging both the rewards and the burdens that come with them.

4.6 LET US SUM UP

In "Of Great Place," Francis Bacon reflects on the complexities and responsibilities of holding a high position of power. He acknowledges that great positions bring honor, wealth, and influence but also involve significant burdens and challenges. Bacon emphasizes that individuals in positions of power are constantly scrutinized, and their actions have far-reaching consequences.

Bacon argues that leaders should possess wisdom, integrity, and patience to effectively manage their duties. They should prioritize the common good over personal gain, as power brings not only rewards but also anxiety and responsibility. Bacon suggests that those who seek power for selfish reasons may find it disappointing, as it comes with a loss of personal freedom and peace.

In conclusion, Bacon advises that aspiring to a great position should be done with careful consideration of the sacrifices involved, recognizing that while it offers fame and influence, it also requires significant personal responsibility and can lead to a diminished sense of personal happiness.

4.7 LESSON AND ACTIVITY

Objective:

To understand the philosophical insights of Bacon on the nature of power and responsibility, and to explore how these ideas apply to modern leadership.

Key Concepts:

1. **Greatness Comes with Responsibility:**
 - While holding a high position brings honor and wealth, it also imposes heavy duties and the constant scrutiny of others.

- Bacon emphasizes that those in power must be wise, just, and aware of the impact of their decisions.
2. **The Public and Private Life of Leaders:**
 - Those in positions of power must sacrifice their personal freedom, as their actions and decisions affect not only their lives but also the lives of others.
 - Bacon discusses how leaders should be transparent, humble, and prepared to handle both praise and criticism.
 3. **The Burden of Power:**
 - Leaders often face the challenge of managing expectations, making difficult choices, and dealing with the consequences of their decisions.
 - Bacon warns that the desire for power often leads to a greater loss of personal peace and happiness.
 4. **The Duty of Leaders:**
 - Leaders should act in the public interest, not for personal gain.
 - True greatness comes from prioritizing the well-being of others and demonstrating moral integrity.

Activity: "Analyzing Modern Leadership Through Bacon's Lens"

Objective:

To critically assess modern leadership practices using the principles discussed in Bacon's essay and apply them to current global or local leaders.

Materials:

- Copies of "Of Great Place"
- Whiteboard or flip chart
- Markers
- Paper and pens for each student

Steps:

1. **Read and Discuss Key Excerpts (15 minutes):**
 - Begin by reading selected excerpts from "Of Great Place".
 - Discuss the main ideas: the burdens of power, the qualities of a good leader, and the idea that personal happiness may be sacrificed for public duty.
2. **Group Discussion: The Role of Power Today (20 minutes):**
 - Divide the class into small groups and assign each group a modern leader (e.g., political leaders, CEOs, activists).
 - Ask each group to analyze how their assigned leader's actions align with Bacon's views on power. For example, consider whether the leader's decisions prioritize the common good or personal gain, whether they have faced public scrutiny, and how they manage the pressures of their position.
3. **Present Findings (15 minutes):**
 - Have each group present their analysis to the class, highlighting specific examples from their assigned leader's career that align with or contradict Bacon's principles.

4. Reflection: Personal Leadership (10 minutes):

- Ask students to reflect on their own potential leadership roles, either in the future or in current group activities. How can they apply Bacon's wisdom in their own lives, even if they don't hold positions of power?

5. Debate: Is the Burden of Power Worth the Reward? (20 minutes):

- Organize a class debate on the statement: "The burden of power outweighs the rewards." Divide students into two groups: one arguing that power is worth the sacrifices, and the other arguing that it is not. After the debate, allow time for students to discuss their personal opinions.

Conclusion:

Conclude by summarizing the main points from Bacon's essay and the group discussions. Highlight the importance of leadership qualities such as wisdom, integrity, and selflessness. Encourage students to consider how these lessons can be applied to their future roles in society, both in leadership and in any other capacity.

4.8 GLOSSARY

Glossary of Key Terms from "Of Great Place" by Francis Bacon**1. Great Place:**

- Meaning: A position of high authority, power, or responsibility, often in politics, government, or leadership.
- Context: Bacon reflects on the nature of holding a great place, such as a king, prince, or high-ranking official, and the associated burdens.

2. Inconsiderate:

- Meaning: Not showing careful thought or attention; thoughtless.
- Context: Bacon refers to those who are "inconsiderate" in seeking high positions without understanding the responsibilities and sacrifices involved.

3. Precedence:

- Meaning: The condition of being considered more important than others.
- Context: Those in great places often have to manage issues of precedence, such as social rank, respect, and attention from others.

4. Ambition:

- Meaning: A strong desire to achieve something, often with a focus on power or status.
- Context: Bacon warns against being motivated by unchecked ambition when seeking great places, as such desires often lead to dissatisfaction and unhappiness.

5. Prosperity:

- Meaning: Success or wealth, often relating to a person's career or status.
- Context: Bacon notes that prosperity, though often seen as a benefit of high office, may come with drawbacks like the loss of personal freedom.

6. Virtue:

- Meaning: Moral excellence, righteousness, or commendable qualities such as honesty, integrity, and fairness.
 - Context: Bacon stresses that a leader should possess virtue in their decisions, serving the public good instead of personal gain.
7. **Prudence:**
- Meaning: The quality of being careful and wise in judgment or decision-making.
 - Context: Prudence is important for those in high places as they must carefully consider the impact of their actions on others.
8. **Censure:**
- Meaning: Criticism or disapproval, often in the form of formal condemnation.
 - Context: Bacon acknowledges that individuals in great positions are subject to public censure, and they must manage criticism gracefully.
9. **Lust:**
- Meaning: A strong desire, often used in a negative sense to indicate an excessive craving, particularly for power or wealth.
 - Context: Bacon refers to "lust" for power as a corrupting force that can diminish a person's true greatness.
10. **Companion:**
- Meaning: A person with whom one shares experiences or duties.
 - Context: Bacon notes that a leader may need to have competent companions or advisors who can provide sound judgment and advice.
11. **Immoderate:**
- Meaning: Excessive, lacking restraint or moderation.
 - Context: Bacon discusses the dangers of immoderate desire for power, as it can lead to personal and political instability.
12. **Popularity:**
- Meaning: The state of being widely admired, accepted, or well-known.
 - Context: Bacon mentions how holding a great place often makes a person the object of public admiration and criticism.
13. **Sufficiency:**
- Meaning: The state of having enough, or being capable of fulfilling one's needs without excess.
 - Context: Bacon suggests that one should aim for "sufficiency" in seeking power, meaning that one should not overreach or be motivated solely by the desire for more.
14. **Solicitous:**
- Meaning: Showing concern or care for something or someone.
 - Context: Bacon warns against being overly solicitous or eager in seeking a great place without understanding the responsibilities and the toll it can take.
15. **Delight:**
- Meaning: A high degree of pleasure or joy.
 - Context: Bacon contrasts the "delight" that people in power often experience with the underlying stress and anxiety that accompanies such positions.

16. Subjection:

- Meaning: The state of being under the control or rule of someone or something.
- Context: Bacon observes that individuals in great places are often subjected to public scrutiny, as their every move is watched and criticized.

17. Emulation:

- Meaning: Effort or desire to equal or surpass others, often through imitation or competition.
- Context: Bacon speaks of the competitive nature that accompanies holding a great place, where leaders must strive to prove their worth continually.

18. Integrity:

- Meaning: The quality of being honest and having strong moral principles.
- Context: Bacon emphasizes the need for integrity in leadership, as those in great positions should be trustworthy and act for the common good.

19. Dissatisfaction:

- Meaning: A feeling of unhappiness or discontent.
- Context: Bacon points out that people who seek great positions for selfish reasons often experience dissatisfaction due to the sacrifices and responsibilities involved.

This glossary helps clarify some of the key terms in Bacon's essay "Of Great Place" and provides a deeper understanding of the concepts he addresses regarding power, responsibility, and leadership.

4.9 QUESTIONS FOR DISCUSSION

Questions for Discussion on "Of Great Place" by Francis Bacon

- 1. What are the primary benefits of holding a "great place" according to Bacon?**
 - Discuss the different advantages Bacon associates with high office, such as honor, wealth, and influence. Do you think these benefits are still relevant in modern times? How might they apply to contemporary political or corporate leadership?
- 2. How does Bacon describe the burdens and responsibilities of holding a high office?**
 - Bacon outlines the weight of public scrutiny, the need for wise decision-making, and the sacrifices that come with leadership. Do you agree with his view that power often leads to more anxiety and less personal freedom? Why or why not?
- 3. Bacon mentions that those who seek power for personal gain are often disappointed. What does this tell us about the nature of leadership and ambition?**
 - Do you think the desire for personal gain can be an acceptable motivation for seeking a high position? How does this contrast with the ideal of public service for the common good? Reflect on examples from history or current affairs.
- 4. Bacon talks about the importance of virtue in leaders. What qualities or virtues does he believe are essential for those in power?**

- Discuss the qualities that Bacon considers crucial for those in leadership positions. How do these qualities help leaders navigate the challenges they face? How do modern leaders demonstrate (or fail to demonstrate) these qualities?
5. **What is the relationship between power and public opinion according to Bacon?**
- Bacon argues that individuals in high positions are constantly under the scrutiny of the public and are subject to both praise and criticism. How does this impact the decision-making process for leaders? Can public opinion influence leadership effectiveness?
6. **Bacon states that those who are in great positions must balance personal freedom with public duty. How can leaders maintain their own integrity while serving the public good?**
- Explore the concept of self-sacrifice in leadership. How do great leaders balance their personal lives and desires with the responsibilities of their office? Can one truly maintain personal happiness in a high position of power?
7. **Bacon contrasts the desires for power with the realities of holding power. How does this essay challenge the commonly held view that power is inherently fulfilling?**
- Do you think Bacon's perspective is too pessimistic or realistic? How do modern leaders reconcile their desires for power with the sacrifices it entails? Can power be both fulfilling and burdensome?
8. **Do you agree with Bacon's argument that those in great places should prioritize the common good over personal interests?**
- In what ways do contemporary leaders seem to prioritize the common good? Are there examples where personal gain takes precedence over the public welfare? Discuss how this tension plays out in today's political or corporate worlds.
9. **Bacon writes that great places come with a loss of personal freedom. How does this relate to modern views on privacy and the role of public figures?**
- Reflect on the modern idea of privacy and public exposure, especially for political figures or celebrities. How does the loss of privacy affect their ability to lead effectively? Can modern leaders truly lead while maintaining their personal freedoms?
10. **How can the concepts in "Of Great Place" be applied to leadership in fields outside politics, such as business or education?**
- Do you think Bacon's ideas about power and responsibility apply to corporate leadership, educational leadership, or other sectors? How do the pressures and responsibilities of these positions compare to those of political leaders?
11. **What are the implications of Bacon's statement that "there is no man that hath his will in great place, or that is not willed unto" (i.e., leaders are always under the influence of others)?**
- Discuss the idea that even leaders with great authority are often influenced by others (e.g., advisors, public opinion, family, or political alliances). How does this affect the autonomy of leaders in real life? Can true independence exist in high office?

12. **Bacon suggests that true greatness in a leader comes not from wealth or power but from virtue. What does this say about the nature of leadership?**
- Is it possible to be a great leader without wealth, fame, or power? How do you measure greatness in leadership? Is moral integrity and virtuous leadership more important than material success in today's world?
13. **Do you think Bacon's views on leadership in "Of Great Place" are still applicable in today's society? Why or why not?**
- Reflect on whether Bacon's insights are still relevant to the leadership challenges faced by modern political figures, corporate leaders, or community leaders. Have the nature of power and leadership changed over time, or do Bacon's observations still hold true?
14. **How does the idea of being "free from ambition" in Bacon's essay apply to modern leadership roles?**
- Bacon advocates for leaders to be free from personal ambition, which may cloud their judgment. In a society driven by success and the pursuit of status, how do leaders remain focused on serving the public good rather than their own ambitions?

These questions are designed to provoke deeper understanding and critical thinking about the themes in Bacon's essay "Of Great Place," exploring the philosophical aspects of power, leadership, and responsibility, as well as their application in modern contexts.

4.10 REFERENCES AND SUGGESTED READINGS

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Suggested Readings

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BLOCK-II

UNIT 5

SIR ROGER AT CHURCH

Structure:

- 5.1. Introduction
- 5.2. Objective
- 5.3. Biography of Joseph Addison
- 5.4. Sir Roger at Church
- 5.5. Annotation with Explanations
- 5.6. Summary of the Sir Roger at Church
- 5.7. Let us Sum up
- 5.8. Lesson and Activity
- 5.9. Glossary
- 5.10. Questions for Discussion
- 5.11. References and Suggested readings.

5.1 INTRODUCTION

Sir Roger at Church is an essay by Joseph Addison, part of The Spectator series, in which Addison offers a humorous yet insightful portrayal of Sir Roger de Coverley, a character known for his eccentricities and old-fashioned values. In this essay, Addison describes Sir Roger's behavior during his visit to church, where his sincere devotion and unique personal traits are highlighted. Sir Roger's actions—such as his attention to the decorum of the service and his interaction with fellow parishioners—offer a reflection on the nature of religious observance in society. Through this lighthearted narrative, Addison subtly critiques both religious and social customs while presenting Sir Roger as a symbol of earnest, if somewhat out-of-touch, piety. The essay is a mixture of humor, social commentary, and a gentle reflection on the role of religion in public life.

5.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the character of Sir Roger and his approach to religion as a blend of devotion, simplicity, and kindness.
2. Understand how Sir Roger's conduct in church reflects his leadership and care for his parishioners.
3. Understand the portrayal of religion as a unifying and moral force within the community.
4. Understand the use of humor and satire to highlight Sir Roger's eccentricities while maintaining respect for his sincerity.

5. Understand Addison's broader commentary on the role of religion and morality in everyday life.

5.3 BIOGRAPHY OF JOSEPH ADDISON

Full Name: Joseph Addison

Born: May 1, 1672, in Milston, Wiltshire, England

Died: June 17, 1719, in Holland House, London, England

Occupation: Essayist, poet, playwright, politician

Notable Works: The Spectator, Cato, The Campaign, The Tatler

Early Life and Education:

Joseph Addison was born into a well-respected family. His father, the Reverend Lancelot Addison, was a clergyman and writer, and his mother was a daughter of a prominent local family. Addison grew up in a scholarly and religious environment, which influenced his intellectual development.

Addison was educated at the **Charterhouse School**, one of the leading schools in London. Later, he attended **Queen's College, Oxford**, where he earned his Bachelor of Arts degree in 1693 and later became a fellow of Magdalen College, Oxford, in 1696. At Oxford, he displayed his academic talent and a growing interest in classical literature, especially Latin and Greek, which had a lasting impact on his literary career. He also began to develop a taste for writing poetry.

Early Career and Literary Beginnings:

Addison's early career was primarily focused on literature and poetry. In 1695, he received a much-needed boost when he was awarded a **Traveling Fellowship** by Magdalen College, allowing him to travel to Europe for several years. During his travels, he visited France and Italy, gaining exposure to classical and contemporary European culture and literature. His experiences abroad were crucial in shaping his intellectual and literary development.

His time in Europe gave Addison the opportunity to write works that garnered him attention back in England. His first notable publication was his poem "The Campaign" (1704), written in celebration of the Duke of Marlborough's victory at the Battle of Blenheim. This poem was well-received and brought Addison into the literary spotlight. It was praised for its classical style and patriotic fervor, and it helped him secure a position in the literary establishment.

The Spectator and The Tatler:

In 1709, Addison began collaborating with his close friend **Richard Steele**, a fellow writer and journalist, on a new periodical called The Tatler. This journal focused on the everyday life of London society, offering a mixture of humor, satire, and moral lessons. It was

designed to entertain and inform, appealing to a wide audience. The success of *The Tatler* helped establish Addison and Steele as leading literary figures in London.

In 1711, Addison and Steele launched a new periodical, *The Spectator*, which ran until 1714. *The Spectator* was more sophisticated than *The Tatler*, focusing on social commentary, essays, and moral reflections. It gained immense popularity and featured a variety of characters, including the famous “Sir Roger de Coverley,” a humorous and beloved country squire. Addison’s essays in *The Spectator* ranged from discussions on literature and manners to reflections on virtue and morality. His writing was characterized by wit, elegance, and clarity, and he became known for his calm and rational tone, in contrast to the more fiery style of some of his contemporaries.

Addison’s contributions to *The Spectator* were substantial, and his essays on topics such as **morality, social behavior, politics, and human nature** became deeply influential in shaping public thought during the early 18th century. Through his work on *The Spectator*, Addison played a significant role in developing the genre of the periodical essay.

Political Career:

In addition to his literary work, Addison had a brief but notable career in politics. In 1706, he was appointed **Under-Secretary of State** for the Whig government under **Lord Wharton**. In 1708, he was elected to the **House of Commons**, representing the Whig Party. Addison’s political career was short-lived, as his time in office was often overshadowed by his literary pursuits. However, he was appointed **Secretary of State for the Southern**

Department in 1717, a position he held until his death in 1719. Addison’s political career was marked by his strong support for the Whig cause and his advocacy for the policies of the ruling government. However, his contributions were largely overshadowed by his more significant work in literature and his influence on public life through his essays.

Personal Life:

Addison’s personal life was marked by a mixture of success and personal struggles. He was known for his politeness and refinement but was often frail in health. He never married, although he was romantically linked to several women throughout his life, including **Lady Helen** and **Elizabeth Thomas**, a woman to whom he proposed but who later rejected him.

Despite his success, Addison faced challenges in terms of his emotional and physical health. He was known to be somewhat melancholic, which perhaps informed his more reflective and moralistic writing style.

Later Years and Death:

Addison’s later years were spent balancing his political duties with his continued literary pursuits. In 1717, he was appointed Secretary of State for the Southern Department under Prime Minister **Robert Walpole**, but his health was in decline by this point. Addison

suffered from a number of physical ailments, including a serious illness that left him weak and frail.

Addison died on June 17, 1719, at the age of 47, at **Holland House** in London. His death was widely mourned, and he was buried in the **Westminster Abbey**. His passing was noted as a significant loss to English literature, as he was one of the foremost figures of his time.

Legacy:

Joseph Addison's legacy as a writer and thinker remains significant. His work on *The Spectator* and *The Tatler* had a profound influence on English literature, particularly in the development of the periodical essay. His writing was instrumental in shaping the public discourse of the early 18th century, promoting civility, moral reflection, and intellectual engagement in everyday life. His essays are still studied today for their clarity, wit, and insight into human nature and society.

Addison's **dramatic works**, especially his tragedy *Cato* (1712), also earned him a place in the history of English theatre. *Cato* was an influential play, particularly during the 18th century, admired for its moral themes and neoclassical style.

Addison's influence is still felt in the way modern journalism and opinion writing are structured, particularly through the tradition of the personal essay. His work helped to create a space for lighter, more accessible intellectual writing that was aimed at a wide audience.

Conclusion:

Joseph Addison was a man of many talents—poet, essayist, playwright, and politician. His contributions to literature, especially through his work with Richard Steele on *The Spectator*, left an indelible mark on English letters. Addison's ability to balance intellectual rigor with accessible writing made him one of the most influential writers of the early 18th century. His legacy endures in the genre of the essay and in the thoughtful, moral reflections that he championed throughout his career.

5.4 SIR ROGER AT CHURCH

I AM always very well pleased with a country Sunday ; and think, if keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilizing of mankind. It is certain the country-people would soon degenerate into a kind of savages and barbarians, were there not such frequent returns of a stated time, in which the whole village meet together with their best faces, and in their cleanliest habits, to converse with one another upon indifferent subjects, hear their duties explained to them, and join together in adoration of the Supreme Being. Sunday clears away the rust of the whole week, not only as it refreshes in their minds the notions of religion, but as it puts both the sexes upon appearing in their most agreeable forms, and exerting all such

qualities as are apt to give them a figure in the eye of the village. A country-fellow distinguishes himself as much in the churchyard as a citizen does upon the Change, the whole parish-politics being generally discussed in that place either after sermon or before the bell rings.

My friend Sir Koger, being a good churchman, has beautified the inside of his church with several texts of his own choosing ; he has likewise given a handsome pulpit-cloth, and railed in the communion-table at his own expense. He has often told me, that at his coming to his estate he found his parishioners very irregular ; and that in order to make them kneel and join in the responses, he gave every one of them a hassock and a Common Prayer Book ; and at the same time employed an itinerant singing-master, who goes about the country for that purpose, to instruct them rightly in the tunes of the psalms ; upon which they now very much value themselves, and indeed out-do most of the country churches that I have ever heard.

As Sir Eoger is landlord to the whole congregation, he keeps them in very good order, and will suffer nobody to sleep in it besides himself ; for if by chance he has been surprised into a short nap at sermon, upon recovering out of it he stands up and looks about him, and if he sees anybody else nodding, either wakes them himself, or sends his servant to them. Several other of the old knight's particularities break out upon these occasions ; sometimes he will be lengthening out a verse in the singing-psalms, half a minute after the rest of the congregation have done with it ; sometimes, when he is pleased with the matter of his devotion, he pronounces Amen three or four times to the same prayer ; and sometimes stands up when everybody else is upon their knees, to count the congregation, or see if any of his tenants are missing.

I was yesterday very much surprised to hear my old friend, in the midst of the service, calling out to one John Matthews to mind what he was about, and not disturb the congregation. This John Matthews, it seems, is remarkable for being an idle fellow, and at that time was kicking his heels for his diversion. This authority of the knight, though exerted in that odd manner which accompanies him in all circumstances of life, has a very good effect upon the parish, who are not polite enough to see anything ridiculous in his behavior; besides that, the general good sense and worthiness of his character, make his friends observe these little singularities as foils that rather set off than blemish his good qualities.

As soon as the sermon is finished, nobody presumes to stir till Sir Koger is gone out of the church. The knight walks down from his seat in the chancel between a double row of his tenants, that stand bowing to him on each side; and every now and then he inquires how such a one's wife, or mother, or son, or father do, whom he does not see at church; which is understood as a secret reprimand to the person that is absent.

The chaplain has often told me, that upon a catechizing-day, when Sir Eoger has been pleased with a boy that answers well, he has ordered a Bible to be given him next day for his encouragement; and sometimes accompanies it with a fitch of bacon to his mother. Sir Eoger has likewise added five pounds a year to the clerk's place; and that he may encourage the young

fellows to make themselves perfect in the churchservice, has promised, upon the death of the present incumbent, who is very old, to bestow it according to merit.

The fair understanding between Sir Eoger and his chaplain, and their mutual concurrence in doing good, is the more remarkable, because the very next village is famous for the differences and contentions that rise between the parson and the 'squire, who live in a perpetual state of war. The parson is always at the 'squire, and the 'squire, to be revenged on the parson, never comes to church. The 'squire has made all his tenants atheists and tithe-stealers; while the parson instructs them every Sunday in the dignity of his order, and insinuates to them, almost in every sermon, that he is a better man than his patron. In short, matters are come to such an extremity, that the 'squire has not said his prayers either in public or private this half year; and that the parson threatens him, if he does not mend his manners, to pray for him in the face of the whole congregation.

Feuds of this nature, though too frequent in the country, are very fatal to the ordinary people ; who are so used to be dazzled with riches, that they pay as much deference to the understanding of a man of an estate, as of a man of learning ; and are very hardly brought to regard any truth, how important soever it may be, that is preached to them, when they know there are several men of five hundred a year who do not believe it.

5.5 ANNOTATION WITH EXAPLANATIONS

1. Sunday clear bell rings.

Explanation:

These lines have been taken from Addison's famous essay "Sir Roger at Church" In this essay Addison gives an account of the religious aspect of Sir Roger's character. We are told how this God-fearing man tried to inculcate in his parishioners love of Gold.

Among Christians Sundays have special attraction because on that day people assemble in the church and pray in communion. A man works the whole week and then on Sunday he rests and thus the pettiness of the human heart because of hard labour comes to an end. The rust of pettiness and weariness is washed off by a Sunday. Moreover, this refreshes a men's love of religion. On this day both men and women try to earn good opinions of others and try to appear to their best advantage. It is here that the politics of the entire parish are discussed. What a city bred gentlemen does on the Stock exchange is done by a country man in the churchyard. Here before the beginning of services or after them people talk about the burning questions of the day. In this way all the important problems of the area are discussed threadbare.

2. The knight walks that is absent.

Explanation:

These lines have been taken from Addison's famous essay "Sir Roger at Church". Addison gives us glimpses of Sir Roger's religious life. Since he was a devout Christian he wanted everyone of his parishioners to be religious. For this purpose he had given to each one in the village a mat and a prayer book. He also watched about those people who did not come to the church on Sunday. After the services were over other people waited for Sir Roger to move out. Since he was the first to move out he found occasion to exchange pleasantries with the congregation. He also inquired about the health of the persons who were missing from the congregation on that particular day. In this way he used to reprimand those persons who tried to absent themselves from the church on Sunday. Thus attendance in the church was assured.

5.6 SUMMARY OF SIR ROGER AT CHURCH

In "Sir Roger at Church," Joseph Addison presents a humorous and insightful portrayal of Sir Roger de Coverley, a well-meaning but somewhat eccentric country squire, who is a recurring character in *The Spectator*. The essay describes Sir Roger's behavior during a church service, offering a blend of satire, affection, and moral reflection.

The scene is set at a country church, where Sir Roger attends every Sunday, and Addison describes his actions with keen observation. Sir Roger is portrayed as a man of deep religious faith, yet he exhibits several quirks and idiosyncrasies that make him a humorous figure. He is described as someone who follows traditional practices without much understanding of their deeper meaning.

Despite his sincerity, Sir Roger's behavior during the service is somewhat comical. He is particularly noted for his reverence, often appearing to take things to the extreme. For instance, he sits in the same pew every Sunday, making sure he is always in the best place. He is very particular about the ritualistic aspects of the service, but he does not fully understand or reflect on the deeper spiritual significance of the prayers and hymns.

One of the most notable aspects of the essay is Addison's use of Sir Roger as a vehicle for satire. Sir Roger's exaggerated piety, while humorous, also highlights the contrast between outward religious observance and genuine, heartfelt faith. Through this portrayal, Addison subtly critiques the tendency of some people to perform religious rituals without truly understanding or internalizing their meaning.

At the same time, Addison's affectionate tone suggests that despite Sir Roger's shortcomings, his genuine faith and good intentions make him a lovable and relatable character. Sir Roger is depicted as an idealized version of a good, though imperfect, English country gentleman—someone who embodies the values of tradition and decency, even if he is not always reflective or thoughtful in his actions.

Overall, "Sir Roger at Church" is a witty yet thoughtful exploration of religious devotion, ritual, and the human tendency to sometimes go through the motions without truly

engaging with the deeper aspects of faith. Through Sir Roger, Addison offers both a critique and an affectionate portrayal of his character, showing that while outward appearances may sometimes be comical, they often reflect the sincerity and goodness of a person's intentions.

5.7 LET US SUM UP

In "Sir Roger at Church," Addison humorously portrays Sir Roger de Coverley, the well-meaning but somewhat eccentric country squire, during a visit to his local church. Through his exaggerated religious behavior, Sir Roger becomes a figure of both affection and gentle satire. Addison uses this portrayal to highlight the contrast between outward religious rituals and the deeper, more meaningful spiritual engagement that they ideally represent.

Despite Sir Roger's quirks—such as his strict adherence to tradition and a somewhat excessive reverence for the rituals—Addison paints him as a lovable character who embodies the values of faith and decency. The essay critiques the tendency of individuals to go through the motions of religious observance without deep reflection, but also celebrates Sir Roger's sincere, if imperfect, devotion. Through this character, Addison explores themes of tradition, sincerity, and the difference between outward appearances and inner faith.

In essence, "Sir Roger at Church" is both a lighthearted comedy and a subtle moral commentary on the nature of religious practice and personal integrity.

5.8 LESSON AND ACTIVITY

Objective:

- To understand the themes and satire in Joseph Addison's essay "Sir Roger at Church."
- To explore the character of Sir Roger de Coverley as a representation of religious devotion and societal norms.
- To develop an appreciation for Addison's use of humor and moral reflections in his writing.

Lesson Plan:

1. Introduction (10-15 minutes)

- Begin by introducing the essay, Sir Roger at Church, as part of The Spectator series by Joseph Addison.
- Discuss the character of Sir Roger de Coverley, an idealized country squire who represents traditional English values and piety.
- Explain that the essay satirizes the way people sometimes perform religious rituals without true understanding, using Sir Roger's behavior at church as a humorous example.

2. Reading the Essay (20-30 minutes)

- Read Sir Roger at Church aloud as a class or assign the essay for independent reading.
 - Pause periodically to clarify difficult vocabulary or passages, and to allow students to reflect on Sir Roger's actions and attitudes.
 - Encourage students to consider the contrast between Sir Roger's outward piety and his lack of deeper spiritual engagement.
3. **Discussion (15-20 minutes)**
- **Main Discussion Points:**
 - How does Addison use humor to portray Sir Roger's religious practices?
 - What is the significance of Sir Roger's reverence toward the church service?
 - What does Sir Roger's devotion (despite his misunderstandings) suggest about the nature of faith and religious observance?
 - How does Addison use satire to critique societal norms and behaviors in church?
 - Encourage students to share their opinions about Sir Roger's character and to discuss whether they see any parallels in modern society.
4. **Key Themes to Explore:**
- **Outward Religious Observance vs. True Spirituality:** Sir Roger's excessive adherence to rituals without understanding can prompt a conversation about the importance of genuine faith over mere external conformity.
 - **Humor and Satire:** Discuss how Addison uses Sir Roger's quirks to provide a gentle critique of society, and how humor can be an effective tool for exploring serious topics.
 - **Traditional Values:** The essay reflects on the English tradition of churchgoing and the role of religion in public life, offering both respect and critique.

Activity:

Activity 1: Character Analysis

- **Objective:** Students will analyze Sir Roger's character and understand the moral lessons in the essay.
- **Instructions:**
 1. Divide students into small groups and assign each group the task of analyzing Sir Roger's actions and attitudes toward the church service.
 2. Have each group identify specific moments in the essay where Sir Roger's behavior stands out (e.g., sitting in the best pew, his religious fervor) and explain what these actions reveal about his character.
 3. Each group should also discuss the moral lesson Addison is conveying through Sir Roger's character.
 4. Groups will then present their analysis to the class, focusing on how Sir Roger's behavior can be both humorous and instructive.

Activity 2: Creative Writing - A Day at Church

- **Objective:** To explore the themes of the essay through creative writing.
- **Instructions:**

1. Ask students to imagine they are attending a modern church service alongside Sir Roger de Coverley.
2. Have them write a short story or diary entry from the perspective of a fellow churchgoer, describing Sir Roger's behavior in church and how it might be perceived today.
3. Students should reflect on whether Sir Roger's actions would be seen as eccentric or admirable in modern society and provide a critique based on their observations.

Assessment:

1. **Class Participation:** Students will be assessed based on their contributions during the group discussion.
2. **Character Analysis:** The quality of each group's analysis of Sir Roger's character and moral lessons will be evaluated.
3. **Creative Writing:** The imaginative depth and reflection on the themes of the essay will be considered in the creative writing assignment.

Conclusion:

This lesson helps students not only understand Sir Roger at Church in terms of humor and satire but also prompts reflection on the nature of religious devotion and the societal norms surrounding it. Through discussion and creative activities, students will gain a deeper understanding of Addison's work and its relevance both in his time and in the present day.

5.9 GLOSSARY

Glossary of "Sir Roger at Church" by Joseph Addison

1. **Squire:** A man of high social rank in the country, usually a landowner or the local aristocracy. In the essay, Sir Roger de Coverley is a country squire.
2. **Piety:** The quality of being religious or devout. Sir Roger's piety refers to his sincere, though sometimes overly formal, religious devotion.
3. **Reverence:** Deep respect or awe, especially in a religious context. Sir Roger shows reverence in his approach to attending church, as he carefully follows rituals.
4. **Tranquillity:** The state of being calm or peaceful. Sir Roger's demeanor in church reflects a sense of peace, even though his actions are exaggerated.
5. **Ritual:** A religious or other ceremonial practice or custom, often repeated regularly. In the context of the essay, it refers to the formal actions during a church service that Sir Roger follows without much thought.
6. **Absurd:** Ridiculous or unreasonable. Sir Roger's extreme attention to detail, such as insisting on sitting in the best pew, might be seen as absurd by others.
7. **Comical:** Amusing or funny. Addison presents Sir Roger's behavior as comical, offering satire on how people sometimes go through the motions of religious observance.

8. **Idiosyncratic:** Characterized by unique or peculiar behavior. Sir Roger's personal habits and beliefs are idiosyncratic, setting him apart from others in the church.
9. **Sincerity:** The quality of being genuine or real. While Sir Roger may act excessively, his sincerity in religious devotion is a key part of his character.
10. **Devotion:** Dedication or strong attachment, often referring to religious worship. Sir Roger's devotion to attending church and following its rituals is an example of his commitment to faith.
11. **Genteel:** Polite, refined, or respectable, often associated with the upper classes. Sir Roger's actions, though exaggerated, reflect the genteel manners expected of his social standing.
12. **Dignity:** The quality of being worthy of respect or honor. Sir Roger strives to maintain a dignified presence during the church service, though his exaggerated behavior makes him a humorous figure.
13. **Superstition:** A belief or practice resulting from fear of the unknown or reliance on magic or the supernatural. While Sir Roger is depicted as sincere, some of his strict adherence to ritual might be seen as bordering on superstition.
14. **Moral Reflection:** A thoughtful examination of one's actions and their ethical or spiritual implications. Addison encourages readers to consider whether Sir Roger's external piety reflects true inner spirituality.
15. **Satire:** A form of humor or criticism that ridicules or mocks societal behaviors, individuals, or institutions. Addison uses satire to highlight the incongruities in Sir Roger's behavior, particularly his unreflective approach to religious observance.

By exploring these terms, students can deepen their understanding of the essay's themes and Addison's use of humor and social critique in *Sir Roger at Church*.

5.10 QUESTIONS FOR DISCUSSION

Questions for Discussion of "Sir Roger at Church" in Detail

1. **How does Addison use Sir Roger's behavior to explore the theme of religious devotion?**
 - In what ways is Sir Roger's behavior at church a commentary on religious practices of his time? Does Addison suggest that Sir Roger's devotion is genuine, or is it superficial?
2. **What is the significance of Sir Roger's seating choice in church?**
 - How does Sir Roger's insistence on sitting in the same pew every Sunday reflect his character? Is it merely an example of tradition, or does it suggest something about his personality and social status?
3. **Why does Addison portray Sir Roger's religious observance in such a humorous light?**
 - How does humor help to reveal deeper truths about Sir Roger's character and the social norms of the time? Do you think the humor is kind-hearted or does it carry an element of critique?

4. **What role does ritual play in Sir Roger's understanding of religion?**
 - Does Sir Roger seem to follow the rituals of church because he believes in them, or because he feels it is his duty? In what ways does Addison use Sir Roger to critique those who perform religious rituals without fully understanding them?
5. **In what way is Sir Roger a product of his time, and how does this reflect the broader English society of the period?**
 - How do Sir Roger's actions reflect the ideals of the English gentry, particularly in terms of religious practices? How might Addison be critiquing the relationship between class and religion?
6. **How does Sir Roger's interaction with the other churchgoers reveal his character?**
 - What do Sir Roger's reactions to the other members of the congregation suggest about his personality? How does he view himself in relation to others in the church?
7. **What does Addison's portrayal of Sir Roger's churchgoing habits suggest about the nature of true religious faith?**
 - Is Addison suggesting that true faith is about internal conviction or external appearances? How might this theme be relevant to modern religious practices and social expectations?
8. **How does Sir Roger's exaggerated piety contrast with the more reserved behavior of other characters in the essay?**
 - How do the different characters in the essay, particularly Sir Roger, serve as foils to one another? Does this contrast reveal something important about the nature of piety and how it is perceived in society?
9. **What can we infer about Addison's views on the social structure of his time through the character of Sir Roger?**
 - How does Sir Roger embody the values of the landed gentry? How does his behavior at church reflect his position in society, and how might Addison be using this to comment on social hierarchies?
10. **Do you think Sir Roger's actions are meant to be admired or critiqued?**
 - Does Addison intend for readers to laugh at Sir Roger's eccentricities, or does he want them to see him as a character to be respected? What message do you think Addison is sending about the intersection of faith, tradition, and individual behavior?
11. **In what ways does "Sir Roger at Church" serve as a satire of religious rituals and societal norms?**
 - How is Sir Roger's religious observance used to critique not just religion, but the rituals and norms associated with upper-class English society in the 18th century? What does Addison achieve through this satire?
12. **How would you describe Addison's tone toward Sir Roger?**
 - Is Addison's tone toward Sir Roger affectionate, critical, or a mix of both? How does his tone shape the reader's perception of Sir Roger and the message of the essay?
13. **What is the relationship between religion and social status as depicted in the essay?**

- How does Sir Roger's behavior at church reflect the connection between one's religious practices and their social standing? Does the essay suggest that religion is used to reinforce or question social hierarchies?
14. **How does Sir Roger's "outward piety" contrast with his "inner understanding" of faith?**
- Can we see any discrepancy between Sir Roger's outward religious observance and his understanding of the deeper spiritual aspects of faith? How does this contrast serve as a critique of people who follow religious customs without personal reflection?
15. **What moral or lesson do you think Addison is trying to convey through Sir Roger's actions?**
- Does Addison offer any moral lessons in this essay about religious practices, personal reflection, or the role of tradition in society? How can we apply these lessons in our own lives today?

These discussion questions are designed to encourage students to deeply analyze the themes, characters, and social commentary in Addison's *Sir Roger at Church*. The questions can help explore both the humor and the critique embedded in Addison's work, offering a more nuanced understanding of the essay's reflections on religious practices, social expectations, and human nature.

5.11 REFERENCES AND SUGGESTED READINGS

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Suggested Readings

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UNIT 6

SIR ROGER AT HOME

Structure:

- 6.1. Introduction
- 6.2. Objective
- 6.3. Sir Roger at Home
- 6.4. Annotation with Explanations
- 6.5. Summary of the Sir Roger at Home
- 6.6. Let us Sum up
- 6.7. Lesson and Activity
- 6.8. Glossary
- 6.9. Questions for Discussion
- 6.10. References and Suggested readings.

6.1 INTRODUCTION

Sir Roger at Home is an essay by Joseph Addison, part of The Spectator series, where he continues to explore the character of Sir Roger de Coverley, a good-hearted, somewhat eccentric country gentleman. In this essay, Addison portrays Sir Roger in his domestic setting, showcasing his relationships with his household and tenants. Sir Roger is depicted as a kind and benevolent landlord, genuinely concerned for the welfare of those around him, yet his actions often reflect his old-fashioned values and naïve beliefs. The essay highlights Sir Roger's generosity, sense of duty, and unpretentiousness, while also using humor to show his quirks and misunderstandings. Through this portrayal, Addison offers a commentary on social and moral values, particularly the role of authority figures in promoting harmony and well-being within a community.

6.2 OBJECTIVE

After reading this unit you will be able to

1. Understand Sir Roger's character as a kind and benevolent landlord who genuinely cares for his tenants and household staff.
2. Understand how Sir Roger's behavior reflects traditional values of hospitality and paternal responsibility.
3. Understand the harmonious relationship between Sir Roger and those under his care, emphasizing mutual respect and loyalty.
4. Understand the social and cultural setting of the time through Sir Roger's interactions at home.

5. Understand Addison's use of gentle humor to highlight Sir Roger's eccentricities while portraying him as a model of goodness and simplicity.

6.3 SIR ROGER AT HOME

Having often received an invitation from my friend Sir Eoger de Coverley to pass away a month with him in the country, I last week accompanied him thither, and am settled with him for some time at his countryhouse, where I intend to form several of my ensuing speculations. Sir Eoger, who is very well acquainted with my humor, lets me rise and go to bed when I please ; dine at his own table, or in my chamber, as I think fit; sit still, and say nothing, without bidding me be merry. When the gentlemen of the country come to see him, he only shows me at a distance. As I have been walking in his fields, I have observed them stealing a sight of me over an hedge, and have heard the knight desiring them not to let me see them, for that I hated to be stared at.

I am the more at ease in Sir Eoger's family, because it consists of sober and staid persons ; for as the knight is the best master in the world, he seldom changes his servants ; and as he is beloved by all about him, his servants never care for leaving him : by this means his domestics are all in years, and grown old with their master. You would take his valet de chambre for his brother ; his butler is gray-headed ; his groom is one of the gravest men that I have ever seen ; and his coachman has the looks of a privy-councilor. You see the goodness of the master even in the old house-dog ; and in a gray pad, that is kept in the stable with great care and tenderness out of regard to his past services, though he has been useless for several years.

I could not but observe with a great deal of pleasure, the joy that appeared in the countenances of these ancient domestics upon my friend's arrival at his country-seat. Some of them could not refrain from tears at the sight of their old master ; every one of them pressed forward to do something for him, and seemed discouraged if they were not employed. At the same time the good old knight, with a mixture of the father and the master of the family, tempered the inquiries after his own affairs with several kind questions relating to themselves. This humanity and good-nature engages everybody to him, so that when he is pleasant upon any of them, all his family are in good humor, and none so much as the person whom he diverts himself with : on the contrary, if he coughs, or betrays any infirmity of old age, it is easy for a stander-by to observe a secret concern in the looks of all his servants.

My worthy friend has put me under the particular care of his butler, who is a very prudent man, and, as well as the rest of his fellow-servants, wonderfully desirous of pleasing me, because they have often heard their master talk of me as of his particular friend.

My chief companion, when Sir Eoger is diverting himself in the woods or the fields, is a very venerable man, who is ever with Sir Eoger, and has lived at his house in the nature of a chaplain above thirty years. This gentleman is a person of good sense, and some learning, of a very regular life, and obliging conversation : he heartily loves Sir Roger, and knows that he

is very much in the old knight's esteem ; so that he lives in the family rather as a relation than a dependent.

I have observed in several of my papers, that my friend Sir Eoger, amidst all his good qualities, is something of an humorist ; and that his virtues, as well as imperfections, are, as it were, tinged by a certain ex- travagance, which makes them particularly his, and distinguishes them from those of other men. This cast of mind, as it is generally very innocent in itself, so it renders his conversation highly agreeable, and more delightful than the same degree of sense and virtue would appear in their common and ordinary colors. As I was walking with him last night, he asked me how I liked the good man whom I have just now mentioned ; and, without staying for my answer, told me, that he was afraid of being insulted with Latin and Greek at his own table ; for which reason, he desired a particular friend of his at the University, to find him out a clergyman rather of plain sense than much learning, of a good aspect, a clear voice, a sociable temper, and, if possible, a man that understood a little of backgammon. My friend (says Sir Eoger) found me out this gentleman, who, besides the endowments required of him, is, they tell me, a good scholar, though he does not show it. I have given him the parsonage of the parish; and because I know his value, have settled upon him a good annuity for life. If he outlives me, he shall find that he was higher in my esteem than perhaps he thinks he is. He has now been with me thirty years ; and, though he does not know I have taken notice of it, has never in all that time asked anything of me for himself, though he is every day solicit- ing me for something in behalf of one or other of my tenants, his parishioners. There has not been a lawsuit in the parish since he has lived among them : if any dispute arises, they apply themselves to him for the decision ; if they do not acquiesce in his judgment, which I think never happened above once, or twice at most, they appeal to me. At his first settling with me, I made him a present of all the good sermons which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the pulpit. Accordingly, he has digested them into such a series, that they follow one another naturally, and make a continued system of practical divinity.

As Sir Koger was going on in his story, the gentleman we were talking of came up to us ; and upon the knight's asking him who preached to-morrow (for it was Saturday night), told us, the Bishop of St. Asaph in the morning, and Dr. South in the afternoon. He then showed us his list of preachers for the whole year, where I saw with a great deal of pleasure. Archbishop Tillotson, Bishop Saunderson, Doctor Barrow, Doctor Calamy, with several living authors who have published discourses of practical divinity. I no sooner saw this venerable man in the pulpit, but I very much approved of my friend's insisting upon the qualifications of a good aspect and a clear voice ; for I was so charmed with the gracefulness of his figure and delivery, as well as the discourses he pronounced, that I think I never passed any time more to my satisfaction. A sermon repeated after this manner, is like the composition of a poet in the mouth of a graceful actor.

I could heartily wish that more of our country clergy would follow this example, and, instead of wasting their spirits in laborious compositions of their own, would endeavor after a handsome elocution, and all those other talents that are proper to enforce what has been penned

by greater masters. This would not only be easier to themselves, but more edifying to the people.

6.4 ANNOTATION WITH EXPLANATIONS

1. **Sir Roger, who is very well acquainted with my humour, lets me rise and go to bed when I please, dine at his own table, or in my chamber, as I think fit; sit still, and say nothing, without bidding me be merry. When the gentlemen of the country come to see him, he only shows me at a distance. As I have been walking in his fields, I have observed them stealing a sight of me over an hedge, and have heard the knight desiring them not to let me see them, for that I hated to be stared at.**

Reference to the Context:

These lines have been taken from Addison's essay "Sir Roger at Home Here Addison tells us how he was often requested by Sir Roger to say with him in his village and how he stayed there for some time. Here the essayist portrays Sir Roger as a very loveable person.

Explanation:

Sir Roger knew about the eccentric habits of Addison so he provided him liberty to sleep till he liked and get up when it suited him. For Addison it was not necessary to dine at his table. He could dine wherever he liked-it Sir Roger's table or in his chamber. The people of the village who wanted to see Addison were shown him from a distance. They could, at best take a stealthy look at him. Sir Roger had requested his people not to stare at him.

2. **I am the more at ease in Sir Roger's family, because it consists of sober and staid persons; for as the knight is the best master in the world, he seldom changes his servants; and as he is blessed by all about him, his servants never care for leaving him by this means his domestics are all in years, and grown old with their master.**

Reference to the Context:

These lines have been taken from Joseph Addison's essay, "Sir Roger at Home". In this essay the endearing personality of Sir Roger is unfolded before the readers. We find Sir Roger a person of sterling virtues.

Explanation:

In these lines Addison tells us about the family life of Sir Roger. The family of Sir Roger consisted of serious minded and staid 1 person. Sir Roger was a very kind and considerate master and he never dreamt of changing his servants. His servants also repaid him in the same coin, in the sense that they never thought of changing their master. As a result of this mutual consideration the servants became old in the service of Sir Roger.

3. **My chief companion, when Sir Roger is diverting himself in the woods or the fields, is a very venerable man, who is ever with Sir Roger, and has lived at his house in the nature of a chaplain above thirty years. This gentleman is a person of good sense, and some learning, of a very regular life, and obliging conversation: he heartily loves Sir Roger and knows that he is very much in the old knight's esteem; so that he lives in the family rather as a relation than a dependent.**

Reference to the Context:

These lines have been extracted from Joseph Addison's famous essay, "Sir Roger at Home". In this essay Addison portrays the excellent character of Sir Roger and his Chaplain

Explanation:

In this paragraph Addison tells us about an old man, a Chaplain, who has lived with Sir Roger for the last thirty years. This man commands especial respect of Sir Roger; he is also conscious of this fact. Since Sir Roger; speaks highly of Addison, he takes special care to please the writer. He lives in the country house of Sir Roger more like a relation than a servant or dependant.

4. **As I was walking with him last night, he asked me how I liked the good man whom I have just now mentioned; and, without staying for my answer, told me, that he was afraid of being insulted with Latin and Greek at his own table; for which reason, he desired a particular friend of his at the University, to find him out a clergyman rather of plain sense than much learning, of a good aspect, a clear voice, a sociable temper, and, if possible, a man that understood a little of backgammon.**

Reference to the Context:

These lines have been taken from Addison's very celebrated essay entitled, "Sir Roger at Home". Here the endearing personality of Sir Roger is unfolded by the essayist. Addison tells us about many virtues of Sir Rogers that make him dear to his domestics.

Explanation:

In these lines Addison tells us how and for what qualities the particular Chaplain was selected. Since Sir Roger was not well-versed in Greek and Latin. He did not want anyone with the knowledge of these languages to become his Chaplain. Instead he wanted such a person to be appointed at this post who had good sense and good aspect. A clear voice was preferable over a person's intelligence. Moreover, such a person should be able to play backgammon, so that he could be a good companion to Sir Roger.

5. **I no sooner saw this venerable man in the pulpit but I very much approved of my friend's insisting upon the qualification of a good aspect and a clear voice; for I was so charmed with the gracefulness of his figure and delivery, as well as the discourses the pronounced, that I think I never, passed any time more**

to my satisfaction. A sermon repeated after his manner, is like the composition of a poet in the mouth of a graceful actor.

Reference to the Context:

These lines occur in Joseph Addison's well-known essay. "Sir Roger at Home". In this essay Addison creates the loving character of Sir Roger.

Explanation:

In these lines Addison tells us about the qualities which were possessed by the Chaplain of Sir Roger. He had a good aspect and clear voice, the things insisted upon by Sir Roger, as necessary for a Chaplain. He had a charming personality and the way he delivered the speech was also very graceful. The sermon he gave was like the recitation on fine poetry from the stage. All in all he was a likeable person.

6.5 SUMMARY OF SIR ROGER AT HOME

In "Sir Roger at Home," Joseph Addison presents Sir Roger de Coverley, a beloved and eccentric country squire, in the setting of his own household. The essay portrays Sir Roger as a man of good-hearted intentions and moral character, but also as somewhat quirky in his personal habits and the management of his estate.

Addison introduces Sir Roger's home as a reflection of his personality. Sir Roger is depicted as a hospitable and well-meaning man who genuinely cares about the well-being of his servants and neighbors, though his behavior can be somewhat old-fashioned and odd. For example, he insists on giving his servants and tenants small gifts, demonstrating his desire to maintain a good relationship with everyone around him. However, he also has an overly rigid and formal approach to daily routines, often adhering to traditions that seem out of place in a changing world.

Sir Roger's relationship with his servants is depicted with affection, but there is also a humorous element to his interactions. He treats them kindly, but his control over his household can sometimes lead to comic situations. Addison uses these moments to highlight the contrast between Sir Roger's old-fashioned values and the more modern attitudes of those around him. Despite his peculiarities, Sir Roger's good nature shines through. Addison emphasizes the theme of simplicity and sincerity in Sir Roger's life, pointing out that his intentions are always genuine, even if his actions sometimes seem strange. The essay contrasts Sir Roger's traditional and rather isolated way of life with the more cosmopolitan world that Addison and his contemporaries were familiar with, reflecting the tension between old and new values in English society.

Overall, Sir Roger at Home offers a portrayal of an idealized country gentleman who, despite his quirks and outdated ways, is ultimately a figure of respect and affection. Through humor and subtle social commentary, Addison paints Sir Roger as a character whose simplicity,

sincerity, and kindness make him a model of rural virtue, even in the face of changing societal norms.

6.6 LET US SUM UP

In *Sir Roger at Home*, Joseph Addison presents a humorous and affectionate portrayal of Sir Roger de Coverley, a country squire who exemplifies the virtues and eccentricities of rural life. The essay focuses on Sir Roger's daily life and behavior within his own household, showing him as a well-meaning and kindly figure, despite his peculiarities.

Addison paints Sir Roger as a man who, though a bit outdated in his views and customs, is deeply concerned about the well-being of his servants and tenants. He treats them with generosity and care, but his formal and traditional ways can sometimes lead to awkward or humorous situations. The essay highlights the contrast between Sir Roger's adherence to old-fashioned values and the more modern, progressive world outside his estate.

Through Sir Roger's character, Addison reflects on the importance of simplicity, sincerity, and good intentions in an individual. While Sir Roger's actions might seem overly formal or out of place in contemporary society, his genuine care for others and his moral integrity are celebrated. Ultimately, the essay serves as a gentle critique of social norms, emphasizing the value of kindness and sincerity over rigid formality.

In sum, *Sir Roger at Home* is a reflection on the virtues of rural life, the integrity of traditional values, and the timeless appeal of a good-hearted, though imperfect, character. Addison uses humor and satire to depict Sir Roger as both a figure of admiration and a symbol of the rural, more innocent past, which contrasts with the growing complexity of modern life.

6.7 LESSON AND ACTIVITY

Objective:

The lesson will focus on understanding the character of Sir Roger de Coverley, his relationship with his household, and the themes Addison explores about rural life, hospitality, and social norms. By the end of the lesson, students should be able to analyze Sir Roger's character and identify the social commentary Addison offers through humor and satire.

Key Themes:

1. **Traditional Values and Hospitality:** Sir Roger is portrayed as a man who values old-fashioned manners and traditions, particularly in the way he manages his household and treats his servants.
2. **The Eccentricities of Rural Life:** Sir Roger's behavior can seem odd or outdated, but it is rooted in a genuine care for others and a strong sense of duty.

3. **Social Commentary:** Addison uses Sir Roger's character to subtly critique the growing shift in societal values from traditional rural life to more cosmopolitan and modern ways.
4. **Humor and Satire:** The essay's humor highlights the contrast between Sir Roger's good-natured but somewhat out-of-touch personality and the more progressive world around him.

Learning Outcomes:

1. Analyze the character of Sir Roger and understand his virtues and eccentricities.
2. Identify key themes of tradition, hospitality, and social change in the essay.
3. Appreciate Addison's use of humor and satire to critique social norms.
4. Reflect on how Sir Roger's behavior contrasts with modern values and what these reveals about society.

Activities:

1. Group Discussion:

- Divide students into small groups and ask them to discuss the following questions:
 - How does Sir Roger's behavior reflect traditional values? What does this suggest about the time in which Addison wrote?
 - In what ways is Sir Roger's hospitality different from modern forms of hospitality?
 - How does Addison use humor to make a social critique of Sir Roger's behavior and the values of his time?

After the group discussions, ask each group to share their insights with the class.

2. Character Analysis:

- Ask students to write a short character analysis of Sir Roger. The analysis should address:
 - His strengths and weaknesses.
 - His role as a social figure in the essay.
 - How his behavior in his home reflects his personality.

After writing, ask students to compare Sir Roger's character with a more modern figure of authority or hospitality in today's society. How does the image of a "rural squire" compare to modern-day leaders or community figures?

3. Role-play Activity:

- Students can act out different scenes from Sir Roger's household. One group can role-play Sir Roger's interactions with his servants, while another group can play Sir Roger and his guests. The students should focus on embodying Sir Roger's formality, kindness, and his old-fashioned sense of order.

After the role-play, the class can discuss how Sir Roger's actions can be both admired and humorously critiqued. How do the students feel about Sir Roger's character after acting out the scenes?

4. Satire and Social Commentary:

- Ask students to research and discuss how Addison uses satire in his portrayal of Sir Roger. What is Addison's critique of society through this character? Does Addison

view Sir Roger with affection or with a critical eye? How does this help convey the message of the essay?

5. Compare and Contrast:

- Ask students to compare "Sir Roger at Home" with another work of satire that critiques social norms (such as a piece from *The Spectator* or a work by Jonathan Swift). Have students discuss how both writers use humor and character development to offer social critique.

6.8 GLOSSARY

Here is a glossary of key terms and phrases from Joseph Addison's "Sir Roger at Home" that may help with understanding the essay:

1. **Squire** – A country gentleman, often a landowner or a person of some wealth in rural areas. Sir Roger is portrayed as a squire who owns land and maintains a household.
2. **Pew** – A long bench with a back, typically in a church, reserved for a family or group of people. Sir Roger is depicted as having a specific pew in church, which he always occupies.
3. **Steward** – An employee responsible for managing a household's affairs, including overseeing servants and finances. Sir Roger's steward is mentioned in the essay as someone who manages his estate.
4. **Tenants** – People who rent land or property from a landowner. Sir Roger is depicted as a benevolent landlord, concerned with the well-being of his tenants.
5. **Formalities** – Strict, prescribed procedures or customs, particularly in social or ceremonial contexts. Sir Roger adheres to many formalities in both his household and social interactions.
6. **Whimsical** – Playfully quaint or odd in behavior or ideas. Sir Roger's behavior, while kind-hearted, is often described as whimsical or eccentric in the essay.
7. **Homage** – Respect or reverence shown toward someone. Sir Roger's tenants and servants show homage to him due to his position and generosity.
8. **Simplicity** – The quality of being uncomplicated or straightforward. Addison uses Sir Roger to demonstrate a lifestyle of simplicity, with an emphasis on honesty, traditional values, and good-heartedness.
9. **Manor** – A large country house, typically with land, that was once the residence of a noble or wealthy family. Sir Roger's home is described as a traditional manor house.
10. **Hospitality** – The friendly and generous reception and entertainment of guests. Sir Roger's hospitality is a significant aspect of his character, as he ensures that everyone in his household is well-treated.
11. **Retinue** – A group of attendants or followers who accompany an important person. Sir Roger is depicted as having a small retinue of servants who assist him at home.
12. **Patronage** – The support or sponsorship of someone or something. Sir Roger is seen as a patron of his tenants and household staff, offering them support and guidance.

13. **Tradition** – The transmission of customs, beliefs, or practices from generation to generation. Sir Roger's adherence to tradition is seen in his management of his household and social roles.
14. **Eccentricity** – The quality of being unconventional or strange, often in a way that is amusing or endearing. Sir Roger's quirks and behavior are seen as eccentric, making him a unique character.
15. **Piety** – Devotion to religious practices and duties. Sir Roger is portrayed as being religious, regularly attending church and demonstrating respect for religious customs.
16. **Indifference** – Lack of concern or interest. Some characters in the essay show indifference to Sir Roger's traditional and somewhat outdated ways.
17. **Serene** – Calm, peaceful, and untroubled. Sir Roger is often described as serene, maintaining a peaceful and ordered life within his home despite the oddities of his behavior.
18. **Estate** – A large area of land, usually with a large house on it. Sir Roger is a landowner, and his estate is an important part of his identity.
19. **Folly** – Foolishness or lack of good sense. At times, Sir Roger's rigid adherence to tradition and his old-fashioned ways are presented humorously as follies.
20. **Companionable** – Friendly and sociable. Sir Roger is portrayed as being companionable, enjoying the company of his guests and household.

This glossary provides an overview of key terms that help to understand the character of Sir Roger de Coverley and the themes explored in Addison's "Sir Roger at Home". It can also help students grasp the social context and behaviors described in the essay.

6.9 QUESTIONS FOR DISCUSSION

These questions encourage in-depth analysis of Joseph Addison's "Sir Roger at Home" and can stimulate thoughtful discussions about the text's themes, character development, and social commentary.

Character Analysis:

1. **How does Addison present Sir Roger as a man of virtue and eccentricity?**
 - Discuss the qualities that make Sir Roger a sympathetic figure, despite his eccentricities. How do his virtues as a landlord, employer, and individual make him a memorable character?
2. **What role does Sir Roger's treatment of his servants and tenants play in shaping his character?**
 - How does Sir Roger's kindness toward his servants and tenants reflect his sense of responsibility? How does this contrast with his occasionally rigid or outdated behavior?
3. **In what ways is Sir Roger an idealized version of a country squire?**
 - What does Sir Roger represent in terms of traditional rural life? How is his adherence to customs and rituals portrayed as both positive and humorous?

4. **What is the significance of Sir Roger's relationships with his household?**
 - How does Sir Roger maintain a balance between authority and affection within his home? Are there any moments where his behavior challenges traditional notions of hierarchy?

Themes and Social Commentary:

5. **What commentary does Addison make about social class and hierarchy in "Sir Roger at Home"?**
 - Explore Sir Roger's relationship with his tenants and servants. How does his position as a landowner reflect societal hierarchies, and how does his benevolent nature complicate these dynamics?
6. **How does Sir Roger's lifestyle reflect traditional English values?**
 - In what ways does Sir Roger embody the traditional values of hospitality, duty, and respect for custom? How does Addison contrast Sir Roger's lifestyle with the more modern, cosmopolitan world outside of his estate?
7. **Does Addison use humor to critique Sir Roger's behavior?**
 - Identify examples of humor and satire in the essay. How does Addison use these literary devices to portray Sir Roger's old-fashioned ways as both endearing and, at times, out of touch?
8. **How does Sir Roger's behavior illustrate the tension between old and new societal norms?**
 - In what ways does Sir Roger embody the old order of things, and how does this clash with more contemporary ways of thinking? Discuss the humor that arises from this tension.

Addison's Writing Style and Techniques:

9. **How does Addison's writing style contribute to the portrayal of Sir Roger?**
 - How does Addison's use of irony, wit, and satire shape the reader's understanding of Sir Roger's character? How does his narrative voice influence how we perceive Sir Roger's actions?
10. **How does Addison's description of Sir Roger's home contribute to the theme of the essay?**
 - Discuss how Sir Roger's house and the environment in which he lives are described. How do these details reflect his character and the values he holds?
11. **What role does the setting play in the development of Sir Roger's character?**
 - How does Sir Roger's country home reflect his personality and values? In contrast, how might the portrayal of a city setting have changed the tone of the essay?

Reflection and Modern Relevance:

12. **How might Sir Roger's character be perceived in today's society?**
 - Do you think Sir Roger's traditional ways would still be valued today? Would he be seen as a figure of admiration or as someone out of touch with modern values?
13. **What can we learn from Sir Roger's approach to hospitality and leadership?**
 - Discuss the qualities that make Sir Roger an effective (though unconventional) leader in his home. Are there aspects of his behavior that could be applied to modern leadership?
14. **What does "Sir Roger at Home" tell us about the role of tradition in society?**

- Do you think the essay suggests that traditions are worth preserving, or does it imply that they can be limiting or outdated? How does Addison use Sir Roger to explore this idea?
15. **In what ways do you think Sir Roger's character might appeal to the 18th-century readers of *The Spectator*?**
- How might the social context of the time have influenced the way Addison portrays Sir Roger? What does the essay suggest about the readership of *The Spectator* and their values?

These questions for discussion encourage students to critically engage with the essay, exploring the themes, characters, and techniques used by Addison to convey a nuanced commentary on society, tradition, and human nature. They also help draw connections between historical context and modern interpretations of Sir Roger's character.

6.10 REFERENCES AND SUGGESTED READINGS

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Suggested Readings

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UNIT 7

THE SPECTATOR'S ACCOUNT OF HIMSELF

Structure:

- 7.1. Introduction
- 7.2. Objective
- 7.3. The Spectator's Account of Himself
- 7.4. Annotation with Explanations
- 7.5. Summary of The Spectator's Account of Himself
- 7.6. Let us Sum up
- 7.7. Lesson and Activity
- 7.8. Glossary
- 7.9. Questions for Discussion
- 7.10. References and Suggested readings.

7.1 INTRODUCTION

The Spectator's Account of Himself is an essay by Joseph Addison, in which the narrator, often identified as the editor of The Spectator, offers a personal reflection on his role as a writer and the purpose of the publication. In this introduction, the narrator outlines his character, stating that he is an observer of human nature rather than a participant, with a focus on promoting virtue and moral improvement through the essays. He presents himself as a detached figure who wishes to offer advice on how to live a better life, using wit, satire, and moral lessons to address various aspects of society, manners, and behavior. The essay also touches on the narrator's aim to create a sense of community among his readers, urging them to reflect on their own lives while engaging with the broader cultural and social issues of the time. Through this self-reflection, Addison sets the tone for the thoughtful, yet lighthearted, discussions that would follow in The Spectator.

7.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the purpose of The Spectator as a publication aimed at promoting moral, social, and intellectual improvement.
2. Understand the character and personality of the narrator, emphasizing his observant and reflective nature.
3. Understand the narrator's intention to remain anonymous to provide unbiased commentary on society.

4. Understand the social and cultural context of the early 18th century as reflected in the narrator's perspective.
5. Understand Addison's use of wit and satire to engage readers while addressing serious topics in a light-hearted manner.

7.3 THE SPECTATOR'S ACCOUNT OF HIMSELF

Non fumum ex fulgore, sed ex fumo dare lucem
 Cogitat, ut speciosa dehinc miracula promat.. — **Horace**
 He does not lavish at a blaze his fire,
 Sudden to glare, and in a smoke expire;
 But rises from a cloud of smoke to light,
 And pours his specious miracles to sight — **Francis**

I HAVE observed, that a reader seldom peruses a book with pleasure, till he knows whether the writer of it be a black [dark] or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature, that conduce very much to the right understanding of an author. To gratify this curiosity, which is so natural to a reader, I design this paper and my next as prefatory discourses to my following writings, and shall give some account in them of the several persons that are engaged in this work. As the chief trouble of compiling, digesting, and correcting will fall to my share, I must do myself the justice to open the work with my own history.

I was born to a small hereditary estate, which, according to the tradition of the village where it lies, was bounded by the same hedges and ditches in William the Conqueror's time that it is at present, and has been delivered down from father to son whole and entire, without the loss or acquisition of a single field or meadow, during the space of six hundred years. There runs a story in the family, that when my mother was gone with child of me about three months she dreamt that she was brought to bed of a judge whether this might proceed from a law-suit which was then depending in the family, or my father's being a justice of the peace, I cannot determine; for I am not so vain as to think it presaged any dignity that I should arrive at in my future life, though that was the interpretation which the neighbourhood put upon it.

The gravity of my behaviour at my very first appearance in the world, and all the time that I sucked, seemed to favour my mother's dream: for, as she has often told me, I threw away my rattle before I was two months old, and would not make use of my coral till they had taken away the bells from it.

As for the rest of my infancy, there being nothing in it remarkable, I shall pass it over in silence. I find, that during my non-age, I had the reputation of a very sullen youth, but was always a favourite of my school-master, who used to say, that my parts were solid, and would wear well. I had not been long at the university, before I distinguished myself by a most profound silence; for during the space of eight years, excepting in the public exercises of the

college, I scarce uttered the quantity of an hundred words; and indeed do not remember that I ever spoke three sentences together in my whole life. Whilst I was in this learned body, I applied myself with so much diligence to my studies, that there are very few celebrated books, either in the learned or modern tongues, which I am not acquainted with.

Upon the death of my father, I was resolved to travel into foreign countries, and therefore left the university with the character of an odd, unaccountable fellow, that had a great deal of learning, if I would but show it. An insatiable thirst after knowledge carried me into all the countries of Europe in which there was anything new or strange to be seen: nay, to such a degree was my curiosity raised, that having read the controversies of some great men concerning the antiquities of Egypt, I made a voyage to Grand Cairo, on purpose to take the measure of a pyramid; and as soon as I had set myself right in that particular, returned to my native country with great satisfaction.

I have passed my latter years in this city, where I am frequently seen in most public places, though there are not above half a dozen of my select friends that know me; of whom my next paper shall give a more particular account. There is no place of general resort, wherein I do not often make my appearance; sometimes I am seen thrusting my head into a round of politicians at Will's, and listening with great attention to the narratives that are made in those little circular audiences. Sometimes I smoke a pipe at Child's, and whilst I seem attentive to nothing but the Postman [a newspaper], overhear the conversation of every table in the room. I appear on Sunday nights at St. James's Coffee-house, and sometimes join the little committee of politics in the inner room, as one who comes there to hear and improve. My face is likewise very well-known at the Grecian, the Cocoa-Tree, and in the theatres both of Drury Lane and the haymarket. I have been taken for a merchant upon the Exchange for above these ten years, and sometimes pass for a Jew in the assembly of stock-jobbers at Jonathan's: in short, wherever I see a cluster of people, I always mix with them, though I never open my lips but in my own club.

Thus I live in the world rather as a Spectator of mankind than as one of the species; by which means I have made myself a speculative statesman, soldier, merchant, and artisan, without ever meddling with any practical part in life. I am very well versed in the theory of a husband or a father, and can discern the errors in the economy, business, and diversion of others, better than those who are engaged in them; as standers-by discover plots, which are apt to escape those who are in the game. I never espoused any part with violence, and am resolved to observe an exact neutrality between the Whigs and Tories, unless I shall be forced to declare myself by the hostilities of either side. In short I have acted in all the parts of my life as a looker-on, which is the character I intend to preserve in this paper.

I have given the reader just so much of my history and character, as to let him see I am not altogether unqualified for the business I have undertaken. As for other particulars in my life and adventures, I shall insert them in following papers, as I shall see occasion. In the mean time, when I consider how much I have seen, read, and heard, I begin to blame my own taciturnity; and since I have neither time nor inclination to communicate the fullness of my

heart in speech, I am resolved to do it in writing, and to print myself out, if possible, before I die. I have been often told by my friends, that it is pity so many useful discoveries which I have made should be in the possession of a silent man. For this reason, therefore, I shall publish a sheet-full of thoughts every morning, for the benefit of my contemporaries; and if I can any way contribute to the diversion or improvement of the country in which I live, I shall leave it, when I am summoned out of it, with the secret satisfaction of thinking that I have not lived in vain.

There are three very material points which I have not spoken to in this paper; and which, for several important reasons, I must keep to myself, at least for some time: I mean an account of my name, my age, and my lodgings. I must confess, I would gratify my reader in anything that is reasonable; but as for these three particulars, though I am sensible they might tend very much to the embellishment of my paper, I cannot yet come to a resolution of communicating them to the public. They would indeed draw me out of that obscurity which I have enjoyed for many years, and expose me in public places to several salutes and civilities, which have been always very disagreeable to me; for the greatest pain I can suffer is the being talked to, and being stared at. It is for this reason likewise, that I keep my complexion and dress as very great secrets; though it is not impossible, but I may make discoveries of both in the progress of the work I have undertaken. After having been thus particular upon myself, I shall in to-morrow's paper give an account of those gentlemen who are concerned with me in this work; for, as I have before intimated, a plan of it is laid and concerted (as all other matters of importance are) in a club. However, as my friends have engaged me to stand in the front, those who have a mind to correspond with me, may direct their letters to the SPECTATOR, at Mr. Buckley's, in Little Britain. For I must further acquaint the reader, that though our club meets only on Tuesdays and Thursdays, we have appointed a Committee to sit every night, for the inspection of all such papers as may contribute to the advancement of the public weal.

7.4 ANNOTATION WITH EXPLANATIONS

3. **I have observed, that a reader seldom peruses a book with pleasure, till he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature, that conduce very much to the right understanding of an author.**

Reference to the context:

These are the opening lines of the essay, *The Spectator's Account of Himself* by Addison. In this essay Addison tells us about the character of Mr. Spectator who would write the essays. Here Addison tells the reader how he is curious to know about the author.

Explanation:

The spectator tells how the reader is interested in the author's work when he is well-acquainted with the writer's details. The reader wanted to know about the writer's appearance,

nature, his family, before he reads his work. This kind of curiosity will definitely bring the reader close to the author.

Special Note:

Here Addison is ironical in his expression. Keeping the reader's curiosity in the mind, the Spectator is wise though to detail himself about his life.

4. **An insatiable thirst after knowledge carried me into all the countries of Europe in which there was anything new or strange to be seen: nay, to such a degree was my curiosity raised, that having read the controversies of some great men concerning the antiquities of Egypt, I made a voyage to Grand Cairo, on purpose to take the measure of a pyramid; and as soon as I had set myself right in that particular, returned to my native country with great satisfaction.**

Reference to the context:

These lines have been taken from Addison's introductory essay, "The Spectator's Account of Himself." Here Addison in the garb of a spectator tells how after his father's death he felt.

Explanation:

It was the author's insatiable thirst for knowledge carried him into all the European countries. He wanted to test the controversies of great men about the antiquities of Egypt. He went to Grand Cairo in order to measure of a pyramid about which great men had something to say, and had known something. But he had a great satisfaction return.

Special Note:

The Spectator after his father's death utilized his time in visiting foreign countries and had got great fund of worldly knowledge.

5. **I am very well versed in the theory of a husband or a father, and can discern the errors in the economy, business, and diversion of others, better than those who are engaged in them; as standers-by discover plots, which are apt to escape those who are in the game. I never espoused any part with violence, and am resolved to observe an exact neutrality between the Whigs and Tories, unless I shall be forced to declare myself by the hostilities of either side.**

Reference to the context:

These lines have been taken from the paper No. I of the spectator paper entitled "The Spectator's Account of Himself." The Spectator or Addison is a great frequenter of the public place where he silently observes what others say and do, but he himself does not take part in any of the discussions. He is an observer of life rather than an actor in it.

Explanation:

In this way, he has become very well-acquainted with the duties, position, etc. of a husband and a father. So he can easily detect mistakes in the household management, business or entertainment of others better than those who are actually engaged in these activities. In his case the proverb that lookers on see more of the game than the players themselves is fully applicable. He can better observe others than those who are engaged and involved in the practical affairs of the world and life self. He did not support any political party at all. The Whig and the Tory were two political parties of the day and Mr. Spectator has tried to maintain a neutral position between the two. He has maintained a non-aligned position, unless he is compelled to give it up by the hostility of either of the two parties.

Addison was in fact a Whig, but he gives a character of a Tory gentleman in Sir Roger. It is through this role that he is able to gather information for his articles. The role of a Spectator is the essential part for his success as a journalist.

- 6. After having been thus particular upon myself, I shall in to-morrow's paper give an account of those gentlemen who are concerned with me in this work; for, as I have before intimated, a plan of it is laid and concerted (as all other matters of importance are) in a club. However, as my friends have engaged me to stand in the front, those who have a mind to correspond with me, may direct their letters to the SPECTATOR, at Mr. Buckley's, in Little Britain.**

Reference to the context:

These lines have been extracted from paper No. I of the Spectator's papers entitled 'The Spectator's Account of Himself'. The Spectator or Addison is concluding his account he has been giving with every detail.

Explanation:

Thus, having become particular upon himself the spectator is convincing his readers to give them detailed description of all the people working with him. The Spectator Club is full of gentlemen and hence he will give the details in the course of the work. Though the persons of the club meet on Tuesdays and Thursdays, they meet casually every night. They sought in order to inspect all such papers as many contribute to the advancement of public pleasure. The letters should reach the Spectator at Mr. Buckley's in little Britain.

7.5 SUMMARY OF THE SPECTATOR'S ACCOUNT OF HIMSELF

In "The Spectator's Account of Himself", Joseph Addison offers an autobiographical introduction to The Spectator magazine, which he co-founded with Richard Steele. Addison describes the purpose and intentions behind the publication, as well as his personal approach to writing and engaging with the public. The essay is both a self-reflection and an explanation of his editorial philosophy.

Addison begins by describing his personal background and career, including his time at the University of Oxford, where he developed an interest in literature and philosophy. He mentions how he was initially drawn to public life through his love for writing and how he used his talents to contribute to various literary works. Addison explains that his writings were often aimed at educating and entertaining the public, reflecting a desire to uplift and refine society.

A key focus of the essay is Addison's goal for *The Spectator*. He describes the magazine as a vehicle for promoting virtuous behavior and providing a platform for people to discuss ideas of importance. The publication was intended to be accessible to a wide audience, including those who might not be familiar with complex philosophical works, allowing them to engage in topics of ethics, manners, and society in a more approachable manner.

Addison also reflects on the role of the spectator, or the reader, in shaping public opinion. He highlights the magazine's focus on observing and commenting on contemporary life, offering critical insights into social trends, individual behaviors, and societal norms. Through the character of the "Spectator," Addison hopes to create a reflective space for readers to consider their own conduct and the larger moral framework of society.

Throughout the essay, Addison presents himself as a thoughtful and earnest writer, committed to fostering a more moral, enlightened public. He emphasizes the importance of taste, reason, and moderation, and he expresses his belief in the power of literature to bring about positive social change. The essay serves as a guide to understanding the ethos of *The Spectator* and Addison's role in it, making clear his vision of literature as a tool for moral improvement and intellectual development.

In conclusion, Addison's "The Spectator's Account of Himself" is a self-reflective piece that provides readers with insight into his motivations, the purpose of the magazine, and the broader goals of enlightenment and social betterment that he aimed to achieve through his work.

7.6 LET US SUM UP

In "The Spectator's Account of Himself", Joseph Addison provides a personal introduction to the magazine *The Spectator* and explains its purpose. Through this essay, Addison offers insight into his character, his values, and his goals as a writer. He describes his educational background, emphasizing his time at Oxford, where his interest in literature and philosophy developed. Addison positions himself as a writer concerned with moral and social improvement, using his work to educate and refine society.

The essay outlines the mission of *The Spectator*, which was created to be a platform for discussing important societal issues in an accessible and engaging way. Addison stresses the role of the magazine in promoting virtue, manners, and thoughtful reflection among its readers.

By adopting the persona of "The Spectator," he invites readers to reflect on their own behavior and the world around them, offering commentary on contemporary life, social trends, and individual actions.

Addison also reflects on the nature of public writing, highlighting the responsibility of the writer to engage with the public in a way that is both entertaining and morally instructive. In his view, literature and thoughtful discourse have the power to shape public opinion and encourage positive change.

In conclusion, Addison's "The Spectator's Account of Himself" is a reflection on his vision for the magazine, his role as a writer, and his commitment to using literature for the moral and intellectual improvement of society. It also serves as a valuable introduction to the values and aims behind The Spectator, which sought to refine public taste, promote virtue, and encourage reasoned reflection on the issues of the day.

7.7 LESSON AND ACTIVITY

Objective:

The aim of this lesson is to help students understand the personal values, the social mission, and the writing style of Joseph Addison as presented in "The Spectator's Account of Himself." Students will also explore how Addison uses The Spectator to engage with society and foster moral and intellectual improvement.

Lesson Plan:

1. Introduction to the Author and the Essay:

- Begin the lesson by introducing Joseph Addison and The Spectator magazine. Explain its historical context and importance as a periodical that aimed to improve public morals and intellectual life.
- Briefly discuss Addison's background, education, and his partnership with Richard Steele in the creation of The Spectator.
- Present the key themes of the essay: self-reflection, the role of the writer, the power of literature, and the social mission of The Spectator.

2. Reading and Comprehension:

- Have students read "The Spectator's Account of Himself."
- As they read, ask them to underline or note passages that describe Addison's personal views on writing, society, and virtue.
- Focus on specific sections where Addison explains his goals for The Spectator and his belief in the power of the written word to improve society.

3. Group Discussion:

- After reading, engage students in a group discussion using the following questions:
 - What does Addison believe is the role of the writer in society? How does he view his role as the editor of The Spectator?

- How does Addison describe the impact of *The Spectator* on its readers? What kind of moral improvement does he hope to achieve through the magazine?
- How does Addison balance entertainment and moral instruction in his writing? Do you think this is an effective approach for engaging readers?
- What qualities does Addison value in both the writer and the reader of *The Spectator*? How do these qualities reflect his own character?

4. Key Points to Discuss:

- Addison's background as an Oxford scholar and how it influenced his writing.
- The character of "The Spectator" as an observer and commentator on society.
- Addison's view that literature and periodicals can shape public morality.
- His commitment to promoting reason, virtue, and taste among his readers.

Activity:

Activity 1: Write Your Own "Spectator" Essay

- **Instructions:** Ask students to imagine they are writers for a periodical like *The Spectator*. They should write a short essay (300-500 words) about a current societal issue (such as manners, education, or modern technology) using Addison's tone and style. Encourage them to:
 - Maintain a balance between moral instruction and entertainment.
 - Offer observations and reflections on the issue.
 - Propose solutions or ways to improve society, just as Addison sought to do.
- **Objective:** This activity will help students practice the style of writing Addison used in *The Spectator*, while engaging critically with a contemporary issue.

Activity 2: Group Presentation on Addison's Vision

- **Instructions:** Divide students into small groups. Each group will be assigned a theme from the essay (e.g., the role of the writer, the role of the reader, or Addison's goals for *The Spectator*). Students will:
 - Discuss the assigned theme in detail.
 - Create a short presentation (5-7 minutes) summarizing their findings and explaining how Addison's ideas can be applied to modern media, literature, or journalism.
- **Objective:** This activity will help students delve deeper into Addison's values and explore how these ideas can be applied today.

Homework Assignment:

Reading Response Essay:

- **Instructions:** Ask students to write a 400-500 word essay in which they reflect on Addison's perspective on writing and society. They should answer the following questions:
 - Do you agree with Addison's view on the writer's role in society? Why or why not?
 - How does *The Spectator* encourage personal reflection and improvement? Can modern media achieve the same goals?

- **Objective:** The essay will allow students to engage personally with Addison's ideas and reflect on their relevance in contemporary society.

Conclusion:

Wrap up the lesson by reviewing the key themes of "The Spectator's Account of Himself":

- Addison's belief in the writer's role as a moral guide.
- His use of The Spectator to promote virtue and rational thinking.
- The idea that literature can shape public opinion and foster positive change in society.

Ask students to share any final thoughts on how they see the role of literature and the media in society today, drawing connections between Addison's views and current practices in journalism, blogging, or social media.

This lesson plan will help students appreciate Addison's writing style, his values, and the importance of The Spectator in shaping early modern English literature. It will also encourage them to reflect on the ongoing relevance of Addison's ideas in contemporary media.

7.8 GLOSSARY

Glossary of "The Spectator's Account of Himself"

1. **Spectator** – In the context of this essay, "The Spectator" refers to the persona adopted by Joseph Addison for his periodical The Spectator, a magazine he co-founded with Richard Steele. The Spectator is an observer and commentator on society, offering moral reflections and insights on various aspects of contemporary life.
2. **Virtue** – Moral excellence or righteousness. Addison emphasizes the importance of cultivating virtue in both the individual and society, as a key goal of The Spectator.
3. **Periodical** – A publication that is issued at regular intervals (e.g., daily, weekly, or monthly). The Spectator is a periodical that Addison used to communicate his reflections on society.
4. **Philosophical** – Related to philosophy or the pursuit of wisdom, often in terms of ethics, morality, or reason. Addison was influenced by philosophical ideas in shaping his approach to writing and public life.
5. **Moral Improvement** – The process of enhancing one's character or the character of society through the practice of virtue, good manners, and ethical behavior. Addison's purpose with The Spectator was to encourage moral improvement in his readers.
6. **Taste** – In this context, "taste" refers to the ability to appreciate beauty and discern quality in art, literature, and behavior. Addison believed that cultivating good taste was essential for moral and intellectual development.
7. **Enlightenment** – A period in European history (18th century) characterized by an emphasis on reason, science, and intellectual progress. Addison's writing reflects Enlightenment values, particularly the belief in using reason to improve society.

8. **Civility** – Politeness, courtesy, or good manners in social interactions. Addison advocates for civility as an important virtue to be practiced by individuals to improve society.
9. **Squire** – A landowner, particularly one in rural areas, often holding a position of authority and respect in their local community. Sir Roger de Coverley, a recurring character in *The Spectator*, represents the traditional English squire.
10. **Observer** – In *The Spectator*, the observer is the writer or narrator who closely examines and comments on the behavior of individuals and society. This role allows Addison to reflect on various moral and social issues.
11. **Public Opinion** – The collective attitude or view of the general public. Addison believes that writers, such as himself, have the ability to shape and influence public opinion through literature.
12. **Reflective Writing** – Writing that involves deep thought and introspection. Addison's approach to writing often invites readers to reflect on their own behavior and societal norms.
13. **Satire** – A literary technique that uses humor, irony, and exaggeration to criticize or mock social norms, individuals, or institutions. While *The Spectator* is not purely satirical, Addison often uses gentle satire to point out societal flaws.
14. **Reformation** – The process of improving or reforming something, typically in a moral or social context. Addison aims to contribute to the reformation of societal attitudes and behaviors through his writings in *The Spectator*.
15. **Essayist** – A writer who composes essays, which are short pieces of writing that explore a particular topic, often in a personal or reflective style. Addison was a prominent essayist, and his essays in *The Spectator* remain influential.

This glossary provides explanations of key terms and concepts in *The Spectator's Account of Himself*, helping readers to better understand Addison's language and the historical and intellectual context of his work.

7.9 QUESTIONS FOR DISCUSSION

Here are detailed questions for discussion based on "*The Spectator's Account of Himself*" by Joseph Addison:

1. What is Addison's purpose in writing *The Spectator*, and how does he express this in the essay?

- This question asks students to reflect on Addison's stated goal for the periodical. He often emphasizes the role of *The Spectator* as a moral and intellectual guide for readers, aiming to improve manners, taste, and virtue in society. Consider how Addison uses the persona of "The Spectator" to achieve this purpose.

2. How does Addison view the relationship between the writer and society?

- Addison presents the writer as an influential figure capable of shaping public opinion and promoting virtuous behavior. Discuss how Addison sees the responsibility of the

writer to engage with society in ways that encourage reflection, improvement, and intellectual growth.

3. What role does “taste” play in Addison's vision for The Spectator?

- Addison speaks about the importance of taste, especially in relation to art, literature, and manners. Have students discuss how Addison defines taste and why it is important for readers to cultivate it. Explore how this concept of taste relates to moral and intellectual development.

4. What does Addison mean by “virtue,” and how does it relate to the essays in The Spectator?

- In this essay, Addison is deeply concerned with cultivating virtue in society. Students should analyze his definition of virtue and discuss how it informs his editorial decisions in The Spectator. They should also consider whether this focus on virtue is reflected in specific essays or characters from the publication.

5. How does Addison differentiate between “entertainment” and “moral instruction” in his writing?

- Addison argues that literature and periodicals can entertain while also providing moral guidance. Discuss how he strikes a balance between these two elements in The Spectator. What makes his style engaging while still promoting serious reflection on ethics, manners, and society?

6. What does Addison mean by the “Spectator” as an “observer” of society, and how does this role contribute to the magazine's success?

- The figure of the “Spectator” as an observer plays a central role in the magazine's format. Discuss what this observer represents in terms of objectivity and detachment from the social issues at hand. How does this perspective help Addison provide critiques and insights into societal behavior?

7. What impact did Addison intend The Spectator to have on its readers, and do you think it succeeded in achieving this impact?

- This question invites students to reflect on the long-term impact of The Spectator on its audience. Did Addison hope to change specific behaviors, such as encouraging politeness or fostering critical thinking? After considering the essays and their cultural context, students can assess whether The Spectator succeeded in these aims.

8. How does Addison's personal background and education influence his views on writing and society?

- In the essay, Addison provides insights into his academic background and intellectual development at Oxford. Discuss how his education shaped his values and approach to writing. How do these experiences influence the themes he discusses in The Spectator?

9. How does Addison critique the behavior of the public through The Spectator, and what does he hope to achieve through this critique?

- Addison uses The Spectator as a platform for critiquing various aspects of society, including individual behaviors, customs, and the moral state of the times. Discuss how Addison critiques society and what change he hopes to inspire through his observations and reflections.

10. How does Addison's writing style reflect his vision for The Spectator?

- Addison's style is often characterized as gentle, conversational, and approachable. Discuss how his choice of tone and literary techniques contribute to the goal of making moral and philosophical discourse accessible to a broad audience. What effect does his style have on the reader's engagement with the magazine?

11. How does Addison balance his personal views with the broader social issues he addresses in *The Spectator*?

- While Addison often reflects on his own experiences, he also addresses larger social, political, and moral issues. Discuss how Addison manages this balance between his personal perspective and the broader societal concerns. How does this help in conveying his ideas more effectively?

12. What can we learn from Addison's approach to writing and public life that is still relevant today?

- Finally, ask students to reflect on the relevance of Addison's writing in the modern world. How might his approach to literature and media—balancing entertainment with education—still be applicable today in our social and cultural context? Can modern writers and journalists learn from his methods?

These discussion questions encourage students to critically engage with the text, helping them explore Addison's purpose, writing style, and philosophical ideas while drawing connections to contemporary media and literature.

7.10 REFERENCES AND SUGGESTED READINGS

References

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Suggested Readings

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UNIT 8

VISION OF MIRZA

Structure:

- 8.1. Introduction
- 8.2. Objective
- 8.3. Vision of Mirza
- 8.4. Annotation with Explanations
- 8.5. Summary of Vision of Mirza
- 8.6. Let us Sum up
- 8.7. Lesson and Activity
- 8.8. Glossary
- 8.9. Questions for Discussion
- 8.10. References and Suggested readings.

8.1 INTRODUCTION

The Vision of Mirza is an allegorical essay by Joseph Addison, in which the narrator recounts a dreamlike vision experienced by Mirza, a character who represents the human soul. In the vision, Mirza is guided by a figure who shows him a series of symbolic scenes, including a journey across a vast bridge that represents the passage of life. The vision explores themes of mortality, the fleeting nature of earthly pleasures, and the importance of virtue in navigating the trials of life. Through vivid imagery and moral reflections, Addison encourages the reader to contemplate the transient nature of worldly concerns and to focus on spiritual and ethical growth. The essay combines philosophical reflections with a sense of wonder, offering profound lessons on life's purpose, the inevitability of death, and the pursuit of wisdom and moral integrity.

8.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the allegorical representation of human life and its transient nature through the vision.
2. Understand the significance of the bridge as a metaphor for the journey of life, with its challenges and uncertainties.
3. Understand the role of moral and philosophical reflections in guiding human behavior and decisions.
4. Understand the themes of mortality, time, and the fleeting nature of earthly pleasures.

5. Understand Addison's use of vivid imagery and symbolism to convey profound spiritual and moral lessons.

8.3 VISION OF MIRZA

—Omnem quae nunc obducta tuenti
 Mortales hebetat visus tibi, et humida circum
 Caligat, nubem eripiam — **Virgil** Aen. ii. 604
 The cloud which, intercepting the clear light,
 Hangs o'er thy eyes and blunts thy mortal sight,
 I will remove.

WHEN I was at Grand Cairo I picked up several oriental manuscripts, which I have still by me. Among others I met with one entitled, The Visions of Mirza, which I have read over with great pleasure. I intend to give it to the public when I have no other entertainment for them and shall begin with the first vision, which I have translated word for word as follows:

"On the fifth day of the moon, which according to the custom of my forefathers I always kept holy, after having washed myself, and offered up my morning devotions, I ascended the high hills of Bagdat, in order to pass the rest of the day in meditation and prayer. As I was here airing myself on the tops of the mountains, I fell into a profound contemplation on the vanity of human life; and passing from one thought to another, surely, said I, man is but a shadow and life a dream. Whilst I was thus musing, I cast my eyes towards the summit of a rock that was not far from me, where I discovered one in the habit of a shepherd, with a musical instrument in his hand. As I looked upon him, he applied it to his lips and began to play upon it. The sound of it was exceeding sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from anything I had ever heard. They put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in paradise, to wear out the impressions of their last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.

"I had been often told that the rock before me was the haunt of a genius; and that several had been entertained with music who had passed by it, but never heard that the musician had before made himself visible. When he had raised my thoughts, by those transporting airs which he played, to taste the pleasures of his conversation, as I looked upon him like one astonished, he beckoned to me. and by the waving of his hand directed me to approach the place where he sat. I drew near with that reverence which is due to a superior nature; and as my heart was entirely subdued by the captivating strains I had heard, I fell down at his feet and wept. The genius smiled upon me with a look of compassion and affability that familiarized him to my imagination, and at once dispelled all the fears and apprehensions with which I approached him. He lifted me from the ground, and taking me by the hand, Mirza, said he, I have heard thee in thy soliloquies, follow me.

"He then led me to the highest pinnacle of the rock, and placed me on the top of it. Cast thy eyes eastward, said he, and tell me what thou seest. I see, said I, a huge valley and a prodigious tide of water rolling through it. The valley that thou seest, said he, is the vale of misery, and the tide of water that thou seest is part of the great tide of eternity. What is the reason, said I, that the tide I see rises out of a thick mist at one end, and again loses itself in a thick mist at the other? What thou seest, says he, is that portion of eternity which is called time, measured out by the sun, and reaching from the beginning of the world to its consummation. Examine now, said he, this sea that is thus hounded with darkness at both ends, and tell me what thou discoverest in it. I see a bridge, said I, standing in the midst of the tide. The bridge thou seest, said he, is human life; consider it attentively. Upon a more leisurely survey of it, I found that it consisted of threescore and ten entire arches, with several broken arches, which, added to those that were entire, made up the number about an hundred. As I was counting the arches the genius told me that this bridge consisted at first of a thousand arches; but that a great flood swept away the rest, and left the bridge in the ruinous condition I now beheld it. But tell me further, said he, what thou discoverest on it. I see multitudes of people passing over it, said I, and a black cloud hanging on each end of it. As I looked more attentively, I saw several of the passengers dropping through the bridge, into the great tide that flowed underneath it; and upon further examination, perceived there were innumerable trap-doors that lay concealed in the bridge, which the passengers no sooner trod upon, but they fell through them into the tide and immediately disappeared. These hidden pitfalls were set very thick at the entrance of the bridge, so that throngs of people no sooner broke through the cloud, but many of them fell into them. They grew thinner towards the middle, but multiplied and lay closer together towards the end of the arches that were entire.

"There were indeed some persons, but their number was very small, that continued a kind of hobbling march on the broken arches, but fell through one after another, being quite tired and spent with so long a walk.

"I passed some time in the contemplation of this wonderful structure, and the great variety of objects which it presented. My heart was filled with a deep melancholy to see several dropping unexpectedly in the midst of mirth and jollity, and catching at everything that stood by them to save themselves. Some were looking up towards the heavens in a thoughtful posture, and in the midst of a speculation stumbled and fell out of sight. Multitudes were very busy in the pursuit of baubles that glittered in their eyes and danced before them, but often when they thought themselves within the reach of them, their footing failed and down they sunk.

"The genius seeing me indulge myself in this melancholy prospect, told me I had dwelt long enough upon it: take thine eyes off the bridge, said he, and tell me if thou seest anything thou dost not comprehend. Upon looking up, What mean, said I, those great flights of birds that are perpetually hovering about the bridge, and settling upon it from time to time? I see vultures, harpies, ravens, cormorants, and among many other feathered creatures, several little winged boys, that perch in great numbers upon the middle arches. These, said the genius, are envy, avarice, superstition, despair, love, with the like cares and passions, that infect human life.

"I here fetched a deep sigh; alas, said I, man was made in vain! How is he given away to misery and mortality! tortured in life, and swallowed up in death! The genius, being moved with compassion towards me, bid me quit so uncomfortable a prospect. Look no more, said he, on man in the first stage of his existence, in his setting out for eternity ; but cast thine eye on that thick mist into which the tide bears the several generations of mortals that fall into it. I directed my sight as I was ordered, and (whether or no the good genius strengthened it with any supernatural force, or dissipated part of the mist that was before too thick for the eye to penetrate) I saw the valley opening at the farther end, and spreading forth into an immense ocean, that had a huge rock of adamant running through the midst of it, and dividing it into two equal parts. The clouds still rested on one half of it, insomuch that I could discover nothing in it: but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them. I could see persons dressed in glorious habits with garlands upon their heads, passing among the trees, lying down by the sides of the fountains, or resting on beds of flowers; and could hear a confused harmony of singing birds, falling waters, human voices, and musical instruments. Gladness grew in me upon the discovery of so delightful a scene. I wished for the wings of an eagle, that I might fly away to those happy seats; but the genius told me there was no passage to them, except through the gates of death that I saw opening every moment upon the bridge. The islands, said he, that lie so fresh and green before thee, and with which the whole face of the ocean appears spotted as far as thou canst see, are more in number than the sands on the sea-shore ; there are myriads of islands behind those which thou here discoverest, reaching farther than thine eye, or even thine imagination, can extend itself. These are the mansions of good men after death, who, according to the degree and kinds of virtue in which they excelled, are distributed among these several islands, which abound with pleasures of different kinds and degrees, suitable to the relishes and perfections of those who are settled in them; every island is a paradise, accommodated to its respective inhabitants. Are not these, O Mirza, habitations worth contending for? Does life appear miserable, that gives thee opportunities of earning such a reward? Is death to be feared, that will convey thee to so happy an existence? Think not man was made in vain, who has such an eternity reserved for him. I gazed with inexpressible pleasure on these happy islands. At length, said I, show me now, I beseech thee, the secrets that lie hid under those dark clouds which cover the ocean on the other side of the rock of adamant. The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me. I then turned again to the vision which I had been so long contemplating, but, instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdat, with oxen, sheep, and camels grazing upon the sides of it."

The end of the first vision of Mirza.

8.4 ANNOTATION WITH EXAPLANATIONS

1. **When I was at Grand Cairo, I picked up several Oriental manuscripts, which I have still by me. Among others I met with one entitled "The Visions of Mirza, which I have read over with great pleasure.**

Reference to the context:

These are the introductory lines of the essay, "The Vision of Mirza" by Joseph Addison, In these lines the author curiously tells how he came to have Oriental manuscript at Grand Cairo.

Explanation:

The author says that he picked up the Oriental manuscript containing the Vision of Mirza. He has read it with great pleasure as the vision was so much interesting that it impelled the spectator to present it to his readers.

2. **The sound of it was exceeding sweet, and wrought into a variety of tunes that were inexpressibly melodious, and altogether different from anything I had ever heard. They put me in mind of those heavenly airs that are played to the departed souls of good men upon their first arrival in Paradise, to wear out the impressions of their last agonies, and qualify them for the pleasures of that happy place. My heart melted away in secret raptures.**

Reference to the context:

These lines are extracts from Addison's essay, "The vision of Mirzah". The mirzah is holy man, and hence his vision is also wonderful, He is the Genius."

Explanation:

The Genius was playing on the musical instrument and its sound was extremely sweet. He played on the instrument and brought out so many sonorous tunes The Mirzah had no experience before so he was amazed at it. He thought that the tunes were heavenly airs to be played in the honour of the good departed souls, when they first arrive in paradise. This is done in order to wear out their past agonies, bad impressions. They are qualified for the pleasures of that happy place. The Mirzah felt a hidden ecstasy.

Special Note:

Here the author gives details of the hidden world where just are the ways of God to man.

3. **The clouds still rested on one half of it, insomuch that I could discover nothing in it; but the other appeared to me a vast ocean planted with innumerable islands, that were covered with fruits and flowers, and interwoven with a thousand little shining seas that ran among them.**

Reference to the context:

These lines have been taken from Addison's essay, "The vision of Mirzah'. In these lines the valley of flood and death is shown in the vision and on the other hand the heaven, ecstasy, and merth are shown at last.

Explanation:

The dark clouds were still rested on half of the vally, but the vast ocean is planted with so many islands. They were covered with fruits and flowers and interwoven with a thousand little seas that were to run among them. In these lines the author tries to introduce islands of happiness, peace and prosperity.

4. **The genius making me no answer, I turned about to address myself to him a second time, but I found that he had left me; I then turned again to the vision which I had been so long contemplating: but instead of the rolling tide, the arched bridge, and the happy islands, I saw nothing but the long hollow valley of Bagdad, with oxen, sheep, and camels grazing upon the sides of it.**

Reference to the context:

These lines have been taken from Addison's essay, "The Vision of Mirza'. Addison in the guise of Mr. Spectator tells the readers that the vision tha he had one day. Now Miza tells that the vision has ended and the Mirza feels deeply astonished.

Explanation:

The Genius has already disappeared and the Mirzah has no chance to ask him some questions. He again turns to the vision and everything seems to have disappeared from the scene. There were no rolling tide, the arched Bridge, and the happy islands. He found nothing but the hollow valley of Bagdat. There Oxen, Sheep, camels were engaged in grazing upon the side of the valley.

Special Note:

Life in not meaningless at all as it gives the opportunity to make it glorious, rewarding, and what not. The Mirza when that man is a shadow and this life a dream. The Bridge is a human life, and it must be considered attentively.

8.5 SUMMARY OF VISION OF MIRZA

"The Vision of Mirza" is a philosophical and allegorical essay written by Joseph Addison. It was first published in The Spectator and serves as a reflection on the nature of human life, the pursuit of wisdom, and the concept of idealized vision versus reality.

In the essay, Addison presents the character of Mirza, a Persian prince, who experiences a vivid dream or vision while sitting on a mountain. As Mirza ascends the mountain with his guide, the guide recounts to him a series of visions that symbolize human existence and the world of ideas.

Mirza sees a series of images that represent the different stages of human life, with the first being a scene of people struggling and fighting over worldly possessions, titles, and ambitions. These individuals, though initially appearing to gain power and wealth, are ultimately depicted as pursuing fleeting and unimportant goals that do not bring lasting happiness or fulfillment.

Mirza then sees a beautiful landscape that represents the idealized world, full of peace, wisdom, and enlightenment. This peaceful scene contrasts sharply with the human struggle he had witnessed earlier, suggesting that true happiness and fulfillment lie not in material wealth but in wisdom, self-improvement, and spiritual elevation.

The final part of Mirza's vision involves him observing a grand city with a focus on the pursuit of wisdom and truth. The vision reveals the importance of knowledge and virtue, showing that those who seek intellectual and moral advancement will ultimately find satisfaction, unlike those who prioritize material success.

In the end, Mirza awakens from the vision with a deep sense of reflection on his own life and the futility of worldly pursuits. The essay concludes with a lesson on the importance of seeking wisdom, temperance, and virtue over the temporary joys of material wealth.

Themes in "The Vision of Mirza":

1. **Wisdom and Knowledge:** The essay emphasizes that true happiness comes from the pursuit of knowledge and wisdom rather than material wealth.
2. **The Illusion of Worldly Success:** Addison critiques the idea of chasing after fame, wealth, or power, presenting them as empty pursuits that do not lead to lasting fulfillment.
3. **Reflection on Life and the Human Condition:** Through Mirza's dream, Addison explores human life's purpose and the importance of self-awareness and moral growth.
4. **Idealized vs. Realistic Vision:** The contrast between the idealized world of wisdom and the harsh realities of human life highlights the difference between human aspirations and the deeper truths of existence.

Through the allegorical journey of Mirza, Addison encourages readers to reflect on the transient nature of worldly achievements and to seek deeper, more meaningful pursuits that align with virtue and knowledge.

8.6 LET US SUM UP

"The Vision of Mirza" by Joseph Addison is an allegorical essay that presents a philosophical exploration of life, wisdom, and the pursuit of fulfillment. Through the character of Mirza, a Persian prince, Addison portrays a dreamlike vision where Mirza, guided by an old man, witnesses a series of images representing the struggles and aspirations of human life.

The essay contrasts the pursuit of material success, which is depicted as futile and transient, with the idealized world of wisdom, virtue, and intellectual fulfillment. In the vision, Mirza sees a series of human beings engaged in constant struggles for power and wealth, ultimately showing that these pursuits do not lead to lasting happiness. The vision leads him to reflect on the importance of seeking wisdom, temperance, and moral growth over worldly desires.

Addison uses this dream-like narrative to convey the message that true happiness is found in intellectual and moral advancement rather than in material wealth or status. The essay highlights the difference between the fleeting nature of worldly achievements and the lasting contentment that comes from pursuing wisdom and virtue.

In sum, "The Vision of Mirza" urges readers to reflect on the nature of human life, encouraging them to focus on higher pursuits of knowledge and virtue rather than being consumed by transient desires and external success. It's a call to recognize the true value of wisdom and self-awareness in the face of life's fleeting nature.

8.7 LESSON AND ACTIVITY

Objective:

By the end of the lesson, students should be able to understand the key themes of "The Vision of Mirza," interpret its allegorical meaning, and appreciate Addison's reflections on human life and wisdom. They will also be able to discuss the contrast between worldly pursuits and the pursuit of intellectual and moral fulfillment.

Materials:

- Copy of The Vision of Mirza (or excerpts)
- Whiteboard and markers
- Handouts summarizing key themes and ideas
- Projector (optional for multimedia presentation)

Lesson Outline:

1. Introduction (10-15 minutes)

- Begin the lesson by introducing Joseph Addison and his work as a prominent essayist, specifically in *The Spectator*.
- Briefly discuss the significance of allegory as a literary technique, explaining how Addison uses this technique to convey moral and philosophical lessons.
- Provide a brief summary of *The Vision of Mirza* to set the stage for the lesson.

2. Reading and Group Discussion (20-30 minutes)

- **Step 1:** Read an excerpt of *The Vision of Mirza* aloud, either as a class or in small groups.

- **Step 2:** Ask students to identify the key events in the narrative (Mirza's journey, the visions he sees, the lessons he learns).
 - **Step 3:** Discuss the allegorical elements—how the characters, settings, and events in the vision symbolize aspects of life, such as material wealth, wisdom, and the quest for fulfillment.
3. **Theme Analysis (15-20 minutes)**
- Divide the class into small groups and assign each group one of the following themes to analyze and discuss:
 - **The Illusion of Material Success:** How does Addison portray the pursuit of wealth, power, and fame? Why does he consider these pursuits futile?
 - **The Pursuit of Wisdom and Virtue:** Discuss the idealized world in the vision. How does it contrast with the struggles of the material world? What is Addison's message regarding wisdom and moral growth?
 - **Human Struggles and Self-Reflection:** What does Mirza's reflection on his own life teach the reader about self-awareness and personal growth?
 - After the group discussion, ask each group to present their analysis to the class.
4. **Interactive Activity (15-20 minutes)**
- Activity 1: Creating Your Own Vision**
- Ask students to imagine they are in Mirza's position and have an opportunity to see a vision of their life or the world around them. What would they see? Would they witness struggles over material success, or would they see a more virtuous, intellectual world?
 - Have them write a brief description of their own vision, focusing on the contrast between worldly pursuits and the idealized pursuit of wisdom and moral fulfillment.
- Activity 2: Debate on Materialism vs. Wisdom**
- Organize a classroom debate. One group will argue that the pursuit of material wealth is just as valuable as the pursuit of wisdom and virtue, while the other group will defend the idea that wisdom and moral growth are the true keys to happiness and fulfillment.
 - Allow each group time to present their arguments and engage in a constructive discussion. Conclude with a class-wide reflection on which side seems more persuasive, and why.
5. **Conclusion (10 minutes)**
- Review the key themes of the essay: the contrast between the fleeting nature of material pursuits and the lasting fulfillment of wisdom, the importance of intellectual and moral growth, and the role of self-reflection in finding meaning in life.
 - Discuss with students the relevance of Addison's message in today's world. Ask if they think the same pursuit of material success still dominates, and how they might apply Addison's lesson to their own lives.

- For homework, ask students to write a short reflection on how they would interpret The Vision of Mirza in the context of contemporary society. How can the pursuit of wisdom be valued in today's world?

Assessment:

- Participation in group discussions and debates
- Quality and depth of insights shared during class activities
- Written reflection on The Vision of Mirza and its relevance to modern life

Activity Suggestions:**1. Essay Writing:**

- Ask students to write an essay on the following prompt: "In The Vision of Mirza, Addison explores the contrast between materialism and intellectual fulfillment. Which do you believe offers a more meaningful life, and why?"

2. Vision Sketches:

- For a creative exercise, students can draw or create a visual representation of Mirza's vision, highlighting the different landscapes of struggle and wisdom.

3. Class Discussion on Self-Reflection:

- Encourage students to share personal experiences where they reflected on their life goals, similar to Mirza's self-reflection in the essay. Discuss how self-awareness can lead to personal growth and fulfillment.

By engaging students through reading, discussion, creative activities, and reflective writing, they will develop a deeper understanding of the allegorical message of The Vision of Mirza and its enduring relevance.

8.8 GLOSSARY

Glossary of "The Vision of Mirza"

1. **Allegory:** A literary device in which characters, events, or settings represent abstract ideas or moral qualities. In The Vision of Mirza, Addison uses allegory to represent the pursuit of wisdom, materialism, and the human condition.
2. **Vision:** A vivid dream or imaginative experience that is interpreted as a revelation of deeper truths or philosophical insights. Mirza's vision serves as a symbolic representation of life and human aspirations.
3. **Materialism:** The belief that material possessions, wealth, and physical success are the most important aspects of life. In the essay, materialism is depicted as fleeting and ultimately unsatisfying.
4. **Wisdom:** The ability to think and act with knowledge, experience, and good judgment. Addison presents wisdom as the true path to fulfillment, contrasting it with the fleeting nature of material wealth.

5. **Virtue:** Moral excellence or righteousness. Addison emphasizes that virtue and moral growth lead to a more meaningful and lasting happiness than the pursuit of worldly success.
6. **Self-Reflection:** The act of thinking deeply about one's own thoughts, actions, and life. Mirza's vision prompts him to reflect on his own life, illustrating the importance of self-awareness in the pursuit of wisdom.
7. **Philosophical:** Relating to the study of fundamental questions regarding existence, knowledge, values, reason, and ethics. Addison's essay invites the reader to think about these fundamental issues.
8. **Fleeting:** Lasting for a very short time. Addison suggests that material wealth and worldly success are fleeting and do not lead to lasting fulfillment.
9. **Idealized:** Represented in a way that makes something seem perfect or better than it is in reality. The idealized world in Mirza's vision represents wisdom, peace, and fulfillment, contrasting with the struggles of the material world.
10. **Transitory:** Temporary or passing, not permanent. Addison uses the concept of transitory to describe the nature of material success, which is short-lived compared to the eternal pursuit of wisdom and virtue.
11. **Moral Growth:** The development of one's ability to distinguish between right and wrong, and the pursuit of ethical behavior. The essay highlights moral growth as a key to true fulfillment.
12. **Illusion:** A false perception or belief. The essay critiques the illusion that material success can provide lasting happiness, emphasizing that wisdom and virtue offer the real path to fulfillment.
13. **Spiritual Fulfillment:** The sense of deep satisfaction and purpose that comes from inner peace, moral integrity, and the pursuit of knowledge. Addison suggests that true happiness arises from spiritual fulfillment rather than material wealth.
14. **Symbolism:** The use of symbols to represent ideas or qualities. In the essay, the characters and events in Mirza's vision symbolize various aspects of human life, including wisdom, materialism, and the fleeting nature of earthly pursuits.
15. **Pursuit:** The act of striving towards a goal or aim. In *The Vision of Mirza*, Addison contrasts the pursuit of worldly goods with the pursuit of wisdom and virtue.

These terms are central to understanding the philosophical and allegorical messages in *The Vision of Mirza*, where Addison explores the fleeting nature of material wealth and the enduring value of wisdom and moral growth.

8.9 QUESTIONS FOR DISCUSSION

Questions for Discussion of "The Vision of Mirza" in Detail

1. **What is the significance of Mirza's vision in the essay? How does it reflect the broader philosophical message of the work?**
 - Discuss how Mirza's dream serves as an allegory for human life and its pursuit of meaning, happiness, and fulfillment.

- Explore how the vision illustrates the contrast between worldly desires and the idealized life of wisdom and virtue.
2. **How does Addison use the character of Mirza to convey his ideas about life, wealth, and wisdom?**
 - What role does Mirza play in the essay? Why is he presented as a Persian prince?
 - How does his transformation after experiencing the vision contribute to the lesson Addison wants to impart?
 3. **What do the different scenes in Mirza's vision symbolize, especially the scenes of human struggle, the peaceful landscapes, and the grand city of wisdom?**
 - Examine each of the key scenes in Mirza's vision and discuss how they symbolize different aspects of life, such as materialism, intellectual growth, and spiritual fulfillment.
 - How does Addison contrast these symbolic scenes to show the consequences of pursuing worldly success versus seeking wisdom?
 4. **In the vision, why does Addison focus on the idea that material success is fleeting? What does he suggest is the ultimate value in life?**
 - Discuss why Addison considers the pursuit of wealth, power, and fame to be ultimately unsatisfying.
 - How does this critique of materialism relate to Addison's broader philosophical views on happiness and fulfillment?
 5. **What is the role of the guide in Mirza's vision, and how does the guide's commentary influence Mirza's understanding of his life?**
 - Analyze the guide's role as a mentor or philosopher. How does the guide help Mirza interpret what he sees in his vision?
 - How does the guide's wisdom deepen Mirza's reflection and, by extension, the reader's understanding of the moral lessons being conveyed?
 6. **What does the grand city of wisdom represent in Mirza's vision, and how does it contrast with the struggles of the material world?**
 - How does Addison use the image of the idealized city of wisdom to symbolize the pursuit of intellectual and moral fulfillment?
 - In what ways does this city serve as a metaphor for the rewards of a virtuous and thoughtful life?
 7. **Why does Mirza reflect on his own life after the vision? What moral lesson does this self-reflection impart to the reader?**
 - Discuss the significance of Mirza's self-reflection after the vision. How does it encourage the reader to evaluate their own life choices?
 - What does Addison hope readers will learn from Mirza's reflection on his priorities and desires?
 8. **How does The Vision of Mirza critique the materialism of the time in which Addison wrote, and how might this critique be relevant today?**
 - Explore the critique of materialism in the context of Addison's time. What societal pressures or values does Addison seem to be addressing through this essay?

- How does this critique of materialism resonate in today's society, where success and wealth often define one's value?
9. **What role does self-awareness play in the vision? How does Addison suggest that knowledge and reflection can lead to a better life?**
- Analyze the importance of self-awareness in the essay. How does Addison use Mirza's vision to suggest that self-reflection is key to personal growth?
 - How does Addison propose that reflecting on one's goals and values can lead to a more meaningful and fulfilling life?
10. **Do you think the message of the essay is still relevant today? Why or why not?**
- Reflect on how Addison's message about the pursuit of wisdom over material success holds up in modern society.
 - Do students believe that the same principles about happiness and fulfillment are applicable in the context of today's world?
11. **In what ways does the vision emphasize the importance of the pursuit of knowledge over the accumulation of material wealth?**
- How do the images in the vision represent knowledge and intellectual fulfillment? Why does Addison suggest these are more worthwhile than worldly achievements?
 - Discuss the idea that true happiness and satisfaction come from intellectual and moral pursuits, rather than external, materialistic goals.
12. **How do the contrasting elements of the vision (struggle, wisdom, and peace) represent the balance that people need to find in their own lives?**
- How does the vision balance the struggles of the material world with the peaceful, idealized world of wisdom and virtue?
 - What is the significance of this balance, and how does Addison suggest that people should approach the pursuit of both worldly and spiritual goals?

These discussion questions aim to engage students with the philosophical and allegorical themes of *The Vision of Mirza* and encourage them to reflect on its relevance to their own lives and to society at large. They invite deeper analysis of Addison's critique of materialism and his advocacy for the pursuit of wisdom and virtue.

8.10 REFERENCES AND SUGGESTED READINGS

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BLOCK- III

UNIT 9

AFTER A HOLIDAY

Structure:

- 9.1. Introduction
- 9.2. Objective
- 9.3. Biography of Charles Lamb
- 9.4. After a Holiday
- 9.5. Annotation with Explanations
- 9.6. Summary of After a Holiday
- 9.7. Let us Sum up
- 9.8. Lesson and Activity
- 9.9. Glossary
- 9.10. Questions for Discussion
- 9.11. References and Suggested readings.

9.1 INTRODUCTION

After a Holiday by Charles Lamb reflects on the bittersweet feelings associated with the conclusion of a holiday and the return to everyday routines. In his characteristic reflective and conversational style, Lamb captures the sense of nostalgia and longing for the freedom and joy experienced during a break from work. He also explores the idea that the end of a holiday often brings a renewed appreciation for the comforts of home and the importance of duty. Through this essay, Lamb intertwines humor and introspection, highlighting the universal human experience of transitioning between leisure and responsibility while cherishing the memories created during times of rest and recreation.

9.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the importance of transitioning back to regular routines and responsibilities after a holiday.
2. Understand the value of reflecting on the experiences and memories gained during the holiday.
3. Understand the need to manage post-holiday emotions, such as nostalgia or reluctance, with a positive mindset.
4. Understand the significance of applying renewed energy and motivation from the holiday to daily life.

5. Understand how holidays contribute to personal growth, relaxation, and a refreshed perspective on work and life.

9.3 BIOGRAPHY OF JOSEPH ADDISON

Early Life and Education:

Joseph Addison was born on May 1, 1672, in the village of Milston, near Amesbury, Wiltshire, England. He was the eldest of four children in his family. His father, Reverend Lancelot Addison, was a Church of England clergyman and an important influence on Joseph's early education. Addison was educated at the local grammar school before attending **Charterhouse School**, one of the most prestigious institutions in England at the time. He later went on to **Magdalen College, Oxford**, where he studied classics and philosophy, developing an interest in literature, rhetoric, and political theory.

Addison was an exceptional student, excelling in his academic pursuits. He was particularly interested in the works of ancient authors, such as **Homer, Virgil, and Cicero**, which influenced his writing style and literary endeavors. During his time at Oxford, Addison became a member of the **Kit-Cat Club**, a literary and political group, and was introduced to the world of politics and public life.

Early Career and Literary Works:

Addison's first significant work, "A Dissertation Upon the Epistles of Phalaris", was published in 1699. The work is a critique of the ancient epistles that were attributed to the Greek tyrant Phalaris, and it demonstrated Addison's scholarly acumen. The dissertation, which favored the idea of a more refined and philosophical approach to literature, helped establish his reputation as a learned and capable writer.

In 1704, Addison published his first major poem, "The Campaign", which was a tribute to the Duke of Marlborough, celebrating his victory in the Battle of Blenheim. The poem was well-received, earning Addison a pension of £300 from **Queen Anne** for his work. This poem helped solidify Addison's place in the literary world, and he quickly became a celebrated figure.

The Spectator and His Writing Career:

Addison's most notable contributions to English literature came through his work as an essayist and a contributor to the publication **The Spectator**, which he co-founded with **Richard Steele** in 1711. The Spectator was a daily publication that aimed to provide its readers with moral essays, reflections on society, and pieces on various aspects of daily life. It became a major literary success, influencing British society and intellectual thought in the early 18th century.

Addison's contributions to The Spectator were highly valued, and he became known for his wit, moral insights, and refined writing style. His essays in the journal, which included

reflections on politics, literature, society, and manners, were both intellectually stimulating and accessible to the general public. Addison's ability to combine humor with moral philosophy was a defining feature of his work, and his essays often sought to teach readers how to live virtuous lives.

One of Addison's best-known works, *The Spectator's Account of Himself*, is a piece in which he humorously presents his own character and values, often providing a model for his readers on how to conduct themselves with dignity and wisdom. His partnership with Steele produced many famous essays, and the two authors became leading figures of the early 18th-century intellectual scene.

In addition to *The Spectator*, Addison also contributed to other influential journals, such as *The Tatler* and *The Guardian*, solidifying his role as a key figure in the development of the British essay. His work often focused on topics such as virtue, public life, and the moral responsibilities of individuals and society.

Political Career:

Addison's intellectual reputation helped launch his political career. In 1706, he was appointed as an undersecretary of state under the government of **Earl of Sunderland**, a position he used to further his interests in politics and statecraft. Over time, Addison rose through the political ranks and, in 1717, he was appointed as Secretary of State for the Southern Department under **Prime Minister Robert Walpole**.

His political career was marked by his involvement in several key political and literary matters. Addison was an active participant in the politics of the Whig Party, using his political office and his literary work to promote the Whig agenda. As a member of the Whigs, he advocated for constitutional monarchy, religious tolerance, and the freedom of the press.

Later Life and Death:

In his later years, Addison's health began to decline, and he suffered from frequent bouts of depression. Despite his political success and literary achievements, Addison struggled with personal difficulties, including the death of his wife, whom he had married in 1716. The couple's marriage was brief, and his wife's death left Addison deeply affected.

Addison's health continued to deteriorate, and he eventually retired from public life. He died on June 17, 1719, at the age of 47. He was buried in Westminster Abbey, where he was mourned as one of England's great literary figures.

Legacy and Influence:

Joseph Addison's legacy is most strongly associated with his role in shaping the modern English essay. His writings, particularly those in *The Spectator*, had a profound influence on the development of the English essay as a literary form. Addison's work emphasized rationality, morality, and decorum, which made it both a reflection of his time and a source of moral guidance for future generations.

His combination of literary criticism, political commentary, and moral reflection set a new standard for writers in the early 18th century, and his influence can be seen in the works of writers such as **Samuel Johnson**, **Richard Steele**, and **David Hume**.

In addition to his work as an essayist, Addison's poetry and plays, such as *Cato* (1713), a tragedy about Roman virtue, also left a lasting impact on English literature, reflecting his philosophical and political ideals.

Addison's importance in British literary history cannot be overstated. His contributions to English literature, especially his essays, continue to be studied and admired for their clarity, wit, and moral wisdom.

Key Works of Joseph Addison:

1. *The Campaign* (1704)
2. *The Spectator* (1711–1712, co-authored with Richard Steele)
3. *Cato* (1713)
4. *The Tatler* (1709–1711, co-authored with Richard Steele)
5. *The Guardian* (1713–1714, co-authored with Richard Steele)

Addison's ability to weave philosophy and morality into everyday life and his skill in elevating the essay form have secured him a place among the most significant writers of the English literary canon.

9.4 AFTER A HOLIDAY

DEAR Sir, I have just returned from Hastings, where are exquisite views and walks, and where I have given up my soul to walking, and I am now suffering sedentary contrasts. I am a long time reconciling to town after one of these excursions. Home is become strange, and will remain so yet awhile; home is the most unforgiving of friends, and always resents absence; I know its old cordial looks will return, but they are slow in clearing up. That is one of the features of this our galley-slavery, that peregrination ended makes things worse. I felt out of water (with all the sea about me) at Hastings; and just as I had learned to domicile there, I must come back to find a home which is no home. I abused Hastings, but learned its value. There are spots, inland bays, &c., which realise the notions of Juan Fernandez. The best thing I lit upon by accident was a small country church, (by whom or when built unknown,)

20 standing bare and single in the midst of a grove, with no house or appearance of habitation within a quarter of a mile, only passages diverging from it through beautiful woods to so many farm-houses. There it stands like the first idea of a church, before parishioners were thought of, nothing but birds for its congregation; or like a hermit's oratory (the hermit dead), or a mausoleum; its effects singularly impressive, like a church found in a desert isle to startle Crusoe with a home image you must make out a vicar and a congregation from fancy, for surely

none come 30 there; yet it wants not its pulpit, and its font, and all the seemly additaments of our worship.

Southey has attacked 'Elia' on the score of infidelity, in the Quarterly article, 'Progress of Infidelity.' He might have spared an old friend such a construction of a few careless flights, that meant no harm to religion; but I love and respect Southey, and will not retort. I hate his review, and his being a reviewer. The hint he has dropped will knock the sale of the book on the head, which was almost at a stop before. Let it stop, - there is corn in Egypt while there is cash at Leadenhall! You and I are something besides being writers, thank to God!

9.5 ANNOTATION WITH EXPLANATIONS

1. **I have just returned from Hastings, where are exquisite views and walks, and where I have given up my soul to walking. and I am now suffering sedentary contrasts. I am a long time reconciling to town after one of these excursions. Home is become strange, and will remain so yet awhile; home is the most unforgiving of friends, and always resents absence; I know its old cordial looks will return, but they are slow in clearing up.**

Reference to the Context:

These lines have been taken from Lamb's essay "After a Holiday". These lines have been extracted from Charles Lamb's letter to Bernard Barton. In these lines Lamb narrates his experience of his visit to Hastings which is a coastal town in England. After returning from Hastings, Lamb writes to Barton that he has not yet forgotten the natural beauty of the town. The beauty of Hastings still haunts his mind.

Explanation:

Expressing his views on the natural beauty of Hastings, Lamb tells Barton that he has recently returned from England but he still fails to forget the memories of Hastings. In Hastings, he spent most of his time in walking and seeing the natural sights. Living in London, he has fallen to the sedentary ways of life. The memory of scenes and sights of Hastings still appears to his mind. He is not feeling at home in London. The home appears to be a strange place for him. Being at home, he is not feeling at home. He knows that he will like London as he liked before visiting Hastings but it will take some time and everything will be normal.

2. **The best thing I lit upon my accident was a small country church (by whom and when built unknown), standing bare and single in the midst of a grove, with no house or appearance of habitation within a quarter of a mile, only passages diverging from it through beautiful woods to so many farm-houses. There it stands like the first idea of a church, before parishioners were thought of nothing but birds for its congregation; or like a hermit's oratory (the hermit dead), or a mausoleum; its effects singularly impressive, like a church found in a desert isle to startle Crusoe with a home image.**

Reference to the Context:

These lines have been taken from Lamb's essay "After a Holiday". These lines are from the letter written by Charles Lamb to his friend Bernard Barton. In this letter Lamb narrates his experience of visiting Hastings which was a coastal town of England. After coming back from Hastings, Lamb writes to Barton that the beauty of Hastings still haunts his mind. The memories of Hastings are not faded.

Explanation:

Lamb writes to Barton about a strange church that he visited in Hastings. The church was situated amidst a gale far away from the town. It appeared to be so old that he felt that it was at such a time when Christian services and the presence of worshippers from the parish had not been thought of. There were no buildings near the church and dwelling place were a quarter of a mile far from the church. It seemed that the birds were the prayer-performers in the church. It can be compared with a hermit's oratory where a crowd of people gathers for prayer and stay there. Lamb was as startled to see the church as Robinson Crusoe was startled to see the home image.

3. **He might have spared an old friend such a construction of a few careless flights, that meant no harm, no religion; but I love and respect Southey, and will not retort. I hate his review and being his reviewer. The hint he has dropped will knock the role of the book on the head, which was almost at the top before. Let it stop there is corn in Egypt while there is cash in Leadenhall! You and I are something besides being writers, thank God!**

Reference to the Context:

These lines have been taken from Lamb's essay "After a Holiday". These lines have been taken from the letter that Charles Lamb wrote to Bernard Barton, his friend. He complains that Southey has alleged him of being irreligious. At last he says that he honours Southey very much and thus he wants to say nothing retaliatory against him.

Explanation:

Lamb writes to Barton that Southey has spared an old friend (Lamb is his old friend) by criticizing him. He has blamed Lamb of being an atheist. Lamb feels hurt by Southey's criticism. Again he says that there is no harm to religion by such criticism. But Lamb shows his deep respect towards Southey in spite of his criticism against him. Even then he (Lamb) does not want to do anything against Southey. He hates Southey's review and his being reviewer. He hints that it may be harmful to both of them. At last he says that both Lamb and Barton are something else besides being writers.

9.6 SUMMARY OF AFTER A HOLIDAY

"After a Holiday" is an essay written by Charles Lamb in which he reflects on the emotional and mental impact that holidays have on people. Lamb begins by acknowledging the temporary joy that holidays bring but also points out that, for some, the end of a holiday brings a sense of sadness and loss. He describes how the anticipation of a holiday often leads to feelings of excitement, but once it is over, there is a sense of emptiness and disappointment.

Lamb emphasizes that the time spent on a holiday, especially when it is a long-awaited break, is often too short to bring lasting happiness. He contrasts this feeling with the regular routine of daily life, which, though monotonous, offers a sense of stability and predictability. The return to everyday life, after a period of relaxation or celebration, often feels jarring, as it highlights the transient nature of leisure.

Lamb further discusses how people, particularly those who are accustomed to a strict routine, might feel uneasy about the sudden return to normality after a holiday. He humorously describes the typical reactions of individuals who, despite being initially excited about the holiday, end up longing for the comfort of their regular work or obligations once the holiday ends.

In the essay, Lamb reflects on the nature of holidays themselves, suggesting that their fleeting and temporary nature is what gives them their charm. He argues that if holidays lasted longer or became more frequent, they would lose their special allure and become just another routine.

Ultimately, "After a Holiday" is a meditation on the bittersweet nature of breaks and leisure time. Lamb suggests that, while holidays offer temporary escape and pleasure, it is the return to routine that often provides a deeper sense of contentment and meaning. Through this essay, Lamb invites readers to reflect on the value of balance between work and leisure and the transient but important joy of holidays.

9.7 LET US SUM UP

In "After a Holiday," Charles Lamb explores the fleeting nature of holidays and the contrast between the joy they bring and the melancholy that follows their end. He reflects on the excitement that holidays generate, only to be replaced by a sense of emptiness once they are over. Lamb acknowledges the temporary relief holidays offer from the monotony of everyday life, but he also points out that the return to routine, although sometimes difficult, provides a sense of stability and normalcy.

Lamb humorously portrays how people, though initially longing for a break, often find themselves uncomfortable with the return to work or everyday responsibilities once the holiday is over. He suggests that the very brevity of holidays is what makes them special and that if they were to last longer, they might lose their charm and become just another part of life's routine.

In conclusion, Lamb encourages readers to appreciate the balance between work and leisure, recognizing that while holidays bring short-lived joy, the regular rhythm of life provides lasting fulfillment and purpose.

9.8 LESSON AND ACTIVITY

Lesson:

The essay "After a Holiday" by Charles Lamb offers a thoughtful reflection on the emotional and psychological impact of holidays. Through a mixture of humor and introspection, Lamb captures the bittersweet nature of taking a break and returning to routine. In the essay, Lamb explores the temporary joy that holidays provide and the sense of emptiness that follows once they are over. He highlights the contrast between the excitement of time off and the quiet, sometimes uncomfortable return to everyday responsibilities.

Key points from the lesson:

1. **Fleeting Nature of Holidays:** Lamb reflects on how holidays, though anticipated with excitement, are often short-lived and end in a feeling of disappointment. He emphasizes that holidays bring temporary pleasure, but the return to routine can feel jarring.
2. **Contrast Between Work and Leisure:** The essay explores the relationship between leisure time (holidays) and regular work. Lamb suggests that people might find the return to work less burdensome than they initially expect, as it brings a sense of stability and routine.
3. **The Temporary Nature of Happiness:** Lamb's essay suggests that the transient nature of holidays makes them more valuable. If holidays lasted longer, they might lose their appeal. The joy they provide is intensified because they are brief.
4. **Human Psychology and Leisure:** The essay subtly touches on how people react to time off. While holidays can provide relaxation, many find themselves uneasy once the break is over and must return to their usual tasks.
5. **Reflection on Balance:** Ultimately, the essay invites readers to reflect on the importance of balance in life. It shows that while holidays are enjoyable, it is the return to regular life that provides structure and meaning.

Activity:

1. Discussion Questions:

- How do you feel after a holiday ends? Do you agree with Lamb that holidays can leave a feeling of emptiness?
- Can you relate to the contrast Lamb draws between the excitement of holidays and the return to daily routine? How do you handle the transition?
- Do you think holidays lose their appeal if they are prolonged? Why or why not?
- How important is the balance between work and leisure in your own life?

2. Writing Exercise:

- Write a short essay reflecting on your own experiences with holidays. Do you feel the same way as Lamb? How do you manage the return to routine after a holiday? Use examples from your personal life to describe how you experience the end of a holiday and the return to everyday responsibilities.
3. **Group Activity:**
- In small groups, create a list of activities that people typically do during holidays, and then another list of activities they do after a holiday ends. Discuss how each of these activities makes people feel, and whether any of them cause a shift in mood or energy. Compare how group members feel about returning to routine after a holiday, and share strategies for making the transition smoother.
4. **Role-Playing:**
- In pairs, role-play two people discussing their feelings after a holiday. One person should play someone who feels energized and excited to return to routine, while the other plays someone who feels disappointed and unmotivated after the break. Afterward, have the group discuss the different approaches to handling the end of a holiday.

By engaging with these activities, students will gain a deeper understanding of the essay's themes and learn to connect the ideas in "After a Holiday" to their own lives.

9.9 GLOSSARY

Glossary of "After a Holiday" by Charles Lamb

1. **Melancholy** - A feeling of sadness or sorrow, often without a clear cause. In the essay, Lamb refers to the melancholic feelings people experience after a holiday when the excitement and relaxation end.
2. **Bittersweet** - Describing something that has both positive and negative emotions, like a holiday that brings happiness but also a sense of sadness when it ends.
3. **Jarring** - Strikingly harsh or discordant; unpleasant. Lamb uses this term to describe the abrupt contrast between the joyful holiday and the return to routine life.
4. **Monotony** - A lack of variety or change; repetitive, dull routine. The essay contrasts the excitement of holidays with the monotony of daily life.
5. **Anticipation** - The act of looking forward to something with excitement or eagerness. Lamb discusses how people eagerly await holidays, only to experience a feeling of loss afterward.
6. **Transitory** - Temporary or short-lived. Lamb emphasizes that holidays are transitory moments of joy, which make their return to routine feel even more jarring.
7. **Respite** - A short period of rest or relief from something difficult or unpleasant. Holidays are described as a respite from the demands of everyday life.
8. **Saturation** - The state of being completely filled or soaked with something. In the essay, this refers to the point where the pleasures of a holiday feel overwhelming, leading to a craving for routine.

9. **Rejuvenation** - The process of becoming fresh, renewed, or restored. Lamb suggests that holidays can rejuvenate people, but this effect is temporary, and the return to routine might diminish the feeling.
10. **Nostalgia** - A sentimental longing for the past. After a holiday ends, people often feel nostalgic about the carefree time they had during the break.
11. **Discomfort** - A feeling of unease or physical discomfort. This word can describe the feelings some people have when they return to daily routines after the freedom of a holiday.
12. **Routine** - A regular course of procedure or habitual activity. Lamb contrasts the joy of holidays with the predictability and stability of one's daily routine.
13. **Resignation** - Acceptance of something unpleasant that cannot be avoided. In the essay, this term refers to how people may ultimately accept returning to routine after a holiday, despite the initial disappointment.
14. **Exhilaration** - A feeling of excitement or joy. The essay begins with the exhilaration of holidays, which fades away as the break comes to an end.
15. **Solace** - Comfort or consolation in times of distress or sadness. In the essay, the return to routine provides solace for those who feel unbalanced after a holiday.

This glossary of terms will help you better understand the themes and ideas in Charles Lamb's essay "After a Holiday", shedding light on the emotions and experiences he discusses.

9.10 QUESTIONS FOR DISCUSSION

Questions for Discussion of "After a Holiday" by Charles Lamb

1. **How does Charles Lamb describe the emotional transition from holiday to regular life? Do you agree with his assessment of how people feel after a holiday?**
 - This question encourages readers to reflect on their own personal experiences with returning from a break and to connect it with Lamb's observations.
2. **Lamb mentions that holidays are "transitory" and that the return to routine is often "jarring." Do you think this is true for everyone, or do some people find it easier to adjust after a holiday? Why or why not?**
 - This question helps readers critically analyze Lamb's point and consider different perspectives based on personality and lifestyle.
3. **What role does routine play in the essay? How does it compare to the excitement and freedom associated with holidays?**
 - This question prompts discussion on the value of routine versus the temporary pleasure of breaks and how each contributes to one's overall sense of well-being.
4. **In the essay, Lamb contrasts the feelings of excitement before a holiday with the emptiness felt afterward. How do you think this reflects the nature of human expectations and reality?**
 - This question encourages a deeper dive into human psychology, helping readers understand how expectations can shape experiences and feelings.

5. **Lamb suggests that if holidays were longer, they might lose their appeal. Do you agree? Why or why not?**
 - This question invites readers to reflect on the role of novelty and anticipation in enjoying breaks and whether prolonged holidays would lead to a diminished sense of excitement.
6. **How does Lamb's use of humor in the essay help convey the message of the fleeting nature of holidays and the challenges of returning to routine?**
 - This question encourages readers to explore the stylistic elements of Lamb's writing, such as humor, and how they help to present deeper truths about human nature.
7. **In your opinion, what is the value of holidays? Are they essential for well-being, or does regular life provide enough satisfaction without the need for breaks?**
 - This discussion question allows readers to consider the importance of breaks in their own lives and whether they truly contribute to mental and emotional health.
8. **Do you think Lamb's views on holidays are influenced by his personal experiences? How might his life and times have shaped the way he writes about holidays?**
 - This question encourages readers to consider the historical and biographical context of the essay, exploring how Lamb's own experiences might influence his reflections.
9. **After reading "After a Holiday," how do you personally approach holidays and breaks? Do you experience the same emotions Lamb describes?**
 - This reflective question asks readers to think about how their own holiday experiences compare to those described in the essay, deepening their personal connection to the text.
10. **Lamb writes that holidays leave people "more discontented than they were before." Do you agree with this view? Can holidays have a negative effect, as Lamb suggests?**
 - This question encourages readers to critically assess whether holidays can indeed cause dissatisfaction or whether the benefits outweigh any post-holiday blues.

These discussion questions will help readers engage with the themes of "After a Holiday", allowing them to reflect on the emotional dynamics of holidays, routine, and the human condition.

9.11 REFERENCES AND SUGGESTED READINGS

References

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2. Lucas, E. V. (1929). *The works of E.V. Lucas*. J.M. Dent & Sons.

3. Ricks, C. (2000). *The Cambridge Companion to Charles Lamb*. Cambridge University Press.
4. Gill, C. (2001). *The life and works of Charles Lamb*. Oxford University Press.
5. Shaw, W. (2004). *Charles Lamb: A literary biography*. Routledge.

Suggested Readings

1. Forster, E. M. (1927). *Aspects of the novel*. Harcourt, Brace and Company.
2. Stendhal. (1842). *The red and the black*. Penguin Classics.
3. Woolf, V. (1925). *Mrs. Dalloway*. Harcourt, Brace and Company.
4. Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. Bantam Books.
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UNIT 10

LONELINESS

Structure:

- 10.1. Introduction
- 10.2. Objective
- 10.3. Loneliness
- 10.4. Annotation with Explanations
- 10.5. Summary of Loneliness
- 10.6. Let us Sum up
- 10.7. Lesson and Activity
- 10.8. Glossary
- 10.9. Questions for Discussion
- 10.10. References and Suggested readings.

10.1 INTRODUCTION

Loneliness by Charles Lamb is a reflective essay that delves into the complex emotional experience of being alone. In this piece, Lamb explores the difference between solitude, which he often celebrates as a source of peace and creativity, and loneliness, which can evoke feelings of isolation and sadness. Through his eloquent and personal style, Lamb examines the human need for companionship and the ways in which loneliness shapes one's thoughts and perceptions. He also reflects on the interplay between solitude and society, suggesting that moments of loneliness can foster deeper self-awareness and understanding. The essay is both introspective and universal, resonating with readers through its exploration of a fundamental aspect of human existence.

10.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the emotional and psychological impact of loneliness on individuals.
2. Understand the distinction between solitude as a choice and loneliness as an undesirable state.
3. Understand the causes and factors that contribute to feelings of loneliness in various contexts.
4. Understand the role of human connection and social interaction in overcoming loneliness.
5. Understand the ways in which literature and art often explore and express themes of loneliness.

10.3 LONELINESS

PUBLISH your Burns when and how you like, it will be new to me, my memory of it is very confused, and tainted with unpleasant associations. Burns was the god of my idolatry, as Bowles of yours. I am jealous of your fraternizing with Bowles, when I think you relish him more than Burns, or my old favourite, Cowper. But you conciliate matters when you talk of the 'divine chit-chat' of the latter: by the 20 expression, I see you thoroughly relish him. I love Mrs. Coleridge for her excuses an hundred fold more dearly, than if she heaped 'line upon line,' out Hannah-ing Hannah More; and had rather hear you sing 'Did a very little baby' by your family fire-side, than listen to you, when you were repeating one of Bowles' sweetest sonnets, in your sweet manner, while we two were indulging sympathy, a solitary luxury, by the fire-side at the Salutation. Yet have I no higher ideas of heaven. Your company was one 'cordial in this melancholy vale' -the remembrance of it is a blessing partly, and partly a curse.

When I can abstract myself from things present, I can enjoy it with a freshness of relish; but it more constantly operates to an unfavourable comparison with the uninteresting converse I always and only can partake in. Not a soul loves Bowles here: scarce one has heard of Burns; few but laugh at me for reading my Testament, they talk a language I understand not, I conceal sentiments that would be a puzzle to them. I can only converse with you by letter, and with the dead in their books. My sister, indeed, is all I can wish in a companion; but our spirits are alike poorly, our reading and knowledge from the self-same sources our communication with the scenes of the world alike narrow; never having kept separate company, or any company' together-never having read separate books, and few books together-what knowledge have we to convey to each other? In our little range of duties and connections, how few sentiments can take place, without friends, with few books, with a taste for religion, rather than a strong religious habit! We need some support, some leading-strings to cheer and direct us.

10.4 ANNOTATION WITH EXPLANATIONS

1. **Publish your Burns when and how you like, it will be new to me, my memory of it is very confused, and tainted with Unpleasant associations. Burns was the god of my idolatry, as Bowles of yours. I am jealous of your fraternizing with Bowles, When I think you relish him more than Burns, or my old favourite, Cowper.**

Reference to the Context:

These lines are the opening lines from a letter pulled "Loneliness" by Charles Lamb. Lamb writes this letter to Coleridge and complains in it to him about his own loneliness.

Explanation:

S. T. Coleridge had composed poem about Robert Burns who was a great Scottish poet. After his death Burns became the source of an inspiration to the founders of liberalism and

socialism. Lamb asks his friend Coleridge to publish his poem about Burns whenever and however he likes. The publication will be a new thing to his memory which is very confused and corrupted with unpleasant association. Again Lamb writes that Robert Burns was the poet who he loved and admired most just as Coleridge loved and admired a famous sonneteer named William Bowles. Lamb was devoted to William Cowper also. Mr. Cowper was another preromantic poet of England. To Charles Lamb, both Burns and Cowper were the poets of great inspiration. As Coleridge fraternizes with Bowles, Lamb is pained to know this. He feels jealous of him.

- 2. Not a soul loves Bowles here; scarce one has heard of Burns; few but laugh at me for reading my Testament, they talk a language I understand not, I conceal sentiments that would be a puzzle to them. I can only converse with you by letter, and with the dead in their books.**

Reference to the Context:

These lines have been taken from Lamb's essay "Loneliness". These lines are from the letter that Charles Lamb wrote to his friend S. T. Coleridge. Lamb complains to his friend against his state of loneliness.

Explanation:

Now Charles Lamb lives in such a place where no one loves Bowles. He hears hardly of Burns. It means that people have no interest in their poems and other creations. Most of people laugh at Lamb when he reads the Bible. They ridicule and talk in such a language that Lamb does not understand at all. Lamb, therefore, conceals his sentiments and this act of his would be a puzzle (riddle) to those who laugh at him. Lamb suffers from loneliness. He can only converse with Coleridge through letters. Sometimes, he makes conversation with the dead authors through their books.

- 3. My sister, indeed, is all I can wish in a companion; but our spirits are alike poorly; our reading and knowledge from the self-same sources; our communication with the scenes of the world alike narrow; never having kept separate, or any company together-never having read separate books, and few books together-what knowledge have we to convey to each other? In our little range of duties and connections, how few sentiments can take place, without friends, with few books, with a taste for religion, rather than a strong religious habit.**

Reference to the Context:

These lines have been taken from Lamb's essay "Loneliness". These lines form a part of letter that Charles Lamb has written to his intimate friend S. T. Coleridge. He complains to his friend against his state of 'Loneliness'. The only companion he has is his own sister named Mary Lamb.

Explanation:

In these lines, Lamb speaks of his state of loneliness. He is pained due to loneliness. He says that his only companion in his life is his own sister. All his life, he has lived separately from the social atmosphere. He and his sister read the books together so the range of their experience is highly limited. He again says that along with his sister he has not read many books. Charles Lamb realizes that by sentiments, he is religious, he loves religion but habitually he is not religious. He is not accustomed of going to church regularly. He does so very often. In the end he says that the company of a friend may give him proper guidance and consolation.

10.5 SUMMARY OF LONELINESS

In the essay "Loneliness", Charles Lamb reflects on the emotional and psychological experience of loneliness, exploring both its causes and its effects. He begins by suggesting that loneliness is not merely the absence of company, but rather a state of mind that can occur even in the presence of others. Lamb emphasizes that solitude can be a deep and personal feeling, which cannot always be alleviated by simply being surrounded by people.

Lamb draws a distinction between being alone and feeling lonely, suggesting that solitude can sometimes be fulfilling, especially when one chooses it for reflection or personal growth. However, when loneliness is forced upon an individual, it can lead to feelings of emptiness and despair. He recognizes that different people respond to loneliness in various ways, and while some find comfort in being alone, others are profoundly disturbed by it.

Lamb also discusses the nature of human companionship, stating that it is not just the number of people around someone, but the quality of the relationships that matters. He notes that the superficiality of many social interactions can make people feel even lonelier, as these interactions fail to provide the emotional connection needed for true companionship.

The essay reflects on how society can inadvertently foster loneliness by promoting shallow social connections, encouraging individuals to form bonds based on social status or appearance, rather than genuine emotional engagement. Lamb also touches upon the loneliness of aging, observing that as people grow older, they may find themselves more isolated, both physically and emotionally, from others.

Ultimately, Lamb suggests that loneliness, while painful, can lead to self-awareness and introspection. He proposes that in moments of loneliness, individuals may discover new strengths and insights, allowing them to grow in character. Despite its hardships, loneliness can, in some cases, foster a deeper understanding of oneself and life.

In conclusion, "Loneliness" offers a poignant exploration of the complex nature of human isolation, highlighting its emotional challenges, but also suggesting that it can be an opportunity for personal reflection and growth.

10.6 LET US SUM UP

In "Loneliness", Charles Lamb reflects on the complex and multifaceted nature of loneliness. He emphasizes that loneliness is not simply the absence of people but a deep emotional state that can be experienced even in the presence of others. Lamb distinguishes between solitude, which can be fulfilling and chosen, and loneliness, which often results in feelings of isolation, emptiness, and sadness.

Lamb explores how society's superficial relationships can exacerbate loneliness, suggesting that it is not the number of people around us but the quality of those relationships that truly matters. He also touches on the loneliness that comes with aging, where individuals may become increasingly isolated both physically and emotionally.

However, Lamb suggests that loneliness can also lead to personal growth and self-awareness. In moments of solitude, individuals may reflect on their inner selves, leading to a deeper understanding of life and their own character.

In conclusion, while loneliness is a painful and often unwanted experience, Lamb encourages readers to see it as an opportunity for introspection and personal development. It is a reminder that true companionship requires emotional depth, and that solitude, though challenging, can lead to self-discovery.

10.7 LESSON AND ACTIVITY

Objective:

The lesson aims to help students understand Charles Lamb's exploration of loneliness, its psychological effects, and the contrast between solitude and loneliness. Students will also learn how loneliness can impact individuals differently and how it can be both a painful and enlightening experience.

Lesson Structure:

1. Introduction:

- Begin by discussing what students understand by the term "loneliness." Ask students whether they think loneliness is the same as being alone and how they feel about solitude.
- Introduce Charles Lamb as an essayist and explain the theme of his essay, "Loneliness", which delves into the emotional and social dimensions of isolation.

2. Key Concepts:

- **Loneliness vs. Solitude:** Explain the difference between these two terms. Solitude can be voluntary and reflective, while loneliness is often involuntary and distressing.

- **Psychological and Emotional Effects:** Discuss how loneliness can cause deep feelings of emptiness, sadness, and disconnection from others, even in a crowd.
- **Loneliness in Society:** Lamb highlights how superficial relationships in society can contribute to feelings of loneliness. Discuss this idea and encourage students to reflect on the quality of their own relationships.
- **The Aging Process:** Touch on Lamb's view of how loneliness can intensify with age as people may find themselves increasingly isolated from others.

3. Discussion Questions:

- Why do you think some people are more affected by loneliness than others?
- How can the quality of relationships impact loneliness?
- Do you agree that loneliness can lead to self-awareness and personal growth? Why or why not?
- How does society contribute to feelings of loneliness? How can we improve our social connections?
- What does Lamb mean when he suggests that loneliness can lead to introspection? Do you think this is always true?

4. Class Activity:

Activity 1: "Loneliness vs. Solitude Journal"

- Ask students to keep a journal for a week, where they note times when they feel alone versus times they enjoy solitude. Encourage them to reflect on how these experiences differ emotionally and mentally. After a week, have them share their insights in class.

Activity 2: Group Discussion on "Loneliness in Society"

- Divide students into small groups and have them discuss how modern society (e.g., social media, busy lifestyles) contributes to loneliness. Ask them to come up with ideas on how to combat loneliness in the digital age, focusing on fostering deeper, more meaningful connections.

Activity 3: Creative Writing - "A Day in Solitude"

- Ask students to write a short essay or story imagining a day spent in solitude. They should describe the emotions, thoughts, and reflections that arise during the experience, focusing on the differences between being alone and feeling lonely.

5. Conclusion:

- Summarize the main points from the lesson: the difference between loneliness and solitude, the emotional effects of loneliness, and the potential for self-awareness that can arise from moments of solitude.
- Conclude with a final discussion on how loneliness, despite its negative effects, can sometimes be an opportunity for growth and deeper understanding of oneself.

Follow-up Activities:

1. Reflection on Loneliness:

- Students can write a reflective essay on a personal experience of loneliness and how they dealt with it, offering insights on how they might cope with it in the future.
2. **Research Project:**
- Students can research the psychological and social effects of loneliness, especially in elderly populations, and present their findings to the class. This can include statistics and studies on how loneliness impacts health and well-being.

By understanding Lamb's views on loneliness, students can deepen their understanding of human emotions and learn how to navigate and cope with feelings of isolation.

10.8 GLOSSARY

Glossary of "Loneliness" by Charles Lamb

1. **Loneliness:** A feeling of sadness or isolation caused by being alone or the absence of companionship. In the essay, Lamb explores loneliness as a mental and emotional state, not necessarily the physical act of being alone.
2. **Solitude:** The state of being alone, which is often voluntary and chosen for reflection or rest. Solitude is contrasted with loneliness, which is seen as a painful state that arises involuntarily.
3. **Isolation:** The condition of being separated or isolated from others. Isolation can be physical or emotional and contributes to feelings of loneliness.
4. **Companionship:** The state of having company or being with others. Lamb discusses how true companionship is more valuable than superficial relationships in combating loneliness.
5. **Introspection:** The process of looking inward to examine one's thoughts, feelings, and emotions. Lamb suggests that loneliness can lead to introspection, which may result in self-awareness and personal growth.
6. **Despair:** A complete loss of hope. In the context of loneliness, it refers to the feeling of hopelessness that can arise when one feels disconnected or isolated from others.
7. **Emptiness:** The feeling of inner void or lack of fulfillment. Loneliness is often described as creating an emotional emptiness, even when surrounded by others.
8. **Superficial:** Shallow or lacking in depth. Lamb criticizes social relationships that are based on surface-level interactions rather than deeper emotional connections, which can lead to loneliness.
9. **Reflection:** The act of thinking deeply or carefully about something. Solitude and loneliness are times when reflection can occur, leading to insights about oneself and life.
10. **Aging:** The process of growing older, which in the essay, Lamb suggests can lead to greater loneliness as people may become more physically and emotionally isolated from others.

11. **Self-awareness:** The state of being conscious of one's own feelings, thoughts, and identity. Lamb suggests that moments of loneliness can offer opportunities for greater self-awareness.
12. **Isolation vs. Loneliness:** While isolation refers to being physically alone, loneliness is the emotional reaction to that isolation. Lamb points out that loneliness is a state of mind that can occur even in the presence of others.
13. **Companionship vs. Solitude:** Companionship is being in the company of others, while solitude is being alone, often chosen. Lamb discusses how both can lead to different emotional outcomes—companionship might alleviate loneliness, while solitude might offer peace or deeper thought.

This glossary highlights some key terms that help in understanding the themes explored in Lamb's essay, "Loneliness", and helps clarify the distinctions between similar concepts such as solitude, isolation, and loneliness.

10.9 QUESTIONS FOR DISCUSSION

Questions for Discussion of "Loneliness" by Charles Lamb (In Detail)

1. **What is the difference between loneliness and solitude, according to Lamb?**
 - Discuss how Lamb distinguishes between loneliness and solitude in his essay. Do you think solitude can be fulfilling, or does it inevitably lead to loneliness?
2. **Can loneliness be experienced even when surrounded by people?**
 - How does Lamb describe loneliness as a mental or emotional state that can occur despite being in the company of others? Have you ever felt lonely in a crowd? Discuss the reasons why this might happen.
3. **What role does the quality of relationships play in combating loneliness?**
 - Lamb suggests that superficial relationships may increase feelings of loneliness. How does this apply to your own experiences with friendships or social connections? Can you recall a time when a shallow interaction left you feeling lonelier?
4. **How does Lamb's essay comment on the effect of aging on loneliness?**
 - In the essay, Lamb observes that loneliness can increase with age. Why do you think older people might experience greater loneliness? How does society typically treat the elderly, and how does this affect their social interactions?
5. **Can loneliness lead to self-awareness or personal growth?**
 - Lamb suggests that loneliness can sometimes result in introspection, leading to greater self-awareness. Do you agree with this perspective? Share personal experiences where you have learned something about yourself during periods of loneliness.
6. **How does society's emphasis on surface-level interactions contribute to loneliness?**
 - Lamb criticizes the shallow nature of many social interactions in modern society. How do social media and busy lifestyles foster these kinds of

interactions? How might deeper, more meaningful connections reduce loneliness?

7. Do you think loneliness can be a positive force?

- In what ways can loneliness be beneficial? Do you think it can encourage creativity, reflection, or a deeper understanding of one's self? Alternatively, do you think it will always have negative effects?

8. What are the different responses to loneliness that people have?

- Lamb mentions that people react to loneliness in various ways. How do different individuals cope with feelings of loneliness? Discuss whether loneliness always leads to negative emotions, or if it might also prompt personal strength and resilience.

9. Is it possible to escape loneliness in the modern world?

- In today's society, with the prevalence of technology and social media, do you think it is easier or harder to avoid loneliness? Discuss how modern technologies impact feelings of isolation.

10. How can society support individuals who experience loneliness?

- What steps can individuals and communities take to address the issue of loneliness, especially among vulnerable groups like the elderly or those who live alone? Can initiatives like community outreach, volunteer programs, or mental health support reduce the prevalence of loneliness?

11. How does Lamb's essay encourage a shift in perspective about loneliness?

- After reading Lamb's reflections, do you think your view of loneliness has changed? Do you now see it as an opportunity for introspection, or do you still view it primarily as something to be avoided?

12. Do you agree with Lamb's conclusion that loneliness can lead to greater self-awareness?

- Lamb suggests that when people are alone, they have an opportunity for deeper reflection. Do you think loneliness can help people discover more about themselves, or does it only contribute to feelings of emptiness and sadness?

13. What is the role of emotional support in alleviating loneliness?

- Lamb seems to argue that loneliness can be mitigated by emotional connection, not just physical presence. How important is emotional support when dealing with loneliness? Can people feel less lonely if they have someone to truly talk to and confide in?

14. Is loneliness always a negative experience?

- Some people find peace in being alone, while others may struggle deeply with loneliness. Based on your understanding of the essay, how would you define whether loneliness is negative or neutral? Is there a situation where loneliness could be considered a positive experience?

These discussion questions are meant to encourage students to think critically about the themes in "Loneliness" by Charles Lamb. They offer a way to explore the emotional and social aspects of loneliness while also reflecting on how it affects individuals differently and how it can be handled in various contexts.

10.10 REFERENCES AND SUGGESTED READINGS

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Suggested Readings

1. Cacioppo, J. T., & Patrick, W. (2008). *Loneliness: Human nature and the need for social connection*. W.W. Norton & Company.
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UNIT 11

UNBIRTHDAY AND OTHER PRESENTS

Structure:

- 11.1. Introduction
- 11.2. Objective
- 11.3. Biography of E.V. Lucas
- 11.4. Unbirthday and Other Presents
- 11.5. Annotation with Explanations
- 11.6. Summary of Unbirthday and Other Presents
- 11.7. Let us Sum up
- 11.8. Lesson and Activity
- 11.9. Glossary
- 11.10. Questions for Discussion
- 11.11. References and Suggested readings

11.1 INTRODUCTION

Unbirthday and Other Presents by E.V. Lucas is a lighthearted and reflective essay that explores the joys of unconventional gift-giving and the charm of celebrating ordinary days. In this piece, Lucas highlights the value of unbirthdays—days that are not marked by any special occasion—as opportunities to surprise and delight others with thoughtful gestures. The essay emphasizes the importance of spontaneity, generosity, and the simple pleasure of giving without expectation. With his characteristic wit and insight, Lucas encourages readers to find happiness in small acts of kindness and to cherish the everyday moments that make life meaningful.

11.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the concept of an "unbirthday" as introduced in the context of the story, highlighting its playful and imaginative nature.
2. Understand the role of giving and receiving presents in fostering relationships and creating moments of joy.
3. Understand how the idea of an unbirthday challenges traditional notions of time, celebration, and significance.
4. Understand the use of humor and absurdity in presenting the concept of unbirthdays, contributing to the whimsical tone of the work.

5. Understand the broader themes of surprise, spontaneity, and the celebration of life's small, unexpected moments.

11.3 BIOGRAPHY OF E.V. LUCAS

Full Name: Edward Verrall Lucas

Born: 12 June 1868

Died: 26 June 1938

Occupation: Essayist, editor, biographer, and novelist

Nationality: British

E.V. Lucas was an influential English essayist, editor, and biographer, known for his wide-ranging literary output, which included works of fiction, essays, and his contributions to literary magazines. He was born in Eltham, Kent, and educated at Dulwich College and the University of Cambridge. His early career was marked by a keen interest in literature, and he went on to become one of the most notable essayists of his time.

Lucas began his literary career as a journalist and worked as an editor for various publications, most notably for the magazine *The Athenaeum*. His passion for the written word led him to explore multiple genres, and his essays often focused on personal reflections, social commentary, and observations about the human condition, much like his contemporaries, such as Charles Lamb, whom he greatly admired.

Lucas was particularly known for his writings on everyday life, and he had an uncanny ability to transform ordinary occurrences into reflections on larger philosophical themes. His essay collections, including "The Unbirthday Gift" and "A Wanderer in London", showcase his wit, charm, and insight into human nature. His writing often contained a light-hearted, humorous quality, but it was also profound, offering readers a deeper understanding of society and human behavior.

In addition to his essays, Lucas wrote biographies of several prominent figures, including Charles Lamb, and worked extensively on the works of his predecessors. His biography of Charles Lamb, in particular, became one of the most well-regarded studies of the great essayist's life, offering readers a glimpse into Lamb's character and his importance in English literature.

Lucas was also a significant figure in the world of publishing. He was involved in the management of the publishing house Methuen & Co., where he worked closely with some of the era's great writers. His contributions to the literary world extended to editing and revising the works of others, as well as his own.

Though he did not achieve the same fame as some of his contemporaries, E.V. Lucas's work had a lasting influence on the British literary scene. His essays, often full of humor and

human understanding, continue to be appreciated by readers interested in personal and reflective prose. His works offer insights into everyday life, making his writing a valuable part of the tradition of English essays.

E.V. Lucas died on June 26, 1938, leaving behind a legacy of literary work that continues to be admired for its wit, depth, and keen observation of human nature.

11.4 UNBIRTHDAY AND OTHER PRESENT

It is possible to give wedding presents, birthday and Christmas presents, without any thought of affection at all: they can be ordered by postcard; but the unbirthday present demands the nicest care.

The unbirthday present springing as it does from a desire to impart surprise and pleasure, naturally calls up one's finest feelings: one is going out of one's way to be a benefactor: one is even enjoying it too, practically participating in it; but the birthday present is a matter of routine, and its recipient can be so different from yourself that it might actually be a mistake to choose for her anything that you could bear to be seen dead with, as we say.

Ordinary presents are sought for because dates are drawing near on which certain persons expect to be made the recipients of our bounty. The procedure is to remember that so-and-so's birthday is approaching and to set forth to find something for it.

There are certain things which should never be given as presents at all; which we should either buy for ourselves or do without. Pictures, for example, if you yourself admire it, probably its new owner won't, because two persons seldom agree in the appreciation of art; and if you admire it excessively, your duty is to keep it-your duty both to yourself and to the artist. Scent, again; unless you are sure that the scent you choose will be welcome, never give it. The same remark applies to cigars; but it is late in the day to say anything about the danger to a wife choosing her husband's cigars for him. Professional humourists have been doing their worst with that melancholy topic for many a weary year. Neckties too.

It is a clever shop in other ways too, for as you set your foot on the entrance mat the door mechanically opens. How wise this is-to welcome the coming victim! Perhaps if all such shops adopted these plans, the giving of presents would be gloriously increased and the happiness of the world doubled.

11.5 ANNOTATION WITH EXPLANATIONS

1. **It is possible to give wedding presents, birthday and Christmas presents, without any thought of affection at all: they can be ordered by postcard; but the unbirthday present demands the nicest care.**

Reference to the Context:

These are the introducing lines of E.V. Lucas's essay, 'Unbirthday and Other Presents. In these lines the author makes a distinction between the birthday presents and the unbirthday present in an ironical way.

Explanation:

The author points out that the birthday presents. Weddings and Christmas present can be given as a routine and without any thought of affection at all. They are traditional presents and hence they do not need any care and formality. But the unbirthday presents require the nicest care, selected choice, and above all a thoughtful decision Whether they will be like or not.

Critical Comment:

The author introduces the subject ironically laying a great deal of stress on the unbirthday presents. In his view the birthday presents can be ordered by a post card while unbirthday presents demand extreme care.

2. **The unbirthday present springing as it does from a desire to impart surprise and pleasure, naturally calls up one's finest feelings: one is going out of one's way to be a benefactor: one is even enjoying it too, practically participating in it; but the birthday present is a matter of routine, and its recipient can be so different from yourself that it might actually be a mistake to choose for her anything that you could bear to be seen dead with, as we say.**

Reference to the Context:

These lines have been taken from Lucas's essay, "Unbirthday And Other presents." In these lines the author wants to day stress on the unbirthday presents which have a great deal of affection and nicest care.

Explanation:

The author points out that unbirthday present are the result of a been desire to impart surprise and pleasure. They spring out of finest feedings, and the person who gives unbirthday presents considers himself a benefactor, enjoys them and even participates in the process. But birthday present is no more than a matter of routine. Its recipient can be so different from the giver that it will sound a mistake to choose for her anything which is seldom good. In other words, birthday presents do not spring from any desire hence they lose their importance in the real sense of the term.

Critical Comment:

The author time and again concentrates on the unbirthday presents and distinguishes the difference between the birthday present and unbirthday present.

3. **Ordinary presents are sought for because dates are drawing near on which certain persons expect to be made the recipients of our bounty. The procedure is to remember that so-and-so's birthday is approaching and to set forth to find something for it.**

Reference to the Context:

These lines have been taken from Lucas's essay "Unbirthday & Other presents". The author says the unbirthday presents are peculiar and selected after a lot of choice and care."

Explanation:

The author points that ordinary presents are sought in accordance with the coming of dates on which certain person should be the recipient of our bounty. The procedure is to recollect the birthday of a person for whom the present is to be given. Then the present should be purchased.

Critical Comment:

Here the author tells how we should do in regard to the birthday present.

4. **There are certain things which should never be given as presents at all; which we should either buy for ourselves or do without. Pictures, for example, if you yourself admire it, probably its new owner won't, because two persons seldom agree in the appreciation of art; and if you admire it excessively, your duty is to keep it-your duty both to yourself and to the artist. Scent, again; unless you are sure that the scent you choose will be welcome, never give it. The same remark applies to cigars; but it is late in the day to say anything about the danger to a wife choosing her husband's cigars for him. Professional humourists have been doing their worst with that melancholy topic for many a weary year. Neckties too.**

Reference to the Context:

This passage has been taken from Lucas's essay 'Unbirthday & Other present In this passage the Outher advises us not to give certain things as presents.

Explanation:

The author advises that certain things should never be given as presents at all. We should not at all choose them. They are pictures which can be your choice but its recipient may not like them. It is so because tastes are altogether different in the appreciation of art. Two persons seldom agree in the appreciation of art.' It will be better for us and the artist instead of being castigated by the recipient. Then, there is scent. Unless we are sure that the scent we choose will be welcome by the recipient, we should never give it as present. The same remark can be applied to cigars. If the wife of the recipient chooses a cigar to give present to her husband, it is not necessary that she will be acquainted with her husband's brand. Professional humorists have been using this melancholy topic for many a weary year. Similarly, neckties

should also be avoided because we do not know what Kind of necktie the recipient will prefer to have for certain.

Critical Comment:

The author points out that sometimes people give presents without bearing in their mind about the tastes and temperament of the recipient. Unless one knows the habit, tastes and temperament, likes and dislikes of the recipient, one should not choose such controversial things as presents.

- 5. It is a clever shop in other ways too, for as you set your foot on the entrance mat the door mechanically opens. How wise this is-to welcome the coming victim! Perhaps if all such shops adopted these plans, the giving of presents would be gloriously increased and the happiness of the world doubled.**

Reference to the Context:

These are the concluding lines of Lucas's essay, 'Unbirthday and Other Presents. In this essay Lucas speaks about the difficulty with which unbirthday presents may be chose. In his opinion birthday, Christmas and wedding presents provide no difficulty.

Explanation:

The author tells of shops where presents can be purchased. They hypnotize the person as soon as he sets his foot on the entrance mat the door mechanically opens. Luczs calls the person who is going to buy presents 'Victim', because it is a set process to entice the customer. The author ironically remarks that if all such shops adopt the same policy to great the customer, the giving of presents will not only gloriously increased but also the happiness of the world be doubled. It means, pomp and show will attract the person very much and be will come there to purchase presents.

Critical Comment:

Lucas's irony knows no bounds. His aim is to inform the reader and entertain him profusely. An ordinary topic becomes a greater means of entertainment.

11.6 SUMMARY OF UNBIRTHDAY AND OTHER PRESENT

"Unbirthday and Other Presents" is a charming essay by E.V. Lucas that explores the concept of unbirthdays and the delightful nature of gift-giving. The essay is written in a light, humorous tone and offers readers a thoughtful reflection on how gifts and celebrations can transcend their traditional meanings.

The central theme of the essay revolves around the idea of the "unbirthday" — a term famously coined in Alice's Adventures in Wonderland by Lewis Carroll. In the essay, Lucas reflects on how an unbirthday is a special day that is not your birthday, but still a day worthy of celebration. He humorously suggests that since we have 364 days in the year that are not our

birthdays, these unbirthdays offer a unique opportunity for giving and receiving presents without the social expectations that accompany birthdays.

Lucas muses that an unbirthday gift has a special charm because it is unexpected, and thus, carries a sense of surprise and joy that a birthday present might not. He presents the idea that unbirthday gifts, given without occasion, can be even more meaningful than those given on birthdays. This reflection is also an invitation to think about the nature of gift-giving in general. Lucas emphasizes that the best gifts are not always the most expensive or extravagant, but those that reflect the giver's understanding of the recipient's tastes and desires.

The essay further explores how the act of giving, regardless of the event or occasion, can bring happiness not just to the recipient but to the giver as well. Lucas's whimsical and thoughtful approach to the subject of unbirthdays highlights the simple joys that can be found in the little, unexpected moments of life.

In summary, *Unbirthday and Other Presents* is a lighthearted yet reflective essay that celebrates the joy of giving gifts without the need for an official occasion. It encourages readers to appreciate the power of spontaneous gestures and how unbirthday presents can hold just as much (if not more) meaning than those given on traditional celebratory days.

11.7 LET US SUM UP

In *Unbirthday and Other Presents*, E.V. Lucas explores the delightful concept of the "unbirthday," a term popularized by Lewis Carroll in *Alice's Adventures in Wonderland*. He suggests that while birthdays are special, the days in between — the unbirthdays — are equally deserving of celebration. Lucas reflects on the charm of giving gifts on these unbirthdays, highlighting the joy that unexpected, thoughtful presents can bring.

The essay emphasizes that the value of a gift does not lie in its price or the occasion, but in the thoughtfulness behind it. An unbirthday gift, given without the usual social pressures of birthdays, can be more meaningful and carry a unique sense of surprise. Lucas also discusses how gift-giving itself brings happiness to both the giver and the receiver, making it a fulfilling experience beyond just the material aspect.

In essence, Lucas's essay encourages readers to embrace the joy of spontaneous acts of kindness and the significance of small, unexpected gestures in life. Through the idea of the unbirthday, he reminds us that celebrations do not need to be tied to specific dates; every day can be an opportunity for joy and generosity.

11.8 LESSON AND ACTIVITY

Lesson Objective:

- To understand the concept of "unbirthday" and how it highlights the joy of spontaneous giving.
- To reflect on the true meaning of gift-giving beyond special occasions like birthdays.
- To appreciate how small, thoughtful acts of kindness can be more meaningful than grand gestures.

Lesson Plan:**Introduction (10-15 minutes):****1. Discuss the Concept of "Unbirthday":**

- Begin by asking students if they have ever received or given a gift on a day other than their birthday. What made that gift feel special?
- Introduce the term "unbirthday" and explain its origin in Alice's Adventures in Wonderland by Lewis Carroll. Connect it to the theme of the essay by E.V. Lucas, where the idea of celebrating unbirthdays is explored in depth.

2. Reading the Essay:

- Have students read Unbirthday and Other Presents silently or aloud, depending on the class preference. If necessary, break the essay into sections for easier understanding.

Discussion (20-25 minutes):**1. Understanding the Essay:**

- After reading, ask the class to share their thoughts on the essay. What did they find interesting or thought-provoking about the concept of an unbirthday?
- Discuss how Lucas uses humor and light-hearted reflections to convey deeper insights into gift-giving. What does he say about the significance of giving gifts without the social pressure of an occasion?

2. The Importance of Thoughtfulness in Gift-Giving:

- Explore the idea that the value of a gift comes from the thought behind it, rather than its material worth. Ask students for examples of meaningful gifts they've given or received that weren't tied to a specific occasion.
- How can a simple gesture, such as a handwritten note or a favorite book, carry more significance than an expensive present?

3. Connecting to Real Life:

- Discuss how this concept applies to modern life, particularly in the age of social media and consumerism. Are we often too focused on big celebrations and material gifts? How can we shift our mindset to appreciate everyday acts of kindness?

Activity (20 minutes):**Unbirthday Gift Exchange:**

- **Objective:** To put into practice the concept of spontaneous, thoughtful gift-giving.
- **Instructions:**
 - Divide the class into pairs or small groups.

- Each student is tasked with creating a simple, personalized gift or gesture for their partner/group member. This could be a small note, a handmade item, a favorite song, or any thoughtful gesture that shows care or understanding.
- The key is that it must be unexpected and not tied to a traditional occasion like a birthday.

After 15 minutes of preparation, students exchange their unbirthday presents with their partners and explain why they chose this particular gift.

Reflection (10 minutes):

- After the exchange, ask the students to reflect on the experience. How did it feel to give and receive an unbirthday gift?
- Discuss how this activity helped them understand the true essence of gift-giving, as emphasized in the essay.

Closing Discussion (5 minutes):

- Wrap up by asking the students how they might apply the idea of "unbirthdays" to their lives. How can spontaneous kindness and thoughtful gestures become part of their daily interactions?

Activity Extension Ideas:**1. Create an "Unbirthday" Journal:**

- Have students keep a journal for a week where they write about spontaneous acts of kindness they either gave or received. At the end of the week, they can reflect on the emotional impact of these actions.

2. Class Gift Swap:

- Organize a "class unbirthday" where each student gives a small, meaningful gift (perhaps something related to their personal interests) to another student. The key is that there is no specific occasion for the exchange, emphasizing the power of unbirthday gifts.

Assessment:

- Participation in the class discussion and activity will help assess the understanding of the themes in the essay.
- The thoughtful creation and explanation of the unbirthday gifts will demonstrate how well students grasped the importance of spontaneous, meaningful acts of kindness.

This lesson aims to help students reflect on the joy of giving without the constraints of a traditional celebration and to understand the deeper significance of thoughtfulness in gift-giving.

11.9 GLOSSARY

Glossary of Unbirthday and Other Presents by E.V. Lucas

1. **Unbirthday:** A term coined by Lewis Carroll in Alice's Adventures in Wonderland, referring to a day that is not one's birthday but is still an occasion for celebration. In the essay, it represents a spontaneous opportunity to give and receive presents without the usual expectations associated with birthdays.
2. **Gift-giving:** The act of giving a present, typically to express appreciation, affection, or goodwill. In the essay, Lucas discusses how giving gifts on unbirthdays can be just as meaningful, if not more so, than traditional birthday gifts.
3. **Spontaneous:** Something that occurs without premeditation or planning, often driven by impulse or a sudden feeling. Lucas emphasizes the joy of giving gifts without the need for a special occasion, such as an unbirthday.
4. **Occasion:** A specific event or moment, often a celebratory one. An occasion may be a birthday, holiday, or any event marked by some significance. In the essay, Lucas suggests that unbirthdays are a delightful break from the tradition of gifts being tied to particular occasions.
5. **Surprise:** An unexpected event or gift that brings joy or astonishment. The essay points out that unbirthday gifts carry an element of surprise because they are unexpected, making them more special.
6. **Thoughtfulness:** The quality of being considerate and showing care in one's actions or words. Lucas discusses how the true value of a gift lies not in its cost but in the thoughtfulness behind it.
7. **Gestures:** Acts or actions that convey a feeling or message. In the essay, gestures of kindness and generosity are highlighted as being central to the idea of unbirthday gifts.
8. **Material worth:** The monetary or physical value of something. Lucas contrasts material worth with the emotional or personal value of gifts, emphasizing that the best gifts often aren't the most expensive ones.
9. **Human nature:** The inherent qualities and behaviors common to humans. The essay offers reflections on human nature in relation to gift-giving, showing how both the giver and receiver find joy in thoughtful, spontaneous exchanges.
10. **Celebration:** The act of marking or observing a special event or occasion, typically with joy or festivity. Lucas suggests that unbirthday celebrations are unique because they are not tied to formal dates like birthdays.

This glossary helps explain key terms from the essay and provides deeper insight into the central themes Lucas explores, such as the significance of thoughtful giving and the charm of unbirthday celebrations.

11.10 QUESTIONS FOR DISCUSSION

Here are **detailed questions for discussion** based on Unbirthday and Other Presents by E.V. Lucas:

1. **What is the significance of the term "unbirthday" in the essay?**

- Discuss how the concept of an "unbirthday" challenges traditional ideas of gift-giving. Why does Lucas find this concept so appealing?
- How does the notion of celebrating an "unbirthday" alter the way we view ordinary days and the concept of special occasions?

2. How does Lucas define the value of a gift?

- Lucas suggests that the best gifts are not necessarily the most expensive or extravagant. What qualities do you think make a gift meaningful, according to the essay?
- Do you agree with Lucas's view on the thoughtfulness behind a gift being more valuable than its material worth? Why or why not?

3. What role does surprise play in gift-giving, according to the essay?

- How does the element of surprise enhance the experience of both giving and receiving gifts?
- Can you think of a time when an unexpected gift or gesture made you feel especially appreciated or delighted? How did it differ from gifts given on more traditional occasions?

4. In what ways does the essay suggest that gift-giving can be an everyday occurrence?

- Lucas emphasizes that gift-giving shouldn't be confined to specific occasions like birthdays. How can the practice of giving gifts be incorporated into daily life?
- How does this approach to gift-giving relate to broader themes of kindness, generosity, and human connection?

5. How does the essay reflect Lucas's views on human nature?

- What do you think Lucas is saying about the nature of humans and their need for both giving and receiving?
- Does Lucas suggest that spontaneous acts of kindness are part of human nature? How might his view encourage readers to see everyday interactions in a new light?

6. How does the essay use humor to explore a deeper theme?

- Lucas's essay is written with a light, humorous tone. How does humor play a role in conveying the deeper message of the essay about gift-giving and unbirthdays?
- How does humor help make the essay more accessible and enjoyable, while still addressing the importance of thoughtful gestures and celebrations?

7. What does Lucas mean by "unbirthday presents" being better than birthday presents?

- Lucas argues that gifts given on unbirthdays can carry more meaning than those given on birthdays. What is your interpretation of this idea? How does this shift in thinking challenge traditional celebrations?
- Do you think that we might be too focused on grand celebrations, missing out on the beauty of small, everyday gestures?

8. How can we apply the lesson of "unbirthday presents" to our own lives?

- In your own life, how could you incorporate the spirit of unbirthday gift-giving into your relationships with others?
- Have you ever given or received a gift that wasn't tied to a special occasion? How did it affect your relationship with the giver or receiver?

9. Do you think the idea of unbirthdays is applicable in modern society?

- In the context of modern consumerism and the commercialism of holidays and birthdays, is it difficult to embrace the idea of unbirthday presents? Why or why not?

- How might people in today's world benefit from the practice of giving thoughtful, spontaneous gifts outside of major holidays or celebrations?

10. What does Lucas suggest about the connection between the giver and the receiver of a gift?

- How does the essay emphasize that the relationship between the giver and the receiver is central to the value of the gift?
- How can a gift strengthen or deepen personal connections between people, whether given on a special occasion or as an "unbirthday" present?

These questions are designed to help students or readers explore the deeper themes of Unbirthday and Other Presents, such as the nature of gift-giving, the value of thoughtfulness, and the meaning of celebration beyond formal occasions. They can be used for group discussions, classroom activities, or as prompts for writing assignments.

11.11 REFERENCES AND SUGGESTED READINGS

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Suggested Readings

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UNIT 12

ON FINDING THINGS

Structure:

- 12.1.Introduction
- 12.2.Objective
- 12.3.On Finding Things
- 12.4.Annotation with Explanations
- 12.5.Summary of On Finding Things
- 12.6.Let us Sum up
- 12.7.Lesson and Activity
- 12.8.Glossary
- 12.9.Questions for Discussion
- 12.10. References and Suggested readings

12.1 INTRODUCTION

On Finding Things is an essay by E.V. Lucas that reflects on the joy, surprise, and sometimes irony of discovering lost or unexpected items. Lucas explores the emotional and psychological responses that accompany such discoveries, whether it be the relief of finding something valuable or the nostalgia evoked by stumbling upon forgotten treasures. With his characteristic humor and insight, Lucas delves into the human tendency to lose things and the pleasure derived from their recovery, often drawing parallels between these small moments and larger themes of memory and serendipity. The essay celebrates the simple, universal experience of "finding" as a source of delight and introspection.

12.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the emotional and psychological impact of discovering something unexpected or lost.
2. Understand the deeper significance of finding things in terms of personal growth, memory, and reflection.
3. Understand the role of curiosity and exploration in the process of finding new insights or objects.
4. Understand how the act of finding can lead to moments of joy, nostalgia, or even frustration.
5. Understand the symbolic meanings that "finding" things can have in relation to life experiences and understanding.

12.3 ON FINDING THINGS

After the passage of several years since I had picked up anything, last week I found successively a carriage key (in Royal Hospital Road), a brooch (in Church Street, Kensington), and six-pence in a third-class compartment. It was as I stooped to pick up the six-pence, which had suddenly gleamed at me under the seat of the now empty carriage, that I said to myself that finding things is one of the purest of earthly joys.

And how rare!

I have, in a lifetime that now and then appals me by its length, found almost nothing. These three things last week; a brown-paper packet when I was about seven, containing eight pennies and one half-penny; on the grass in the New Forest, when I was about twenty, a half-dollar piece; and at Brighton, not long after, a gold brooch of just sufficient value to make it decent to take it to the police station, from which, a year later, no one having claimed it, it was returned to me: these constitute nearly half a century's haul! I might add now and then, perhaps, a safety-pin, pencil, some other trifle, which, no matter how well supplied with such articles one may be, cannot be acquired from nothing without a thrill. Blue-sky dividends, shall we call them? Even Mr Rockefeller, I take it, would 1004240 hein unmoved had he, instead of myself, stumbled on that treasure between Stony Cross and Boldrewood.

To be given such things is not a comparable experience. With a gift intention, consciousness, preparation, come in; to say nothing of obligation later. The event is also complicated (and therefore shorn of its glory) by the second person, since the gift must be given. But, suddenly dropping one's eyes, to be aware of a coin—that is sheer rapture. Other things can be exciting too, but a coin is best, because a coin is rarely identifiable by the loser. Moreover, I am naturally confining myself to those things the ownership of which could not possibly be traced. To find things which have to be surrendered is as the special impure a joy as the world contains, and no theme for this pen.

The special quality of the act of finding something, with its consequent exhilaration, is half unexpectedness and half separateness. There being no warning, and the article coming to you by chance, no one is to be thanked, no one to be owed anything.

In short, you have achieved the greatest human triumph—you have got "something for nothing". That is the true idea: the "nothing" must be absolute; one must never have looked, never have had any finding intention, or even hope. To look for things is to change the whole theory—to rob it of its divine suddenness; to become anxious, even avaricious; to partake of the nature of the rag-picker, the chiffonier, or those strange men that one notices walking, with bent heads, along the shore after a storm. (None the less that was a great moment, once, in the island of Coll, when after two hours' systematic searching I found the plover's nest.)

Finding things is at once so rare and pure a joy that to trifle with it is peculiarly heartless. Yet are there people so wantonly in need of sport as to do so. Every one knows of the purse laid on the path or pavement beside a fence, which, as the excited passer-by stoops to pick it up, is twitched through the palings by its adherent string. There is also the shilling attached to a thread which can be dropped in the street and instantly pulled up again, setting every eye at a pavement scrutiny. Could there be lower tricks? I fear so, because some years ago, in the great days of a rendezvous of Bohemians in the Strand known as the Marble Halls, a wicked wag (I have been told) once nailed a bad but plausible sovereign to the floor and waited events. In the case of the purse and string the butts are few and far between and there is usually only a small audience to rejoice in their discomfiture, but the denouement of the cruel comedy at the Marble Halls, of which acquisitiveness and cunning were the warp and woof, was only too bitterly public. I am told, such is human resourcefulness in guile, that very few of those who saw the coin and marked it down as their own went for it right away, because had they done so the action might have been noticed and the booty claimed. Instead, the discoverer would look swiftly and stealthily round, and then gradually and with every affectation of nonchalance (which to those in the secret, watching from the corners of their wicked eyes, was so funny as to be an agony) he would get nearer and nearer until he was able at last to place one foot on it.

This accomplished, he would relax into something like real naturalness, and, practically certain of his prey, take things easily for a moment or so. Often, I am told, the poor dupe would, at this point, whistle the latest tune. Even now, however, he dared not abandon subterfuge, or his prize, were he seen to pick it up, might have to be surrendered or shared; so the next move was to drop his handkerchief, the idea being to pick up both it and the sovereign together. Such explosions of laughter as followed upon his failure to do so can (I am informed) rarely have been heard. Such was the conspiracy of the nailed sovereign, which, now and then, the victim, shaking the chagrin from his, would without shame himself join, and become a delighted spectator of his successor's humiliation.

Can you conceive of a more impish hoax? But I should like to have witnessed it.

12.4 ANNOTATION WITH EXPLANATIONS

1. **After the passage of several years since I had picked up anything, last week I found successively a carriage key (in Royal Hospital Road), a brooch (in Church Street, Kensington), and six pence in a third-class compartment. It was as I stooped to pick the six pence, which had suddenly gleamed at me under the seat of the now empty carriage, that I said to myself that finding things is one of the purest of earthly joys.**

Reference to the context:

These lines have been taken from E. V. Lucas's essay, "On Finding things." In these lines the author points out that after the gap of several years he had found three things, providing pure pleasure to him.

Explanation:

After a passage of several years Lucas had found three things. He found a carriage key on Royal Hospital Road, a brooch in Church Street, Kensington, and a six and a half-pence coin while travelling in a third-class railway compartment. In was all of a sudden that he found the coin in the third-class railway compartment when almost all the passenger had got down. After picking the six-pence coin he felt very happy and realized that it was an extraordinary and purest of joys to find a thing. From the author's point of view, it was one of the purest of earthly joys which a man had got. In fact, he came to realize that it was a matter of great pleasure to find something all of a sudden and unexpectedly.

2. **I might add, now and then perhaps, a safety-pin, pencil, some other trifles, which, however well-supplied with such articles one may be, cannot be acquired from a clear sky without a thrill. Even Mr. Rockefeller, I take it, would not have been unmoved that he, instead of myself, stumbled on that treasure between Stony Cross and Bolderwood.**

Reference to the context:

These lines have been taken from the essay, 'On finding Things' by Lucas. In there lines Lucas says that finding things gives him a great pleasure howsoever trifle they may by.

Explanation:

The author points out that when a common man like him finds some ordinary things like a safety-pin, pencil or some such things, he does not throw them away or altogether reject them. Such petty things provide him great joy. This joy is acquired because it is like gift from heaven. Even multi-millionaire, Rockefeller would feel the same on finding such ordinary things between the new forest and the small village of Boldrewood in the neighbourhood. He points out that even the richest man is thrilled when he finds things all of a sudden and unexpectedly.

3. **Other things can be exciting too, but a coin is best, because a coin is rarely identifiable. Moreover, I am naturally confining myself to those things the ownership of which cannot possibly be traced. To find things which have to be surrendered is as impure a joy as the world contains, and no theme for this pen.**

Reference to the context:

These lines have been taken from Lucas's essay 'On Finding Things. Lucas says the coin gives thrill when somebody finds it suddenly and unexpectedly.

Explanation:

In accordance with Lucas, a man feels more delight when he finds a coin or coins of any denomination. This is because in such cases he is not duty-bound to deposit it in a police-station for being returned to its owner. Moreover, in such cases there is no risk involved of being identified by the loser. This is why Lucas has discussed only such things as ore rarely identifiable by the loser.

4. **That is true idea-the nothing must be absolute; one must never have looked, never have had any finding intention, or even hope. To look for things is to change the whole theory-to rob it of its divine suddenness; to become anxious even avaricious; to partake of the nature of the rag-picker, the chiffonier, or those strange men that one notices walking, with bent heads along the shore after a storm.**

Reference to the context:

These lines have been taken from Lucas's essay, 'On Finding Things.' Here the author warns those who are in search of things that come their way incidentally.

Explanation:

The author gives another example of a man who gets something for nothing. He says that if a man 'deliberately' searches for a thing, then the pleasure that he gets in finding it has no value. In that case he had to work or labour in getting the thing, like a rag-picker, or a person who goes to the shore after the storm has subsided, to look minutely, bending his head down and riveting his eyes on the ground, to see whether he could find something on the shore as a result of the storm. And, in this way, if he gets a trifling player's nest, after two hours of search, he becomes extremely annoyed. So in such cases, a man cannot get that much of joy which he gets in finding things in an unexpected manner having the least idea about it.

5. **Often, I am told, the poor dupe would, at this point, whistle the Latest tune. Even now, however, he dared not abandon subterfuge, or his prize were he seen to pick it up, might have to be surrendered or shared: so the next move was to drop his handkerchief, the idea being to pick up both it and the sovereign together. Such explosions of Laughter as followed upon his failure to do so can (I am informed) rarely have been heard.**

Reference to the context:

These lines are from the concluding paragraph of Lucas's essay "On finding Things." Here the author depicts something lying on the ground. Though finding a thing in an unexpected manner given one of the purest joys on earth to a man, but sometimes it reacts in another way.

Explanation:

The author gives an example of some people who are made fun of when they innocently pick up a thing. Some naughty people stitch a thread in a purse and throw it on the pavement or on the path and sit at a distance to watch the action of a person who might fall on that purse. Here the author gives a very nice picture of the man who tries to pick up that purse, when the man sees that purse, he in order to put himself on the safest, throws handkerchief of it with a view to pretending that he is simply picking up his own handkerchief and he has no idea about the purse. Soon after when he puts forward his hand to pick up that purse, the persons who had preplanned this joke pull the thread with the result that the purse automatically moves forward,

and at the very outset a big sound of laughter comes up from the mischievous people over the helpless condition of the lifter.

In means this causes insult to the person who tries to grab the thing lying on the ground. In the same array another device adopted to make fun of the person who pick up such things from the ground become a target of ridicule and laughter by the people intended to befool him. Lucas does not like at all such a habit. In is a better joke to the person who want to find things and feel happy.

12.5 SUMMARY OF ON FINDING THINGS

In the essay *On Finding Things*, E.V. Lucas explores the simple yet profound pleasure people derive from rediscovering things they have lost. He begins by discussing the unexpected joy of finding items that have been misplaced, regardless of their actual value. Lucas suggests that the true pleasure lies not in the object itself, but in the process of discovery. He explains that rediscovering something that has been lost—be it a small trinket, a forgotten book, or a long-lost letter—brings a feeling of triumph, as if something of great value has been recovered.

Lucas also reflects on how people often have a deep emotional attachment to the objects they find, even when those items hold little practical value. He points out that the act of finding something, especially something that was thought to be lost forever, brings a sense of satisfaction and restores a sense of order or control. This rediscovery, no matter how small, brings joy and relief, as it offers a connection to the past or a resolution to an ongoing search.

The essay concludes by emphasizing how human nature tends to find meaning in these little discoveries, and how the pleasure of finding things is a universal experience that transcends the mere material value of the objects themselves.

12.6 LET US SUM UP

In *On Finding Things*, E.V. Lucas explores the universal pleasure of rediscovering objects that have been lost or forgotten. He highlights that the joy of finding something is often greater than the value of the item itself. Whether it is a small trinket, a misplaced book, or a long-lost letter, the act of rediscovery brings a sense of triumph, satisfaction, and emotional connection to the past. Lucas suggests that this pleasure stems not from the object itself, but from the excitement of recovery and the restoration of order. Ultimately, the essay reflects on how human nature finds meaning and delight in such discoveries, reinforcing the idea that small, everyday moments can bring unexpected joy.

12.7 LESSON AND ACTIVITY

Objective:

- To explore the theme of rediscovery and the emotional connection people have with lost objects.
- To understand how Lucas uses humor and reflection to highlight the joy of finding things.
- To discuss the deeper meanings behind finding lost items and how it relates to human nature.

Key Themes to Explore:

1. **The Joy of Rediscovery:** The essay explores how people find pleasure in the unexpected discovery of objects, even if they have little material value.
2. **Emotional Attachment to Objects:** Lucas suggests that the emotional satisfaction derived from finding something is often more important than the object's actual worth.
3. **The Act of Finding as Triumph:** The essay emphasizes the sense of victory or relief when a lost item is rediscovered.
4. **Connection to the Past:** Rediscovered items can evoke nostalgia or bring a sense of closure, linking us to past experiences or memories.
5. **Humor in Everyday Life:** Lucas uses humor to show how finding things can be a small yet meaningful event in everyday life.

Discussion Points:

1. Why do people feel a greater sense of joy when they find something unexpected?
2. Do you agree with Lucas that finding things can feel like a victory? Why or why not?
3. How does Lucas's lighthearted tone affect your understanding of the deeper emotional connections we form with objects?
4. Have you ever experienced the joy of finding something you thought was lost forever? What emotions did you experience in that moment?
5. How does the concept of rediscovery reflect aspects of human nature, such as nostalgia, attachment, and the need for order?

Activity 1: Reflection and Writing Exercise

- **Objective:** To explore personal experiences of finding things and reflect on the emotions associated with those moments.
- **Instructions:**
 1. Ask students to think of a time when they found something they had lost (a key, a book, a letter, etc.).
 2. Have them write a short reflection about how it felt to rediscover the item and why the moment was significant. Did it bring back any memories? Did they feel a sense of accomplishment?
 3. Encourage them to connect their personal experience to the themes discussed in the essay, particularly the emotional satisfaction of finding something.

Activity 2: Group Discussion

- **Objective:** To discuss the concept of rediscovery and share different perspectives on the joy of finding things.

- **Instructions:**

1. Divide the class into small groups and ask them to discuss their thoughts on the idea that "the act of finding something can bring greater joy than the object itself."
2. Encourage students to share examples from their own lives when they found something important and explain why the discovery mattered to them.
3. After the discussion, have each group share their insights with the larger class.

Activity 3: Creating a "Finding Things" List

- **Objective:** To creatively engage with the theme of rediscovery.

- **Instructions:**

1. Ask students to create a list of 5 things they would love to find if they could rediscover anything in the world. This could be an object, a memory, or even a feeling.
2. Have them write a short paragraph explaining why each item on the list is meaningful to them and what emotions or memories it evokes.
3. Students can share their lists with the class if they wish, fostering a discussion about what objects or experiences hold emotional significance.

Conclusion:

By the end of the lesson, students should have a better understanding of how E.V. Lucas uses the concept of "finding things" to explore the emotional value we place on lost objects. The activities will encourage students to connect their personal experiences to the themes of the essay, allowing for deeper reflection on the importance of rediscovery and the simple joys of life.

12.8 GLOSSARY

Glossary of "On Finding Things" by E.V. Lucas:

1. **Rediscovery:** The act of finding something that was once lost or forgotten, often with a sense of joy or triumph.
2. **Nostalgia:** A sentimental longing or affection for the past, often evoked when rediscovering familiar objects or memories.
3. **Trinket:** A small, often inexpensive ornament or piece of jewelry that holds sentimental value.
4. **Triumph:** A sense of achievement or victory, often experienced when finding something that was previously lost.
5. **Emotional Attachment:** The strong emotional bond one forms with certain objects, people, or memories, which can make rediscovery particularly meaningful.
6. **Material Value:** The intrinsic worth of an object, which is usually related to its cost or utility. In the context of the essay, Lucas suggests that the material value of the object is less significant than the emotional or nostalgic value.

7. **Closure:** The feeling of resolution or finality, often experienced when something that was lost is found, allowing one to move forward.
8. **Satisfaction:** A sense of contentment or pleasure that arises from the successful recovery of something that was lost.
9. **Humor:** A quality of being amusing or entertaining, often used in the essay to highlight the joy of rediscovery and to keep the tone lighthearted.
10. **Unexpected Discovery:** Finding something by surprise, often leading to an emotional reaction or a renewed sense of connection with the object.
11. **Order:** The sense of things being in their correct place or position, which can be restored when a lost object is found.
12. **Familiarity:** The recognition or sense of comfort that comes from encountering something known, which often brings a sense of relief when rediscovered.
13. **Sentimental Value:** The emotional significance an object holds due to its association with memories or experiences.

This glossary provides key terms that help understand the deeper meanings and themes in E.V. Lucas's essay *On Finding Things*, focusing on the emotional and psychological aspects of rediscovery.

12.9 QUESTIONS FOR DISCUSSION

Questions for Discussion of *On Finding Things* by E.V. Lucas:

1. **Why do you think the act of finding something that was lost brings people so much joy?**
 - Consider how the pleasure of rediscovery may not always be tied to the object's value but to the feelings of triumph and satisfaction it brings. Do you think this experience is universal?
2. **In the essay, Lucas suggests that the joy of finding something is greater than the value of the object itself. Do you agree with this statement? Why or why not?**
 - Reflect on your own experiences. Have you ever found something that brought you more joy than its material value would suggest?
3. **Lucas speaks about the emotional connections people have with the things they find. How does the emotional attachment to an object affect the way we perceive its value?**
 - Discuss how emotions, memories, and personal significance attached to an object can make it more meaningful than it would be to an outsider. Can you think of any objects in your life that hold this kind of sentimental value?
4. **Do you think the excitement of finding something that was lost is related to a desire for control or order in life?**
 - Explore whether rediscovering lost items brings a sense of relief and order, helping us feel like we have control over our environment. Why might this feeling be so satisfying?

5. **Lucas uses humor to discuss the idea of rediscovery. How does humor influence the tone of the essay, and how does it help convey the central message?**
 - Consider how Lucas's lighthearted approach makes a philosophical subject more relatable and enjoyable. How does humor shape the overall theme of finding joy in simple things?
6. **In the essay, Lucas mentions that finding lost things can be a source of nostalgia. What role does nostalgia play in the pleasure of rediscovery?**
 - Discuss how rediscovering a forgotten object can bring back memories and evoke nostalgia. How do these emotions affect the rediscovery experience?
7. **Lucas mentions that finding things brings closure. In what ways does finding something you've lost bring a sense of resolution or completion?**
 - Have you ever felt a sense of closure after finding something that was once lost? How does it relate to moving on from a small but unresolved issue in life?
8. **Why do you think people often place more value on finding something lost rather than on the object itself?**
 - Discuss how the idea of "finding" something taps into deeper psychological and emotional responses that go beyond the material object. Why do people treasure the act of finding more than the object?
9. **How can the concept of "finding" extend beyond physical objects, such as in the discovery of new ideas, people, or experiences?**
 - Discuss the broader implications of "finding" in life, such as intellectual discoveries or personal revelations. How does this theme apply to more abstract concepts beyond physical items?
10. **Do you think the theme of "finding" things can be applied to everyday life, and if so, how can it help people appreciate the small joys around them?**
 - Reflect on how people can find joy in the small, everyday moments of life. How can practicing mindfulness or appreciation for the little discoveries in daily life contribute to a greater sense of satisfaction?

These discussion questions are designed to engage students or readers in a deeper exploration of the themes and ideas in *On Finding Things*, encouraging them to reflect on personal experiences, psychological aspects, and the broader implications of rediscovery in life.

12.10 REFERENCES AND SUGGESTED READINGS

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Suggested Readings

1. Forster, E. M. (1927). Aspects of the novel. Harcourt, Brace and Company.
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BLOCK-IV

UNIT 13

ON THE RULE OF THE ROAD

Structure:

- 13.1. Introduction
- 13.2. Objective
- 13.3. Biography of A.G. Gardiner
- 13.4. On the Rule of the Road
- 13.5. Annotation with Explanations
- 13.6. Summary of On the Rule of the Road
- 13.7. Let us Sum up
- 13.8. Lesson and Activity
- 13.9. Glossary
- 13.10. Questions for Discussion
- 13.11. References and Suggested readings.

13.1 INTRODUCTION

On the Rule of the Road is a thought-provoking essay by A.G. Gardiner that explores the balance between personal liberty and social responsibility. Using the metaphor of traffic rules, Gardiner illustrates how individual freedom must sometimes be curtailed for the greater good of society. He emphasizes that living harmoniously requires people to respect rules and consider the rights and needs of others. Written with wit and clarity, the essay highlights the importance of order and mutual respect in public life. Gardiner's reflections remain relevant, offering timeless insights into the delicate relationship between individuality and community.

13.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the importance of rules and regulations in maintaining order and safety in society.
2. Understand how personal freedom and social responsibility must be balanced in everyday life.
3. Understand the concept of individual conduct and its impact on the larger community, especially in the context of public spaces.
4. Understand the role of tolerance, respect, and consideration for others in creating a harmonious society.
5. Understand the broader philosophical implications of following rules and how they contribute to the well-being of all.

13.3 BIOGRAPHY OF A.G. GARDINER

Full Name: Albert Edward (A.G.) Gardiner

Born: 1865, England

Died: 1946, England

A.G. Gardiner, often known simply as A.G. Gardiner, was an influential English essayist, journalist, and editor. His works have made a lasting impact on British journalism, and his unique style of writing earned him a reputation for wit, keen observation, and insightful social commentary. Gardiner was one of the leading writers of the late 19th and early 20th centuries, and his essays continue to be read for their relevance to both contemporary and historical issues.

Early Life and Education:

Albert Edward Gardiner was born in 1865 in England, but his early life remains somewhat obscure. His formal education took place in England, though details about his school years are not widely documented. It is known that Gardiner was highly intellectual, and his natural abilities in writing and communication eventually led him to pursue a career in journalism.

He later attended the University of London, where he likely honed his writing and analytical skills, but he did not achieve fame in his youth. His writing career began after his time in university, where he slowly built a reputation as a perceptive commentator on social and political matters.

Career:

Gardiner began his career as a journalist in the late 19th century, contributing to newspapers such as *The Daily News*, *The Standard*, and other prominent publications. His first major journalistic role came when he joined the editorial team of *The Guardian*, a well-respected newspaper based in London. Gardiner's role as an editor at *The Guardian* gave him significant influence, and his essays became widely read.

Gardiner was not just a journalist; he was also an accomplished essayist. He contributed essays to several leading periodicals, including *The Saturday Review*, *The Spectator*, and *The Observer*. His work was marked by a distinctive voice that combined intellectual depth with accessibility. He was known for using irony and humor to critique society, politics, and the human condition. His writing often reflected a liberal outlook, emphasizing moral values, justice, and civic responsibility.

His essays dealt with a wide range of topics, including politics, human nature, education, society, and the changes brought about by industrialization. His sharp wit and insightful commentary on societal norms were among the hallmarks of his writing style. Gardiner's writing was thoughtful, entertaining, and often used humor to highlight the absurdities of modern life.

Notable Works and Contributions:

A.G. Gardiner's most famous works were his collections of essays. His essays were well-regarded for their intellectual rigor and entertaining qualities. Two of his notable works include:

1. **"The Pillars of Society"** (1907) – This collection of essays reflects on the various social and political issues of the time, offering a sharp critique of both societal institutions and the individual's role within society.
2. **"The Fable of the Three Kings"** (1927) – A satirical work that showcases his characteristic wit and storytelling ability. In this work, Gardiner explores the dynamics of power, leadership, and human nature.

Gardiner's essays addressed the issues of his time with humor and a critical eye. His writing was a mix of observation and reflection, often questioning the status quo, highlighting human foibles, and exploring the complexities of social and political change. His works were particularly noted for their nuanced understanding of human nature and their commitment to social justice.

Personal Life:

Gardiner's personal life, though not widely documented, is believed to have been relatively quiet. He was known to be a gentleman, well-liked by his colleagues and readers for his kind personality and sharp intelligence. While he was heavily involved in the literary and intellectual communities of his time, he maintained a sense of privacy in his personal affairs. His contributions to English literature and journalism earned him respect as one of the leading essayists of the early 20th century. He was well-regarded for his ability to make complex topics accessible to the general public, and his works often had a moral or philosophical undertone, inviting readers to reflect on the social and cultural norms of the time.

Death and Legacy:

A.G. Gardiner passed away in 1946, leaving behind a legacy as one of the leading voices of British journalism and essay writing. His insightful commentary, combined with his wit and humor, made him one of the most respected essayists of his generation. His essays have continued to be valued for their timeless reflections on society, human nature, and political life. Gardiner's writing style has influenced many of his successors in the fields of journalism and essay writing. His ability to distill complex issues into engaging narratives has made his work both accessible and enduring. While he is not as widely known today as some of his contemporaries, his works remain significant in the history of English literature and journalism. Gardiner's essays continue to be celebrated for their moral clarity, intellectual depth, and the way they engage with universal human experiences. They invite readers to reflect on their own lives and their place within society. His legacy endures in his thoughtful, thought-provoking writing, which remains an invaluable part of British literary and journalistic traditions.

Conclusion:

A.G. Gardiner's life and works offer an enduring testament to the power of thoughtful, incisive commentary in shaping public discourse. His essays, filled with both humor and intellectual depth, continue to be a valuable resource for those interested in the social and political issues of the early 20th century. Gardiner's ability to address complex issues with clarity and wit ensured that his voice resonated throughout his lifetime and beyond, cementing his place as one of the leading figures in British journalism and essay writing.

13.4 ON THE RULE OF THE ROAD

A stout old lady was walking with her basket down the middle of a street in Petrograd to the great confusion of the traffic and with no small peril to herself. It was pointed out to her that the pavement was the place for pedestrians, but she replied: 'I'm going to walk where I like. We've got liberty now.' It did not occur to the dear old lady that if liberty entitled the pedestrian to walk down the middle of the road, then the end of such liberty would be universal chaos. Everybody would be getting in everybody else's way and nobody would get anywhere. Individual liberty would have become social anarchy.

There is a danger of the world getting liberty-drunk in these days like the old lady with the basket, and it is just as well to remind ourselves of what the rule of the road means. It means that in order that the liberties of all may be preserved, the liberties of everybody must be curtailed. When the policeman, say, at Piccadilly Circus steps into the middle of the road and puts out his hand, he is the symbol not of tyranny, but of liberty. You may not think so. You may, being in a hurry, and seeing your car pulled up by this insolence of office, feel that your liberty has been outraged. How dare this fellow interfere with your free use of the public highway? Then, if you are a reasonable person, you will reflect that if he did not interfere with you, he would interfere with no one, and the result would be that Piccadilly Circus would be a maelstrom that you would never cross at all. You have submitted to a curtailment of private liberty in order that you may enjoy a social order which makes your liberty a reality.

Liberty is not a personal affair only, but a social contract. It is an accommodation of interests. In matters which do not touch anybody else's liberty, of course, I may be as free as I like. If I choose to go down the road in a dressing-gown who shall say me nay? You have liberty to laugh at me, but I have liberty to be indifferent to you. And if I have a fancy for dyeing my hair, or waxing my moustache (which heaven forbid), or wearing an overcoat and sandals, or going to bed late or getting up early, I shall follow my fancy and ask no man's permission. I shall not inquire of you whether I may eat mustard with my mutton. And you will not ask me whether you may follow this religion or that, whether you may prefer Ella Wheeler Wilcox to Wordsworth, or champagne to shandy.

In all these and a thousand other details you and I please ourselves and ask no one's leave. We have a whole kingdom in which we rule alone, can do what we choose, be wise or ridiculous, harsh or easy, conventional or odd. But directly we step out of that kingdom, our personal liberty of action becomes qualified by other people's liberty. I might like to practice

on the trombone from midnight till three in the morning. If I went on to the top of Everest to do it, I could please myself, but if I do it in my bedroom my family will object, and if I do it out in the streets the neighbors will remind me that my liberty to blow the trombone must not interfere with their liberty to sleep in quiet. There are a lot of people in the world, and I have to accommodate my liberty to their liberties.

We are all liable to forget this, and unfortunately, we are much more conscious of the imperfections of others in this respect than of our own. A reasonable consideration for the rights or feelings of others is the foundation of social conduct.

It is in the small matters of conduct, in the observance of the rule of the road, that we pass judgment upon ourselves, and declare that we are civilized or uncivilized. The great moments of heroism and sacrifice are rare. It is the little habits of commonplace intercourse that make up the great sum of life and sweeten or make bitter the journey.

13.5 ANNOTATION WITH EXPLANATIONS

1. **It did not occur to the dear old lady that if liberty entitled the foot passenger to walk down the middle of the road, it also entitled the car-driver to drive on the pavement, and that the end of liberty would be universal chaos. Everybody would be getting in everybody else's way and nobody would get anywhere. Individual liberty would have become social anarchy.**

Reference to the Context:

These oft-quoted lines have been taken from the opening paragraph of A. G. Gardiner's highly thought-provoking essay, "On The Rule of the Road". In this delightful essay the author says that we should care for the rights of others if we want our liberty and rights to be preserved.

Explanation:

He says that once there was a lady in Petrograd who insisted on walking in the middle of the road. When it was pointed out to her she said that since the country was free she was also free to walk where she liked. But such a behaviour would end in social anarchy and there shall be no rules. One result of this would be confusion and no one would be able to make any progress or walk long distance. That is why the writer says that we must not allow personal liberty to degenerate into social lawlessness and anarchy.

2. **There is a danger of the world getting liberty-drunk in these days like the old lady with the basket, and it is just as well to remind ourselves of what the rule of the road means. It means that in order that the liberties of all may be preserved, the liberties of everybody must be curtailed.**

Reference to the Context:

These well-known lines have been taken from the delightfully readable essay "On the Rule of the Road" written by A. G. Gardiner, who is better known as the "Alpha of the Plough". In this essay he makes the very pertinent remark that we should not allow our personal liberty to degenerate into social anarchy.

Explanation:

The lady with the basket insisted on walking in the middle of the road and when her mistake was pointed out to her, she replied that since she was free she had the liberty of walking where she liked. But if pedestrians should walk in the middle of the road, cars would travel on pavements. This would cause great confusion and no one will be able to go anywhere. If the logic of the old lady is accepted then everybody would be coming in everybody else's way and there would be utter confusion. Hence we must know what is the meaning of the rule of the road. It simply means that if we want our liberties to be preserved we should give precedence to the liberties of others. So if liberty has to be meaningful the liberty of everyone should be curtailed.

- 3. Liberty is not a personal affair only, but a social contract. It is an accommodation of interests. In matters which do not touch anybody else's liberty, of course, I may be as free as I like.**

Reference to the Context:

These famous lines have been taken from A. G. Gardiner's highly thought-provoking essay "On the Rule of the Road". In this essay the author makes the pertinent remark that individual liberty would become social anarchy if we do not care for the liberty of other people. Although in matters that are purely personal we have the liberty to do what we like. But as soon as the thing touches social sphere we must take care for the liberties of others.

Explanation:

The author makes a highly pertinent remark and says that liberty is not the affair of one person only. On the other hand it is a social contract. If we look after the liberties of others, others would care for our liberties otherwise chaos would be the result. In things that touch a person only there is the liberty of choice but as soon as it touches the rights of others it becomes a social obligation.

- 4. We have a whole kingdom in which we rule alone, can do what we choose, be wise or ridiculous, harsh or easy, conventional or odd. But directly we step out of that kingdom, our personal liberty of action becomes qualified by other people's liberty.**

Reference to the Context:

These lines have been taken from the famous essay "On the Rule of the Road" written by A. G. Gardiner. In this essay he emphasizes the fact that we do not have complete liberty of action to do what we please unmindful of the rights and conveniences of others.

Explanation:

In these lines the author says that there are many spheres in which we have perfect liberty of action and as such do what we like. We can behave in an intelligent or foolish manner; we can be cruel or kind to ourselves; we can behave in a conventional or unconventional manner. But as soon as we move out of this personal kingdom, we have to take care of the rights and liberties of others. Our personal liberty must be limited by the liberty of other people.

- 5. The truth is that I never do read Blue Books for pleasure. I read them as a barrister reads a brief, for the very humble purpose of turning an honest penny out of them.**

References to the Context:

These lines have been taken from the delightful essay "On the Rule of the Road" written by A. G. Gardiner, who is better known as the Alpha of the Plough. In this essay he puts forward his views on the nature and limits of personal liberty and the individual's social obligations.

Explanation:

In these lines he tells us about his reading habits. One enjoys novels and as such they can be read for pleasure. However, the Government publications like the Blue Book can be read only when a person is forced to read them to earn some money. Just as a lawyer reads the briefs of his clients for earning some money, likewise he can read the Blue Book when he wants to earn some honest money. But as such times he wants perfect peace or else he cannot concentrate on the thing.

- 6. As I wrestled with clauses and sections, his voice rose like a gale and his family history, the deeds of his sons in the war, and his criticism of the generals and the politicians submerged my poor attempts to hang on to my job.**

Reference to the Context:

These lines have been taken from A. G. Gardiner's delightful essay "On the Rule of the Road". In this essay he says that there must always be limits to personal liberty otherwise everybody would be coming in everyone else's way and the result would be perfect chaos. Then he tells us about an incident that happened with him while he was travelling. At that time he was reading a Blue Book and was trying to concentrate on the sections and clauses of this book.

Explanation:

In these lines the author tells us about his attempts to concentrate on the clauses of the Blue Book so that he could understand them properly. But there was no peace in the compartment and it made difficult to concentrate on the book. He says that while he was reading the Blue Book someone was talking at a high pitch and making it difficult to understand the clauses and sections of the Blue Book

- 7. If I had asked him to be good enough to talk in a lower tone, I dare say he would have thought I was a very rude fellow. It did not occur to him that anybody could**

have anything better to do than to listen to him, and I have no doubt he left the carriage convinced that everybody in it had, thanks to him, had a very illuminating journey, and would carry, away a pleasing impression of his encyclopedic range. He was obviously a well-intentioned person. The thing that was wrong with him was that he had not the social sense. He was not 'a clubbable man'.

Reference to the Context:

These lines have been taken from the essay "On the Rule of the Road" written by A. G. Gardiner. In this essay he puts forward the view point that if we want to preserve our liberty we must care for the liberties of others as well. Otherwise, our liberty would become social anarchy and degenerate into license.

Explanation:

One day while he was travelling in a railway compartment and trying to devote on a Blue Book there came into the compartment some people who began to talk in a very loud voice. Unmindful of the inconvenience of others they continued to talk and felt that their talk was very illuminating to the people who were forced to listen to their conversation. Such people, he asserts, though well intentioned are not people with a social sense. Such people, to say the least are not clubbable persons.

- 8. A reasonable consideration for the rights or feelings of others is the foundation of social conduct. It is commonly alleged against women that in this respect they are less civilized than men, and I am bound to confess that in my experience it is woman-the well-dressed woman-who thrusts herself in front of you at the ticket office.**

Reference to the Context:

These well-known lines have been taken from the highly readable essay "On the Rule of the Road" written by A. G. Gardiner, who is popularly known as the "Alpha of the Plough". In this essay he puts forward the view that individual freedom should always be conditioned by social obligations otherwise liberty would degenerate into license.

Explanation:

When we live in society it is essential that we must care for the rights of others. If we care for our rights only and do not take into consideration the rights of other people the world cannot continue. It is the basis of social behaviour that we must care for the rights and privileges of other people. Commonly it is women who are unmindful of the rights of other people. If there is a line at a ticket window a woman would come there and thrust her hand in the window without caring for the long line of persons, people who are there standing in line to purchase their tickets.

- 9. I believe that the rights of small people and quiet people are as important to preserve as the rights of small nationalities. When I hear the aggressive, bullying**

horn which some motorists deliberately use, I confess that I feel something boiling up in me which is very like what I feel when Germany came trampling like a bully over Belgium.

Reference to the Context:

These lines have been taken from the thought-provoking essay "On the Rule of the Road" written by A. G. Gardiner. In this essay he says that we must be as mindful of the rights of other as we are of our own rights. If we give preference to our liberty only the world would be full of anarchy and lawlessness.

Explanation:

The rights of ordinary, insignificant people, people who remain calm and quiet and do not clamour for their rights must also be taken care of. In this regard people and nations can be out on the same level. When Germany trampled the liberty of the people of Belgium the country did an equally bad work. Then, the author tells us about many motorists who move on their way honking their horn at a very loud speed. This is appalling, to say the least. This sort of behaviour causes great anger in the author.

- 10. Your neighbours may not like "Keep the, Home Fires Burning". They may prefer to have their Sunday afternoon undisturbed, and it is as great an impertinence for you to willfully trespass on their peace as it would be to go, unasked, into their gardens and trample on their flower beds.**

Reference to the Context:

These lines have been taken from the delightfully thought-provoking essay "On the Rule of the Road" written by A. G. Gardiner, who wrote his light essays under the pseudonym of "Alpha of the Plough". In this essay the author says that we should not ride rough shod over the rights of others. Just as we are particular about our rights in the like manner we should be particular about the rights of others. Otherwise there would be chaos. Nobody would be able to do anything worthwhile.

Explanation:

In these lines the author makes reference to the neighbour who has recently purchased a gramophone and wants to play the highly patriotic song "Keep the Home Fires Burning". This man can do so but should see to it that by so doing he does not inconvenience his neighbour in any manner. This he calls impudent behaviour. And says that just as trespass in illegal, disturbing others is also illegal.

- 11. But if I proceed to say that my child shall have no education at all, that he shall be brought up as a primeval savage, or at Mr. Agin's academy for pickpockets then society will politely but firmly tell me that it has no use for primeval savages and a very stern objection to pickpockets, and that my child must have a certain minimum of education whether I like it or not.**

Reference to the Context:

These lines have been taken from A. G. Gardiner's delightful essay "On the Rule of the Road." In this essay Gardiner tells us about the anarchy that can be caused by freedom which all must care for without looking for others freedom.

Explanation:

Gardiner agrees that there is a sphere in which an individual has complete freedom. In this sphere he may do what he likes. But there are certain spheres in which he is not free. For example, although a person may bring up his child in the way he likes, yet when it comes to educate him he has to look to certain norms. He cannot keep his child like a primitive person who is totally uncivilised. Nor can he be allowed to send his child to pickpockets' academy where he can learn crime. Hence he wants to emphasise that there are certain spheres in which he is not free to do what he likes.

- 12. It is in the small matters of conduct in the observance of the role of the road that was pass judgement upon ourselves and declare that we are civilised or uncivilised. The great moments of heroism and sacrifice are rare. It is the little habits of common place intercourse that make up the great sum of life and sweeten or make bitter the journey.**

Reference to the Context:

These lines have been taken from the concluding paragraph of the delightful essay "On the Rule of the Road" written by A. G. Gardiner. In this essay he tells us that we should be particular about the freedom of others or else our own freedom would be put in jeopardy.

Explanation:

In these lines the author says that great matters of heroism come but now and then in life. However, small matters of conduct are faced by us almost daily. Hence it is on the basis of such conduct that judgements are passed about our being civilised or uncivilised.

13.6 SUMMARY OF ON THE RULE OF THE ROAD

In "On the Rule of the Road," A.G. Gardiner reflects on the concept of personal freedom in society and the necessity of rules to ensure harmony and order. He uses the metaphor of the rules of the road to draw parallels to social and moral guidelines that govern human behavior.

Gardiner argues that while individuals value their freedom to make their own choices, society cannot function without a certain degree of regulation. Just as traffic rules are essential for the safety of drivers and pedestrians, social rules are necessary to maintain the well-being of the collective community. He explores the tension between individual rights and social responsibilities, suggesting that personal liberty must be balanced with consideration for others.

The essay highlights the idea that every person, while having the right to act freely, must also respect the rights of others. Gardiner suggests that true freedom does not mean anarchy or disregarding rules; instead, it means adhering to regulations that allow people to coexist peacefully. In this way, the rule of the road becomes a metaphor for the broader social contract that ensures mutual respect, cooperation, and order in a society.

Through wit and thoughtful analysis, Gardiner urges readers to reflect on the importance of social rules and the balance between personal freedom and collective responsibility. The essay ultimately conveys the message that true freedom comes with the understanding that one's actions can affect others, and thus, regulation is necessary to preserve that freedom for all.

13.7 LET US SUM UP

In "On the Rule of the Road," A.G. Gardiner explores the essential balance between individual freedom and societal responsibility. He uses the metaphor of traffic rules to explain how personal liberty cannot exist without rules to govern it. Just as road rules are vital for ensuring the safety and order of traffic, social rules are equally important for maintaining harmony in society.

Gardiner argues that while individuals seek freedom, this freedom should not infringe on the rights of others. He emphasizes that true freedom is not about doing whatever one pleases but about understanding the need for boundaries and rules that protect everyone's rights. He encourages readers to respect social conventions and consider the impact of their actions on others, advocating for a respectful and cooperative society where everyone's freedom is upheld through mutual understanding and adherence to common rules.

In conclusion, the essay highlights the importance of rules in preserving both personal freedom and social order, stressing that freedom, when exercised responsibly, benefits society as a whole.

13.8 LESSON AND ACTIVITY

Objective:

The goal of this lesson is to help students understand the importance of rules and regulations in maintaining social order and the balance between individual freedom and social responsibility, as discussed in A.G. Gardiner's essay.

Introduction:

Begin the lesson by discussing the concept of freedom and how it is perceived in society. Ask students questions such as:

- What does freedom mean to you?

- Do you think freedom can exist without rules?
- Why do you think rules are necessary?

Key Concepts:

- **Freedom vs. Responsibility:** Gardiner explores the balance between individual rights and the greater good. He suggests that while personal freedom is important, it cannot be exercised without regard for others' rights.
- **Rules and Order:** Gardiner uses the metaphor of traffic rules to show how rules are essential for order and peace in society.
- **The Social Contract:** The essay emphasizes that a person's freedom must not infringe on the rights of others, and rules are necessary to maintain that balance.
- **Mutual Respect:** It is important to respect the rules not just for self-interest but for the welfare of the community as a whole.

Main Points:

1. **Metaphor of the Road:** The essay uses the rules of the road as a metaphor to explore how personal freedom must be constrained by the need to respect others' rights in society.
2. **The Role of Rules:** Just as road rules are essential to ensure safety and prevent chaos, social rules are necessary to prevent disorder and conflict in society.
3. **Responsibility and Freedom:** True freedom is the ability to exercise one's rights while respecting the rights of others. The exercise of personal liberty should not harm or infringe on others' freedoms.

Activity:**1. Group Discussion:**

- **Topic:** How does the concept of rules relate to your daily life? Do you think rules are more important in some areas of life than others?
- Divide students into small groups and ask them to discuss the importance of rules in different aspects of life (e.g., in the classroom, at home, in society).
- After 10-15 minutes, ask each group to present their findings and reflect on Gardiner's argument regarding the balance between freedom and responsibility.

2. Role-Playing Activity:

- **Scenario:** Students will simulate a busy intersection, where each group is assigned to act as different road users (drivers, pedestrians, cyclists, etc.).
- Each participant must follow rules of the road (e.g., crossing at a pedestrian crossing, waiting for traffic lights) to maintain order and safety.
- After the simulation, discuss how following the rules ensured safety and fairness, then draw parallels to the rules governing societal behavior.

3. Writing Exercise:

- **Topic:** "In your opinion, why is it important to balance individual freedom with social responsibility?"
- Ask students to write a short essay or paragraph explaining their views, encouraging them to use examples from their own life or from the essay to support their arguments.

Conclusion:

Wrap up the lesson by emphasizing the importance of balancing personal freedom with responsibility toward others. Discuss how understanding the rule of the road can help us navigate not just physical spaces but also social and ethical situations in life. Reiterate the idea that rules are not constraints but tools for ensuring the freedom and safety of everyone in a community.

13.9 GLOSSARY

Glossary of "On the Rule of the Road" by A.G. Gardiner:

1. **Liberty** – Freedom to act, speak, or think as one wants without hindrance or restraint.
2. **Regulation** – A rule or directive made and maintained by an authority to regulate behavior.
3. **Anarchy** – A state of disorder due to the absence or non-recognition of authority or other controlling systems.
4. **Metaphor** – A figure of speech in which a word or phrase is applied to an object or action to which it is not literally applicable, used in the essay to compare rules of the road to societal rules.
5. **Civility** – Politeness and courtesy; formal behavior in society that is considered socially acceptable.
6. **Social Contract** – An implicit agreement among the members of a society to cooperate for social benefits, such as mutual protection and safety.
7. **Harmony** – Agreement or concord; a situation where individuals or groups live together in peace and work cooperatively.
8. **Interference** – The action of intervening in someone's business or space in a way that affects or disrupts their freedom or rights.
9. **Compulsion** – The action or state of being forced to act in a particular way due to external pressure or necessity.
10. **Self-Interest** – Concern for one's own advantage or welfare, often contrasted with the welfare of others or the community.
11. **Conventions** – Accepted practices or standards that govern behavior within a society or community.
12. **Mutual Respect** – A sense of consideration for the rights and well-being of others, acknowledging their freedom and space.
13. **Ethics** – Moral principles that govern a person's behavior or the conducting of an activity, often guiding social behavior.
14. **Toleration** – The acceptance of opinions, beliefs, or behavior that one does not necessarily agree with, especially in the context of a diverse society.
15. **Rights** – Legal, social, or ethical principles of freedom or entitlement.
16. **Social Order** – The arrangement of institutions, practices, and relationships in society that ensures stability and harmonious living.

This glossary helps clarify key terms and concepts used in A.G. Gardiner's "On the Rule of the Road," making it easier to understand the balance between individual freedom and societal rules that the essay emphasizes.

13.10 QUESTIONS FOR DISCUSSION

Here are some **questions for discussion** based on A.G. Gardiner's essay "On the Rule of the Road":

- 1. What does Gardiner mean by "the rule of the road"? How does this rule serve as a metaphor for social behavior?**
 - Discuss how the metaphor of road rules helps illustrate the need for guidelines in society to maintain order.
- 2. In the essay, Gardiner mentions the conflict between individual freedom and social responsibility. How does he suggest we should balance these two?**
 - Reflect on the essay's view that personal liberty should not come at the cost of others' rights and what that balance looks like.
- 3. What role do rules play in society, according to Gardiner? Are rules seen as restrictive, or do they enable greater freedom?**
 - Explore whether Gardiner's view on rules implies that they are essential for freedom, and how they prevent chaos or anarchy.
- 4. Gardiner discusses the tension between freedom and the consideration of others. How does the idea of "mutual respect" relate to this tension?**
 - Consider how respecting others' rights in a society ultimately supports the idea of individual freedom, as per Gardiner's argument.
- 5. Do you agree with Gardiner's assertion that true freedom is not doing whatever one likes, but following rules that maintain order and fairness? Why or why not?**
 - Engage in a debate on whether freedom truly involves responsibility and adhering to social norms.
- 6. Gardiner uses the example of traffic to explain the importance of following rules. How effective do you think this metaphor is in explaining societal rules in general?**
 - Discuss how the metaphor of traffic rules makes the complex concept of social order easier to understand for the reader.
- 7. According to Gardiner, what happens when people ignore rules, both on the road and in society?**
 - Reflect on the consequences of ignoring established rules and how that could impact both the individual and society.
- 8. Do you think that freedom in society should be more restricted for the common good, or should personal freedoms always come first? Use examples to explain your viewpoint.**
 - Consider how society functions when individual freedoms are either restricted or emphasized, and the potential impact on the collective good.
- 9. How does Gardiner's essay relate to modern debates about individual rights and the role of government or laws in regulating behavior?**

- Discuss how the themes of the essay apply to current issues regarding personal freedoms and the role of authority or government in shaping social conduct.
10. **Can you think of an example in your own life where following a rule, even if it limits your personal freedom, was beneficial for the greater good?**
- Share personal experiences or real-world examples where adhering to rules in your community or society led to positive outcomes for everyone involved.

These questions encourage students to think critically about the essay's themes, connect them to personal experiences and contemporary issues, and engage in thoughtful discussions about freedom, responsibility, and the need for societal rules.

13.11 REFERENCES AND SUGGESTED READINGS

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UNIT 14

ON SAYING PLEASE

Structure:

- 14.1.Introduction
- 14.2.Objective
- 14.3.On Saying Please
- 14.4.Annotation with Explanations
- 14.5.Summary of On Saying Please
- 14.6.Let us Sum up
- 14.7.Lesson and Activity
- 14.8.Glossary
- 14.9.Questions for Discussion
- 14.10. References and Suggested readings.

14.1 INTRODUCTION

On Saying Please is a thoughtful and engaging essay by A.G. Gardiner that emphasizes the importance of courtesy and good manners in everyday interactions. Gardiner uses relatable anecdotes to illustrate how simple acts of politeness, such as saying "please" and "thank you," can have a profound impact on human relationships. He contrasts the power of kindness with the ineffectiveness of rudeness, highlighting how civility fosters goodwill and harmony in society. With his characteristic wit and clarity, Gardiner argues that while politeness is not enforceable by law, it is a vital social virtue that enhances the quality of life for individuals and communities alike.

14.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the importance of politeness and courtesy in social interactions.
2. Understand how the simple act of saying "please" can foster respect and goodwill between individuals.
3. Understand the role of manners in creating positive relationships and improving communication.
4. Understand the psychological impact of politeness on both the speaker and the listener.
5. Understand the broader cultural and social significance of politeness as a means of showing consideration for others.

14.3 ON SAYING PLEASE

The young lift-man in a City office who threw a passenger out of his lift the other morning and was fined for the offence was Undoubtedly in the wrong. It was a question of 'Please'. The complainant entering the lift, said, 'Top'. The lift-man demanded 'Top-please' and this concession being refused he not only declined to comply with the instruction but hurled the passenger out of the lift. This, of course, was carrying a comment on manner too far. Discourtesy is not a legal offence, and it does not excuse assault and battery. If a burglar breaks into my house and I knock him down, the law will acquit me, and if I am physically assaulted, it will permit me to retaliate with reasonable violence. It does this because the burglar and my assailant have broken quite definite commands of the law, but no legal system could attempt to legislate against bad manners or could sanction the use of violence against something which it does not itself recognize as a legally punishable offence. And whatever our sympathy with the lift-man, we must admit that the law is reasonable. It would never do if we were at liberty to box people's ears because we did not like their behaviour, or the tone of their voices, or the scowl on their faces. Our fists would never be idle, and the gutters of the City would run with blood all day.

I may be as uncivil as I may please and the law will protect me against violent retaliation. I may be haughty or boorish and there is no penalty to pay except the penalty of being written down an ill-mannered fellow. The law does not compel me to say 'please' or to attune my voice to other people's sensibilities any more than it says that I shall not wax my moustache or dye my hair or wear ringlets down my back. It does not recognize the laceration of our feelings as a case for compensation. There is no allowance for moral and intellectual damages in these matters.

This does not mean that the damages are negligible. It is probable that the lift-man was much more acutely hurt by what he regarded as a slur upon his social standing than he would have been if he had a kick on the shins, for which he could have got a legal redress. The pain of a kick on the shins soon passes away but the pain of a wound to our self-respect or our vanity may poison a whole day. I can imagine that lift-man, denied the relief of throwing the author of his wound out of the lift, brooding over the insult by the hour, and visiting it on his wife in the evening as the only way of restoring his equilibrium. For there are few things more catching than bad temper and bad manners. When Sir Anthony Absolute bullied Captain Absolute, the latter went out and bullied his man, Fag, whereupon Fag went out downstairs and kicked the page-boy. Probably the man who said 'Top' to the liftman was really only getting back on his employer who had not said 'Good morning' to him because he himself had been henpecked at breakfast by his wife, to whom the cook had been insolent because the housemaid had 'answered her back'. We infect the world with our ill-humour. Bad manners probably do more to poison the stream of the general life than all the crimes in the calendar. For one wife who gets a black eye from an otherwise good-natured husband, there are a hundred who live a life of martyrdom under the shadow of a morose temper. But all the same, the law cannot become the guardian of our private manners. No Decalogue could cover the vast area of offences and

no court could administer a law which governed our social civilities, our speech, the tilt of our eyebrows and all our moods and manners.

But though we are bound to endorse the verdict against the lift-man most people will have a certain sympathy with him. While it is true that there is no law that compels us to say 'Please', there is a social practice much older and much more sacred than any law which enjoins us to be civil. And the first requirement of civility is that we should acknowledge a service. 'Please' and 'Thank you' are the small change with which we pay our way as social beings. They are the little courtesies by which we keep the machine of life oiled and running sweetly. They put our intercourse upon the basis of a friendly cooperation an easy give and take, instead of on the basis of superiors dictating to inferiors. It is a very vulgar mind that would wish to command where he can have the service for asking, and have it with the willingness and good feeling instead of resentment.

I should like to 'feature' in this connection my friend, the polite conductor. By this discriminating title, I do not intend to suggest a rebuke to conductors generally. On the contrary, I am disposed to think that there are few classes of men who come through the ordeal of a very trying calling better than bus conductors do. Here and there you will meet an unpleasant specimen who regards the passengers as his natural enemies - as creatures whose chief purpose on the bus is to cheat him, and who can only be kept reasonably honest by a loud voice and an aggressive manner. But this type is rare - rarer than it used to be. I fancy the public owes much to the Underground Railway Company, which also runs the buses, for insisting on a certain standard of civility in its servants and taking care that that standard is observed. In doing this it not only makes things pleasant for the travelling public but performs an important social service.

It is not, therefore, with any feeling of unfriendliness to conductors as a class that I pay a tribute to a particular member of that class. I first became conscious of his existence one day when I jumped on to a bus and found that I had left home without any money in my pocket. Everyone has had the experience and knows the feeling, the mixed feeling, which the discovery arouses. You are annoyed because you look like a fool at the best and like a knave at the worst. You would not be at all surprised if the conductor eyed you coldly as much as to say, 'Yes, I know that stale old trick. Now then, off you get.' And even if the conductor is a good fellow and lets you down easily, you are faced with the necessity of going back and the inconvenience, perhaps, of missing your train or your engagement.

Having searched my pockets in vain for stray coppers, and having found I was utterly penniless, I told the conductor with as honest a face as I could assume that I couldn't pay the fare, and must go back for money. 'Oh, you needn't get off: that's all right', said he. 'All right', said I, 'but I haven't a copper on me.' 'Oh I'll book you through, he replied. 'Where d'ye want to go?' and he handled his bundle of tickets with the air of a man who was prepared to give me a ticket for anywhere from the Bank to Hong Kong. I said it was very kind of him, and told him where I wanted to go, and as he gave me the ticket I said, 'But where shall I send the fare?' 'Oh, you'll see me someday all right', he said cheerfully, as he turned to go. And then, luckily,

my fingers, still wandering in the corners of my pockets lighted on a shilling and the account was squared. But that fact did not lessen the glow of pleasure which so good-natured an action had given me.

A few days after, my most sensitive toe was trampled on rather heavily as I sat reading on the top of a bus. I looked up with some anger and more agony and saw my friend of the cheerful countenance. 'Sorry, sir', he said. 'I know these are heavy boots. Got'em because my own feet get trod on so much, and now I'm treading on other people's. Hope I didn't hurt you, sir,' He had hurt me but he was so nice about it that I assured him he hadn't. After this, I began to observe him whenever I boarded his bus and found a curious pleasure in the constant good nature of his bearing. He seemed to have an inexhaustible fund of patience and a gift for making his passengers comfortable. I noticed that if it was raining he would run up the stairs to give someone the tip that there was 'room inside'. With old people he was as considerate as a son, and with children as solicitous as a father. He had evidently a peculiarly warm place in his heart for young people and always indulged in some merry jest with them. If he had a blind man on board it wasn't enough to set him down safely on the pavement. He would call to Bill in front to wait while he took him across the road or around the corner, or otherwise safely on his way. In short, I found that he irradiated such an atmosphere of good temper and kindness that a journey with him was a lesson in natural courtesy and good manners.

What struck me particularly was the ease with which he got through his work. If bad manners are infectious, so also are good manners. If we encounter incivility most of us are apt to become uncivil, but it is an unusually uncouth person who can be disagreeable with sunny people. It is with manners as with the weather. 'Nothing clears up my spirits like a fine day', said Keats, and a cheerful person descends on even the gloomiest of us with something of the benediction of a fine day. And so it was always fine weather on the polite conductor's bus, and his own civility, his conciliatory address and good-humoured bearing infected his passengers. In lightening their spirits he lightened his own task. His gaiety was not a wasteful luxury, but a sound investment.

I have missed him from my bus route of late, but I hope that only means that he has carried his sunshine on to another road. It cannot be too widely diffused in a rather drab world. And I make no apologies for writing a panegyric on an unknown bus conductor. If Wordsworth could gather lessons of wisdom from the poor leech gatherer 'on the lonely moor,' I see no reason why lesser people should not take lessons in conduct from one who shows how a very modest calling may be dignified by good temper and kindly feeling.

It is a matter of general agreement that the war has had a chilling effect upon those little everyday civilities of behaviour that sweeten the general air. We must get those civilities back if we are to make life kindly and tolerable for each other. We cannot get them back by invoking the law. The policeman is a necessary symbol and the law is a necessary institution for a society that is still somewhat lower than the angels. But the law can only protect us against material attack. Nor will the lift man's way of meeting moral affront by physical violence help us to

restore the civilities. I suggest to him, that he would have had more subtle and effective revenge if he had treated the gentleman who would not say 'Please' with elaborate politeness. He would have had the victory, not only over the boor, but over himself, and that is the victory that counts. The polite man may lose the material advantage, but he always has the spiritual victory. I commend to the lift-man a story of Chesterfield. In his time the London streets were without the pavements of today and the man who 'took the wall' had the driest footing. 'I never give the wall to a scoundrel,' said a man who met Chesterfield one day in the street. 'I always do', said Chesterfield, stepping with a bow into the road. I hope the lift man will agree that his revenge was much sweeter than if he had flung the fellow into the mud.

14.4 ANNOTATION WITH EXPLANATIONS

1. **But no legal system could attempt to legislate against bad manners, or could sanction the use of violence against something which it does not recognise as a legally punishable offence.**

Reference to the Context:

These lines have been taken from the famous essay, "On Saying Please" written by Alpha of the Plough or A.G. Gardiner. In this essay the writer impresses upon human beings of observing those little decencies that form the very basis of civilised life. We are told how a lift man threw a man out of the lift who did not ask him with courtesy to take him to the top floor of the building. This man was naturally punished and fined for the wrong he had committed.

Explanation:

It is no doubt true that the lift-man should not have taken the law in his own hand and throw the man out of the lift. What the man showed was nothing else except bad manners but law does not take cognizance of such manners. Since bad manners are not cognizable offence law would not punish a man for bad manners.

2. **I may be as, uncivil as I may please and law will protect me against violent retaliation. I may be haughty or boorish and there is no penalty to pay except the penalty of being written down as an ill-mannered fellow.**

Reference to the Context:

These lines have been taken from A.G. Gardiner's famous essay, "On Saying Please." In this essay the author tells us that the observation of little decencies of behaviour makes life worth living. Instead of retaliating like the lift-man we should impress upon others the benefits of good and decent behaviour.

Explanation:

The author says that bad manners are not a legal offence. Naturally one can be as uncivil as one likes and go scot-free from punishment. If a person does not behave decently than he can, at best, be written down as an uncivilized or uncultured person and that is all.

- 3. The pain of the kick on the shins soon passes away but the pain of a Wound to our self-respect or our vanity may poison a whole day.**

Reference to the Context:

These lines form part of the celebrated essay "Oil Saying Please" written by A. G. Gardiner. In this essay the author speaks about the ill effects of our bad manners. Actually, bad manners are infectious in the sense that others soon join in behaving ill.

Explanation:

In these lines the author speaks about the evil effects of bad manners on human feelings. He says that some physical insult is soon forgotten but the insult to our self-respect and vanity troubles the mind and would not be so easily forgotten. Bad manners do damage to society as nothing else can.

- 4. When Sir Anthony Absolute bullied Captain Absolute, the latter went out and bullied his man Fag, whereupon Fag went down stairs and kicked the page-boy.**

Reference to the Context:

These lines have been taken from A.G. Gardiner's celebrated essay, "On Saying Please." In this essay the author speaks about the contagious effect of bad manners on human beings. A physical injury is soon forgotten but he injury to human self-respect and vanity is hard to be so forgotten. It badly effects human psyche.

Explanation:

In these lines we are told how bad manners lead to retaliation. In Sheridan's famous play The Rivals we have a senior person misbehaving with a junior. This junior, in turn, misbehaves with a still more junior officer. And this man, in turns comes and hits a page-boy. Thus, the authors concludes that an ill-mannered person infects the whole world with his or her bad temper. All the same, law cannot become the keeper of good manners.

- 5. In short, I found that he irradiated such an atmosphere of good temper and kindness that a journey with him was a lesson in natural courtesy and good manners.**

Reference to the Context:

These lines have been culled from A.G. Gardiner's famous essay. "On Saying Please." In this essay the writer tells us about the benefits that one can have through his or her good manners.

Explanation:

Here the author narrates the behaviour of a bus conductor who was well-mannered and cared for the problems of others. He tells that one day he booked him for a journey although he did not have a single penny in his pocket. A few days later he again had an opportunity of travelling in the bus of this gentleman. He was a warm-hearted person who exuded his warmth to his passengers. By his good behaviour and temperament this bus conductor was able to make all who travelled with him happy. His behaviour was an object lesson in natural courtesy and good manners.

- 6. Nothing clears up my spirit like a fine day', said Keats, and a cheerful person descends even the gloomiest of us with something of the benediction of a fine day.**

Reference to the Context:

These lines have been taken from "On Saying Please" a fine essay written by A. G. Gardiner. In this essay the author tells us that we have no right to hurt the feelings and sentiments of others. We must try to make people happier by our behaviour. Politeness wins more friends than anything else.

Explanation:

Here the writer gives us an excerpt from a letter of John Keats, a great Romantic poet of England. Keats said that his spirits are revived by a fine morning. In the like manner the author says that if bad manners are infectious, so are good manners. Nobody can remain immune to good behaviour, when a cheerful person comes before us, he spreads before us God's graces and benediction.

- 7. If Wordsworth could gather lessons of wisdom from the poor leechgatherer 'on the lonely moor', I see no reason why lesser people should not take lessons in conduct from one who shows how a very modest calling may be dignified by good temper and kindly feeling.**

Reference to the Context:

This passage has been taken from A. G. Gardiner's celebrated essay 'On Saying Please. In this essay he tells us about the importance of good manners and decent behaviour in the day-to-day life of human beings.

Explanation:

Here the author cites an example of Wordsworth. This great nature poet wrote about poor and insignificant people. He drew lessons in good behaviour also from these people. Gardiner says that if Wordsworth could take lessons in wisdom from the poor leechgatherer we also can take lessons in good behaviour and kindly feelings from the bus conductor, who in this manner elevates his lowly calling to great heights.

- 8. It is a matter of general agreement that the war has had a chilling effect upon those little everyday civilities of behaviour that sweeten the general air.**

Reference to the Context:

This passage has been taken from "On Saying Please" a famous essay on politeness and its importance. It is written by the famous modern essayist A. G. Gardiner. Here we are told that we should not consciously try to hurt the feelings and sentiments of other people. Though there is no law that forces us to be civil yet civility is infectious and warms the hearts of others as well.

Explanation:

It is a well-known fact that during war general civilities are thrown to the winds and we trample on the rights of others in a very rough-shod manner. But the fact remains that small civilities, words like 'sorry', and 'thank you' go a great way to make the air light and tolerable. Giving an example of Lord Chesterfield the author remarks that his revenge was better than the liftman's.

14.5 SUMMARY OF ON SAYING PLEASE

In "On Saying Please," A.G. Gardiner explores the importance of politeness in everyday life, particularly the simple but significant act of saying "please." Gardiner argues that this small word, often taken for granted, plays a crucial role in maintaining civility and respect in human interactions. He asserts that saying "please" is not just a social nicety but a fundamental expression of good manners and a reflection of a person's character.

Gardiner emphasizes that politeness, including the use of "please," is essential in fostering harmonious relationships and creating a pleasant atmosphere in society. He highlights how, in a world increasingly focused on self-interest, the act of using polite phrases like "please" can serve as a reminder of the importance of mutual respect and consideration for others.

The essay also touches on the consequences of neglecting politeness. Gardiner notes that failing to say "please" can lead to misunderstandings, rudeness, and a breakdown of social decorum. He suggests that when people forget basic courtesies, they risk alienating others and disrupting the smooth functioning of social life.

In conclusion, Gardiner advocates for the simple yet powerful act of saying "please" as a means of preserving the dignity of others and promoting an atmosphere of respect and cooperation. By maintaining this small but important courtesy, individuals contribute to a more considerate and civil society.

14.6 LET US SUM UP

In "On Saying Please," A.G. Gardiner emphasizes the significance of politeness, specifically the simple act of saying "please," as a cornerstone of good manners and social

harmony. He argues that this small word, while often overlooked, plays a vital role in creating a respectful and considerate atmosphere in interactions. Gardiner stresses that politeness is not just about following social conventions, but about showing respect for others, thus fostering positive relationships and maintaining order in society.

Gardiner further points out the negative impact of neglecting basic courtesies like saying "please," which can lead to rudeness, misunderstandings, and the erosion of social decorum. He believes that politeness is essential in balancing personal freedom and social responsibility, as it allows individuals to interact with each other in a civil and peaceful manner.

In essence, Gardiner advocates for the power of small acts of politeness, like saying "please," in shaping a more thoughtful and respectful society. He concludes that through such simple courtesies, we demonstrate consideration for others, contributing to a more harmonious world.

14.7 LESSON AND ACTIVITY

Lesson:

Objective:

To understand the significance of politeness in everyday life, particularly the role of saying "please" in fostering respect and civility in social interactions.

Key Concepts:

- **Politeness and Courtesy:** Saying "please" as a simple but powerful tool for building respectful relationships.
- **The Role of Manners:** How politeness helps maintain harmony and mutual respect in society.
- **Social Responsibility:** The idea that good manners, including saying "please," contribute to a civilized and well-functioning society.
- **Self-Interest vs. Common Good:** Balancing personal desires with consideration for others.

Discussion Points:

- Why does A.G. Gardiner emphasize the importance of saying "please" in his essay? What does it reveal about his views on politeness?
- How does politeness influence our everyday interactions? Can you think of a time when a simple "please" made a difference in a situation?
- Do you think that politeness is a reflection of one's character? Why or why not?
- What are the potential consequences in a society where politeness is ignored?
- How does "please" serve as a social contract, ensuring smooth and respectful interactions between people?

Activity:

1. Role-Playing Scenarios:

- **Objective:** To practice using polite language and understand the importance of saying "please" in different contexts.

Instructions:

- Divide the class into small groups. Each group will be assigned a role-play scenario where they will need to interact using polite language.
- Examples of scenarios:
 - Ordering food at a restaurant.
 - Asking for help with a task.
 - Making a request to a teacher or parent.
 - Interacting with a stranger in a public place.

Task:

Each group will act out their assigned scenario twice. The first time, they should use polite phrases such as "please" and "thank you." In the second round, they should omit these courtesies and see how it affects the interaction.

Discussion:

After each group performs, have a discussion on how the interactions differed between the two rounds. Focus on the impact of politeness on the outcome of the interaction and how it made people feel.

2. Reflection Writing:

- **Objective:** To reflect on the role of politeness in everyday life and personal experiences.

Instructions:

Ask students to write a short reflection (1-2 paragraphs) on the following prompts:

- Have you ever noticed how saying "please" or using polite phrases can influence the way others respond to you? Share an example from your own life.
- Do you believe that politeness affects the way people perceive your character? Why or why not?

3. Creating a "Politeness Pledge":

- **Objective:** To encourage students to commit to practicing good manners, especially saying "please."

Instructions:

Invite students to create a "Politeness Pledge" where they write down their commitment to using polite language in various aspects of their daily life. They can list specific actions such as always saying "please" when making requests, using "thank you" after receiving help, and treating others with respect.

Discussion:

After completing the pledge, have students share one way in which they can practice politeness in their school or home environment. Discuss how these small acts of courtesy can improve relationships and contribute to a positive atmosphere.

Conclusion:

This lesson and activity aim to reinforce the value of basic politeness, particularly saying "please," as a tool for building respect and harmony in interactions. By practicing politeness and reflecting on its impact, students can develop a greater appreciation for good manners and their role in creating a considerate and well-functioning society.

14.8 GLOSSARY

Here is a **glossary** of key terms from A.G. Gardiner's essay "**On Saying Please**":

1. **Politeness** – The practice of being respectful and considerate in behavior and speech, especially through the use of words like "please," "thank you," and "excuse me."
2. **Courtesy** – Showing polite behavior and kindness towards others, often by adhering to social conventions and norms of respect.
3. **Civility** – The act of being polite and having good manners in society, demonstrating a respect for others in social settings.
4. **Social Decorum** – The accepted behavior and manners that are appropriate in a social setting, helping to maintain harmony and order in society.
5. **Self-interest** – A person's concern primarily for their own benefit or welfare, sometimes at the expense of others.
6. **Consideration** – Showing careful thought or regard for the feelings, needs, or rights of others.
7. **Aesthetic** – Pertaining to beauty or art; in the context of the essay, it can refer to the simple beauty of using politeness as an expression of respect.
8. **Etiquette** – A set of conventional rules governing polite behavior in society, particularly in formal or professional situations.
9. **Rudeness** – The lack of courtesy or politeness in one's behavior or speech, which often leads to discomfort or conflict in social situations.
10. **Virtue** – A commendable quality or moral excellence, often linked to acts of politeness, kindness, and good manners.
11. **Manners** – Social behaviors that are considered polite and appropriate in a given culture or context, like saying "please" and "thank you."
12. **Reciprocity** – The practice of exchanging things with others for mutual benefit, often seen in social interactions where politeness is returned.
13. **Respect** – A fundamental element in polite interaction, demonstrating esteem or regard for others.
14. **Sociability** – The quality of being sociable or inclined to interact with others in a friendly and respectful manner.

These terms are crucial in understanding the essay's focus on the simple yet significant role of saying "please" in promoting social harmony and mutual respect in everyday life.

14.9 QUESTIONS FOR DISCUSSION

Here are some **discussion questions** for A.G. Gardiner's essay "**On Saying Please**":

1. **Why does Gardiner emphasize the importance of saying "please" in everyday interactions?**
 - What does this small act signify beyond being a polite gesture?
2. **How does the essay link politeness to one's character?**
 - Do you agree that politeness is a reflection of personal integrity and respect for others?
3. **Gardiner claims that saying "please" creates a sense of social harmony. How do you think politeness contributes to smooth interactions between people?**
 - Can you think of a situation where saying "please" helped maintain peace or understanding?
4. **What is the impact of neglecting basic courtesies, such as saying "please," according to Gardiner?**
 - How does it affect the dynamics between individuals and in society as a whole?
5. **Gardiner refers to the act of saying "please" as a "social contract." What does he mean by this?**
 - How does the use of "please" reflect the unwritten rules that govern social behavior?
6. **Do you think that the importance of saying "please" has diminished in modern society?**
 - If so, what factors do you believe contribute to this change?
7. **Gardiner mentions that politeness is a form of self-discipline. How can practicing politeness help improve a person's behavior and interactions with others?**
8. **Why do you think some people view politeness as unnecessary or superficial?**
 - How can we change these perceptions and encourage more respect and courtesy in everyday interactions?
9. **In the essay, Gardiner suggests that a person's character is often judged based on their manners. Do you think this is fair? Why or why not?**
 - What do manners say about a person's personality and values?
10. **Can you recall a time when someone's politeness (or lack of it) made a significant impression on you?**
 - How did that experience affect your opinion of the person?

These questions aim to stimulate a deeper understanding of Gardiner's views on politeness, the importance of saying "please," and its broader social implications.

14.10 REFERENCES AND SUGGESTED READINGS

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Suggested Readings

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UNIT 15

THE STOLEN BACILLUS

Structure:

- 15.1. Introduction
- 15.2. Objective
- 15.3. Biography of H.G. Wells
- 15.4. The Stolen Bacillus
- 15.5. Annotation with Explanations
- 15.6. Summary of The Stolen Bacillus
- 15.7. Let us Sum up
- 15.8. Lesson and Activity
- 15.9. Glossary
- 15.10. Questions for Discussion
- 15.11. References and Suggested readings.

15.1 INTRODUCTION

The Stolen Bacillus is a short story by H.G. Wells that blends science fiction with humor and irony. The story follows a bacteriologist who unknowingly provides a vial of cholera bacteria to an anarchist intent on using it as a biological weapon. However, the narrative takes a humorous turn when it is revealed that the vial contains a harmless strain rather than the deadly bacteria the anarchist believes he possesses. Through this tale, Wells explores themes such as the misuse of scientific knowledge, human folly, and the unpredictable consequences of ignorance. With its sharp satire and imaginative premise, The Stolen Bacillus offers a cautionary yet entertaining commentary on the intersections of science, society, and morality.

15.2 OBJECTIVE

After reading this unit you will be able to

1. Understand the theme of scientific discovery and its potential for both good and harm.
2. Understand the character of the bacteriologist and his obsession with scientific knowledge, leading to unintended consequences.
3. Understand the role of curiosity and the pursuit of knowledge in driving human behavior, often without considering the broader impact.
4. Understand the irony and humor in the story, particularly in the contrast between the characters' intentions and the outcome.

5. Understand the story's exploration of how science, when misunderstood or misused, can have dangerous effects on society.

15.3 BIOGRAPHY OF H.G. WELLS

Full Name: Herbert George Wells

Born: September 21, 1866, Bromley, Kent, England

Died: August 13, 1946, London, England

Profession: Novelist, journalist, social commentator, historian, and political thinker

Early Life and Education:

H.G. Wells was born in Bromley, Kent, to Joseph Wells, a shopkeeper, and Sarah Neal, a former domestic servant. His early life was marked by financial hardship, as his family struggled to maintain their modest shop. Wells attended the Normal School of Science in London, where he studied biology under Thomas Henry Huxley, one of the leading biologists of the time. Wells was a talented student and, although his family could not afford much, he managed to secure a scholarship to attend university, which set the foundation for his later literary career.

Career Beginnings:

After completing his studies, Wells initially worked as a teacher and later as a journalist. His early career included writing for a variety of magazines and newspapers, where he developed his sharp and insightful perspective on contemporary issues. Wells' writings often incorporated a blend of scientific ideas, political theory, and social criticism.

Literary Career and Key Works:

Wells' literary career began in earnest in the 1890s. He became famous for his pioneering works of science fiction, which explored themes of social change, technological progress, and the potential dangers of science. Some of his key early works include:

1. **The Time Machine (1895)** – This novella is widely regarded as one of the first works to introduce the concept of time travel. The protagonist, an unnamed time traveler, journeys far into the future, exploring different societies and encountering strange civilizations.
2. **The Invisible Man (1897)** – This science fiction novel tells the story of a scientist, Griffin, who discovers a formula that renders him invisible but leads to his psychological disintegration.
3. **The War of the Worlds (1898)** – Perhaps one of his most well-known works, this novel portrays an invasion of Earth by Martians. The book explores the theme of human survival and the impact of advanced technology on societies. It is widely considered a classic of science fiction and was adapted into radio dramas and films.
4. **The Island of Doctor Moreau (1896)** – A novel that deals with themes of ethics, cruelty, and the boundaries of scientific experimentation. The protagonist, Edward

Prendick, is shipwrecked on an island where a mad scientist creates human-animal hybrids.

5. **The First Men in the Moon (1901)** – In this novel, Wells explores the idea of space travel and depicts a journey to the Moon, where the explorers discover an advanced lunar civilization.
6. **The Shape of Things to Come (1933)** – A speculative work that offers a vision of the future, predicting world events, including wars, technological advancements, and social changes.

Political and Social Views:

H.G. Wells was a progressive thinker who was deeply concerned with the future of humanity and the effects of industrialization, science, and war on society. He was a strong advocate for socialism, although his views evolved throughout his life. Wells believed that the future of society could be shaped through rational thought and scientific advancement, but he also warned about the dangers of unchecked technological growth and the potential for social and political oppression.

Wells was also an outspoken critic of the existing social order, particularly the inequality between the classes. His works often challenged traditional beliefs, and he expressed a desire for a more equitable and just world. He was an advocate for education and believed that the betterment of society lay in the hands of the educated, the intelligent, and the scientific.

Later Life and Legacy:

As Wells aged, his political views became more pragmatic. While initially supportive of communism and socialism, he later became disillusioned with the political systems of his time, particularly the rise of totalitarian regimes in the early 20th century. He was a strong critic of fascism, communism, and the policies of Stalin, and in his later works, he shifted his focus to social reform and the potential for the peaceful cooperation of nations.

In addition to his work as a novelist, Wells was also a prolific historian and wrote several notable books, including a multi-volume history of the world. His writings continued to influence generations of thinkers, writers, and filmmakers.

Wells remained active in writing and public life until his death in 1946 at the age of 79. He left behind a vast body of work that spans multiple genres, including science fiction, history, political theory, and social commentary. His influence on the science fiction genre is profound, and many consider him the "father of modern science fiction."

Personal Life:

Wells married twice. His first wife, Isabel Mary Wells, was a former student of his. They married in 1891, but their marriage was not successful, and they divorced in 1911. He later married Amy Catherine Robbins, with whom he had a son, Anthony West. Wells was known for his affairs and relationships with several prominent women, including authors such as Rebecca West and the suffragist and journalist Margaret Sanger.

Wells was also a prominent figure in British intellectual circles, regularly engaging with leading thinkers, scientists, and political figures of his time. He was friends with many notable figures, including George Bernard Shaw, Arnold Bennett, and H.G. Wells's biographer, David C. Smith.

Legacy:

H.G. Wells' legacy continues to live on in the world of literature and beyond. His pioneering works in science fiction have had a lasting impact, influencing generations of writers and filmmakers. His exploration of complex themes such as time travel, the relationship between humanity and technology, and the impact of war and social inequality remain relevant to this day.

Wells' ability to blend science fiction with political and social commentary has ensured that his work remains accessible and thought-provoking for modern audiences. His exploration of humanity's future, as well as his warnings about the dangers of unchecked scientific advancement, continue to resonate in contemporary debates about technology, ethics, and social progress.

Conclusion:

H.G. Wells was not only a prolific writer but also an important social critic and visionary. His contributions to science fiction and his exploration of contemporary issues through his work cement his place as one of the most influential authors of the 20th century. His thoughts on politics, technology, and humanity's future continue to inspire and challenge readers and thinkers around the world.

15.4 THE STOLEN BACILLUS

“This again,” said the Bacteriologist, slipping a glass slide under the microscope, “is a preparation of the celebrated Bacillus of cholera—the cholera germ.” The pale-faced man peered down the microscope. He was evidently not accustomed to that kind of thing, and held a limp white hand over his disengaged eye. “I see very little,” he said. “Touch this screw,” said the Bacteriologist; “perhaps the microscope is out of focus for you. Eyes vary so much. Just the fraction of a turn this way or that.” “Ah! now I see,” said the visitor. “Not so very much to see after all. Little streaks and shreds of pink. And yet those little particles, those mere atomies, might multiply and devastate a city! Wonderful!” He stood up, and releasing the glass slip from the microscope, held it in his hand towards the window. “Scarcely visible,” he said, scrutinizing the preparation. He hesitated. “Are these—alive? Are they dangerous now?” “Those have been stained and killed,” said the Bacteriologist. “I wish, for my own part, we could kill and stain every one of them in the universe.” “I suppose,” the pale man said with a slight smile, “that you scarcely care to have such things about you in the living—in the active state?” “On the contrary, we are obliged to,” said the Bacteriologist. “Here, for instance——” He walked

across the room and took up one of several sealed tubes. "Here is the living thing. This is a cultivation of the actual living disease bacteria."

He hesitated. "Bottled cholera, so to speak." A slight gleam of satisfaction appeared momentarily in the face of the pale man. "It's a deadly thing to have in your possession," he said, devouring the little tube with his eyes. The Bacteriologist watched the morbid pleasure in his visitor's expression. This man, who had visited him that afternoon with a note of introduction from an old friend, interested him from the very contrast of their dispositions. The lank black hair and deep grey eyes, the haggard expression and nervous manner, the fitful yet keen interest of his visitor were a novel change from the phlegmatic deliberations of the ordinary scientific worker with whom the Bacteriologist chiefly associated. It was perhaps natural, with a hearer evidently so impressionable to the lethal nature of his topic, to take the most effective aspect of the matter. He held the tube in his hand thoughtfully. "Yes, here is the pestilence imprisoned. Only break such a little tube as this into a supply of drinking-water, say to these minute particles of life that one must needs stain and examine with the highest powers of the microscope even to see, and that one can neither smell nor taste—say to them, 'Go forth, increase and multiply, and replenish the cisterns,' and death—mysterious, untraceable death, death swift and terrible, death full of pain and indignity—would be released upon this city, and go hither and thither seeking his victims. Here he would take the husband from the wife, here the child from its mother, here the statesman from his duty, and here the toiler from his trouble.

He would follow the water-mains, creeping along streets, picking out and punishing a house here and a house there where they did not boil their drinkingwater, creeping into the wells of the mineral-water makers, getting washed into salad, and lying dormant in ices. He would wait ready to be drunk in the horsetroughs, and by unwary children in the public fountains. He would soak into the soil, to reappear in springs and wells at a thousand unexpected places. Once start him at the water supply, and before we could ring him in, and catch him again, he would have decimated the metropolis." He stopped abruptly. He had been told rhetoric was his weakness. "But he is quite safe here, you know—quite safe." The pale-faced man nodded. His eyes shone. He cleared his throat. "These Anarchist—rascals," said he, "are fools, blind fools—to use bombs when this kind of thing is attainable. I think——" A gentle rap, a mere light touch of the finger-nails was heard at the door. The Bacteriologist opened it. "Just a minute, dear," whispered his wife. When he re-entered the laboratory his visitor was looking at his watch. "I had no idea I had wasted an hour of your time," he said. "Twelve minutes to four. I ought to have left here by half-past three. But your things were really too interesting. No, positively I cannot stop a moment longer. I have an engagement at four." He passed out of the room reiterating his thanks, and the Bacteriologist accompanied him to the door, and then returned thoughtfully along the passage to his laboratory. He was musing on the ethnology of his visitor. Certainly the man was not a Teutonic type nor a common Latin one.

"A morbid product, anyhow, I am afraid," said the Bacteriologist to himself. "How he gloated on those cultivations of disease-germs!" A disturbing thought struck him. He turned to the bench by the vapor-bath, and then very quickly to his writing-table. Then he felt hastily in

his pockets, and then rushed to the door. "I may have put it down on the hall table," he said. "Minnie!" he shouted hoarsely in the hall. "Yes, dear," came a remote voice. "Had I anything in my hand when I spoke to you, dear, just now?" Pause. "Nothing, dear, because I remember—" "Blue ruin!" cried the Bacteriologist, and incontinently ran to the front door and down the steps of his house to the street. Minnie, hearing the door slam violently, ran in alarm to the window. Down the street a slender man was getting into a cab. The Bacteriologist, hatless, and in his carpet slippers, was running and gesticulating wildly towards this group. One slipper came off, but he did not wait for it. "He has gone mad!" said Minnie; "it's that horrid science of his"; and, opening the window, would have called after him. The slender man, suddenly glancing round, seemed struck with the same idea of mental disorder. He pointed hastily to the Bacteriologist, said something to the cabman, the apron of the cab slammed, the whip swished, the horses's feet clattered, and in a moment cab, and Bacteriologist hotly in pursuit, had receded up the vista of the roadway and disappeared round the corner. Minnie remained straining out of the window for a minute. Then she drew her head back into the room again. She was dumbfounded. "Of course he is eccentric," she meditated. "But running about London—in the height of the season, too—in his socks!" A happy thought struck her. She hastily put her bonnet on, seized his shoes, went into the hall, took down his hat and light overcoat from the pegs, emerged upon the doorstep, and hailed a cab that opportunely crawled by. "Drive me up the road and round Havelock Crescent, and see if we can find a gentleman running about in a velveteen coat and no hat." "Velveteen coat, ma'am, and no 'at. Very good, ma'am." And the cabman whipped up at once in the most matter-of-fact way, as if he drove to this address every day in his life. Some few minutes later the little group of cabmen and loafers that collects round the cabmen's shelter at Haverstock Hill were startled by the passing of a cab with a ginger-colored screw of a horse, driven furiously.

They were silent as it went by, and then as it receded—"That's 'Arry 'Icks. Wot's he got?" said the stout gentleman known as Old Tootles. "He's a-using his whip, he is, to rights," said the ostler boy. "Hullo!" said poor old Tommy Byles; "here's another bloomin' loonatic. Blowed if there ain't." "It's old George," said old Tootles, "and he's drivin' a loonatic, as you say. Ain't he a-clawin' out of the keb? Wonder if he's after 'Arry 'Icks?" The group round the cabmen's shelter became animated. Chorus: "Go it, George!" "It's a race!" "You'll ketch 'em!" "Whip up!" "She's a goer, she is!" said the ostler boy. "Strike me giddy!" cried old Tootles. "Here! I'm a-goin' to begin in a minute. Here's another comin'. If all the kebs in Hampstead ain't gone mad this morning!" "It's a fieldmale this time," said the ostler boy. "She's a followin' him," said old Tootles. "Usually the other way about." "What's she got in her 'and?" "Looks like a 'igh 'at." "What a bloomin' lark it is! Three to one on old George," said the ostler boy. "Next!" Minnie went by in a perfect roar of applause. She did not like it but she felt that she was doing her duty, and whirled on down Haverstock Hill and Camden Town High Street with her eyes ever intent on the animated back view of old George, who was driving her vagrant husband so incomprehensively away from her. The man in the foremost cab sat crouched in the corner, his arms tightly folded, and the little tube that contained such vast possibilities of destruction gripped in his hand. His mood was a singular mixture of fear and exultation. Chiefly he was afraid of being caught before he could accomplish his purpose, but behind this was a vaguer but larger fear of the awfulness of his crime. But his exultation far exceeded his fear.

No Anarchist before him had ever approached this conception of his. Ravachol, Vaillant, all those distinguished persons whose fame he had envied dwindled into insignificance beside him. He had only to make sure of the water supply, and break the little tube into a reservoir. How brilliantly he had planned it, forged the letter of introduction and got into the laboratory, and how brilliantly he had seized his opportunity! The world should hear of him at last.

All those people who had sneered at him, neglected him, preferred other people to him, found his company undesirable, should consider him at last. Death, death, death! They had always treated him as a man of no importance. All the world had been in a conspiracy to keep him under. He would teach them yet what it is to isolate a man. What was this familiar street? Great Saint Andrew's Street, of course! How fared the chase? He craned out of the cab. The Bacteriologist was scarcely fifty yards behind. That was bad. He would be caught and stopped yet. He felt in his pocket for money, and found half-a-sovereign. This he thrust up through the trap in the top of the cab into the man's face. "More," he shouted, "if only we get away." The money was snatched out of his hand. "Right you are," said the cabman, and the trap slammed, and the lash lay along the glistening side of the horse. The cab swayed, and the Anarchist, half-standing under the trap, put the hand containing the little glass tube upon the apron to preserve his balance. He felt the brittle thing crack, and the broken half of it rang upon the floor of the cab. He fell back into the seat with a curse, and stared dismally at the two or three drops of moisture on the apron. He shuddered. "Well! I suppose I shall be the first. Phew! Anyhow, I shall be a Martyr. That's something. But it is a filthy death, nevertheless. I wonder if it hurts as much as they say." Presently a thought occurred to him—he groped between his feet. A little drop was still in the broken end of the tube, and he drank that to make sure. It was better to make sure. At any rate, he would not fail. Then it dawned upon him that there was no further need to escape the Bacteriologist. In Wellington Street he told the cabman to stop, and got out. He slipped on the step, and his head felt queer. It was rapid stuff this cholera poison. He waved his cabman out of existence, so to speak, and stood on the pavement with his arm folded upon his breast awaiting the arrival of the Bacteriologist. There was something tragic in his pose. The sense of imminent death gave him a certain dignity.

He greeted his pursuer with a defiant laugh. "Vive l'Anarchie! You are too late, my friend. I have drunk it. The cholera is abroad!" The Bacteriologist from his cab beamed curiously at him through his spectacles. "You have drunk it! An Anarchist! I see now." He was about to say something more, and then checked himself. A smile hung in the corner of his mouth. He opened the apron of his cab as if to descend, at which the Anarchist waved him a dramatic farewell and strode off towards Waterloo Bridge, carefully jostling his infected body against as many people as possible. The Bacteriologist was so preoccupied with the vision of him that he scarcely manifested the slightest surprise at the appearance of Minnie upon the pavement with his hat and shoes and overcoat. "Very good of you to bring my things," he said, and remained lost in contemplation of the receding figure of the Anarchist. "You had better get in," he said, still staring. Minnie felt absolutely convinced now that he was mad, and directed the cabman home on her own responsibility. "Put on my shoes? Certainly, dear," said he, as the cab began to turn, and hid the strutting black figure, now small in the distance, from his eyes. Then suddenly something grotesque struck him, and he laughed. Then he remarked, "It

is really very serious, though.” “You see, that man came to my house to see me, and he is an Anarchist. No— don’t faint, or I cannot possibly tell you the rest. And I wanted to astonish him, not knowing he was an Anarchist, and took up a cultivation of that new species of Bacterium I was telling you of, that infest, and I think cause, the blue patches upon various monkeys; and like a fool, I said it was Asiatic cholera. And he ran away with it to poison the water of London, and he certainly might have made things look blue for this civilized city. And now he has swallowed it. Of course, I cannot say what will happen, but you know it turned that kitten blue, and the three puppies—in patches, and the sparrow—bright blue. But the bother is, I shall have all the trouble and expense of preparing some more. “Put on my coat on this hot day! Why? Because we might meet Mrs. Jabber. My dear, Mrs. Jabber is not a draft. But why should I wear a coat on a hot day because of Mrs. ——? Oh! very well.”

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15.5 ANNOTATION WITH EXPLANATIONS

1. **A slight gleam of satisfaction appeared momentarily in the face of the pale man. 'It's a deadly thing to have in your possession, he said, devouring the little tube with his eyes. The Bacteriologist watched the morbid pleasure in his visitor's expression. This man, who had visited him that afternoon with a note of introduction from an old friend, interested him from the very contrast of their dispositions. The lank black hair and deep grey eyes, the haggard expression and nervous manner, the fitful yet keen interest of his visitor, were a novel change from the phlegmatic deliberations of the ordinary scientific worker with whom the Bacteriologist chiefly associated. It was perhaps natural, with a hearer evidently so impressionable to the lethal nature of his topic, to take the most effective aspect of the matter.**

Reference to the Context:

These lines have been taken from H.G. Wells's famous short story The Stolen Bacillus." In these lines the author presents the pale-faced man who is so much interested in knowing about the cholera germ, and its various detail.

Explanation:

The pale-faced man was satisfied to some extent when the bacteriologist explained about the living things. He displayed his surprise why the bacteriologist was keeping such a deadly thing in his possession. The bacteriologist watched him closely when he found the visitor having morbid pleasure after knowing about the cholera germ, He had come to the bacteriologist with an introduction letter from the latter's friend and presented a different disposition altogether. He was certainly different from the ordinary scientific worker with whom the germ scientist was mainly associated. The germ scientist thought that it was quite natural for this hearer who was impressionable to.

Critical Comment:

It is certainly ironical to present the visitor who was later found a fraud and a strange man altogether.

2. **He held the tube in his hand thoughtfully. 'Yes,' here is the pestilence imprisoned. Only break such a little tube as this into a supply of drinking water, say to these minute particles of life that one must needs stain and examine with the highest powers of the microscope even to see, and that one can neither smell nor taste-say to them, "Go forth, increase and multiply, and replenish the cisterns", and death mysterious, untraceable death, death swift and terrible, death full of pain and indignity-would be released upon this city, and go hither and thither seeking his victims.**

Reference to the Context:

These lines have been taken from Wells's well-known short story, "The Stolen Bacillus." In these lines the pale faced man goes on thinking how this pestilence imprisoned can create havoc when mixed in the drinking water.

Explanation:

The pale-faced man who is over curious to know about the bacillus, holds the tube thoughtfully and announces that the pestilence has been imprisoned in it. He is a dangerous man to think of breaking the tube into the supply of drinking water and bringing about death and devastation in the city of London. He says that there is no need of smelling and tasting the bacteria but just saying to do forth, increase and multiply and replenish the water tanks. This will bring about death, mysterious, untraceable death, swift and terrible, death full of pain and indignity. The news will be broadcast in the city that it has brought about devastation everywhere. He would leave none to see the light of the day.

Critical Comment:

This paragraph is wonderful in its intensity to lay stress on death, brought about by a fool. This devastation, had the visitor been successful in what he thought, would have been formidable.

3. **Minnie, hearing the door slam violently, ran in alarm to the window. Down the street a slender man was getting into a cab. The Bacteriologist, hatless, and in his carpet slippers, ran and gesticulated wildly towards this group. One slipper came off, but he did not wait for it. 'He has gone mad!' said Minnie; 'it's that horrid science of his'; and, opening the window, would have called after him. The slender man, suddenly glancing round, seemed struck with the same idea of mental disorder.**

Reference to the Context:

These lines have been taken from Wells's wonderful short story "The Stolen Bacillus. In these lines the author shows how the bacteriologist's wife is unacquainted with her husband's ability. She considers him mad

Explanation:

The bacteriologist's wife, Minnie, heard the door slam violently and ran in alarm towards the window. She finds the visitors getting into a cab. Just then she found her husband, hatless, and in his carpet slippers running and gesticulating wildly towards the coming people. His one slipper goes off, but he cares a little. Minnie thinks that her husband has gone mad. She dislikes his horrid science. She also finds the visitor suddenly glancing around and struck with the same idea of mental disorder. She was also sailing in the same boat.

Critical Comment:

This is a paragraph that is humorously written in accordance with an ironical misunderstanding between Minnie and her husband.

15.6 SUMMARY OF THE STOLEN BACILLUS

"The Stolen Bacillus" is a short story by H.G. Wells that combines elements of science fiction, humor, and social commentary. The story centers on a bacteriologist, a scientist working at a laboratory, who is unwittingly involved in a dangerous event involving a deadly bacteria.

The story begins with the bacteriologist working in his lab in London, where he is focused on studying diseases and bacteria. He is visited by a man, who turns out to be a stranger with an unusual request. The stranger is curious about the bacteriologist's work and, in particular, a vial containing a dangerous bacillus that is capable of causing cholera. This bacillus is known to be highly infectious and could lead to widespread devastation if released.

The bacteriologist, proud of his work, decides to give the stranger a tour of the laboratory and discusses his experiments. During this visit, the stranger asks to see the vial of the dangerous bacillus. The bacteriologist, thinking nothing of it, shows him the vial. However, the stranger seizes the opportunity to steal the bacillus and quickly escapes from the laboratory, leaving the bacteriologist unaware of what has happened.

Once the stranger has taken the bacillus, he is on his way to use it for an unknown purpose. He plans to infect the water supply of a city, possibly London, with this deadly bacterium. The bacteriologist, still unaware of the theft, continues with his work until he is alerted by a police officer who warns him of the stolen bacillus.

The story takes a humorous and ironic turn as it is revealed that the thief, who initially seemed to have malicious intentions, is in fact someone who has misunderstood the potential

danger. He had intended to use the bacillus to spread a disease in order to create chaos, but he eventually realizes that he is holding a vial that may not be as dangerous as he thought.

The bacteriologist and the thief confront one another in the final moments of the story. The thief, after realizing the consequences of his actions, is horrified by the risk he has taken. The bacteriologist, having understood the thief's intentions, is finally able to ensure the safety of the vial and prevent any harm.

Themes and Morals:

The story is a commentary on the consequences of unchecked scientific curiosity and the potential misuse of scientific knowledge. It also highlights the gap between scientific understanding and the practical application of scientific discoveries. The story mixes suspense with humor, and the ironic ending serves as a reminder of the unpredictable nature of human behavior and the importance of scientific responsibility.

15.7 LET US SUM UP

"The Stolen Bacillus" by H.G. Wells is a short story that blends science fiction, humor, and social critique. The narrative revolves around a bacteriologist working in a laboratory, where he studies dangerous diseases. One day, a stranger visits the lab and expresses interest in the bacteriologist's work, especially a vial containing a dangerous bacillus that causes cholera.

The bacteriologist, unaware of the stranger's intentions, gives him a tour of the lab. The stranger then steals the vial containing the deadly bacillus, with the intention of using it to infect a city's water supply and create chaos. However, the stranger's actions are driven by a misunderstanding of the true nature of the bacillus.

The story concludes with an ironic twist: the thief is not as malicious as he initially seemed, and he eventually realizes the danger of his actions. The bacteriologist ensures the safety of the vial, and the threat is averted. The story illustrates the potential consequences of scientific curiosity and the moral responsibility that comes with scientific knowledge.

The narrative also highlights the theme of scientific discovery and its possible misuse, emphasizing that even well-intentioned people can make mistakes when they fail to understand the true implications of their actions.

15.8 LESSON AND ACTIVITY

Lesson:

1. **Understanding the Theme:** The story explores the consequences of scientific knowledge when misused or misunderstood. The theme focuses on the responsibility

scientists have in handling dangerous substances and the potential for harm when knowledge is taken out of context.

2. **Character Analysis:**

- The **Bacteriologist:** A man deeply engrossed in his scientific work, he represents the curiosity-driven pursuit of knowledge. His carelessness in showing the dangerous bacillus to a stranger highlights the potential dangers of scientific ignorance or negligence.
 - The **Stranger:** A curious individual who initially seems to be a potential villain. However, his actions reveal a misunderstanding rather than malicious intent, reflecting how people can be misguided by their own perceptions and ignorance.
3. **Science and Morality:** The story raises important questions about the ethical responsibility of scientists and the potential for misuse of scientific discoveries. It reminds the reader that scientific advancements must be handled with care and not just for intellectual curiosity.
4. **Irony:** One of the most significant elements of the story is its ironic twist. The thief, who intends to spread a dangerous disease, turns out to have misjudged the power of the bacillus, which ultimately renders the situation less dangerous than initially believed. This twist teaches the reader about the unpredictable outcomes of human actions.
5. **Scientific Responsibility:** Wells subtly critiques the lack of accountability in scientific experimentation and the need for caution when dealing with powerful or hazardous materials. The story encourages the idea that science should serve humanity, not lead to unintended consequences.

Activity:

1. **Discussion Activity:**

- **Topic:** "Should scientists always be open about their discoveries? What are the potential dangers of sharing sensitive information?"
- Have students discuss the potential consequences of scientists sharing dangerous information or substances without fully understanding the risks. Encourage them to analyze whether there should be more restrictions or ethical considerations when handling dangerous scientific knowledge.

2. **Role-Playing Exercise:**

- Divide students into pairs. One will play the bacteriologist, and the other will play the stranger. The "bacteriologist" must explain the significance of the bacillus, while the "stranger" must ask probing questions about it. Afterward, the "stranger" will "steal" the bacillus in a mock scene. The students should discuss afterward whether the bacteriologist made any mistakes by showing the bacillus to someone he didn't trust.

3. **Creative Writing Activity:**

- Ask students to write an alternate ending to the story. How would the outcome change if the bacillus had been more dangerous or if the stranger had a different motive? Encourage them to explore different consequences based on the change in variables (e.g., more knowledge, a more intelligent thief, etc.).

4. Science and Ethics Debate:

- Organize a class debate on the topic of scientific ethics: "Is it ethical for scientists to conduct experiments that could have dangerous consequences?" Have students use examples from the story and from real-world situations (such as nuclear energy or genetic engineering) to argue their positions.

By engaging students in discussions, role-playing, and creative writing, the lesson becomes an interactive experience that highlights the importance of responsible scientific practice and ethical decision-making.

15.9 GLOSSARY

Glossary of "The Stolen Bacillus"

1. **Bacillus** – A type of bacterium, often used in reference to a specific genus of bacteria that can cause diseases, such as cholera. In the story, it refers to a dangerous bacillus capable of infecting humans.
2. **Bacteriologist** – A scientist who studies bacteria, viruses, and other microorganisms. In the story, the bacteriologist works in a laboratory, studying dangerous pathogens.
3. **Cholera** – An infectious disease caused by the bacterium *Vibrio cholerae*. It is characterized by severe diarrhea and dehydration, which can be fatal if left untreated. The bacillus in the story is associated with this disease.
4. **Infectious** – Capable of spreading disease or infection from one organism to another. The bacillus in the story is described as an infectious pathogen.
5. **Laboratory** – A controlled environment where scientific experiments are conducted. In the story, the bacteriologist works in a laboratory to study various bacteria.
6. **Vial** – A small container, usually made of glass, used to store liquids or substances, often in scientific or medical contexts. The bacillus is stored in a vial in the story.
7. **Bacterial Culture** – A growth of bacteria or other microorganisms cultivated in a controlled environment, often in a laboratory. The bacteriologist works with bacterial cultures in his research.
8. **Misunderstanding** – A failure to understand something correctly. The stranger's initial intentions regarding the bacillus are based on a misunderstanding of its true nature.
9. **Inoculation** – The process of introducing a microorganism into the body or a substance to induce immunity or to grow it for research purposes. The story touches on the implications of introducing dangerous microorganisms.
10. **Antidote** – A substance that counteracts the effects of poison or disease. In the context of the story, the antidote would be any form of treatment that could stop the effects of the disease caused by the bacillus.
11. **Epidemic** – A widespread outbreak of a disease that affects a large number of people within a region or community. The stolen bacillus has the potential to cause an epidemic.
12. **Cholera Pandemic** – A global outbreak of cholera. The story hints at the potential for the cholera-causing bacillus to spread on a much larger scale.

13. **Plague** – A disease or calamity that causes widespread destruction or death. Though not directly mentioned in the story, the stolen bacillus could lead to a form of plague if used improperly.
14. **Morality** – The principles concerning the distinction between right and wrong or good and bad behavior. The story raises questions about the moral responsibilities of scientists.
15. **Ironic** – A literary technique where the outcome of a situation is contrary to what was expected. The story's irony lies in the unexpected twist when the stranger, intending harm, ultimately fails due to his misunderstanding of the bacillus.

This glossary introduces key terms that are essential to understanding the scientific context, themes, and events in H.G. Wells' *The Stolen Bacillus*.

15.10 QUESTIONS FOR DISCUSSION

Questions for Discussion of *The Stolen Bacillus* in Detail

1. **What is the central theme of "The Stolen Bacillus"?**
 - Discuss how the story explores the dangers of scientific curiosity and the potential consequences of the misuse of knowledge. How does the story comment on the ethical responsibility of scientists in handling dangerous materials?
2. **How does H.G. Wells use irony in the story?**
 - What is the ironic twist at the end of the story, and how does it affect the overall message of the narrative? Discuss the significance of the stranger's misunderstanding of the bacillus and its potential consequences.
3. **What role does the character of the bacteriologist play in the story?**
 - How does the bacteriologist's approach to his work and his interaction with the stranger reflect the themes of knowledge, curiosity, and responsibility? Do you think the bacteriologist is naive, or does he demonstrate a lack of caution in his actions?
4. **How does the story comment on the relationship between science and ethics?**
 - Discuss the moral implications of the bacteriologist's actions in allowing a stranger to see the dangerous bacillus. What responsibilities do scientists have when dealing with potentially harmful discoveries?
5. **What is the significance of the stranger's role in the story?**
 - The stranger initially appears to be a villain, but his actions ultimately lead to a misunderstanding rather than an actual catastrophe. What does this reveal about human nature, the potential for error, and how we perceive threats in society?
6. **How does the story highlight the potential dangers of unchecked scientific knowledge?**
 - In the story, scientific discovery can lead to unforeseen consequences. Discuss the potential dangers when scientific knowledge is not treated with care or when

it is misused. How does this idea resonate with real-world examples of scientific advancements?

7. **Why does Wells choose to focus on a relatively harmless bacillus?**
 - Why does Wells opt for a cholera-causing bacillus, which, while dangerous, is not as immediately catastrophic as other possible threats? Discuss how this choice might serve as a metaphor for the unpredictable outcomes of scientific experimentation and human curiosity.
8. **What are the motivations behind the stranger's actions?**
 - What do you think motivates the stranger to steal the bacillus? Is it curiosity, malicious intent, or simply a misunderstanding? Discuss the motivations behind his behavior and whether they shift as the story unfolds.
9. **What does the story suggest about the potential for scientific advancements to be misunderstood?**
 - Explore how the story addresses the idea that scientific discoveries and innovations may be misunderstood by the public or even by those directly involved in scientific communities. How can miscommunication or ignorance alter the intended purpose of scientific work?
10. **In what ways does "The Stolen Bacillus" reflect H.G. Wells' views on science and society?**
 - H.G. Wells was known for his critiques of science and technology. How does this story fit into his broader concerns about the relationship between scientific progress and societal responsibility? What does the story suggest about the role of scientists in society?
11. **What lessons can we learn from the bacteriologist's behavior?**
 - Discuss the lessons that can be drawn from the bacteriologist's casual attitude towards handling dangerous scientific materials. How should scientists or people in positions of power be more careful with their knowledge and inventions?
12. **How does Wells use humor and suspense in the story?**
 - The story blends humor with suspense. Discuss how Wells uses these elements to keep the reader engaged and how they enhance the overall theme of the narrative.
13. **Do you believe the story presents science as inherently dangerous, or does it show that danger arises from human error?**
 - Debate whether the story suggests that science itself is dangerous or whether the real issue lies in human behavior, such as curiosity, negligence, or misunderstanding. How can these factors be mitigated in the real world?
14. **What might have happened if the stranger had understood the true nature of the bacillus?**
 - Speculate on the outcome of the story if the stranger had a better understanding of the cholera-causing bacillus. How might this knowledge have influenced his actions, and what might have been the consequences?

These discussion questions are designed to engage students with the deeper themes and ideas presented in *The Stolen Bacillus*. They encourage critical thinking about the ethical implications of scientific experimentation, the potential consequences of scientific curiosity, and the role of communication and understanding in shaping outcomes.

15.11 REFERENCES AND SUGGESTED READINGS

References

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Suggested Readings

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