

## Understanding Non-Fictional Prose in English III

### Q.1

#### Of Revenge

*Of Revenge* is an essay written by Francis Bacon. He is a famous English essayist. In this essay he talks about the types of revenge. This essay begins with an aphorism,

*'Revenge is a wild justice.'*

He says revenge can be an act of justice. But it is a wild act of uncivilized times. We live in civilized society. Civilized society is bound with rule of Law. Unlawful act is a crime. It would be punishable. Hence, in civilized society we cannot seek justice on our own.

Bacon gives examples from Solomon that human takes revenge but divine act forgives wrong doers. In this regard Bacon gives practical advice that our life is short and there many worthy things to achieve in this life. Since what is done cannot be undone and we can never bring the past back. It is wise to act in the present. Nobody acts with bad intention for doing harm to others. One acts for his own benefits.

Bacon explains the various kinds of Revenge that is punishable and non-punishable crime. In punishable crime law does not allow us to take revenge. But in a situation where there is no law to punish offender. In this case, the person who takes revenge should make it known to the enemy. Bacon says this is a fair way of seeking justice. The intention of the person who takes revenge is less to punish the wrong doer and more to make him repent.

Bacon emphasizes on forgiveness rather than attempting Revenge. He feels that one should forgiveness is a noble act. He argues that one should forgive his both friend and enemy. He says if we keep alive the thought of revenge is keeping our wound open. Lastly, he talks on public and private revenge. He strongly condemns private revenge for public profit. He gives some examples from ancient and contemporary European history and shows how public revenge is taken not for personal benefit but for public benefit.

Thus, Bacon strongly condemns personal revenge. He says such person is like a witch and he too will meet the same fate.

#### Of Parent and Children

Bacon's essay, *Of Parents and Children* is a suggestive essay. It deals with the issues related to parents and children. Bacon observes raising children and offers suggestion for effective parenting.

He speaks about the joys and fears of parents. Parents generally do not openly express their joy or sorrows. The success of children gives them. Parents even forget their pains and do hard work for their future. But failure and wrongdoings make them extremely sad. Raising children is the common practice to the beasts and human beings. But human beings have greater purpose to achieve in life. Parents do hard work. They raise property for them. But childless people do monumental work. The whole world is benefitted and remember them forever.

Bacon discusses about the treatment given to children. He suggests that parent should not discriminate among their children. They should treat their children equally. Generally, for the goodness of a son the father is honoured but for the wrongdoing of a son a mother is held responsible. In a house full of children, the elders are treated with respect and the younger once get pampered and the middle once often remain unnoticed. Consequently, the younger one gets

spoiled. But many times, the middle one performs better than the rest. They found disciplined. Bacon further advises the parents not to give their children undue freedom. He warns them that the excessive freedom will spoil them. He suggests that they should not give easy access to the children in terms of money. He also advises them not to compare among them. It may result in future rivalry among them.

Bacon gives one more valuable counsel here that the parents should not create competition among their children. Particularly, brothers should not be inspired to compete for each other. This method will increase hatred among them. They will become jealous. Ultimately, they will consider each other enemies. Sir Francis Bacon in "Of Parents and Children" gives an example of Italians, who does not make any difference between the son and nephew. He encourages such kind of practices. Sometimes a nephew earns better respect for his uncle as compared to a real child for his father.

### **Of Marriage and Single Life**

The title of this essay of marriage and single life by Sir Francis Bacon itself indicates that it is comparative in subject matter that two mutually opposite subjects are being compared contrast at an analyze as per their relative merits and demerits bacon logical a developed the argument in favor of each subject and also and disadvantages the virtues are disadvantages of the single or unmarried Life by comparing it with the life of married man person the very opening statement goes in this favour of the married life Baker uses a war metaphor for a married life by calling a married man a Hostage given to life as he has to perform all necessary duties towards his wife and children his entire energy maybe spend in prokevering the facilities for his families if he fails in discharging his domestic duties he would become a subject of displeasure in the family and sensual in society the single man or childless man are not tide down to domestic duties and so they are free to work for the interest of the society at large that is why the great contributions to human society have come from the single or childless men the loyalty of the single or unmarried man is not confined to the narrow circles of their families does they prove to be trust worthy and loyal friends Masters or servants a single life is an advantage for the clergy man for he can devote his time in the service of God and the people such are the advantages of a single life.

But a single life has many disadvantages to eat credit a single or unmarried man made this regard the importance of Responsibility he mere despotic and cruel he may run away from the difficult situations moreover if a man remains single because he does not want to spend his wealth on his wife or children or he wishes to be added and remembered as the richest man then he is doing so so far extremely selfish and foolish reasons such a man would be of no help to society either the single life is not advantages for the judges and Soldier the judges and magistrates must be responsible and sensitive people the wife and children install a sense of affection responsibility and duty in a married man same is the case with a soldier married soldiers will uphold human values even on the battlefield but single soldiers like those in the Turkish Army become extremely base and cruel on the battlefield single man are likely to become Cruel and hard hatred for the related love and responsibilities

## Of Study

*Of studies* is one of the popular essays written by Francis Bacon. This essay is the best example of Bacon's aphoristic essay. Bacon explains three concrete uses of study. It is for delight, for ornamentation and for ability. First gives us delight in our leisure time and in privacy and gives us both enjoyment and education. Second, reading helps us to speak and communicate with people more efficiently. Third, studies help us to deal with our problems of life more effectively. We can make good judgment on different issues.

Study has some disadvantages. Spending too much time reading books will make a man lazy. He says those who study too much may make a show of their learning. This affectation should be avoided. Too much study of books may separate studies from their practical application in day-to-day life. This bookish knowledge should be guided by experience of life. Practical experience helps us to apply them to real life situations. There are cunning and crafty people who think that they need not want practical experience of life. Simple people admire book learning. But wise men use studies and apply them to life situations.

Bacon prescribes some rules of study. We should not read just to contradict or argue with others. We should not blindly believe whatever we study in the books. We should keep an open mind. Bacon wants lovers of books to use their critical judgement and to evaluate impartially opinions of the authors.

According to Bacon, all books are not to be read in the same manner. There are different types of books. He tells us how we may approach each type of book. There are some books to be read in parts, so we may skip through the pages. Some books are to be read completely. We can read them for our curiosity. But some other books are to be studied carefully and digested, because their form and content are very important and useful for us in our practical life. Again, some other books are to be read by deputies because the matter is very little.

Now Bacon tells us how studies cure the diseases of our mind. Reading makes a person up-to-date. Every subject has its own value for the reader. History helps us to enhance our wisdom. Poetry makes us imaginative. Mathematics helps to acquire subtlety. Natural philosophy makes us deep. On the other hand, moral philosophy gives us gravity. Logic and rhetoric promote the power of debate and argument.

Thus, studies reform our character and make us more civilized. Studies can cure diseases of mind just as physical exercises cure defects of the body. For example, bowling is good for kidneys. Shooting for the lungs and walking for digestion. Similarly, mathematics is a strong cure for mind wandering. Scholastic philosophy is good for muddle thinking. The study of law is an effective medicine for bad memory.

## Q.2

### Waiting for a Visa (Autobiography)

*Waiting for a Visa* is an autobiography of Dr.B.R.Ambedkar. It is a case study from his childhood to resign his job. This is the harsh reality of Hindu religion. Its system rooted in its soul caste and mind. Dr Ambedkar had shared his bitter experiences in this autobiography. This is to give foreigners an idea about the way untouchables were treated by the caste Hindus. Under such insulting circumstances and disadvantages, Dr Ambedkar cultivated a spirit of patience. Such experiences engendered in him, a burning hatred for Hinduism.

1. The first incident occurred in about 1901, when Dr Ambedkar and his siblings were at Satara. They face immense discrimination on a journey. His father was in the service of British the Army. His mother was then dead. His leaving them at Satara shifted to Koregaon. He was working as a cashier in Koregaon camp. So, during summer vacation, Dr Ambedkar and his brother were travelling to meet their father. They got off at Padali station and travelled up to Masur Station. The Hindu cartman refused them to take them to Koregaon because they were untouchables. The station master helped them and the cartman agreed to take them to Koregaon with double fare. The cartman put a condition that they should drive the cart on their own. Dr Ambedkar and his brother drove the cart and the cartman was following the cart on foot. The boys had to reach their destination at eleven the next morning. The boys were thirsty. They did not get drinking water on the way. They were not allowed to drink water and not allowed to take the Tonga. This was the first shocking incident that affected Dr Ambedkar.

2. The second incident occurred when he returned to Baroda. He experienced the divides not only among castes but also among religious communities. In 1916, Dr Ambedkar returned from America to India. He was sent to America by his Highness the Maharaja of Baroda for higher education. As he was educated by the Baroda State, he was bound to serve the state. So, he was appointed as a probationer in the Accountant General's Office by the Maharaja of Baroda. When he arrived in Baroda, he realized that none of the Hindu hotels would allow his to stay there because he belonged to a lower caste. He found a Parsi inn and came to know that non-Parsis were not allowed to stay. He made compromise and acquired a false name to stay there. He used to leave the inn at about 10 a.m. for the office and return late, at about 8 p.m. in the evening. The idea of returning to the inn was most terrifying. However, this fraud was discovered by other Parsis. On the eleventh day of his stay, a group of angry Parsi men arrived with sticks there to remove him from the inn. He had to leave the inn that day. He had no place to stay in Baroda as an untouchable. He was forced to leave Baroda and return to Bombay.

3. The third incident occurred to him in the village of Chalisgaon (Maharashtra) in 1929. He had been appointed as a member to a committee instituted by the Bombay Government, to investigate the grievances of untouchables. The committee had to visit all over the province to investigate into allegations of injustice. The committee split up. He and another member were assigned the two districts of Khandesh. At Chalisgaon, they got down to go to a village on the Dhulia line to investigate a case of social boycott by Hindus. The untouchables of Chalisgaon came to the station and requested him to stay for the night with them. They hired a tonga to take him to their village but the tongawalla was not ready to drive it. He considered it below their dignity to drive the cart for an untouchable. The villagers had to ride it on their own. However, the untouchable started to ride the tonga. He was a novice and had an accident as they were crossing the river on a culvert. Ambedkar was thrown off the carriage as a wheel got stuck between the stones of the culvert. This resulted in multiple injuries to Dr Ambedkar and a fracture in his right foot. The horse and carriage fell into the river. From that time, he could not walk without a stick. He also realized that even tongawallas felt that a highly educated barrister was beneath them.

4. The fourth incident which happened in 1934. Dr Ambedkar realized even the Muslims treated untouchables as the lower caste. He had been to Daulatabad visit. Once his colleagues expressed a desire to go on a sightseeing tour. They planned to visit the Buddhist caves at Verul. Dr. Ambedkar reached to Nashik and joined their colleagues. To go to Verul, they had to go to Aurangabad. They went to see an old Daulatabad fort. Daulatabad was a town in the Muslim state of Hyderabad. On arriving at the fort, Dr Ambedkar's group washed themselves with water

kept in a tank at the fort entrance. However, after a few minutes, an old Muslim man started to run after them, shouting out, "the Dheds" (untouchables) have polluted the tank." A big crowd of Muslims gathered around and the situation became serious. Dr Ambedkar made their leader silence by asking them whether they would have behaved in the same manner if an untouchable, who had converted to Islam, had used that water. A dangerous situation was avoided. Then, they were permitted to see Daulatabad fort sending a guard to keep a watch on them. Dr. Ambedkar understood that even Muslims would treat his community as untouchable.

5. The fifth incident consists of a letter which was published in *Young India*, a journal published by Mahatma Gandhi, in its issue of December 12, 1929. It recounts the sad experience of a harijan in Kathiawar, whose wife fell sick soon after giving birth to a child. The Hindu (Brahmin) doctor refused to treat her directly, or see them in the house. The doctor finally agreed to see the sick lady if she were brought outside the harijan thermometer indirectly, through colony, then her condition was aggravated touching her, by passing the thermometer and treated there without touching her, by passing the thermometer indirectly, through a Muslim. Some medicine was given to her, and when her condition was aggravated, the doctor refused to see her. She died subsequently.

6. The sixth incident recounts the narrated experience of a Bhangi boy, recounted on March 1938 at a Bhangi meeting which was held at Kasarwadi (behind walle in Dadar, Bombay, under the chairmanship of Mr Indulal Yadnik. The educable employment as a Talati in the government district offices of Borsad. However, he was refused accommodation there, being an untouchable. Neither did the untouchables of the village accommodate him, fearing the Hindus who felt that the bhangi boy was aiming for a job. At the government office, his colleagues discriminated against him, and did not allow him to drink water when he was thirsty.

### Q.3

#### Life of Milton

Johnson's *Life of Milton* is an autobiographical piece taken from his *Lives of the Most Eminent English Poets*. In it, Johnson provides Milton's life. It is divided in three parts- first, topography of the poets; second, the criticism of the works of the poets and third, Assessment of the poet.

Johnson's *Life of Milton* reflects his views on Poetry. For Johnson, the function of poetry is to please and instruct. Johnson said that the imagination of the poet must be controlled by reason. He felt that inspiration was unimportant for the process of poetic creation. Johnson thought that the epic was the highest form of poetry, and an epic poet must have a moral outlook. He criticized Milton for using the English language with a foreign idiom. Johnson criticizes Milton's Republicanism. Johnson gave proper attention to Milton's *L'Allegro*, *Il Penseroso*, *Lycidas* and *Comus*. Dr Samuel Johnson criticizes Milton's poetry. Milton's early poems were in Italian, Latin, and English.

#### **Evaluation of Milton's Work:**

a) *Lycidas*: Johnson criticises *Lycidas*. He says the reader admires this book and forgets to take up again. He finds nothing original in the first English elegy. The sentiments expressed are not suitable. So Johnson thinks that there is no truth in the elegy. As a Neo-classical writer, Johnson was always against the pastoral form. He says that none would admire the elegy. He felt that the pastoral form of *Lycidas* was easy, vulgar and disgusting. The passion of the poem was also artificial. Johnson is against the use of blank verse and says the use of blank verse in *Lycidas* as a fault of the poem. Johnson warns against the misuse of the pastoral form.

b) *L'Allegro, II Penseroso*: There are twin poems. It represents two aspects or temperaments - the gay and the melancholy standing. In this poem, the "cheerful man" is associated with the lark, the morning, the sound of the cock announcing the dawning of day, the sound of horns and the barking of hunting dogs. He loves to see the rising sun, listen to the milkmaid's song and partakes of every joy that rural scenes offer. *II Penseroso* represents the Puritan ideals of life. Johnson appreciates the beauty and music of these poems. He disapproves of their mode of versification. Johnson praises the poem as "noble efforts of imagination. Its imagery is proper and pleasing.

c) *Comus*: This is the masque. Milton wrote it on request. *Comus* is the of Milton's juvenile writing. In it, he found the language, description and sentiment are remarkable. It is poor as drama. The action of the play for him is unconvincing and unreasonable. The story of separation of the sister from her brothers and the consequences is not managed well. The second fault of this is the prologue of the attendant spirit is addressed to the audience. The brothers' reunion with the sister is without any emotional outburst which is natural. It is in a mood of tranquility. The epic style is too long and tiring. The figures, language and dialogue are good and passable. He found the soliloquies of *Comus* are elegant but boring. The characters are bold but the language is too luxuriant for dialogues.

d) *Paradise Lost*: Half of the essay is devoted to Milton's biography. The criticism of *Paradise Lost* is relatively free of Johnson's prejudices. The expression of the moral in *Paradise Lost* is attractive and surprising. He thinks that an epic should have a great subject and Milton has chosen the best possible subject. The justification of the ways of God to men is praised. Adam and Eve are the protagonists. They are dignified and noblest of human beings. He praises *Paradise Lost* and defends Addison's criticism of Satan. The imagery seems to be drawn from his knowledge of books. The sentiments suit the characters and the diction. Similes are less numerous. The moral element in the epic surpasses all else before him. Johnson does not agree with Dryden's view that Adam could not be the hero of the epic because he is crushed and debased. Johnson argues that Adam's deceiver is crushed in the end, and he is restored to the favor of God. He identifies three central defects in the epic, "the lack of human interest, the faulty personification of Sin and Death, and the inconsistent presentation of the spiritual beings." Johnson is also criticizes the language and versification of *Paradise Lost*.

e) *Paradise Regained*: Johnson thinks that though it had many elegant passages and was always instructive. It was deficient in dialogues and action. According to him, the poem was dull and tedious and failed to please.

f) *Samson Agonistes*: This was for him a failure as drama. It had some beautiful passages and single lines, but its plot was loose, construction faulty and the characters lacked unity. He praises *Paradise Regained* and *Samson Agonistes* for its dramatic work.

At the end, Johnson gives a judicious estimate of Milton as a poet. Milton's language is peculiarly his own. His language is sometimes highly Latinised. Johnson regards this as a fault. He praises Milton's diction. He credits Milton's use of blank verse to the influence of the Italian writers. However, his blank verse has neither the ease of prose nor the melody of poetry. Johnson praises Milton's skill in handling the blank verse but warns that Milton is a poet to be admired but not imitated.

Johnson comments on the personality and character of Milton. Johnson says Milton was an active and vigorous. In the last paragraph, Johnson praises Milton as an inventive genius. Milton borrowed very little from Homer. His epic is the original work. Samuel Johnson's *Lives of the*

English Poets marks an important development in the history of biography. Johnson's *Life of Milton* is the best source of his views on poetry.

#### Q.4

#### **Travels with a Donkey in the Cevennes**

*Travels with a Donkey in the Cevennes* is a well-known travelogue written by Stevenson. Stevenson wrote his travelling experience in the mountains of the Cevennes with a donkey, Modestine. It is about French life, religion and politics. His description of the Cevennes region and culture is notable. Stevenson writes about his preparations of travelling. He speaks about the difficulties travelling with Modestine and the use of his different skills to handle the stubborn donkey. He travelled twelve days with the donkey in the Cevennes Mountains in south-central France.

It is travelogue is a record of the writer's personal journey. Stevenson has been a devoted observer of people and places. The travelogue also deals with Stevenson's love for the valleys, the rocks, the hills, the rivers, the stars, the pine trees, the castles, the villages, the monasteries and the Cevennes culture. He also comments on religious aspects of the Cevennes people. The religious war between the two sects of the Catholics and the Protestants is also witnessed by Stevenson. He finds during his journey that both, the Catholics and the Protestants, are living in harmony and peace.

Experiencing travelling is the main theme. The beauty of the Cevennes Stevenson's interest in the valleys, the rocks, the hills, the rivers, the stars, the pine trees, the castles, the villages, the peasants, the monasteries and the Cevennes culture is also recorded. The cultural and historical aspects of the Cevennes people and the religious war between the two sects of the Catholics and the Protestants is also mentioned by Stevenson. Some dialogues shows the religious conflict.

*Travel with a Donkey in the Cevennes* (1879) is a famous travelogue written by Stevenson. It is about Stevenson's 12-day, 200-kilometre (120 miles) single mountaineering journey with a donkey by the name Modestine, through the thinly populated and poor areas of the Cevennes Mountains in south-central France in 1878. It also throws light on the character of the writer. The travelogue deals with different themes such as French life, religion and politics. It is made lively due to Stevenson's fresh, vivid descriptions of the landscape and its people. His depiction of the Cevennes is remarkable. Stevenson writes in detail about his preparations, equipment, plotting and planning of routes. The book reveals Stevenson as a brave and well-equipped traveller. Stevenson writes about the difficulties he encounters while travelling with Modestine and how he uses his different skills to handle the stubborn donkey.

The title of the travelogue is very appropriately selected by Stevenson as it indicates the main theme it deals with. He has a deep knowledge of travel and places to visit. He makes a route map before visiting the Cevennes. Along the journey, he observes each and every place and person keenly. He is very sharp in his observations of the Cevennes Mountains. Stevenson has been a devoted observer of people and places. The travelogue also deals with Stevenson's love for the valleys, the rocks, the hills, the rivers, the stars, the pine trees, the castles, the villages, the monasteries and the Cevennes culture. He also comments on the religious aspects of the Cevennes people. The religious war between the two sects of the Catholics and the Protestants is also criticised by Stevenson. He finds, during his journey, that both the Catholics and the

Protestants are living in harmony and peace. In short, we can say that the title of the travelogue is rightly selected by Stevenson.

### **Q.5 A Short Notes**

#### **Autobiography:**

Autobiography is one of the genres of Non-fictional prose. Auto means self and biography means the story of ones. It is a story of one's own life. It is also be defined as a self written biography. It is an account of a person's life given by himself. It is a truthful and honest record of the events, incidents, happenings, places and people associated with the life of the said person. The narrator may use various literary and linguistic devices to make it a pleasurable reading experience. But he is not supposed to create imaginary situations, incidents and characters. A writer of autobiography is also not supposed to defame other characters simply to elevate his/her stature. An autobiography should be an honest, faithful, trustworthy. It is yet literary account of one's life narrated by the concerned person.

#### **Essay:**

Essay is he most popular literary form of non-fictional prose. It is a scholarly discourse on a specific topic. Essay is a flexible to include any topic related to the human existence. This form allows a writer to develop a logical and scholarly presentation of a topic. A writer may choose an appropriate diction and style of presentation related to its subject. Essays is a systematic presentation of writer's observations. It is the first-hand experiences. It is philosophical meditation. The tone of the Essayist could be descriptive, persuasive, argumentative, explanatory or exploratory as per the subject matter of the essay. The essay may be short or long in length. The short essays use aphoristic style. , which says something effectively. The long essays provide the writer enough space for the elaboration of the topic.

#### **Travelogues/travel writings:**

Travel literature or travelogues form a special sub-genre of the non-fictional prose. The travelogues have proven to the useful documents of the is coveries of new world to the mankind. The travelogues record the experiences of a traveler in the new continents and thus prove to be important and authentic source of the people and the customs of the respective lands. The travelogues also orient the native people towards the understandings of the non-native world. The major sources of the Elizabethan literary works have come from the travel writings. The travelogues provide the native people with an opportunity to recreate the experience of assimilating with people and surroundings which they could no longer be able to carry out themselves. Travelogues are informative, adventurous and pleasure giving in treatment and style.

### **Q.5 B Short Notes**

#### **Religious writings:**

The main concern of religious writings is religious preaching. They provide people a code of conduct. The religious writings aim at basic principles of theology in simple language. They use persuasive style. The various aspects of the religious dogma are made relevant to the contemporary times through reworking of the myths and legends from the religious sources.

#### **Pamphlets:**

Pamphlets made a special appearance. A pamphlet is a small booklet. It contains important information. It focuses on a single subject. A pamphlet written any topic of



contemporary relevance. John Milton's produced pamphlets were popular. He wrote on the contemporary topics. Milton's celebrated pamphlet against the Ordinance of Licensing of books. He wrote in defense of the freedom of speech. He published *Aeropagitica* in 1644 and *The Doctrine and Discipline of Divorce* in 1643. *The Doctrine and Discipline of Divorce* talks about the regulation of divorce. Milton's political pamphlet – *The Tenure of Kings and Magistrates* are Milton's political pamphlet. They emphasize the need for democratic values in governance. Other important pamphlets by John Milton are *A treatise of Civil Power in Ecclesiastical Causes*, *Ready and Easy Way to Establish a Free Commonwealth*, *Of True Religion, Heresy, Toleration*, *The Growth of Poetry and of Reformation in England and the Causes that have hitherto hindered it*, *Of Prelatical Episcopacy*, *The Reason of Church Government Urged against Prelaty*, published in 1642. Milton's pamphlet *Second Defence of the English People* contains autobiographical information about the evolution of Milton as a man of letters.

### **Literary criticism:**

Dr Johnson began to write literary criticism in the eighteenth century. His work, *The Lives of the Poets*, contains critical information on the lives and works of poets like Abraham Cowley, John Milton, John Dryden, Joseph Addison, Alexander Pope and Thomas Gray. Dr Johnson's famous criticism of the Metaphysical School of Poetry occurs in his *Life of Cowley*. Another extremely significant work of Dr Johnson is *Proposal for Printing the Dramatic Works of William Shakespeare* popularly known as *Preface to Shakespeare* that appeared in 1756. It is one of the noblest monuments of English neoclassical criticism. This work established the standards of judicious and objective literary criticism. Another significant drama and theatre critic of the eighteenth century is Jeremy Collier. He is known for his anti-theatrical attack on the Restoration comedy entitled *Short View of the Immortality and Profaneness of The English Stage* published in 1698. In this essay he severely criticized the plays of William Congreve, John Dryden and John Vanbrugh.

### **English Non-fictional Prose – The Twentieth Century**

The twentieth century is known as the age of interrogation. Scientific spirit, the distrustful narratives about God, religion and theology, the world wars and loss of faith in human values, God, religion and science as the remedies for better human existence dominated the literary production of this age. The significant writers of non-fictional prose of the 20th century are H. G. Wells, G. K. Chesterton, Bertrand Russell, A. G. Gardiner, T. S. Eliot, I. A. Richards, Sigmund Freud, G. Wilson Knight, R. L. Stevenson, A. G. Gardiner, Sir Bertrand Russell, E. M. Forster, William Somerset Maugham, I. A. Richards, F. R. Leavis, T. S. Eliot, Virginia Woolf, and Raymond Williams.

### **Journals and magazines:**

They are useful documents as the authentic records of the contemporary times. These non-fictional prose pieces contain analysis of and the commentary on various significant issues of a given time. The Journals like *Coverly Papers* by Addison and Steele bring out the virtues and vices of the contemporary times, while the literary journals such as the journals during the Romantic Period served as the taste-makers of the contemporary audience and the launch pads for the budding writers.

