

- 27- Ibid.
- 28- F.B. Pinion. *A Hardy Companion*. (1984), p. 169.
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- 21- Thomson. *England*. p. 205.
- 22- Buckley and Woods, *Poetry of the Victorian Period*, New York, (1965), p, 893.
- 23- Ibid. p. 891.
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sisters, frantic and tearful, clutch at their departing loved ones. Some women in the insanity of grief, turn suicidal, attempting to throw themselves on the tracks as the train pulls out of the station; intent on dying before they hear of menfolks death.(33)

The horrors of the Great War sounded the death knell of Romanticism. No more dreams. No more idle visions, for they are but dangerous visions, being so misleading, so out of touch with grim reality.

In conclusion, one can therefore deduce that the literature of late 19th and early 20th century England reflected with considerable accuracy social and historical developments, tendencies and events. The interaction and interdependency of social, economic, religious, political and military factors generated a unique species of outlook and orientation which both create, and is reflected in, the literature of that period. Each of the factors mentioned above contributes in its own distinctive way to the formation of this unique outlook and orientation: economic thinking and its effectiveness in generating wealth. Religious tenets and the resulting evangelical zeal. The pleasures of life, reflected in the restaurants people eat in, their lavish interiors and menus; in music halls and the hearty entertainments they offer. All these factors created an immense energy which found an outlet in Imperial conquest. Kipling, the bard of these conquests, sang its glories to an ecstatic home audience while reflectively pointing out its moral benefits to both conqueror and conquered.

But Britain was not alone in developing this unique outlook and orientation. The other European powers—including tiny Holland and Belgium – had similar sets of socio – historical orientations as those that prevailed in Britain; all developing along similar lines. But when everyone wants to dominate and rake in as much wealth, power and possessions for oneself as one could the result is inevitable conflict. The collision between European states was the trauma of the First World War, So horrific was it that it destroyed the infrastructure of 19th century interior life: Its enthusiastic belief in human progress; its romanticism, its evangelical zeal, and its joyful confidence and optimism. A pall of introspective, soul-searching gloom descended upon English literature, first represented by Thomas Hardy, and later in the twenties and thirties, by T.S. Eliot whose 'Waste Land' reflects the scarred and gutted battlefield of European consciousness in the aftermath of both the Great War and the Great Depression.

“The Optimist” he wrote “appears to be one who cannot bear the world as it is, and is forced by his optimism to picture it as it ought to be. The pessimist is one who cannot only bear the world as it is, but loves it well enough to draw it faithful” . (31)

This pessimism did not grow only out of the horrors of the war, which was after all a temporary event lasting only four years. It was more broadly and solidly based on wider foundations. The new scientific outlook of the age seemed to Hardy to leave “no place for Providence or the Christian idea of a God of Love”. Hardy reflected his contemporaries’ growing belief that the universe, being indifferent to Man, reduces him down to a level no higher than that of other species. Man, like other species, is preoccupied solely with survival, social unrest, class distinctions, war and nationalism, all reflected a savage competitiveness and struggle for survival. War occupied much of Hardy’s attention. He wrote 25 pieces about the First World War, 11 about the Boer war and 13 about war generally. (32) This was due mainly to the ‘dreadful art’ war can generate. The Great War had its exquisite agonies. A terrible beauty of the soul welled up in man – the beauty of ultimate sacrifice. A war poem, “The Bereaved”, depicts this soulful agony out of which an awesome beauty shines Through:

We grudged not those that were dearer than all we possessed
Lovers, brothers, sons.
Our hearts were full, and out of a full heart
We gave our beloved ones ...
Because we loved, we gave ..

There was an intimate telepathic unity between the men folk fighting at the front and their families at home who directly felt the emotions of the men in the trenches :

“Their hearts rested on ours, their homing thoughts
Met ours in the still of the night.

We ached with the ache of the long waiting and throbbed
With the throbs of the surging fight.

Poems of war were sharply graphic in their descriptions of the agonies of the population at home. “The Deportation” describes a train tightly packed with troops heading for the front while wives, mothers and

Then welcome peril, so it bring
Thy true soul leaping into light;
A glory for our mouths to sing
And for our deeds to match in night,
Till thou at last our hope enthrone
And make indeed thy peace our own.(27)

The aura of colour and romance associated with earlier colonial wars had vanished, leaving a painful sense of gloom, loss and despair; shattering 19th century complacency and romanticism. A new morbid introspection permeated people's outlook. This reflective sorrow is best seen in the poetry of the war period. A sad and sullen pessimism was festering, yet it was imbued with a grim determination to endure. The human soul being 'wronged', 'untameable', 'unshaken' formed the basis of the grim determined pessimism of the war period. The foremost writer who subscribed to this sombre outlook was Thomas Hardy. Although Hardy's pessimism preceded the trauma of the 'Great War', dating back to 1902-3, yet it was vindicated by the war and gained widespread acceptance as forming a sound, realistic assessment of man's position in life.

Hardy believed that human nature is beleaguered by unseen forces which relentlessly resist its attempts at self-amelioration, yet it battles on enduring heroically; suffering patiently and bravely. For Hardy, the universe was neutral and indifferent, and the only form of life after death was in the thoughts and memories of other people. (28) But though human nature is heroic and enduring, Hardy firmly believed in individual insignificance, "the insignificance of man's emotional life against stellar space(29). Human happiness is transient and insignificant. In stark contrast to the Romantics, Hardy believed on the cruelty of Nature, in which people subsist in "feckless poverty". It scorns man's finer emotions. It is ponderous and unfeeling, and conditions imposed both by Nature and civilization are harsh. Nature is indifferent to the lot of men. He rejected the Romantic—indeed the Wordsworthian—idea that Nature practises a scheme of morality known only if Man attunes himself closely to it. (30).

Hardy's pessimism was vindicated by the First World War. The Millions of men led to slaughter, the destruction of vast regions that once thrived, the gloomy feelings of helplessness and human insignificance — all these showed Hardy's pessimism to be a sound view of life. Hardy, in fact, was proud of his pessimism.

**" Oh East is East and West is West, and never the twain shall meet
Till Earth and sky stand presently at God's great judgement seat
But there is neither East nor West, Border nor Breed nor Birth
When two strong men stand face to face though they come from the
ends of the earth (24)**

But the imperialism which Kipling lauded so ardently was not only about war and conquest and bravery and fighting. It had a distinct missionary content. Britain's imperial mission was to educate and enlighten what it considered to be backward regions of the world. In his poem "The White Man's burden", he urges his countrymen to go out to the Empire to bear the burden of raising captive peoples up to their own acceptable levels of culture and enlightenment:

**"Take up the White Man's burden
Send forth the best ye breed
Go bind your sons to exile
To serve your captives needs. (25)**

A distinction, however, must be made between the imperial wars fought in Egypt, the Sudan, South African, India, Afghanistan and Burma which all had a romantic mystique of their own as rendered by Kipling; and the sombre wars fought in Europe. European wars aroused awesome and chilling fears of impending doom, of internecine strife and mutual destruction; of neighbouring nations bleeding each other through relentless attrition. Even the Napoleonic wars were seen later that century at the very time when Britain's overseas Imperial wars had reached a zenith of popularity, as a European catastrophe; a dreadful waste of European manpower, resources and energies. In an anonymous poem of 1901 entitled "Europe MDCCC1, to Napoleon", Napoleon is accused of sowing the seeds of militarism that is now threatening to destroy the nations of Europe "Are you proud of what you've done, Napoleon?" The poem begins then goes on to reprimand his youthful destructive ambition:

**"Thy terrible youth rose up alone
Against the old world on its throne". (26)**

But the poem, with its apprehensiveness about war in Europe, still evinces the rabid militarism of that age. If there is to be war in Europe, then let it be. War brings the soul of a nation out into the light, It generates glorious deeds. There will be destruction, sacrifice and suffering, but war will eventually bring its own peace. It will be a hard-earned peace; final real and restful.

nous life of an urban industrial society. In his poems he invited them to join him in roaming the Empire, the seven seas, taking them to distant exotic lands where they could express their feelings long suppressed by dreary urban regimentation. There, they could display valour and brave selfless service to the Queen and Empire, thereby enjoying the finer feelings of nobility and courage. As the social historian David Thomson writes describing Kipling's appeal to his suburban contemporaries: "By his skilful use of army slang, by his wonderful vocabulary of romantic words and exotic images, by his robust energy verging on the ruffianly, he exerted a strong fascination over the new generation of town dwellers." (21)

In one of his most popular poems, "Mandalay" he describes how a former soldier now living in London, and amidst its fog, rain and dreary daily existence he dreams of his former days of military service in the Far East with its spicy vastness and exotic imagery:

"By the old moulmain Pagoda, lookin' eastward to the sea
There's a Burma girl a settin', and I know she thinks of me
For the wind is in the Palm-trees, and the temple bells
they say:

"Come you back you British soldier; come you back to
Mandalay (22)

Kipling's poems also show that the foes fought by British soldiers were no mean savages, but brave and noble warriors and worthy adversaries. In a poem entitled "Fuzzy-Wuzzy" he describes the bravery of the Sudanese warriors. They were called "Fuzzy-Wuzzy" by British soldiers because of their long curly hair:

"We've fought with many men acrost the seas
An' some of 'em was brave an' some was not:
The Patyhan an' the Zulu an' Burmese;
But the Fuzzy was the finest of the lot."

He then goes on to praise the fine fighting prowess of the Sudanese warrior and salutes him:

"So, 'ere's to you, Fuzzy-Wuzzy, at your home in the Sudan
You're a pore benighted 'eathen but a first-class (23)
fightin' man."

But Kipling's best remembered lines are those that begin his "Ballad of East and West"

The effect of the news coming in from distant overseas territories where Victories were won and defeats sustained was one of wonder and pride. This pride in the Empire took on an intellectual, literary form rendered chiefly by the poet of Imperial Britain, Rudyard Kipling (1865–1936). Kipling developed a religious philosophy of his own which formed the basis for his role as poet of the Empire. It was basically a stoic philosophy imbued with a touch of oriental religions he was exposed to in India as boy. He accepted that existence was incomprehensible; that there was terrible knowledge that God forbids man to know:

“ Lest we should hear too clear, too clear

And unto madness see”.

The questions that preoccupied his mind were: “ What is it that makes living possible once romanticism (an important element in life) fails to satisfy?”; “ What is it that enables man to outface an indifferent universe?”; “ How much can man endure?”; “ What is the law that man abides by?”. Kipling believed that the law man abides by— whether it is the law of his religion, of his tribe, his craft, is one that always demands the total surrender of himself. Self-denial, self-sacrifice, doing whatever one has to do without thought of reward – that was the quality Kipling admired most. He admired the British Empire because it gave men and women the opportunity to develop this particular orientation; of giving oneself, heart and soul, to a concept, to duty, to a cause. He praised men who will risk their lives to keep faith, to remain loyal to their fellow men and to their profession.

What gave Kipling his wide appeal was his close touch with the deepest, most primitive instinct of man. His poems are largely concerned with the life and human feelings of the ordinary soldier serving his country in distant parts of the Empire, written in a dialect spoken by the common soldier. (20) Kipling saw it as his duty to explain the Empire to his fellow countrymen, seeking to interpret it to the English, and make them aware of its existence. He upheld for his countrymen the virtues of selfless service without expectation of reward, by depicting the rough vigour of the common soldier, his primitive emotions, his simple devotion to duty and his respect for a brave enemy who had fought him well. Kipling in his poems, filled an emotional void in his countrymen’s lives. The inhabitants of England’s cities had settled down to the uneventful, monoto-

This short decisive war in Egypt was closely followed by a longer war in the Sudan, where a religious leader, the Mahdi, proclaimed war against the European heathens. The government in London sent successive generals leading armies to defeat the Mahdi. General Hicks, General Gordon, and finally General Wolsey, The victor of Tel-el-Kebir. The campaigns in both Egypt and the Sudan deepened interest in colonial affairs which raised national pride in imperial involvement in colonial war and conquest. Another African war erupted which deepened yet further Britain's Imperial involvements - The Boer war in South Africa. The Boers, descendents of Dutch settlers, were granted a measure of independence by Britain. But confrontation was growing between the two sides. The Boers wanted a republic in South Africa. The British wanted it to have colonial status within the British Empire. In 1886 spectacular discoveries of gold and diamonds greatly increased Britain's interest in the territory, and brought in large numbers of fortune hunters, the most prominent of whom was Cecil Rhodes. War erupted between the Boers and the British on October 9th 1899. In series of battles, the British were defeated - on Oct. 30th at Lombard's Kop, and during the "Black Week" of December 9-16 1899.⁽¹⁹⁾ London decided to place the full weight of the Empire on South Africa, and after three years, the Boers finally sued for peace in 1902. The Boer war reinforced Imperialist sentiment in Britain more than any other of its colonial wars by showing that the Empire was a union. For after its initial defeats by the Boers, Britain asked for military assistance from its Dominions - Canada, Australia and New Zealand and they responded promptly, sending large numbers of volunteers to help the mother country in its hour of need. This imperial sentiment was further reinforced by the conquest of the Sudan. Ever since Gladstone's government abandoned the Sudan in 1885 to the followers of the Mahdi, the Southern regions of Egypt were exposed to repeated attacks. In 1896 the Mahdi's successor, the Khalifa Abdulla gave battle to the English general Sir Herbert Kitchener who led an Egyptian army, just outside Omdurman. The English defeated the Khalifa's forces and he himself escaped into the desert where he died a year later.

What effect did these imperial conquests have on the literary scene in England?

well as profitable areas in which to invest the growing accumulation of capital at lucrative rates of interest.

2 . Social : Colonies were useful in draining away surplus manpower at home especially in the Industrial North where poverty and unemployment were widespread. In Mrs. Gaskell's novel *Mary Barton* the heroine, Mary Barton after enduring almost perpetual poverty and hardship is finally relieved of her life - long distress by emigration to Canada where her husband had clinched a job as a skilled worker in Toronto. The upper classes also benefited from the Colonies. Ambitious young men from the Middle Classes sought quick advancement and comfortable careers in colonial administrations, armies and business enterprises.

3 . Political and Military : Due to the need for overseas markets the acquisition of colonies multiplied. Britain always found an excuse to take over a new territory under the pretext that it was needed as a coaling station, a sea port, naval base, or a supply depot to supply and safeguard its lines of communications to other important Colonies.

4 . Nationalistic : To expand the empire was a source of great national pride. There was a strong national feeling that an advanced and civilized nation had an obligation to promote its language, culture, traditions and achievement overseas, in the "backward" or primitive regions of the earth. This mission to civilize backward or primitive peoples took shape through the missionary zeal of the Evangelical movement (see above). National pride found gratification in raising the country's flag over regions not previously known to the masses at home. National honour would be safeguarded by avenging the death of a missionary or trader, or the recapture of a fort from rebellious natives. (17)

Most of this militant imperialist drive was directed at Africa: Britain was involved in several African wars - which kindled interest in the Dark Continent and generated enthusiasm for imperial conquest. In Egypt, Ahmad Arabi revolted against the Khedive, Britain sent its fleet, and on July 11th 1882 the British fleet bombarded Alexandria. British troops landed in Egypt and on September 13th battle between British and Egyptian forces took place at Tell-el-Kebir. Arabi was defeated and exiled to Ceylon, and the deposed Khedive Tewfiq was restored to his palace. (18) This war left England supreme in Egypt and greatly swelled national pride at home in England, making imperial conquest even more popular.

chester in 1844: Its Present Condition and Future Prospects asserts that the official records giving the number of brothels in the city as 330 and the number of prostitutes as 701 "grossly under represents the true figures which should be doubled at least." (13) The only possible employment outlets for lower class Victorian women were: domestic service, factory work, catering – or prostitution. Female factory workers, waitresses or domestic servants often turned to prostitution when they lost work. In literature, the classic example of this is Mildred in Somerset Maugham's novel *Of Human Bondage* described in Walter Allen's *The English Novel* as "the dreadful, anaemic, vulgar cockney waitress Mildred, one of the most unpleasant women in fiction." (14) Philip first meets Mildred when she worked as a waitress in a cafeteria. He comes to know her and invites her out. He finds her incapable of uttering one pleasant phrase. Yet her dreadful behaviour haunts him and he finds himself seeing her time and again. After a long absence abroad, Philip returns and finds, quite by accident, that Mildred has become a street walker. (15)

Interest in the Colonies and the Empire was a prime feature of the Victorian outlook. Evangelicalism was the first outlet of the Victorian Man-in-the-Street to the Empire. Becoming an evangelical missionary was the life-long ambition of many ordinary people. But towards the end of the 19th century a new interest in the colonies had developed. Colonies were seen in a new light, as manifestation of national greatness, and as sources for raw materials and as markets for the sale of manufactured goods. A new race for colonies among European powers began in the 1880's. The Conservative government in England led by Benjamin Disraeli identified itself with a policy of imperialism. In the decade 1895 to 1905 England became aggressively nationalistic and imperialistic in foreign affairs. (16) Thus a change in national attitude took place, from preoccupation with acquiring wealth through trade and industry and spending it on home development, to an aggressive imperialist urge to conquer and acquire other regions of the world. Reasons for this new militant Colonialism are :

1. **Economic** : Due to intense rivalry between the nations of Europe tariff barriers were erected which severely limited trade between them. With the improvement of ocean transport, even the most remote overseas territories came within reach as sources of cheap food and raw materials as

was an implicit belief and pride in systematic improvement: In progress and prosperity based on a rational pragmatism. It was the age of Nature and Darwin's "Origin of Species". Nature was untapped Virgin territory where man, regardless of background, can exercise his powers of observation to unlimited extents. Everyone partook in this quest. Poets like Wordsworth. Scientists like Darwin and Huxley. Even humble village folk, weavers and Millworkers. The Victorian Novelist, Mrs. Elizabeth Caskell in her novel *Mary Barton* writes:

'In the neighbourhood of Oldham there are weavers, Common handloom weavers who throw the shuttle with unceasing sound, though Newton's "Principia" lie open on the loom to be snatched at in work hours, but revelled over in meal times, or at night. Mathematical problems are received with interest, and studied with absorbing attention by many broad-spoken, common-looking factory hand ... the more popularly interesting branches of natural history have their warm and devoted followers among this class. There are botanists among them who know the name and habitat of every plant within day's walk from their dwellings ... There are entomologists, who may be seen with a rude-looking net, ready to catch any winged insect ... practical, shrewd, hard-working men, who pore over every new specimen with real scientific delight. (12) ,,

This intense, almost professional interest in Natural sciences by ordinary working people characterizes this theoretical aspect of Victorian materialism. Materialism and religion acted as counterweights to one another, and existed side by side. Stern Victorian morality generated within itself a reaction not only towards gluttony (fancy restaurants) but sexual indulgence as well, an indulgence that was secret, furtive and hypocritical, and well concealed within person's pretence of virtue and moral rectitude, A respectable professional man may take his family to church in the morning, yet in the evening he may go to fashionable brothel. Due to extreme poverty among the lower classes on the one hand and upper class prosperity on the other, prostitution was rife and the consequent proliferation of brothels was cancerous. A book entitled *Man-*

Here we clearly see an attempt by the host to give the maximum possible space and light of effect to his party. Victorian houses were often compressed and constricting. The Forsyte family is typically Victorian. They are on top of the world, secure in their self-regard, encased in their possessions. Their sense of property is powerful and all pervasive as to have ossified their vital feelings and produced in them sclerosis of the imagination.”(10) It is this sapless stiffness which helped towards the building of the Victorian ‘pleasure-dome’ restaurants. It was a way of enticing the stiff, self-embracing rich, like the Forsyte family away from their stuffy over-furnished drawing rooms, into palaces of gastronomic pleasure, rich and airy in their exotic release.

Religion played an active role in the expansion and consolidation of the British Empire. Religious faith played a central role in Victorian life, and the most active form of religious faith in that age was evangelicalism, which emphasized righteous moral conduct as the basis of a good Christian. It transcended all barriers of religious sectarianism. There were numerous sects within the overall religious framework—the Quakers, Presbyterians, and Methodists. These sects were called non-conformists—they did not conform to the established Church of England, whose followers were called Anglicans, and even they were divided into two main groups: High Church and Low Church. The first believed in ornate ceremonial and religious pomp, the latter in a more modest and down to earth religious observance. Then there was the Anglo-Catholic movement of John Henry Newman and Edward Pusey—called the Oxford Movement—which sought to revive Catholicism in England and provide the Protestant church of England with more Catholic ritual.

Being the most active religious force in Victorian England and closely associated with the expansion of the British Empire, Evangelicalism’s main aim was to bring Christianity to the ‘Pagan’ native peoples of the Empire. Their Missionary zeal was relentless. The Evangelical Church Missionary Society, established in 1798, claimed in 1848 to have converted 10,000 Negroes in West Africa the whole native population of New Zealand and 20,000 Indians. (11) Now this religious zeal was both a parallel to, and a reaction against the prevalent materialism of the age. Apart from the physical side of this materialism—Imperial expansion; Industrial, technical and mercantile growth and an indulgence in the pleasures of comfort; there was a strong theoretical side to this materialism. There

Portions of this massive wealth also went into entertainment facilities, the most popular form of which was the music hall. In the 1890's there were 347 of these halls. The entertainment they provided consisting mainly of comedy acts, and sentimental and patriotic songs.(5) The other main form of public entertainment was the restaurant. In opulence and luxury some of these restaurants were 'places of pleasure', and the food they presented to their rich clientele dazzled the eye before it sent the palate into heights of ecstasy. In the 1870's, London's famous Criterion Hotel was opened, and its restaurant, known as the 'East Room of the Criterion', opened in 1873 became the most fashionable place in London, establishing the custom of gentlemen taking ladies out to dinner in magnificent surroundings. Its most famous dish was called 'Caille a la Sainte Aillance' which consisted of a truffle in an ortolan and an ortolan in a quail. (6) The Savoy hotel was opened in 1889, and its famous manager M. Ritz helped to make London the restaurant Capital of Europe, elevating the concept of service into a fine art, and inventing the maxim "The Customer is always right". Gastronomy, "the science of good eating" became popular, and gourmet restaurants flourished, such as the Cafe Royal which opened on February 11th 1865 in Lower Royal Street.(7) Personnel from the far-flung empire, officers, colonial administrators, merchants and traders, when returning to the metropolis after long periods of domicile in the colonies, were prepared to spend lavishly on entertainment especially on exquisite food served in grand and luxurious restaurants. These lavishly decorated establishments were intended to lure the wealthy away from their dreary home lives. The writings of the time evince adult family routine. In John Galsworthy *The Man of Property* (1906) we have an account of adult dinner given at home by the Forsyte family:

"Dinner began in silence; the women facing one another and the men. In silence the soup was finished and Fish was brought. In silence it was handed .." (8)

We see here the lifeless atmospheres; constricted, sod, joyless. People wanted to escape into an atmosphere of joy and liberation leading into ecstasy. In *The Man of Property*, Roger Forde gives a dinner dance at his house. He does his best to create as much light and space as possible:

"Roger's house in Prince's Gardens was brilliantly alight. Large numbers of wax candles had been collected and placed in cut-glass chandeliers, and the parquet floor of the long double drawing room reflected these constellations. An appearance of real spaciousness had been secured. (9)

**ASPECTS OF SOCIAL LIFE IN VICTORIAN AND EDWARDIAN
ENGLAND AND THEIR REFLECTIONS IN THE LITERATURE
OF THE PERIOD**

BY

Ibrahim A. Mumylyz

In the second half of the 19th century, England enjoyed a period of combined peace and prosperity it had not enjoyed before. Apart from the short Crimean War (1854–56) Britain was not involved in any major war between 1815 and 1914. This era of unparalleled material prosperity was based on a) Imperial expansion, b) Technical and Industrial progress, c) Laissez-faire liberalism. These factors gave Britain a clear foreign trade advantage. By 1870 its foreign trade exceeded that of France, Italy and Germany put together, and was almost four times that of the United States of America. (1) The upper and the Middle Classes were the chief beneficiaries of the massive wealth accruing from this vast trade advantage. These upper classes lay on one side of the social divide. On the other, were the impoverished, downtrodden masses the lower classes. These two classes could be visibly distinguished on the streets of downtown London in the evenings. The upper classes in evening dress, bejeweled and perfumed. The lower orders unwashed and in rags, hovering round the pawnshops, willing to do anything for a penny. In 1885 the number of paupers in London alone was estimated at 150,000. These paupers took over London parks at night where it was said, it was not respectable for ladies or gentlemen to walk across them after nightfall. (2)

The influx of this massive wealth was partly channelled into developing infrastructure. Parks and Gardens were laid out for the public. Hyde Park became a centre for fashionable promenade. It had great expanses of flower gardens, lit up by electric lights at night. Twenty-two acres of flowers stretched across this park. (3) Investment also went into public transport. The London underground was built to relieve congestion and shorten distances, and in 1885, 260 miles of railway were in operation, the first London bus service, was started in 1828. Other forms of public transport were the horse-drawn train and the "Hansom Cab", a taxicab drawn by a horse. By the 1890's there were 14,500 of them on London Streets. (4)