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BS English Notes (Semester-7)

Mark Twain

Mark Twain (November 30, 1835 – April 21, 1910), real name Samuel Langhorne Clemens, was an American writer, humorist, entrepreneur, publisher, and lecturer.

Among his novels are “The Adventures of Tom Sawyer” (1876) and its sequel, “The Adventures of Huckleberry Finn” (1885), the latter often called “The Great American Novel”.

Mark Twain began his career writing light, humorous verse, but he became a chronicler of the vanities, hypocrisies, and murderous acts of mankind.

Mark Twain at mid-career, he combined rich humor, sturdy narrative, and social criticism in Huckleberry Finn.

1. Biography

Samuel Langhorne Clemens (November 30, 1835 – April 21, 1910) or everyone would recognize him as Mark Twain. He is the son of John Marshall and Jane Lampton Clemens. One of the most well known American literature figures, He wrote The Adventures of Tom Sawyer and followed with Adventures of Huckleberry Finn which also known as “the Great American Novel. Clemens grew up in Hannibal, Missouri where it is becoming the background for Tom Sawyer and Huckleberry Finn.

His writing career started when he was 12 as a typesetter and contributor of articles and humorous sketch for the Hannibal journal. Later in his 18 he moved to New York City and joined International Typographical Union and worked as a printer. As the Civil war broke, he and his brother moved to Virginia and Clemens worked as a miner. Realized that he failed in mining, he began to write again at Virginia City newspaper (The territorial Enterprise). That was the place where Clemens got his Pen name Mark Twain. Again, Clemens continued his writing career and moved to San Francisco in 1864. A year later, twain gained his first success with his humorous tall tale “The Celebrated Jumping Frog of Calaveras Country” which published in November 18, 1865. In 1866 his journey as a writer continued as he traveled to Hawaii as a reporter for Sacramento

Union. A year later, the company provided him a trip to Mediterranean. He wrote things during his journey, later it's compiled as *The Innocents Abroad*. There he met his brother in law Charles Langdon. Charles gave Clemens a picture of her sister Olivia, there the spring of love bloomed. Twain married Olivia Langdon on February 1870 in Elmira, New York. They had three daughters, Susy, Clara, and Jean. They were married for 34 years as Olivia's death had them apart in 1904. As a noble writer, Twain has big interest on science as he close to Nicolas Tesla. He introduced his first Sci-fi writing "A Connecticut Yankee in King Arthur's Court" with time traveling theme. One year before his death, he declared something about Halley's comet. He said, "it will be the greatest disappointment if I don't go out with Halley's Comet." The Almighty has said, no doubt: "now here are these two unaccountable freaks, they came in together, they must go out together." Twain rest in peace one day after the comet's closest position to Earth. He died without any regret, god may love him as he granted Clemens wish to see Halley's Comet before he die. Through his death, Mark Twain is known as the **Greatest American Humorist** and William Faulkner Called him the father of American Literature.

"Heroes get remembered, Legends never die."

The Story of the Good Little Boy

by
Mark Twain

Synopsis of the Story

The story of the good Little Boy was written by Mark Twain in 1857. The short story as the title shows is about a boy named Jacob Blivens, who was always perfect, unlike other normal boys who were quite the opposite. In the story Mark Twain ridicules the accepted norms and institutions of the society as he discusses the qualities of Jacob Blivens and tells his tale.

Twain start off by discussing the qualities of Jacob Blivens, which made different from other boys of his age. He always listened to his parents, learned his lessons and never missed Sunday school, even if his better judgment told him to skip school. He seemed extremely strange and abnormal to his peers as he refused to lie and was always honest. And he did not stop at that; he also refused to do anything that a boy would generally do. His refusal to be a part of any of the mischievous plans made him appear "afflicted" to others. They thought there was something wrong with him so they protected him.

The reason that Jacob was so "good" was because he loved o read the Sunday school books, and was fascinated by the good little boys portrayed in the books, he believed they existed and he idealized them thinking he would meet one of them. And see what happened to them in the end, however, every time he looked at the end he saw that all of them died and the picture of the funeral with everybody else weeping. Consequently he never met any of those boys.

Question 2: The Meaning of Being Good

Mark Twain's, "The Story of the Good Little Boy," there are components of irony that Twain uses to comments throughout the entire story. The protagonist, Jacob Blivens, attempts to be good, tries to do good things, and striving to be a devout Christian, which he does with zigzag intentions. Jacob performs good deeds, but does not do them from the kindness of his hearts, he does them for people to recognize him. Jacob's goodness is completely different from what an "optimal" Christian should be. Simply, Jacob's speculations are he is being good, when the only things he is craving for is attention. It is ironic throughout the entire short story, he does not get such valedictions that he properly deserves. Twain uses this story not for simple amusement, but to deliver a thought to society during this era. The thought Twain is suggesting to everyone can perform good deeds; however, if the good deed is performed for an inverse reason, one will never achieve their complete reward.

Question 3: The title, "The Story of the Good Little Boy"

or

The irony in the story.

The title, "The Story of the Good Little Boy," is ironic itself. For first-time readers, who never read the story, can assume believing Jacob is a fabulous child; but if this story was read more than once, the irony is within the title. The irony that the title presents can coincide the objective of the story itself, because an individual in society can achieve an epithet that appears they are "good" and dependable individual does not state/mean they are. Jacob's true reason for performing good deeds starts in paragraph three,

"Jacob had a noble ambition to be put in a Sunday-school book." (Twain)

Jacob's purpose that he wants to grasp is what aids Jacob to behave in a peculiar way.

"He wouldn't play marbles on Sunday, he wouldn't rob birds' nests, he wouldn't give hot pennies to organ grinders' monkeys; he didn't seem to take any interest in any kind of rational amusement." (Twain)

The passage presents a question, does Jacob act like a normal boy? He strayed away from any classification of the label of being an ill-behaved/bad boy.

Jacob's many encounters are ironic. Jacob's first ironic encounter, was when he was with one of the "bad boys." (Twain) Jim Blake (labeled as a bad boy) when Jacob tells the story about him.

"When he found Jim Blake stealing apples...who fell out of a neighbor's apple tree...but he fell on him and broke his arm, and Jim wasn't hurt at all. Jacob couldn't understand that. There wasn't anything in the books like it." (Twain)

This scene is not what the readers expect, by Jacob being a good boy; however, Jacob's first encounter is a good representation of how ironic this story is.

The next ironic encounter is Jacob being beaten with a cane. Jacob sees a blind man being pushed in mud, by a group of "bad boys." He runs to reap the grace; however, we see a turn of events.

"...Jacob ran to help him and receive his blessing." (Twain)

Instead, Jacob receives "whacks" to his head. Jacob becomes confused at this situation,

"This was not in accordance with any of the books. Jacob looked them all over to see." (Twain)

Jacob is unable to find a solution, Jacob is so persistent to achieve the label of being good, he remembers the good deed that he constantly always wanted to do. The next ironic encounter that would give Jacob "imperishable gratitude." (Twain) is helping a "lame dog." (Twain)

At this point, the readers are not surprised anymore, because Jacob's mission does not go as planned. One day Jacob finds a dog, which has not received any goodness from being someone's treasure companion. Jacob took the dog home, he feeds the dog; however, when Jacob pets the dog; however, when Jacob pets the dog, then the dog attacks him. All these incidents serve the ironic purpose in the story.

Q4: The Difference between Realism and Common Literature

"The Story of the Good Little Boy" is Mark Twain's way of making an observation on literature written by poor authors. He noticed that there was an underlining trend in some stories that people who do good things will always win and get the better of the "bad" characters. Twain is saying that for good literature to be created, you must mirror reality. And in reality, this is not the case. In "The Story of the Good Little Boy," there is a youth named Jacob Blivens who desires nothing more than to be absolutely good, just as the "good" characters in the stories he reads. He sees all these characters being good and having amazing things happen to them in their lives, and this is his wish. But, unfortunately, everything in Jacob's life ends in catastrophe and despair. He tries with all his strength to be good, but the bad children always get the better of him; yet he still believes that he can be like the characters in his books. Finally, one day he is walking by a factory and sees some other children picking on some dogs. When he attempts to help them, he ends up taking the blame for it. Then, the factory explodes, sending pieces of him and the dogs flying. As ridiculous and pointless as this story may seem, Twain wrote this work not for entertainment but to make a point about the difference between realism and common literature.

The Contradiction between People's Views and the World

In this story, there is a lot of internal conflict within Jacob Blivens to try and be the best boy he can be. We find that this delicate story by Mark Twain is enjoyed by every reader by the overall

atmosphere of the story and the mood it sets. The story did a wonderful job of bringing across the author's point that people who do good deeds don't always have good events occurring for them. Just because someone is very kind and does their best to be "good" with all the best citizenship traits, doesn't mean that they'll live a good life. The story explains the contradiction between people's views and the world and how the world actually is. Humans make mistakes but still try to do their best in everything, especially in good deeds. However, even those who do wrong often bring success from it, which is why they may strive to do evil or negative goals. The world can be cruel, but nobody has ever proven that it is fair.

The readers enjoy this piece, because the author was able to show persistent hope in a child who had yet to realize how painful the world really is. While the boy wanted to live a successful life by doing good deeds, he was judged and brutally slaughtered by the accident that dramatically changed the story's plot. This story contains a great deal of conflict while remaining easily understandable and keeping the readers' attention.

The Story of the Good Little Boy Who Did Not Prosper

By

Mark Twain

Once there was a good little boy by the name of Jacob Blivens. He always obeyed his parents, no matter how absurd and unreasonable their demands were; and he always learned his book, and never was late at Sabbath school. He would not play hookey, even when his sober judgment told him it was the most profitable thing he could do. None of the other boys could ever make that boy out, he acted so strangely. He wouldn't lie, no matter how convenient it was. He just said it was wrong to lie, and that was sufficient for him. And he was so honest that he was simply ridiculous. The curious ways that that Jacob had surpassed everything. He wouldn't play marbles on Sunday, he wouldn't rob birds' nests, he wouldn't give hot pennies to organ-grinders' monkeys; he didn't seem to take any interest in any kind of rational amusement. So the other boys used to try to reason it out and come to an understanding of him, but they couldn't arrive at any satisfactory conclusion; as I said before, they could only figure out a sort of vague idea that he was "afflicted," and so they took him under their protection, and never allowed any harm to come to him.

This good little boy read all the Sunday-school books; they were his greatest delight. This was the whole secret of it. He believed in the good little boys they put in the Sunday-school books; he had every confidence in them. He longed to come across one of them alive, once; but he never did. They all died before his time, maybe. Whenever he read about a particularly good one, he turned over quickly to the end to see what became of him, because he wanted to travel thousands of miles and gaze on him; but it wasn't any use; that good little boy always died in the last chapter, and there was a picture of the funeral, with all his relations and the Sunday-school children standing around the grave in pantaloons that were too short, and bonnets that were too large, and everybody crying into handkerchiefs that had as much as a yard and a half of stuff in them. He was always headed off in this way. He never could see one of those good little boys, on account of his always dying in the last chapter.

Jacob had a noble ambition to be put in a Sunday-school book. He wanted to be put in, with pictures representing him gloriously declining to lie to his mother, and she weeping for joy about it; and pictures representing him standing on the doorstep giving a penny to a poor beggar-woman with six children, and telling her to spend it freely, but not to be extravagant, because extravagance is a sin; and pictures of him magnanimously refusing to tell on the bad boy who always lay in wait for him around the corner, as he came from school, and welted him over the head with a lath, and then chased him home, saying "Hi! hi!" as he proceeded. That was the ambition of young Jacob. He wished to be put in a Sunday-school book. It made him feel a little uncomfortable sometimes when he reflected that the good little boys always died. He loved to live, you know, and this was the most unpleasant feature about being a Sunday-school-book boy. He knew it was not healthy to be good. He knew it was more fatal than consumption to be so supernaturally good as the boys in the books were; he knew that none of them had ever been able to stand it long, and it pained him to think that if they put him in a book he wouldn't ever see it, or even if they did get the book out before he died, it wouldn't be popular without any picture of his funeral in the back part of it. It couldn't be much of a Sunday-school book that couldn't tell about the advice he gave to the community when he was dying. So, at last, of course he had to make up his mind to do the best he could under the circumstances -- to live right, and hang on as long as he could, and have his dying speech all ready when his time came.

But somehow, nothing ever went right with this good little boy; nothing ever turned out with him the way it turned out with the good little boys in the books. They always had a good time, and the bad boys had the broken legs; but in his case there was a screw loose somewhere, and it all happen, just the other way. When he found Jim Blake stealing apples and went under the tree to read to him about the bad little boy who fell out of a neighbor's apple tree, and broke his arm, Jim fell out of the tree too, but he fell on him, and broke his arm, and Jim wasn't hurt at all. Jacob couldn't understand that. There wasn't anything in the books like it.

And once, when some bad boys pushed a blind man over in the mud, and Jacob ran to help him up and receive his blessing, the blind man did not give him any blessing at all, but whacked him over the head with his stick and said he would like to catch him shoving him again and then pretending to help him up. This was not in accordance with any of the books. Jacob looked them all over to see.

One thing that Jacob wanted to do was to find a lame dog that hadn't any place to stay, and was hungry and persecuted, and bring him home and pet him and have that dog's imperishable gratitude. And at last he found one, and was happy; and he brought him home and fed him, but when he was going to pet him the dog flew at him and tore all the clothes off him except those that were in front, and made a spectacle of him that was astonishing. He examined authorities, but he could not understand the matter. It was of the same breed of dogs that was in the books, but it acted very differently. Whatever this boy did, he got into trouble. The very things the boys in the books got rewarded for turned out to be about the most unprofitable things he could invest in.

Once when he was on his way to Sunday school he saw some bad boys starting off pleasuring in a sail-boat. He was filled with consternation, because he knew from his reading that boys who went sailing on Sunday invariably got drowned. So he ran out on a raft to warn them, but a log turned with him and slid him into the river. A man got him out pretty soon, and the doctor pumped

the water out of him and gave him a fresh start with his bellows, but he caught cold and lay sick abed nine weeks. But the most unaccountable thing about it was that the bad boys in the boat had a good time all day, and then reached home alive and well. in the most surprising manner. Jacob Blivens said there was nothing like these things in the books. He was perfectly dumbfounded.

When he got well he was a little discouraged, but he resolved to keep on trying, anyhow. He knew that so far his experiences wouldn't do to go in a book, but he hadn't yet reached the allotted term of life for good little boys, and he hoped to be able to make a record yet, if he could hold on till his time was fully up. If everything else failed, he had his dying speech to fall back on.

He examined his authorities, and found that it was now time for him to go to sea as a cabin boy. He called on a ship captain and made his application, and when the captain asked for his recommendations he proudly drew out a tract and pointed to the words: "To Jacob Blivens, from his affectionate teacher." But the captain was a coarse, vulgar man, and he said, "Oh, that be blowed! that wasn't any proof that he knew how to wash dishes or handle a slush-bucket, and he guessed he didn't want him." This was altogether the most extraordinary thing that ever had happened to Jacob in all his life. A compliment from a teacher, on a tract, had never failed to move the tenderest of emotions of ship captains and open the way to all offices of honor and profit in their gift -- it never had in any book that ever he had read. He could hardly believe his senses.

This boy always had a hard time of it. Nothing ever came out according to the authorities with him. At last, one day, when he was around hunting up bad little boys to admonish, he found a lot of them in the old iron foundry fixing up a little joke on fourteen or fifteen dogs, which they had tied together in long procession and were going to ornament with empty nitro-glycerine cans made fast to their tails. Jacob's heart was touched. He sat down on one of those cans -- for he never minded grease when duty was before him -- and he took hold of the foremost dog by the collar, and turned his reproving eye upon wicked Tom Jones. But just at that moment Alderman McWelter, full of wrath, stepped in. All the bad boys ran away; but Jacob Blivens rose in conscious innocence and began one of those stately little Sunday-school book speeches which always commence with "Oh, Sir!" in dead opposition to the fact that no boy, good or bad, ever starts a remark with "Oh, Sir!" But the Alderman never waited to hear the rest. He took Jacob Blivens by the ear and turned him around, and hit him a whack in the rear with the flat of his hand; and in an instant that good little boy shot out through the roof and soared away toward the sun, with the fragments of those fifteen dogs stringing after him like the tail of a kite. And there wasn't a sign of that Alderman or that old iron foundry left on the face of the earth; and as for young Jacob Blivens, he never got a chance to make his last dying speech after all his trouble fixing it up, unless he made it to the birds; because, although the bulk of him came down all right in a tree-top in an adjoining county, the rest of him was apportioned around among four townships, and so they had to hold five inquests on him to find out whether he was dead or not, and how it occurred. You never saw a boy scattered so.*

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The Story of the Bad Little Boy

By

Mark Twain, 1875

Once there was a bad little boy whose name was Jim - though, if you will notice, you will find that bad little boys are nearly always called James in your Sunday-school books. It was strange, but still it was true that this one was called Jim.

He didn't have any sick mother either - a sick mother who was pious and had the consumption, and would be glad to lie down in the grave and be at rest but for the strong love she bore her boy, and the anxiety she felt that the world might be harsh and cold towards him when she was gone. Most bad boys in the Sunday-books are named James, and have sick mothers, who teach them to say, "Now, I lay me down," etc. and sing them to sleep with sweet, plaintive voices, and then kiss them good-night, and kneel down by the bedside and weep. But it was different with this fellow. He was named Jim, and there wasn't anything the matter with his mother - no consumption, nor anything of that kind. She was rather stout than otherwise, and she was not pious; moreover, she was not anxious on Jim's account. She said if he were to break his neck it wouldn't be much loss. She always spanked Jim to sleep, and she never kissed him good-night; on the contrary, she boxed his ears when she was ready to leave him.

Once this little bad boy stole the key of the pantry, and slipped in there and helped himself to some jam, and filled up the vessel with tar, so that his mother would never know the difference; but all at once a terrible feeling didn't come over him, and something didn't seem to whisper to him, "Is

it right to disobey my mother? Isn't it sinful to do this? Where do bad little boys go who gobble up their good kind mother's jam?" and then he didn't kneel down all alone and promise never to be wicked any more, and rise up with a light, happy heart, and go and tell his mother all about it, and beg her forgiveness, and be blessed by her with tears of pride and thankfulness in her eyes. No; that is the way with all other bad boys in the books; but it happened otherwise with this Jim, strangely enough. He ate that jam, and said it was bully, in his sinful, vulgar way; and he put in the tar, and said that was bully also, and laughed, and observed "that the old woman would get up and snort" when she found it out; and when she did find it out, he denied knowing anything about it, and she whipped him severely, and he did the crying himself. Everything about this boy was curious - everything turned out differently with him from the way it does to the bad James in the books.

Once he climbed up in Farmer Acorn's apple-tree to steal apples, and the limb didn't break, and he didn't fall and break his arm, and get torn by the farmer's great dog, and then languish on a sick bed for weeks, and repent and become good. Oh! no; he stole as many apples as he wanted and came down all right; and he was all ready for the dog too, and knocked him endways with a brick when he came to tear him. It was very strange - nothing like it ever happened in those mild little books with marbled backs, and with pictures in them of men with swallow-tailed coats and bell-crowned hats, and pantaloons that are short in the legs, and women with the waists of their dresses under their arms, and no hoops on. Nothing like it in any of the Sunday-school books.

Once he stole the teacher's pen-knife, and, when he was afraid it would be found out and he would get whipped, he slipped it into George Wilson's cap - poor Widow Wilson's son, the moral boy, the good little boy of the village, who always obeyed his mother, and never told an untruth, and was fond of his lessons, and infatuated with Sunday-school. And when the knife dropped from the cap, and poor George hung his head and blushed, as if in conscious guilt, and the grieved teacher charged the theft upon him, and was just in the very act of bringing the switch down upon his trembling shoulders, a white-haired improbable justice of the peace did not suddenly appear in their midst, and strike an attitude and say, "Spare this noble boy - there stands the cowering culprit! I was passing the school-door at recess, and unseen myself, I saw the theft committed!" And then Jim didn't get whaled, and the venerable justice didn't read the tearful school a homily and take George by the hand and say such a boy deserved to be exalted, and then tell him to come and make his home with him, and sweep out the office, and make fires, and run errands, and chop wood, and study law, and help his wife to do household labors, and have all the balance of the time to play, and get forty cents a month, and be happy. No; it would have happened that way in the books, but it didn't happen that way to Jim. No meddling old clam of a justice dropped in to make trouble, and so the model boy George got thrashed, and Jim was glad of it because, you know, Jim hated moral boys. Jim said he was "down on them milk-sops." Such was the coarse language of this bad, neglected boy.

But the strangest thing that ever happened to Jim was the time he went boating on Sunday, and didn't get drowned, and that other time that he got caught out in the storm when he was fishing on Sunday, and didn't get struck by lightning. Why, you might look, and look, all through the Sunday-school books from now till next Christmas, and you would never come across anything like this. Oh no; you would find that all the bad boys who go boating on Sunday invariably get drowned; and all the bad boys who get caught out in storms when they are fishing on Sunday infallibly get

struck by lightning. Boats with bad boys in them always upset on Sunday, and it always storms when bad boys go fishing on the Sabbath. How this Jim ever escaped is a mystery to me.

This Jim bore a charmed life - that must have been the way of it. Nothing could hurt him. He even gave the elephant in the menagerie a plug of tobacco, and the elephant didn't knock the top of his head off with his trunk. He browsed around the cupboard after essence of peppermint, and didn't make a mistake and drink aqua fortis. He stole his father's gun and went hunting on the Sabbath, and didn't shoot three or four of his fingers off. He struck his little sister on the temple with his fist when he was angry, and she didn't linger in pain through long summer days, and die with sweet words of forgiveness upon her lips that redoubled the anguish of his breaking heart. No; she got over it. He ran off and went to sea at last, and didn't come back and find himself sad and alone in the world, his loved ones sleeping in the quiet churchyard, and the vine-embowered home of his boyhood tumbled down and gone to decay. Ah! no; he came home as drunk as a piper, and got into the station-house the first thing.

And he grew up and married, and raised a large family, and brained them all with an axe one night, and got wealthy by all manner of cheating and rascality; and now he is the infernalist wickedest scoundrel in his native village, and is universally respected, and belongs to the Legislature.

The Story of the Bad Little Boy

By

Mark Twain

Comparison of the Two Stories

Mark Twain, with irony and amused cynicism, in the short story: “The Story Of The Bad Little Boy” and in the following short story: “The Story Of The good Little Boy” upsets the common canons of the time by making fun of the good feelings, children of bourgeois hypocrisy, to put us in front of the reality of life, in which all too often things do not end as it would be right for them to go but too often they go the opposite of how they are written in the “Sunday” books full of good feelings, as Mark Twain calls them.

In the short story “The Story Of The Bad Little Boy“, Mark Twain turns the common perspective on the bad guys who will be punished and will pay for their shortcomings and wrongdoings; the bad little boy Jim, narrated by Mark Twain in his short story is not so unlucky as read in the books on Sunday ... on the contrary, things always go to him undeservedly well, obtaining a career, wealth and esteem for all.

On the contrary, in the following short story by Mark Twain: “Story of a good boy“, the good boy Jacob does everything to be good, he listens to every recommendation, every advice, he is strong with his sense of justice, he is proud to live following the good and healthy principles of society; but despite this things always go wrong, he is punished and suffers injustices and misfortunes.

2.Summary.

Once there was a bad little boy whose name was Jim. If you notice, this Jim is somehow different with bad little boy in Sunday Schoolbooks, who'll have his consequence of his terrible action. This Jim is the exception of those examples on Sunday Schoolbooks. Where the mother is usually a religious loving mother figures but, this one is wicked. She doesn't give Jim lullaby or a kiss on the forehead, but spanked him and horned at Jim's ear instead.

Here is the story, he once stole the key of the pantry and stole the jam supplies, ate it and refilled it with tar hoping his mother wouldn't recognize it. He did it without any regret, or leaves with any sinful feelings or bothered by the thought to beg for forgiveness to his mother. As his mother found out, he didn't confess his mistake and denied knowing about switching the jam with tar, he blamed the bully instead. His mother whipped him badly the he did cry. Instead of having lovely scene with loving mother and having will to be a good boy, he withstand with his nature. Everything about Jim is different with James on Sunday Schoolbooks.

The sky was clear at that time, little Jim goofing around in Farmer Acorn's farm to steal apples. His operation went smooth he doesn't have his bone break or being harmed by the dog who watch over the farm. Jim Steal as many apples he wants, he landed safely without any injuries. He even beat up the dog with brick as the dog approached him.

At school Jim once stole his teacher pocket knife. At that time, Jim was afraid if the teacher found out he will be punished, therefore Jim slipped it into George's cap. Poor little thing, George was a moral boy who obeyed his mother, religious and never once told lies. As the class started, the teacher yelled at his students. "whoever stole my pocket knife shall be punished!". *clank! The pocket knife dropped from George's cap, he was shocked at the moment and the whole class dropped their attention at George. One boy stood up with scents of justice and told the truth if Jim is the one to blame. The teacher seemed to ignored it, there he took George to the office. Jim grinned in sinister smile, Jim hates morale boy. It was Sunday in the afternoon, Jim decided to go boating. The weather was not friendly because it's stormy. Despite the bad weather, he didn't get drowned or being struck by lightning and landed in shape. Back from fishing, Jim violated his sister and killed her. Without a feeling of loosing Jim went to a bar and get drunk, it sounds like he is celebrating the death of his sister. There he raised a big family. One night Jim murdered every single his family member. He didn't spend his life behind the cell or being hated, yet he gained popularity and he is wealthy and the most respected man on the land despite of his demented action.

You will never find this kind of story on Sunday Schoolbooks, Jim is exceptional that has streak of luck followed him.

Element of Fiction.

Plot. - Exposition: The whole paragraphs in this short story are the exposition, except the last two paragraphs.

Proof: Mark keeps introducing new characters, and describing how this Bad boy Jim totally has different life compared to Bad boy James in Sunday Schoolbook.

- Rising Action: The Rising action is shown on the fifth paragraph where Mark used this figure of speech, “But the strangest thing that ever happened to Jim was...” This somehow makes the readers curiosity increase just by reading it.

- Climax: The climax is shown on the seventh paragraph when he killed his entire family. This is the last crime that Jim commits in this story.

- Denouement: The resolution is shown on the eighth paragraph when Mark made a twist about the consequence of his crime. In spite of the crimes he committed, he became popular and wealthy by the manner of cheating and rascality and the most respected man on the village.

Setting. - Places. - Country side:

The setting in this story is in Country side. The scene when Jim stole apples on Farmer Acorn's farm. Because it is impossible to find a farm in the city, since Mark never once tell about skyscraper buildings or plotting about any elements of city. The other thing is when Jim stole jam at the pantry, since pantry is a place where the farmers put food supplies. We cannot find modern house with pantry, as city people will like to put their food supplies in the kitchen. - School: Where Jim stole his teacher pocket knife and blame George for the theft by slipped it in George's cap. -Time: This story is plotted in the time when people are mostly occupied as a farmer.

Character. - Protagonist:

Jim He is the main character and played as major role and the only character with the biggest portion, as Mark keeps telling about Jim the whole story. - Antagonist: antagonist is the characters who always against the protagonist. - Jim's Mother: She always rude to Jim and never been a good mother for him. - Farmer Acorn's dog: It tried to stop Jim from stealing apples. - George: A morale boy who is accused for the theft, because Jim hates morale boy.

- Major Role:

Beside Jim, here are some characters who play the major role. There are: George and Farmer Acorn's dog. These characters are the victim of Jim's crime. While Jim's mother and Jim's sister play the part to represent how Heartless Jim is. I mean by how ignorance Jim's attitude towards the sins he committed. He is not even regret or feel bad about killing his sister and act bad to his mother. They also help and strengthen the fact that Jim is an exceptional Bad boy, unlike the bad boy told in Sunday Schoolbooks. He'll never get a non-merciful punishment but luck instead.

- Minor Role: I would like to suggest the townsmen is the only character who play as minor role. The thing about the townsmen is, we already know enough about the after effect of Jim's crime and how people would react toward it.

- **Development:** The only development I saw in this story is the static character type and Jim is the only candidate here. He never once show his will to change into a better man but standstill with his attitude as a bad boy.

- **(Side) Round:** Jim Show this characteristic towards his mother when he blame the bully and accusing George for the theft.

Point of View. Twain use the 3rd person viewer. As he seems to be narrating the story and we can judge it by how Twain keep talk about Jim's unique.

Theme in the Story

Rather than to give the readers morale lesson, Mark had this story written in humorous way. As he always mention "other bad boys in the book". As a result Mark was trying to create a parody based on Sunday Schoolbooks. By changing all the elements of the story e.g. Jim's attitude and the environment (how everything seems to be under Jim control)

Comparison: "Good Little Boy" and "Bad Little Boy" by Mark Twain

There is a common belief that people get what they deserve and, if their actions are not for good, they will not receive any good in return. However, two stories about *Good Little Boy* and *Bad Little Boy* by Mark Twain prove that such an algorithm does not always the case.

Contrary to the conventional wisdom, *The Story of the Good Little Boy* narrates about the boy who makes incredible efforts at being good to the surrounding people, although it brings in no recognition on the part of the community. Yet, *The Story of the Bad Little Boy* focuses on Jim's bad and even unlawful acts that were never punished or disregarded.

The contrastive children's prototypes embody significant symbolic meaning that relates to controversial issues of the epoch. Thus, the purity and innocence of actions is replaced by the distorted dogma on the original sin. The corruptive perspective of urban industrialization, as well as expanding commerce, predetermines the development of a new society with immoral and materialized values.

In a highly industrialized society, good actions are not justified without a price. The discussions about unjust and immortal treatment of Native Americans and slaves at the end of the nineteenth century are exemplified in the documents under analysis because they paradoxically deny the universal values.

Instead, the emphasis is placed on the values that correspond to societies' industrialized and consumerist views. Hence, ethnic minorities need to make efforts to be recognized in a dominating

society. The Good Little Boy Jacob is of Eastern origins whereas the Bad Little Boy Jim is the representative of the white population who is endowed with all privileges of capitalist society. Both stories refer to the necessity to establish conformity with the primary values of industrialization that relate directly to material rather than spiritual wellbeing. As an example, in the *Story of the Good Little Boy*, Twain remarks, "Whatever this boy did he got into trouble. They very things the boys in the books got rewarded for turned out to be about the most unprofitable things he could invest in"¹. Although Jacob strives to commit good actions, his genuine intentions are not altruistic.

Twain's narrations illustrate children's deeds that proceed with higher awareness of moral integrity undermining the status quo. In particular, children's behavior is rebellious against the existing unjust and inhumane treatment. The corrupted environment, therefore, is seen through presenting the reverse outlook on morality.

Thus, the bad boy is illustrated as constantly justified despite his unjust actions whereas good boy undergoes significant troubles in his effort to bring in good and morale. At the same time, each of the stories have certain contradictions, which makes the readers believe that bad boy commits his action unlawfully due to the lack of awareness of genuine virtues.

In contrast, the good boy realizes the consequences of good actions and resorts to moral acting on purpose. At this point, both heroes can be considered as examples of moral degradation as a result of industrialization and economic growth. The shifts in societal values explain the transition from cultural underpinnings to consumerist outlook on community's development.

With advent of industrialization, the state of education leaves much to be desired. Twain emphasizes this fact in *the Story of the Bad Little Boy* while providing ironic depiction of Sunday-school books' content to emphasize the satirical background.

Then, the author puts it aside and presents a realistic environment: "He struck his little sister on the temple with his fist when he was angry and she didn't linger in pain through long day, and die with sweet words of forgiveness"². Despite the threats of religious vengeance, the boy manages to lead a perfect life and become wealthy aftermath.

Despite the fact that Jim's story contrasts Jacob's experience, *Little Good Boy* still focuses on anti-altruistic and demoralized concepts although these virtues are highly discussed in schools. Hence, Twain criticizes the ideological underpinnings of the educational institutions in the light of industrialization.

Moreover, the texts shed light on the author's rebellion spirit and his explicit reluctance to support the capitalist development of society. Finally, Twain stresses that living in industrialized community implies disobeying such values as altruism and spiritual commitment, which leads to prosperity and growth.

In conclusion, the documents under analysis bear deep historical meaning and significance. They present contextual background of industrialized epoch at the threshold of the nineteenth century. The stories about good and bad boys reflect the deployment of moral degradation among children who believe that each value has a certain price.

Hence, the consumerist perspective makes people focused on the materialistic rather than on spiritual aspects that define the key terms for social and economic welfare. The author also criticizes the educational system during this period because it opposes the actual needs of society.

In general, despite the texts provide explicit examination of morale and ethics, they contain in-depth focus on the outcomes of industrialization process that premises on the corrupted aspects of societal development.

Theme: Facing the Realities of life

It is evidently clear from the discussion that Twain's purpose in the story is to present that not all the bad boys in stories have a change of heart in its conclusion and have a happy ending because they changed from being bad to good but that in real life, bad characters also succeed. Twain's mention of Sunday school books a number of times to compare their bad boy James to his bad boy Jim emphasizes the difference between the two characters although they have a similar name. Sunday school stories, known for the moral lessons derived from the stories indicate that the character of James is round, developing from being a nuisance to the charming boy everyone wants while Twain aims to present his Jim as a challenge to face realities that there indeed are flat characters like Jim who are static, bad from the beginning to the end of the story.

The frequent contradictions of James and Jim in the story establish a strong foundation for this theory. For instance, when Jim sneaked into the pantry for some jam, it was mentioned that he did not do as the other bad boys do in other stories, feeling sorry for their bad actions, kneeling and praying then telling their mothers what bad things they did and asking for forgiveness. Instead, it mentions that the opposite happened to Jim which now puts him in a different category, that instead of becoming better, he became worst, even feeling happy for what he did and prepared for what spanking and discipline that would come from his mother.

The story also presents the fact that bad things do not happen to bad people only and likewise, good things do not happen to good people only but that good and bad happen to everyone, contrary to what is usually taught in Sunday schools. This is exemplified by the mention of the main character stealing apples from a farmer's apple tree and yet did not fall and break his limb, nor fallen in bed for weeks, grieved for what he did but that he successfully came down from the tree with lots of stolen fruits, overpowering the dog and escaping whatever danger there might have been.

Drowning on a Sunday did not also happen to Jim while he was out boating when he was supposed to be in church or at home doing what was expected of a good little boy. That he did not blow his fingers off when he run with his father's gun to go hunting on the Sabbath nor was he caught when he stole the teacher's pen-knife instead, he broke his moral classmate's reputation when the pen-knife fell from his cap where Jim placed the stolen item. All throughout the story, Twain presented the argument that there is more to what is written in Sunday stories which should be taught to the children and that would be the realities of life.

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A Good Man Is Hard to Find Analysis:

Introduction

A great writer Flannery O'Connor has always been a central figure in American literature. Just like her colleague Nadine Gordimer, she covered the moral issues in her bizarre stories. Her short story A Good Man is Hard to Find provides a solid ground for literary analysis. Flannery O'Connor's A Good Man is Hard to Find analysis will help us to better grasp the story.

"A Good Man Is Hard to Find," first published in 1953, is among the most famous stories by Georgia writer Flannery O'Connor. O'Connor was a staunch Catholic, and like most of her stories, "A Good Man Is Hard to Find" wrestles with questions of good and evil and the possibility of divine grace.

Having appeared in 1955, A Good Man is Hard to Find remains a widely-discussed story up till nowadays. Flannery O'Connor managed to combine the most thoughts-provocative issues of that time in a short piece (Kinney 1). Although society has developed since then, people still deal with the problems mentioned by Flannery O'Connor. A Good Man is Hard to Find is needed to be analysed in order to discuss the two key themes of the story: selfishness and individualism.

A Good Man Is Hard to Find: Summary

A Good Man is Hard to Find is a tragic short story about a family. A grandmother, father Bailey, mother, and three kids are going to visit Florida. At first sight, they seem to be good country people. However,

there are a lot of pitfalls. Their older children – John Wesley and June Star – are very boorish and ignorant. The mother devotes herself to her kids, not having enough time to live a fulfilled life. The father seems to be annoyed by his children. Finally, the grandmother thinks only about herself, not paying enough attention to the family.

Despite the rumors about the escaped prisoner The Misfit, the family goes on a trip. While on the way to Florida, the grandmom suddenly remembers an old plantation. Many years ago, she was astonished by its incredible beauty. So, she convinces Bailey to go off the road and visit that place. Being unsure if she points the right direction, the grandmother loses her control. As a result, she does not manage to hold her cat. It jumps on Bailey's shoulder, causing a car accident.

Fortunately, everybody stayed alive. But then, the real troubles start. Trying to deal with the situation, the family hopes that somebody will stop by them and offer help. Suddenly, the car appears on the road. The three men get out of the car, and the grandmom recognizes The Misfit among them. In desperate attempts to save her life, the grandmother is trying to convince the criminal that he is a good man. She asks him to pray to become closer to Jesus. However, her effort is useless. Ultimately, The Misfit commands to kill all the family members and kills the grandmom himself. That is how dramatically the story ends.

A Good Man Is Hard to Find: Literary Analysis

Selfishness and individualism are the essential themes covered in the story A Good Man is Hard to Find. In the story, the grandmother prioritized her interests rather than the interest of her family. As a result, the tragic ending occurred to everybody. With the example of grandmom, the author shows how the desire to achieve personal needs affects society.

Theme of Selfishness

The main character of the story – the grandmother – is an entirely selfish woman. Her selfishness reflects in the way she acts, the way she interacts with her family, even in the way she dresses up.

The grandmother is always concerned about her appearance. She is obsessed with the idea of being a lady. So, she dresses up in elegant dresses and fancy hats. She hopes that “in case of an accident, anyone seeing her dead on the highway would know at once that she was a lady” (O'Connor 2). Thus, she does not spend time with her grandchildren or help her daughter-in-law with household chores. Instead, the grandmother devotes all the time she has on herself, choosing appropriate dresses and hats.

Besides being ignorant, the grandmom is also a manipulative woman. She effectively manipulates her family members to suit her interests. For example, she takes her cat on a trip despite Bailey's prohibition to do that. She just thinks that her cat would be missing her if she left it alone at home. As a result, the cat becomes a cause of a terrible car crash.

Moreover, the grandmother manipulates her family to see a plantation she saw many years ago. After taking a nap in the car, she suddenly remembers a beautiful place she visited while being young. She wants to recall these memories, so she urges her son to go off the road. The grandmother is sure that Bailey will not be willing to spend much time in an old plantation. Thus, she lies her grandchildren children about a secret panel with plenty of silver in that house. The woman says: “It's not far from

here, I know. It wouldn't take over twenty minutes" (O'Connor, 5). In reality, she does not know for sure how long it would take to reach that place. However, her sense of self-importance makes her lie to her family. She manipulates her son to achieve the desired result.

Grandmom's selfish purposes create dangerous circumstances for the family. Being under the pressure of his mother, Bailey follows her directions. As a result, they get into a car accident and meet The Misfit.

Theme of Individualism

In addition to selfishness, the grandmother's character traits also include individualism. In the story, the individualism of the woman is confronted with the individualism of the Misfit. Both characters achieve their own needs through surrounding people. They take whatever they need and move forward, not taking into consideration the needs of others. As a result of this behavior, the world becomes a place where "community holds no value" (Hooten 198).

Both the grandmom and The Misfit are predisposed to be humane. For example, the woman tries to convince the prisoner about the significance of spiritual values. Thus, she has a clear image of what kindness means. Similarly, The Misfit seems to be a well-behaved person from first sight. For instance, he apologizes for being dressed improperly. Nevertheless, in the inner battle of good and evil, evil wins in both characters.

Therefore, individualism takes the upper hand in the character set of both: the grandmother and the Misfit. While being ignorant of other people, the woman and the criminal destroy society. Their individualistic nature becomes a real threat to the surrounding people.

Conclusion

The analysis of *A Good Man is Hard to Find* reveals an intriguing aspect. The grandmother and The Misfit have very similar personalities. They both are ready to lie, manipulate, murder to fulfill their desires.

The analysis of *A Good Man is Hard to Find* covers Flannery O'Connor's concern. The themes of selfishness and individualism worry the author. This issue is critical and should be dealt with immediately. If people keep being selfish individualists, the world will turn into a group of "self-focused wanderers without a community who use others as means to their own ends" (Hooten 197).

Plot of the Story

A grandmother is traveling with her family (her son Bailey, his wife, and their three children) from Atlanta to Florida for a vacation. The grandmother, who would prefer to go to East Tennessee, informs the family that a violent criminal known as The Misfit is loose in Florida, but they do not change their plans. The grandmother secretly brings her cat in the car.

They stop for lunch at Red Sammy's Famous Barbecue, and the grandmother and Red Sammy commiserate that the world is changing and "a good man is hard to find."

After lunch, the family begins driving again and the grandmother realizes they are near an old plantation she once visited. Wanting to see it again, she tells the children that the house has a secret panel and they clamor to go. Bailey reluctantly agrees. As they drive down a rough dirt road, the grandmother suddenly realizes that the house she is remembering is in Tennessee, not Georgia.

Shocked and embarrassed by the realization, she accidentally kicks over her belongings, releasing the cat, which jumps onto Bailey's head and causes an accident.

A car slowly approaches them, and The Misfit and two young men get out. The grandmother recognizes him and says so. The two young men take Bailey and his son into the woods, and shots are heard. Then they take the mother, the daughter, and the baby into the woods. More shots are heard. Throughout, the grandmother pleads for her life, telling The Misfit she knows he's a good man and entreating him to pray.

He engages her in a discussion about goodness, Jesus, and crime and punishment. She touches his shoulder, saying, "Why you're one of my babies. You're one of my own children!" but The Misfit recoils and shoots her.

Questions and Different Aspects

Defining 'Goodness'

The grandmother's definition of what it means to be "good" is symbolized by her very proper and coordinated traveling outfit. O'Connor writes:

In case of an accident, anyone seeing her dead on the highway would know at once that she was a lady.

The grandmother is clearly concerned with appearances above all else. In this hypothetical accident, she worries not about her death or the deaths of her family members, but about strangers' opinions of her. She also demonstrates no concern for the state of her soul at the time of her imagined death, but we think that's because she's operating under the assumption that her soul is already as pristine as her "navy blue straw sailor hat with a bunch of white violets on the brim."

She continues to cling to superficial definitions of goodness as she pleads with The Misfit. She entreats him not to shoot "a lady," as if not murdering someone is just a question of etiquette. And she reassures him that she can tell he's "not a bit common," as if lineage is somehow correlated with morality.

Even The Misfit himself knows enough to recognize that he "ain't a good man," even if he "ain't the worst in the world neither."

After the accident, the grandmother's beliefs begin to fall apart just like her hat, "still pinned to her head but the broken front brim standing up at a jaunty angle and the violet spray hanging off the side." In this scene, her superficial values are revealed as ridiculous and flimsy.

O'Connor tells us that as Bailey is led into the woods, the grandmother:

reached up to adjust her hat brim as if she were going to the woods with him, but it came off in her hand. She stood staring at it, and after a second, she let it fall on the ground.

The things she has thought were important are failing her, falling uselessly around her, and she now has to scramble to find something to replace them.

A Moment of Grace?

What she finds is the idea of prayer, but it's almost as if she's forgotten (or never knew) how to pray. O'Connor writes:

Finally, she found herself saying, 'Jesus, Jesus,' meaning, Jesus will help you, but the way she was saying it, it sounded as if she might be cursing.

All her life, she has imagined that she is a good person, but like a curse, her definition of goodness crosses the line into evil because it is based on superficial, worldly values.

The Misfit may openly reject Jesus, saying, "I'm doing all right by myself," but his frustration with his own lack of faith ("It ain't right I wasn't there") suggests that he's given Jesus a lot more thought than the grandmother has.

When faced with death, the grandmother mostly lies, flatters, and begs. But at the very end, she reaches out to touch The Misfit and utters those rather cryptic lines, "Why you're one of my babies. You're one of my own children!"

Critics disagree on the meaning of those lines, but they could possibly indicate that the grandmother finally recognizes the connectedness among human beings. She may finally understand what The Misfit already knows—that there is no such thing as "a good man," but that there is good in all of us and also evil in all of us, including in her.

This may be the grandmother's moment of grace—her chance at divine redemption. O'Connor tells us that "her head cleared for an instant," suggesting that we should read this moment as the truest moment in the story. The Misfit's reaction also suggests that the grandmother may have hit upon divine truth. As someone who openly rejects Jesus, he recoils from her words and her touch. Finally, even though her physical body is twisted and bloody, the grandmother dies with "her face smiling up at the cloudless sky" as if something good has happened or as if she has understood something important.

A Gun to Her Head

At the beginning of the story, The Misfit starts out as an abstraction for the grandmother. She doesn't *really* believe they'll encounter him; she's just using the newspaper accounts to try to get her way. She also doesn't *really* believe that they'll get into an accident or that she'll die; she just wants to think of herself as the kind of person whom other people would instantly recognize as a lady, no matter what.

It is only when the grandmother comes face to face with death that she begins to change her values. (O'Connor's larger point here, as it is in most of her stories, is that most people treat their inevitable deaths as an abstraction that will never really happen and, therefore, don't give enough consideration to the afterlife.)

Possibly the most famous line in all of O'Connor's work is The Misfit's observation, "She would have been a good woman [...] if it had been somebody there to shoot her every minute of her life." On the one hand, this is an indictment of the grandmother, who always thought of herself as a "good" person. But on the other hand, it serves as final confirmation that she was, for that one brief epiphany at the end, good.

