

A NOTE ON A CHRISTMAS CAROL

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1. About the Author

Charles Dickens was born on February 7, 1812 in the Mile End Terrace, Commercial Road, Landport, near Portsmouth, in a house which was opened as a Dickens Museum on July 22, 1904. His father, John Dickens, was a clerk in the navy pay-office. In 1809 he married Elizabeth, daughter of Thomas Barrow, and she bore him a family of eight children, Charles being the second.

In 1814 John Dickens was transferred from Portsea to London and three years later moved to Chatham, where Charles, after learning the rudiments of English and Latin from his mother, attended a school maintained by William Giles, the son of a Baptist minister. During the winter of 1822 the Dickens family returned to London. Here Charles spent many happy hours exploring the street which were later to figure prominently in his novels.

Straitened circumstances soon ended this period of happiness. Like the impecunious Micawber of *David Copperfield*, John Dickens was unable to meet his mounting debts. Mrs. Dickens tried to supplement her husband's yearly income of £350 by opening a private school for small children, but failed to get any pupils. It soon became necessary to sell the family's small library of 18th-century fiction, which had an important influence on the future novelist.

Two days after his twelfth birthday, Charles went to work at a blacking warehouse. Finally, on Feb. 20, 1824, his father was imprisoned for debt at the Marshalsea, where Mrs. Dickens and six of the children joined him shortly. Here, on £6 a week still paid by the civil service, they lived more comfortably than for some months past. While the oldest child, Fanny, was studying and living at the Royal Academy of Music, Charles stayed in lodgings and supported himself on the daily shilling earned at work.

Released from prison on May 28 of the same year after inheriting a small legacy on the death of his mother, Dickens' father found employment as a reporter for the *British Press*. But he was never able to keep out of financial difficulties, and in later life required the continued support of his famous son.

2. Children's literature

The 19th century, especially the Victorian era, saw a fine flowering of children's literature in the English language on both sides of the Atlantic.

In England in 1807 Charles and Mary Lamb published their *Tales from Shakespeare*, which has served to introduce their stories of the great plays to generations of readers too young to read the originals. By mid-century several of England's giants of adult literature and illustration were turning their atten-

tion to books for children.

Charles Kingsley's fantasy *The Water-Babies* was published in 1863. Charles Dickens wrote *A Christmas Carol* [1843] and many other stories popular with children, including his fantasy. *The Magic Fishbone* [1863]; and William Makepeace Thackeray wrote and illustrated a gay, nonsensical fairy tale, *The Rose and the Ring* [1855].

3. *Life and Letters*

K. J. Fielding says about Charles Dickens as this: More books have been written about Dickens than about any other English novelist, and a distressingly large number of them have not been worth reading. Amid this mass of memories, biographies, introductions, critical commentaries, and miscellaneous studies, there is even more that is unreliable. Though one is planned, there is still no standard critical edition of his works; there is still no reliable edition of his letters; and, until recently, there has been no satisfactory account of his life. The great difficulty of writing about Dickens remains that hardly anything that has been written before about 1950 can be taken on trust; and yet the moment one turns back to the original sources there is the danger of being completely overwhelmed.

Much of the material a biographer ought to consult, moreover, is widely dispersed or difficult of access. As a result of this, for a long while the amount of reputable criticism was small. [Note I]

Dickens' life was dissected after his death as promptly as Dr. Johnson's: he died on 9 June 1870, and before the end of the year some half-dozen biographies had been published.

They show only that even to his contemporaries the story of his life was almost as fascinating as his novels; that it typified much that they admired; and that they recognized that by his death they had lost a leader whose greatness was some how representative.

They were succeeded by the standard biography of Dickens, written by his friend John Forster.

Fielding emphasizes: it was mainly reliable and is still indispensable; for Forster had all the advantages of knowing Dickens personally, and all the disadvantages of a personal knowledge of most of his living friends and relatives. The biography suffers from certain obvious defects the most serious of which is that the author not only omits to tell the story of Dickens' separation from his wife in anything but the vaguest outline, but leaves Mrs. Dickens out of the biography altogether.

It remains a defect even though he may have had good reason for doing so. Although Dickens' affection for her appears never to have been deep, the first twenty years of their marriage seem to have been moderately happy, and even if they were not, her part in his life was not less important for that reason.

They had been married twenty-two years and she had born him ten children. Forster himself had been accustomed to spend the anniversary of their

weddingday with them, and as his own marriage approached—only two years before their separation he had written to Mrs. Dickens, on her birthday, to say: 'I do not know how it is that I associate you so much with the change that is about to befall me—and that I never felt so strongly as within the last few months how much of the happiness of past years I owe to you.' Nobody will blame Forster for his loyalty to Dickens, but it need not have been inconsistent with fairness to his wife; and no one else could have written of their married life with better authority. It was hardly at her wish that she was left out of the story of her husband's life.

According to Thomas Wright Dickens first met Miss Ternan in the green-room of one of the leading London theaters. It is said to have been her first appearance as an actress, and she was weeping bitterly because she had to appear in very scanty attire; Dickens reassured her, and thus their-friendship began. When three professional actresses were needed for a performance of Dickens' company of amateur players, to be given at Manchester in August 1857, she was engaged with her mother and elder sister. In the months that followed, Dickens had always been known to have grown more and more restless, until he finally broke free in May 1858.

According to Canon Benham, the immediate cause of this separation was the unfortunate misdelivery to present for Miss Ternan. There was nothing else to be added to the story of the separation as it had been known before, but some time after this, according to Wright, 'Miss Ternan became Dickens' mistress': Then followed all the trouble. It spoilt her life, for although the close intimacy could not have lasted long she was tortured by remorse, and later she took her trouble to Canon Benham, who had become her spiritual adviser. She told him the whole story and declared she loathed the very thought of this intimacy.

THOMAS AKEMPIS says as this [Imitation of Christ Part I. Chapter I]: He that followeth me goeth not in darkness. These are the words of Christ in which we are admonished to follow his life and his manners if we would be verily illumined and be delivered from all manners of blindness of heart. Wherefore let our sovereign study be—in the life of Jesus Christ.

4. *The idea of Christmas*

To me Christmas Carol was one of the books which I could not understand for a long time. Frankly speaking, I was unable to get the idea of the redemption of Christ in these works.

It is written in New Testament as follows: God so loved the world that he gave his only Son, that whoever believed in him should not perish but have eternal life, for God sent the son into the world, not to condemn the world, but that world might be saved through him. [John 3: 16-17] But Wilde seems to have called sorrow and all which is known by it "New life". And Dickens seems to have called humanism and all which is known by it "New life". Besides his many novels we owe to Dickens much of our idea of the spirit of Christmas. [Britannica junior encyclopedia]

On Christmas Eve, Ebenezer Scrooge, a selfish, disagreeable merchant in

London, returns to his living quarters with no thought of celebrating the holiday season. He has spurned an invitation to spend Christmas with his nephew Fred, and only begrudgingly granted a one-day holiday to his underpaid clerk, Bob Cratchit. When a request for charity is made of him in the name of his dead partner Jacob Marley, he answers that Christmas spirit is wasteful and foolish. After Scrooge goes to sleep, three apparitions appear to him: the ghosts of Christmas Past, Christmas Present, and Christmas Yet to Come. These appearances result in a complete change in Scrooge.

They say that it is a delightful coincidence that Christmas for Westerners and New Year for Japanese have similar meanings. Each signifies the celebration of an event that promises a new and better life for every one. I imagine that view of Christmas must have manifested through his nephew's words as following: But I am sure I have always thought of Christmas time, when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when man and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys. And therefore, uncle, though it has never put a scrap of gold or silver in my pocket, I believe that it has done me good, and will do me good; and I say God bless it!

The applause of the author seems to have been indicated as this: The clerk in the tank involuntarily applauded. Becoming immediately sensible of the impropriety, he poked the fire, and extinguished the last frail spark for ever. Dickens sacrifices balance for the sake of intense effects; his expression obeys monotonous habits; he repeats himself to excess. [History of English Literature p. 1133]

“Let me hear another sound from you,” said Scrooge, and you'll keep your Christmas by losing your situation! You're quite a powerful speaker, sir, he added, turning to the nephew. “I wonder you don't go into Parliament.” The words seem to be an invitation to a Christmas mood.

On the Christmas day and since he became generous kind and thoughtful to his relatives and fellows as if he were being taken back to the Christmas mood of his nephew.

Scrooge's change in the conclusion as this: He had no further intercourse with Spirits, but lives upon the Total Abstinence Principle, even afterwards; that he knew how to deep Christmas well, if any man alive possessed knowledge. May that be truly said of us, and all of us! And so, as Tiny Tim observed, God bless us, every one! According to “The journey of masterpieces” by the Asahi Dickens was very fond of wine as well as London, so he had been getting into debt because of wine.

He was a heavy drinker unlike John the Baptist or Scrooge after 'conversion. It is evident that Dickens himself did not live upon the Total Abstinence Principle like John the Baptist. Perhaps a magical power of wine is beyond his ideal principle. It is undoubtedly true that Dickens expressed much in the

novels which he would have been unwilling to commit himself in any other form, but it was a mistake to read them as if they were nothing more than a dreamlike projection on his subconscious fear and desires. The more closely they are studied the clearer it is that the most consciously contrived elements in his work—often the least typically ‘Dickensian’—are not the least important. [Writers and their work No. 37, p.38]

For as long as his opinions and life were mainly inferred from his novels, there was only a lifeless or uncertain correspondence between them.

But it is certain that Dickens will applaud this sentence: If I knew all things that are in the world and be not in charity, what should help me before God who shall doom me according to my deeds? [Chapter 2 p. 3 Imitation of Christ]

5. *Author's Intention*

In Melville's *Moby Dick*, for example, in spite of the vast amount of information on whales and whaling, the author's main intention is not the study of a particular occupation. Intention is most obvious in the didactic or propagandic novel, of which Harriet Beecher Stowe's *Tom's Cabin* is the classic example, it has somehow survived, but most didactic or propagandic novels have proved to be as ephemeral as the causes they espoused.

Sometimes, as with Christian, the protagonist of Bunyan's *Pilgrim's Progress*, the fact the characters have allegorical names gives us a clear guide to the author's special intentions. So did Dickens' *Christmas Carol*. Dickens declared in the preface of *A Christmas Carol and Other Christmas Books*. I have endeavoured in this ghostly little book to raise the Ghost of an Idea which shall not put my readers out of humour with themselves, with each other, with the season, or with me. May it haunt their house pleasantly, and no one wish to lay it.

Their Faithful Friend and Servant, C. D. December. 1843. Dickens was christened Charles *John* Huffam Dickens; in register, spelled Huffham. [Encyclopedia Americana Vol. 99 p. 80] John Dickens was transferred from Portsea to London and three years later moved to Chatam, where Charles, after learning the rudiments of English and Latin from his mother, attended a school maintained by William Giles, the son of a Baptist minister.

As I already introduced, Dickens found favour with the Baptist, John, the forerunner of Christ. He tells us as this: At that time there was a very good man indeed, named John, who was the son of a woman Elizabeth—the cousin of Mary. People being wicked, and violent, and killing each other, and not minding their duty towards God, John [to teach them better] went about the country, preaching to them, and went about the country, preaching to them, and entreating them to be better men and women. And because he loved them more than himself, and did not mind himself when he was doing them good, he was poorly dressed in the skin of camel, and ate little but some insects called locusts, which he found as he travelled: and wild honey, which the bees left in the Hollow Trees. [In the life of our Lord by Dickens]

In the end of this story we come to meet with the words “The total Absti

nence Principle" as the result of Scrooge's conversion. The Bible tells us that John shall be great in the sight of the Lord, and shall drink neither wine nor strong drink. [Luke 1: 15]

6. *Ghost Story*

The old English Gospels have hundreds mann for centurion, bocere [booker] or writere for scrobe, oerist for resurretion gast [ghost] for sprit and other less recognizable native terms, such as gesamnung for congregation and bismen for blasphemy. [Ernest weekly: The English language published in London]

Professor Masato Ara says in the study of English '66 dated December as this:

In England ghost story is told in the winter night, but I think the speech feeling is quite different from that of Japan. The word 'Holy Ghost' is translated as holy spirit, but it is one of the trinity. In Christianity ghost is seemed to be meant as something spiritual or religious. It seems that thee ghosts in A Christmas Carol are clearly meant as spirit.

Professor Tsuneo Aoki says in the New Choice Readers that Ghost stories are numerous in England; and on Christmas Eve, when the family and guests are seated around the blazing "Yule-log," Weird stories that make the flesh creep and the blood run cold are much delighted in. I believe, therefore, he got a hint from the word 'the Holy Ghost' written in the gospel according to St. Luke as follows: John shall be filled with the Holy Ghost, even from his mother's womb. And many of children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elisa, to turn the hearts of the fathers to the children, and the disobediant to the wisdom of the just; to make ready a people prepared for the Lord. [Luke 1: 15-17]

The first of the three ghosts shows us the reason why Scrooge became a selfish, disagreeable merchant showing a fine picture: "The school is not quite deserted," said the Ghost. A solitary child, neglected by his friends, is left there still." Scrooge said he knew it. And he sobbed.

Another fine picture is as follows: They went, the ghost and Scrooge, across the hall, to a door at the house. It opened before them, and disclosed a long, bare, melancholy room, made barer still by lines of plain deal forms and desks. At one of these a lonely boy was reading near a feeble fire; and Scrooge sat down upon a form, and wept to see his poor forgotten self as he had used to be.

In A Christmas Carol Dickens sometimes used the word Spirit in stead of the Ghost: The Spirit touched him on the arm, and pointed to his younger self, intent upon his reading. Suddenly a man, in foreign garments, wonderfully real and distinct to look at, stood outside the window, with an axe struck in his belt, and leading by the bridle an ass laden with wood. "Why, Ali Baba!" Scrooge exclaimed in ecstsay.

W. Somerset Maugham says in the introduction of 'Of Human Bondage'

that when I made up my mind to write 'Of Human Bondage,' I was a popular writer and much indemand; retired from the theatre for a couple of years because I knew that by writing it I could rid myself of a great number of unhappy recollections that had not ceased to harrow me. I am sure so Christmas Carol did through the ghosts.

In his early days, Dickens devoted reading such as Smollett, Fielding, Don Quixote, The Arabian Nights. [English literature by Prof. Takeshi Saito, Kenkyusha p. 441] We naturally associate this scene with that of Paradise Regained by John Milton. [1608-47]

When I was yet a child, no childish play
To me was pleasing; all my mind was set Serious to learn and know,
And thence to do,
What might be public good; myself I thought
Born to that end, born to promote all truth,
All righteous things; therefore, above my years,
The Law of God I read, and found it sweet. [the first book: 201-207]

7. *Dickens' idea of the redemption of Jesus Christ*

Ryunosuke Akutagawa says in *The Words of a Dwarf* as this. The reason why a perfect Utopia will not be born can be summarized follows: Man can hardly expect a perfect Utopia to come into being so long as human nature itself is left unaltered; on the contrary, if his very nature were to be remodelled, what seemed to him a perfect Utopia instantly strike him as imperfect.

But how can his nature be remodelled? Man being in his guilt, and unclean, he needs a sacrifice to remove his guilt, cleanse him from his defilements, and fit him for the holy presence God. "Without shedding of blood is no remission; and without remission, and the knowledge of remission, there can be no happy worship, -no real, hearty praise, adoration, and thanksgiving. The Lord alone could give directions as to how the people were to draw nigh unto Him:

this is the great subjection of the book of Leviticus. The Jewish sacrifices never reached the conscience of the offerer, and the Jewish priest never could pronounce him "clean every whit." The gifts and sacrifices which were offered under the law, as the apostle tells us, "could not make him that did the service perfect, as pertaining to the conscience." The conscience, observe, always being the reflection of the sacrifice, it could not be perfect, seeing the sacrifice was not perfect; for it is not possible that the blood of bulls and of goats should take away sins." Hence, Jewish worship was connected with inefficient sacrifices, a burdensome ritual, and an unpurged conscience, which gendered in the worshiper a spirit of bondage and fear.

But, now, mark the contrast to all this in the once-offered and accepted sacrifice of Christ. "He put away sin by the sacrifice of Himself." All is done. "Having by Himself purged our sins, He sat down on the right hand of the Majesty on high. When the worshiper comes before Sacrifice, he finds that this Sacrifice, he finds that he has nothing to do save, as a priest, to show forth

the praises of Him "who hath called us out of darkness into His marvelous light."

Whatever else the Bible may be—a historical document, a treasury of precepts and prophecies, of sacred law and sacred Chronicles—is above all a work of homage of praise to the creator. And in the Book of Psalms that praise reaches a height of poetic utterance. [Life, special double issue The Bible VOL. 38, NO. 7] Even Christ has nothing more to do as regards our justification and acceptance, "for by one offering He hath perfected forever them that are sanctified. "The Jew, by his sacrifice of Christ is really so, and that forever. Oh, that sweet word, "Forever."! It is the common privilege of all believers to be perfected as worshipers before God, "through the offering of the body of Jesus Christ once for all."

On this deeply important point the testimony of Scripture is most full and explicit. For the worshipers once purged should have "no more conscience of sins." — "The blood of Jesus Christ His Son Cleanseth us from all sin." "And their sins and iniquities will I remember no more. [I John 1:7;]

By the work of Christ for us, our sins were all put away; and now, by faith in God's word, we know that they are all forgiven and forgotten. Hence, we can draw near to God, and stand on His holy presence, in the happy assurance that there is neither sin nor stain upon us. Our Great High-Priest has pronounced us "clean every whit." [John 8.]

Believing this, the sense of guilt is taken away, we have "No More Conscience of Sins." [Note on Leviticus by C. H. Mackintosh, New York]

The just shall live by faith. [Romans 1: 17] The Bible does not tell us, "The just shall live by behaviour." Dickens of course, is not such a man as to say in his heart, "There is no God." It was nice for him to [Psalm 14: celebrate Christmas as Nehemiah once said to the people of Israel, "The joy of the Lord is your strength." [Nehemiah 8: 10]

All the people of Israel went their way to eat, and to drink, and to send portions, and to make great mirth. Paul tells that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a cursed for us: for it is written, curses is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. [Galatians 3: 11-14] Without faith it is impossible to please him: for he that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him. [Hebrews 11: 6]

But Dickens told his own children in his book [The Life of Our Lord] as this: "Remember!—it is Christianity to do good always—even to those who do even to us." Through his book we come to know that he does not fully celebrate Christ himself but celebrate the *Christmas humour* as the nephew's word "I'll keep my *Christmas humour* to the last manifests.

With his impulsive liveliness Dickens is excellent at sketches but weak in composition. A Christmas Carol is a pretty good example both of his faults

and of his charm; few have read it without feeling at times, annoyed, and much more often won over to the writer's will.

As his chief instruments are tears and laughter, and above all the poignancy and flavour of their fusion, Dickens is a prominent figure in the lineage of humorists. [History of English Literature by Legouis and Cazamian p. 1137]

In his own sphere there is none in his time who can approach him. The novel of social inspiration, however, attracts the talents of original writers; from 1840 to 1850 this kind engrosses most the vitality of English fiction. Dickens devoted himself to the novel of social conditions with a reforming purpose. [A short history of English literature p. 324]

His memory is summed up in a general appeal to goodness, generosity, and loving kindness. It puts into action the great precept 'Love one another' It helps men's hearts to open and expand. I believe he wished to be a John, the Baptist or to be a Carton in Tale of Two cities, who finally, ennobled by love, taking his rival's place on the scaffold.

But on the contrary of his wish, he became not only drunkard but also a "Don Juan." In later life Dickens was no more a mere humanitarian than Carlyle and he took up his stand with the prophets of sentiment against the harder advocates of rationalism.

Professor Masato Ara says his social criticism comes to be a lukewarm conclusion. The lukewarm conclusion is regarded as his characteristic. A Christmas Carol was not written to popularize Christianity but only to appeal to the feeling of human kindness. On the other hand we can define the lukewarm brought a great success to him. [The study of English' 66 dated December]

Dickens was like 'Legality' in Pilgrim's Progress written by J. Bunyan: he is a gentleman, a very judicious man, and a man of very good name, who has skill to help men off with heavy burdens.

Christian would be somewhat at a loss what to do, but Christian must go to the honest man's house to take his advice. For a time, soon after the death of Dickens, he was written down in comparison with such masters of the novels as Tolstoi and Dostoevski and in reaction against the spirit of his age. Ironically enough, these two writers meanwhile left no doubt that they were aware of his greatness and aims as a novelist. The first remarked that "all his characters are my personal friends, "the second refers to the author as "the Great Christian Dickens".

Now, let us listen to the words of Tolstoi: Let us rather read the Epistles and the Gospels. Let us not seek to penetrate the mysteries they contain, for how should we, miserable sinners that we are, presume to inquire into the awful and holy secrets of Providence so long as we wear the garment of this mortal flesh which forms an impenetrable veil between us and the Eternal? Let us rather confine ourselves to studying the the sublime principles which our divine Saviour has left for our guidance here below. [War and Peace]

Japanese author Sei Ito says as this [How to write a novel]: Tolstoi practiced Homer's way of fiction as coldly as European authors on the pretence of somebody else. Tolstoi pursued ego at his best and was surprised at his own naked ego. He sought Christ, confessed his sins before God and Aban-

done his all works and became a religious man. He was never exempted from the way of Dante, because human ego is only ugly. Any writers wished to be a hero of his works through his characters. It seems that writer's ideal is to be a Dante in *Divina Commedia* as ruler of the mental order in his age.

But we know he did not know how to pray before God. We can compare Dante with Defoe, for the latter knew how to pray: Now I looked back upon my past life with such horror, and my sins appeared so dreadful, that my soul sought nothing of God but deliverance from the load of guilt that bore down all my comfort. It was not long after I set seriously to this work, but I found my heart more deeply and sincerely affected with the wickedness of my past life. The impression of my dream revived, and the words, "All these things have not brought thee to repentance, "ran seriously in my thought."

I was earnestly begging of God to give me repentance, when it happened providentially the very day that reading the Scripture, I came to these words, "He is exalted a Prince and a Saviour, to give repentance, and to give remission."

I threw down the book, and with my heart as well as my hands lifted up to Heaven, in a kind of ecstasy of joy, I cried out aloud, "Jesus, Thou Son of David, Jesus, though exalted Prince and Saviour, give me repentance!" This was the first time that I could say, in the true sense of the words, that I prayed in all my life; for now I prayed with a sense of my condition and with a true Scripture view of hope this time, I may say, I began to have hope that God would hear me. [Robinson Crusoe p. 106-107]

8. *Scrooge's Characteristic*

Oh! But he was a tight tightfisted hand at the grindstone. Scrooge! A squeezing, wrenching, scaping, clutching, covetous, old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire; secret, and self-contained, and solitary as an oyster, The cold within him froze his old features, nipped his pointed nose, strivelled his cheek, stiffened his gait; made his eyes red, his thin lips blue; and spoke out shrewdly in his grating voice. A frosty rime was on his head, and on his eyebrows, and his wiry chin. He carried his own low temperature always about with him; he iced his office in the dog-days, and didn't thaw it one degree at Christmas. This was Scrooge's characteristic.

In the middle of 19 century the struggle of existence was very hot and such a type of a man is seemed to have been existed in London. Harriet Beecher Stone says in the *Uncle Tom's Cabin* [Chapter 39 *The Stratagem*] as follows: No one is so thoroughly superstitious as the Godless man. The Christian is composed by the belief of a wise, all-ruling Father, whose presence fills the void unknown with light and order; but to the man who has dethroned God, the spiritland is, indeed, in the words of the Hebrew poet, "A land of darkness and the shadow of death," without any order, where the light is as darkness, Life and death to him are grounds, filled with haunted Goblin forms of vague and shadowy dread.

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Scrooge was also superstitious as follows: Scrooge was not much in the habit of cracking jokes, nor did he feel in his heart by any means waggish then. The truth is, that he tried to be smart as a means of distracting his own attention, and keeping down his terror; for the spectre's voice disturbed the very marrow in his bones.

There was something very awful, too, in the spectre's being provided with an infernal atmosphere of its own. Scrooge could not feel it himself, but this was clearly the case.

9. Conclusion

Indeed, Dickens is wanting in a tragic mind as Dostoevsky, and he had not the view of life to the backbone such as Tolstoy. And he was apt to separate men one from another, as a shepherd divides his sheep from the goats. And the warmheartedness made his world cheerful and its cheerfulness took hold of many readers. Therefore, a philosopher George Santayana [1863-1952] admired him to be 'one of the best friends mankind has ever had!', though he knew the poverty of Dickens' thoughts. His world is a product in the age of both individualism and democracy.

THE END

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