

The Historic Development of Peace and Diversity in Pages of English Literature

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Abstract

English literature plays a vital role to sing peace among diverse cultures in diverse societies to communicate experience. All universal writers, philosophers, social scientists, intellectuals have been the product of milieu of their ages. They are the peace bringers and harbingers to hold the olive branches where the flag of war be hoisted. When the whole world sizzling with dissensions, gloom, pessimism, anxiety, depression, homelessness, lawlessness, sense of insecurity, sense of maladjustment, sense of moral ambivalence they raised their voice for liberty, equality, fraternity and peaceful co-existence in this diverse world. Peace proceeds from individual's deeper understanding of diversity which exists in this whole world in face of humanitarianism. The feeling of being, sharing, mutual understanding and tolerance promote the noblest ideals of harmony, happiness, security, generosity, prosperity, forgiveness, tranquility, love, compassion and reverence for all. In the age of cybernetic religion, mega machine revolt, scientific specialization people are victim of social forces facing changes and challenges of new emerging world. The greatest need of the time is to be found to shed off illusions of imperialism, racism, chauvinism, xenophobia to represent civilized world. Writers are applying new techniques to literature to bring awareness to tear off the mending walls of apathy and isolation to bring in peace in the diverse world full of chaos and unrest. English history is full of master spirits of piping pipers who embalmed their precious life blood to make English literature "A thing of Beauty" forever. In short the research paper aims to evaluate, analyze and make co-relationship between concept of peace and society.

Key words: peace, war, literature, society, social impact

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I. INTRODUCTION:

In the annals of homosapiens war and peace wrestle with each other. War is defined as the period of open and declared armed fighting between states, nations, tribes, and factions. In this way war has always been a part of human experience. Many philosophers, intellect, critics, and historians pointed out that peace is harder to define than war and it is more complex to cultivate and maintain. In the period of warless activity, peace in diversified form includes the stable presence of law, order and justice. Law is the first condition to maintain peaceful social life at national or international levels. The sources of law are custom, religion, equity and judicial decisions. Law is the body of rules everyone has to obey and those who violate should be punished to restore order and harmony. Justice is the fruit of reflection of law and cannot be acquired overnight. Social order follows from understanding that established patterns of behavior are useful to both individuals and society.

Etymologically the word Peace is derived from 12th century Middle English word Pees, from Anglo-French pes, from Latin pac or pax, akin to Latin pacisci which means "To agree".¹ So it is necessary to live in an agreement to one's God, to one's own self and to one's environment.

In true sense English literature begins before 12th century and provides telling record of varying tints and colors of war and peace. Since Dark Ages the heroic temper prevailed up to 19th century when technological advancements changed the way war could be conducted. The heinous effect of two world wars changed the mindset of individuals to logical thinking and reason. Individuals desire for peace and soon England turned to be the nest of warbler's whose melodious outburst filled the spacious time of Elizabeth that sounds echoes still.

From the very first glimpse of English literature, it expresses the quality of peace and tolerance in diversity i.e. fancy of the Celt, the sombre passion of the Teuton, the golden gaiety of France, Scandinavian greys and Italian purples. They all hold harmonious blend under the name of Anglo-Saxons. English literature has its roots in 5th century particularly called as the old English period between the migration of the Anglo-Saxons and the disruption of the Roman Empire. In pre-modern times Britain was inhabited by multi-lingual groups represented heterogeneous cultures in their style, form and decorum. The first major achievement in this

¹A.Qadri, *World Peace Order* (North America: Islamic Educational & Cultural Research Centre, 2015), 01

era is BEOWULF epic composed in 8th century a.d. The poem has Scandinavian origin analogous to Odyssey to the legend of the labors of Hercules.

The hero Beowulf is a man of war, strong-armed and daring who happily died to save his people. For instance,

Should the heath, stepper the horned stad, seek that wood, passed by the hounds after a long run, rather will he give up his life on the bank than plunge into save his head. No pleasant place is that!²

The writer has searched personally Christian ideas of vanity, simplicity, nobility and purity in the world full of anarchy and disorder. In 6th century St. Augustine mission arrived in Kent and changed the face of Europe from Barbarism to Christianity. The bulk of English literature from 7th to 11th century was Clerical work. The spirit of the poetry is edifying and elegiac. The term Caedmonian has been given to whole Biblical poems. The monk of Jarrow, Bede (673 – 735) composed whole range of Biblical variety the Genesis, Daniel and Exodus. The author of the *Crist*, *Lives of Juliana and Elene* and *Judith* is Cynewulf. He writes in *Crist*,

A gladsome host of men: Youth without age: The glory of the heavenly chivalry: Heath without pain: For righteous workers: and for souls sublime; rest without toil; There is day without dark gloom, Every gloriously bright: Bliss without bale: Friendship 'twixt friends forever without feud: Peace without enmity for the blest on Heaven, In the communion with Saints.³

How beautifully Cynewulf rejected the mundane luxuries to attain spiritual peace and harmony. He describes Heavenly attributes majestically. According to him those persons who are righteous in deeds having pure souls will wear ravishing Heavenly abode forever. Physically they have rejected the lucrative profit to please God, as a reward their sublime souls have achieved serene mood, eternal joy and abounding pleasure. They will dwell in jocund company of saints as a blessed person where no one betrays a friend. Therefore achieved spiritual truth and moral sublimity incorporated with peace and freedom from disturbing thoughts of the diverse world.

The writers in Old English period illumined the Dark Ages and developed the social consciousness to explore human conduct: After Cicero's death Roman law witnessed the radical change and Christianity became the greatest civilizing agent in the whole Western world. St. Augustine (354-430 CE) was the first political theorist who linked the idea of justice with religion and divinity. According to him a just state is one in which religion is taught under law and authority. For him justice is another name of peace. The introduction of Christianity gave man new ideals not only in religion but also in literature. The great monasteries carried on missionary expeditions, led to exercise peace in diverse society.

The Middle English Period

The Middle English period is an age of Transition that implies a shift from medieval to modern times. The age of Chaucer is not stagnant; it heralded the dawn of Renaissance and Reformation. The Middle English period started with Norman Conquest (1066) and brought the new face of Europe at the beginning of 12th century. The Norman Conquest imposed French speaking rules on England and imported French Literature; the Anglo-Saxon's literature disappeared except Latin. The religious fervor predominated in Anglo-Saxon's poetry received a warm welcome in Medieval time. The Clergy and the Mendicant friars became popular. The morning star of Reformation the great Reformer John Wycliff (1324-1384) led the Lollard movement to purify the souls of people and to make Bible freely accessible. His most important contribution to English prose is translation of the New Testament in 1380.

The craze for story telling spread through every class and Clerics make use of tale-loving spirit. During 14th century the largest and most popular part of literature was consisted of Romances. Sir Thomas Malory's (1405-1471) *Le Morte d' Arthur* is a tale of Medieval Romance and chivalry that includes the knights of the Round table in search for "Holy Grail". The work is full of knightly combat and war, but also of romanticized events, lords and ladies and great triumphs.

Sir Arthur turned with his knights, and smote behind and before, and ever sir Arthur was in the foremost press till his hore was slain underneath him... Then he drew his sword Excalibur, but it was so bright in his enemies' eyes, that it gave light like thirty torches...⁴

The spirit of chivalry remain fixed in blood of English people because the period between 1337 and 1453 is known as The Hundred Years war between France and England under the guidance of King Edward III (1327-1377). The war engendered nationalistic solidarity, patriotic fervor and democratic feelings amongst Plebians and nobility. The strange amalgam of war, religion and sprit of love found fullest development in the work of Geoffrey Chaucer (1340-1400). The ecclesiastical figures became notorious lax and indulged profligacy and materialism. Their profession became a byword and their corruption received continual illustration in the work of Chaucer. His epoch Prologue to the *Canterbury Tales* (1388) is a group of linked stories of 29 pilgrims. The prologue is a product of secular and humanistic poet whose major contribution is the adherence and advocacy to realism. As the Cavalcade moves static characters become dynamic living on their own idiosyncrasies belonging to most diverse professions. They are so vividly drawn talking, arguing, criticizing,

²E. Legouis, *Short History Of English Literature* (London: Oxford University Press, 1950), 07

³A.C. Rickett, *A History Of English Literature* (Britain: Nelson and Sons Ltd., 1964), 06

⁴D. Malory, *Le Morte d' Arthur*, (Australia: the University of Adelaide, 2005)

and speaking of private lives unconsciously revealing faults and foibles, vanities and absurdities engrained in their souls.

In the religious world there was serious outburst of unorthodoxy. The prestige of church was declining politically, intellectually and spiritually.

Chaucer raised the question upon the integrity of clergy in the Parson's tale, If Gold rusts how can iron be chided?⁵

Church monopolized intellectual life of nation which angered Wycliff to led Lollard's movement to challenge the authority of church. He anticipated Martin Luther for Reformation after 150 Yrs. He came to conclusion that clerical pretensions had raised barriers between man and God; and both by pen and in pulpit. He endeavored to break it down. The idea of social justice was the force behind social change. When the people find existing social order faulty, oppressive and exploitative; they raise the demand for social justice, social order, and peace to live in unity and harmony. To produce this state no forces are more potent than force of literature to intensify individual's identity.

The Renaissance

The Elizabethan England turned to Humanism, Intellectualism and Individualism in thought, action and feeling from 1490 to 1578. The Renaissance spirit (1500-1660) is dynamic having full vigour and optimism to discover new values of learning and adventure in diversity. The Renaissance meant not only the revival of interest in the Greek and Roman but showed a great deal of interest for the values of Italian Renaissance characterized with the spirit of adventure, pomp, splendor and keen appreciation of beauty (hedonism). Italian poets and philosophers like Ariosto, Petrarch, Tasso, and Machiavelli regarded as masters of era. The Greek men of letters like Plato, Aristotle, Homer and Virgil regarded as guides and models. The dawn of new learning had come to England with the art of printing by William Caxton (1422-1491) with the publication of History of Troy in 1474.

One of the chief personality of Humanism is Sir Thomas More (1478-1535) published Utopia in 1516. The work has been called "the first monument of modern socialism". The fiction is modeled upon Plato's Republic to raise voice against existing customs and manners. The Utopia is people's state like Marxist Socialist State and Utopians are in revolt against the spirit of Chivalry, hate warfare and despise soldiers. In Utopia all religions are authorized and tolerance is the law whether in More's life he was executed on the order of Henry VIII for refusing to give up his own Roman Catholic faith.

Erasmus (1466-1536) in his work Christian Primer embodied the ideals of new learning for social and political life. He urged for Golden Rule suggested that King should refrain from glorifying wars. It was best for them to do the work of welfare for humanity. A King's claim to the throne should rest upon good will of the nation and he should levied tax as little as possible and taxation should fall upon wealthy and not upon the pauper class.

The focus of English literature shifted from legendary and mythical powers to historical writings. The Elizabethan age showed splendid access of self-confidence and an irrepressible faculty for self-expression in action and literature. Man believed in himself, trusted his power dared the fates as he had never done before. William Shakespeare (1564-1616) cry for peace where there was no peace yet throughout his plays there lays self-reliance and sense of human responsibility. He cited in Julius Caesar,

Men at some time are masters of their fates; the fault, dear Brutus, is not in our stars, but in ourselves, that we are under lings.⁶

Shakespeare Penned down historical plays focused on dynastic struggle in between 1588 to 1598. He infused kingly prerogatives, patriotic impulse, national unity, heroic magnitude in the plays so the Kingship is eulogized to the extent reminiscent of the doctrine of the divine rights which envisaged a king to be the deputy of God on earth. In Richard II Shakespeare cited,

This royal throne of kings, this scepter'd isle, this earth of majesty, this seat of Mars, this other Eden, Demi paradise, This fortress built by Nature for herself, Against infection and the hand of war... This blessed plot, this earth, this realm, this England, This nurse, this teeming womb of royal kings.⁷

Jacobean, Caroline and Cromwellian England

The Elizabethan England turned to Jacobean period (1603-1625) when King James VI of Scotland became King James I of England with the union of the crowns of England and Scotland. The period is great for culminating proof of scientific investigation, colonization in America, inextricable conflicts within Christianity and, both urban and cosmopolitan literary cultures. The time was gravid with the accession of Charles I (1625-1649) to throne. He dissolved the parliament in 1629 and led toward the civil war in 1640 up to closing of theaters in 1642. Both James I and Charles I are dictators so country lost its reputation gained by Queen Elizabeth. There was disunity, disharmony and incoherence under the grip of high Renaissance. As the country progressed the England entered the tumultuous reign of Oliver Cromwell (1653 -1658) ousted Monarchy with

⁵ G. Chaucer, *The Prologue to Canterbury Tales* (Lahore: New Kitab Mahal, 2010), 502

⁶ M. Nauti, *Ten Stories of Shakespeare* (Singapore: South East Printing Ltd., 2001), 71

⁷ T. Singh, *History of English Literature* (Pakistan: Zameer Publication, 2000), 90

persecution of Anglicans and Catholics. The period is known as Common Wealth Era, produced people of genius. In life and literature there was blend of optimism and pessimism which gave rise to determinism, skepticism and cynicism. The period cryptically mooted over internal dissensions, aggressions and paradoxical ratiocinations to the reconciliation and integration of carnal and spiritual longings.

The weird amalgam of psychology and scientific discoveries made by Bacon, Newton, John Napier and William Harvey posed a query “to be or not to be that is the question, whether it’s nobler in the mind to suffer.” The situation led to produce Theology by Archbishop of Canterbury William Laud to set up the discipline of peace, order and harmony. The literature of century reflects these changes and upheavals.

John Bunyan (1628-1688) Evangelical Baptist, preacher, the inspired tinker, and vital man vested his powers to the world of religious experience to find peace for racked spirits. The pilgrim’s progress (1678) is replete with the idea of doctrines in the great city. He is the fundamentalist and the influence of Old and New Testament upon his style has been noted. He hailed the idea that a true pilgrim in the name of Christian soldier armed to defend himself and ready to whack his way through any who try to block his way to salvation. Bunyan represented the civil and ecclesiastical authorities corrupt and unlawful that had been enjoyed by law to suppress all congregations. He himself was imprisoned in 1660 for twelve years for preaching. He was charged for being a common upholder of great disturbance and distraction of the good subjects of Kingdom.

Where am I now ? Is this the love and care.

Of Jesus for the men that pilgrims are...⁸

Roger Williams (1603-1683) in his document the Bloody Tenet of persecution (1644) showed aversion to religious and political massacre.

The blood of so many hundred thousand souls... Is not required nor accepted by Jesus Christ the prince of peace. Further he expounds “an enforced uniformity of religion throughout a nation or a civil state confounds the civil and religious, denies the principle of Christianity and civility, and that Jesus Christ is come in the flesh.”⁹

All over Europe religious minorities were struggling for survival and independent existence; the puritans and Catholics in England, the Calvinists in Holland and Scotland as a reaction to royal persecution. The political philosophy of King James I had strong relation with bitter experience to Scottish Presbyterians especially “Knox” who believed that no oath can bind the people to obey and maintain tyrants against God. People may depose and punish them justly. James I told English parliament that,

Kings are justly called gods, for they exercise a manner of resemblance of divine power upon earth... Kings are not only God’s lieutenants on earth but by God Himself are called gods.¹⁰

A king like God can create or destroy make or unmake give or take life and accountable to none, the political thinkers opposed this philosophy and stressed the idea that,

King was subject to law and that law had its source not in the monarch but in the people as represented by its historical organ the parliament¹¹

The political thinkers emphasized upon supremacy of common law, independence of judiciary. Chief Justice Coke drafted and presented the King the petition of rights. The English independents developed conceptions of Social Contracts Theories and Natural Rights. They believed that state should have no power over the church and conscience of man. To the rights of life, liberty and property they added rights of freedom of worship and freedom of speech towards the development of constitutional government. Thus political, religious and legal issues combined in England to oppose Royal Absolutism. The English Radicals Gerard Winstanley (1609-1676) and John Liburne (1614-1657) known as the Levellers issued pamphlets and became champion of Natural rights derived from Adam; spoke of rights of reason. They raised the voice for social and economic equality. During this period numerous political works were produced of whom John Milton (1608-1674) was the representative of liberty, peace, and tolerance. He became beholder of reason, truth and justice after publication of Tenure of Kings and Magistrates (1649). He approved the establishment of New Republic with Kings and Magistrates as agents to execute justice peace and order. According to Milton men were born free could rightly depose a tyrant who denied right and law to the people. Milton’s Radicalism is best seen when he says

Then may be the people, as often as they judge it for the best, either choose him or reject him, retain him or depose him, though no tyrant, merely by the liberty and right of free-born men to be governed as seems the best. The right of choosing, yea of changing their government is by grant of God Himself to the people.¹²

Milton published *Areopagipica* (1644) for permanent interest of mankind to think and write freely. The Licensing act of 1662 passed order that no book or the news will be printed or published unless approved by Licenser. He says,

He who destroys a book kills reason itself, the image of God.¹³

⁸ G. F. Willison, Bunyan’s *The Pilgrims Progress* (Singapore: John Wiley & Sons Pte. Ltd., 1989), 43

⁹ T. Gale, *War and Peace in British Literature*, Literary Themes for Students, Copyright, 2006

¹⁰ D.R. Bhandari, *History of European Political Philosophy* (Banglore: Bangalore Press, 1998), 227

¹¹ *Ibid.*, 229

¹² *Ibid.*, 232

¹³ *Ibid.*, 231

He further says that he should not be afraid of Sects and Schisms. They only arise when there is passionate search of truth. If the search of truth continues without any hindrance England will become “a nation of profits, of sages and of worthies”.¹⁴

Thomas Hobbes (1588-1679) the first Englishman as an upholder and authority who built up systematic philosophy of State Social Contract Theory and sovereignty in his revolutionary treatise *Leviathan* (1651). The basic features of Hobbesian thought were Scientific Materialism and Hedonistic Utilitarianism. Hobbes maintained the view that people create state for three great passions i.e. desire for peace and security, desire for gain and desire for glory. These are the ways men attain felicity and happiness. He declares in a state of war life is “nasty, brutish and short”¹⁵ while in state of peace life is pleasurable. He suggested that social contract is a result of law of nature to “Seek peace and follow it”.¹⁶ The individual gives up all his rights except Right of Defense to state. People contracted with government according to consent just as their self-interest compels them to obey the laws to avoid the penalties of breaking the laws. As a result individual is granted a large measure of social and economic liberty.

Literary Period Between 1770-1945

The British Civil war ended with the period of revolution across Europe i.e. the French Revolution (1789-1799) and American Revolution (1774-1776). The American and French Revolution provided a platform to political philosophers to practice their political system in the mid of eighteenth century. The French Revolution witnessed political philosophy of Jean Jacques Rousseau and Thomas Paine the political theories of John Locke and Montesquieu were the germs that brought the American Revolution. The simple principle of rational theory of state and government were imbued in the constitutional force the sovereignty of people recognized by extension of liberty, equality, fraternity along with manhood suffrage.

Samuel Taylor Coleridge (1772 – 1834) in his poem *Fears in Solitude* (1798) condemns war for the desolation, decay and death it brings.

We have loved to swell the war-whoop, passionate for war! Alas! for ages ignorant of all, its ghastlier workings.¹⁷

William Wordsworth (1770-1850) was present in France in 1792 and came under the influence of French revolution. He asked in the *Ode on Intimations of Immortality* (1806).

Wither is fled the visionary gleam?

Where is it now the glory and the dream?¹⁸

In this way he joins Burke to criticize violent social change. He writes,

Domestic Carnage now filled the whole year... all perish, all, friends, enemies, of all parties, ages, ranks, Head after head, and never heads enough for those that bade them fall.¹⁹

The age of revolution in between 1770-1914 is realistic, pragmatic and utilitarian. It was an age of prosperity and poverty, democracy and hypocrisy, idealism and realism, materialism and commercialism, emotionalism and rationalism, atheism and socialism and finally progress and decline. The England became largest Naval and Colonial power around the world. Economically the age is supreme to all ages: economy flourished from 90 million pounds to 350 million pounds. In parliament continuously acts were passing to ensure rights of people who were deprived of the basic necessities. In 1880 president Gladstone did not take the oath due to disbelief in God, so in 1888 an act was passed to release from all religious affirmations. The conditions created sort of Atheism due to doubt and faith. Charles Darwin's *Origin of Species* (1859) led men to restlessness hence casted a shadow of pessimism and disillusionment upon literature by faith and faith alone. There were no particular school of thought miscellaneous writers attempted to restore peace in days of chaos. Mathew Arnold (1822-1888) in his poem *The Scholar Gipsy* (1853) narrated the plight fated life of common Victorians. Life for them was a veritable nightmare Happiness and serenity was completely absent from their life. Their sensibilities were deadened and they did not know the purpose of their life. They could not face the baffling problems of life with stoical forbearance. Depression and despair were their common destinies. They were suffering from the strange disease called “modern life with its sick hurry and divided aims”.²⁰ Arnold rejoined the questions asked in *The Scholar Gipsy* by Dover Beach (1867).

A Love, let us be true. To one another! for the world which seems, To lie before us like a land of dreams, So various, so beautiful, so new, Hath really neither Joy, nor love, nor light, Nor certitude, nor peace, nor help for pain. And we are on darkling plain...²¹

The poem is modern in approach bearing the quality of self-introspection. Arnold anticipates existentialist and absurdist spirit due to isolation and alienation of modern life. The entire society was crumbling

¹⁴ J. Milton, *Areopagitica* (Lahore: New Kitab Mahal, 2009), 41

¹⁵ B. R. Nelson, *Western Political Thought* (India: Pearson Education Inc., 2004), 175

¹⁶ *Ibid.*, 177

¹⁷ T. Gale, *War and Peace in British Literature*, Literary Themes for Students, Copyright, 2006

¹⁸ W. Wordsworth, *The Prelude* (Pakistan: Famous Products, 2009), 274

¹⁹ T. Gale, *War and Peace in British Literature*, Literary Themes for Students, Copyright, 2006

²⁰ M. Arnold, *The Scholar Gipsy* (Pakistan: Famous Products, 2010), 200

²¹ M. Arnold, *Dover Beach* (America: The Norton, 1993), 1367-68

clown. Religion and traditional values were fast dying out. Modern men were spiritually barren and sterile and living in debilitated society. The modern world outwardly looked like a dreamland but actually is a darkling plain where there was no constancy and fidelity. He seeks to inculcate the truth that one cannot attain good for himself or for mankind by more external aids. The dogmas, preaching, philosophies are found wanting. The only solace for Arnold amidst this incertitude, barrenness and blankness is the beacon light of love for Amor Vincit Omnia love conquers all. Love is the only way which leads to peace and gaiety of soul, serene and carefree mind buoyed up with hope of achieving spiritual goal. Human beings would believe in the world of envies, hatred and crime if they will lose the light of love, peace, justice, and hope. These are the foundation of blessings, ground of harmonies and energy of integration.

No account of modern drama can be completed without consideration of Bernard Shaw (1856-1950). He is a mixture of Ibsen, Wycherley, Robertson and Tolstoy. He is the Prophet of Socialism, Liberalism, Idealism, and Feminism. As a social reformer Shaw encountered the existing social disorder of modern civilization that is why his dramas are called social plays. The first social disorder he derisively attacked is Marx's Das Kapital. According to Shaw Capitalism upsets the social balance in every sphere of life religion, law, politics and economy also. He believes that capitalists are actuated by motives of greed and self-aggrandizement. In his literary work he emphasized that the laws that are made manipulated by parliamentarians with the largest number of votes by their money. His play *The Apple Cart* is the deadliest exposure of the institution of war being glorified by the capitalism. He is a Pacifist and loathes war for the horror, dread, brutality and disillusionment it brings. There is no distinguishing feature between virtue and crime, truth and lies, beauty and ugliness, courage and cowardice on battlefield. Shaw himself has been the victim of two world wars therefore life to him appears as vain and futile. In his play *Arms and the Man* he promotes the air of anti-romantic idealism. Shaw in his play *Major Barbara* (1905) declared poverty the greatest of all evils to which he hated capitalistic society where poor are exploited of their rights to exist. As a champion of Feminism he looks upon women as agents of life force. He believes women are the embodiment of creative power in evolutionary process to carry out better race. In his play *Mrs. Warren's Profession* (1893-1905) He declares

To draw attention to the truth that prostitution is caused, not by female depravity and male licentiousness, but simply by underpaying, undervaluing and maltreating women so shamefully that the poorer of them are forced to resort to prostitution to keep body and soul together...²²

Thomas Love Peacock's (1785-1856) *The War song of Dinas Vawr* was written at a time when Great Britain was heading international imperialism so he upholds his personal and professional experience of war in the following words,

We there, in his strife bewildering, Splits blood enough food to swimming, We orphan'd many children, and widow'd many women²³

W. B. Yeats (1855-1939) in his poem *Easter 1916* judges the pros and cons of Irish independence. The poem sketched the scene that everything went wrong for Irish rebellion. Weapon supplied by Germany intercepted, some leaders were arrested, military strategy proved too immature and rebellion was brought to a halt. He describes terrible beauty at the expense of lives on battlefield where people were hacked death.

Now and in time to be, Wherever green is worn, Are changed, changed utterly: A terrible beauties is born²⁴

T. S. Eliot (1888-1965) in his epic poem *The Waste Land* (1922) presents a vivid and transparent panorama of anarchy prevailing in so-called contemporary civilization as an age of disintegration and anxiety. This was the havoc caused by Russian Revolution and 1st World War. Eliot is nudging the readers to see reality that modern man has turned the land into waste land and they themselves are waste landers "I think we are in rat's alley where the dead men lost their bones"²⁵ Eliot strikes a personal note and wishes to find out remedy for the reform of spiritually stagnant and decadent society in three words "Shantih Shantih Shantih"²⁶ peace will come into this world.

II. CONCLUSION

Peace and war are inexorable facets of life as well as literature. Great literature is the art of ceaseless toil therefore in annals of history change will be continuous in the face of future conflicts recording historic shifting perspective on peace and war.

²² G. B. Shaw, *Major Barbara* (Pakistan: Kitab Mahal, 1996), 64

²³ T. L. Peacock, *The War Song of Dinas Vawr* (America: The Norton, 1993), 478

²⁴ W. B. Yeats, *Easter* (America: The Norton, 1993), 1878-80

²⁵ T. S. Eliot, *The Waste Land* (Pakistan: Famous Products 2009), 174

²⁶ *Ibid.*, 234

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