

Short Communication

A critical evaluation of the essay ‘The Crown of Wild Olive’; A hallmark of Ruskin’s socialism

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Ruskin’s Crown of Wild Olive is a combination of lectures which addresses workers, traders, and soldiers. Ruskin wants to investigate them to know about the real nature. He investigates various contemporary socio-economic problems and offers his own point of view about their solution. He was a social reformer possessing all qualifications of a social reformer. As a critic Hobson in his book of Ruskin as social reformer, states that Ruskin possessed “Special qualification is for social and economic; for he was a skilled specialist in the finer qualities of work which men put into the raw material supplied by nature in order to furnish the necessaries of human consumption”

Keywords: Socialism, Industrialization, Economic problems, Reformation

INTRODUCTION

Ruskin was one of the renowned critic, philosopher, master of prose and a moral teacher. His purpose to write this essay was just to reform the society. Industrial revolution and double standards of society compel him to address socio-political and moral issues. Materialism is becoming the main purpose and green beautiful fields and clear clean water replaces the factories and people divided in to two classes that further divided into have and have not. Wars were fought for gaining power instead of dignity and integrity of country. His three lectures represents the scenario of 19th century civilization. Ruskin was follower of Carlyle who was against the mammon ship. He has clear view about the self, to do best for yourself to work and earn money legally and that is true source of real happiness. Man’s moral uplift is the only way for his salvation and goodness. Material gains give temporary happiness.

LITERATURE REVIEW

Ruskin in his first lecture of The Crown of Wild Olive discusses the down trodden society and the working class. He was against the monopoly of rich

class to be richer and poor to to be poorer. As the rich enjoys a luxurious life style by compelling the working class. As there is no difference between the past Barron’s of middle ages and new capitalist both work for their own.

“And I can tell you, the poor vagrants by the road side suffer now quite as much from the bag baron as ever they did from the crag baron .Bags and crags have just the same result on rags.”

He further states that there is no difference between lawful and unlawful as he differentiates the false allegation about the both classes. It is right of every man to work hard for better tomorrow and saves for them. The lawful basis of money is to pay the fair amount to the man who works for better life. So a productive person knows the value of hard work and will save something for bad days on the other hand an idle person does not value the earning and will be a burden for family as well as for the society. It is social as well as lawful duty of society that one who works and gained money should have authority to keep it and use it. That is the basic difference between the two. There are some false narratives also about the concept of making money. There are some people who by

using power corrupt the society's norms and making money to fulfill their needs. Work should be first priority of every man and then money. The author of this book consider those people UN educated whose only motive in life is accumulation of money as they only thought about it and on the other hand educated ones who just work and earn enough money to survive in society. They are God's people who follow the right path.

Traffic

In his second essay Ruskin told about the growing industrialization and its consequences related to the intolerance and unhealthy environment in society. It not only made people selfish and greedy but also exploited the working class. So, in this essay he satirizes the attempt of exploiters. **However in every nation there are and there must always be certain number of these friends servants who have it principally for the object of their lives to make money. They are always as I said more or less stupid and cannot conceive of anything else as money. Stupidity is always the basis of Judas bargain"**

In *The crown of wild olive*, Ruskin urges people to give mammon worship because it is harmful to man's social, spiritual and moral progress. He says to carry on to make that illegal work your chief principal one and soon no more science, no more art, no more satisfaction will be achievable. Disaster will come or bad than disaster, slow putrefying and sneering in to Hades. However if you can fix some commencement of right human condition of life to be striven for existence for all men as for your selves if you can establish some truthful and straightforward order of survival; next these flattened traditions of perception which are loveliness and in a quest of her relatively and solitary paths, which are peace.

In that way Ruskin presents the both classes of her society poor or privileged and poorer class. They were being sedated in spirit by material goods they possessed. They were sightless to the apprehensive price at which being won to the demolition of the splendor of country which was slowly but definitely demolishing some of uplifting influences that can plug away to which the bragged development of century were reproving the gigantic majority of the residents. Therefore *The crown of wild olive* is a commentary on the socio-economic conditions of that society. By representing this he is not only playing the role of a satirist but also a preacher and social reformer.

WAR

Ruskin was requested to give his point of view about war to the students of Royal Military Academy,

Woolwich in the end of year 1865 about present and future of England. The purpose was to instruct and guide the young soldiers as well as the people of England about the consequences of war and bloodshed. It was quite strange that a literary person addresses the army. He really felt that soldiers have no business to materialistic gains instead some speak well on war issues that are their only business. He categorizes war three perspectives 1 **War for exercise or play** in past war was used as an exercise and nothing else he was against the concept of war for war sake instead he admires healthy competitions like fair fight or physical games that makes man fit and healthy as fighting anger is in human nature, he needs someone to show his power. 2 **War for dominion** the actual intention of this war is not unholy as human nature is dignified. But this nobleness is elapsed, man commit crimes. He considered high class people are free to propose their dominion as they belong to noble class. He was against the use of power and war that has no purpose. 3 **War for defense** according to writer war for defense is a noble deed. This war he considered noble because to fight for one's own country and maintain its integrity is not bad. Many soldiers for the sake of country dedicated their selves feel that war fought for nation are always source of goodness.

METHODOLOGY

Literary critical analysis is the central objective of proposed research paper. The chief concern is to evaluate critically the prose work 'The crown of wild olive' in which Ruskin delivers his lectures. The main focus is to evaluate the deeper meaning of Ruskin's essay in socialism perspective. Socio-economic perspective is also discussed. The purposed research is interpreted and analyzed through the lenses of socialism.

CONCLUSION

Ruskin criticizes his age for moral, political, and socio-economic dilemma of his age. In Victorian age no writer shows that type of courage that Ruskin did for the society. He discusses the all sectors of society vibrantly. He wanted a reformed society where the sole purpose of people should be happiness by working for their interest and own self rather than in material gains. He criticizes the capitalistic mind set and economy that is based on profit seeking that divided the people in to two have and have not. Then in his last essay on war he praises those young soldiers who fought for the dignity and integrity of his land and condemn those who have greed of power. He related all these three to Greeks who has no

concern for materialism or power they fought for honor.
It is rightly states,

“As he pronounces lastly on each deed
Of so much praise in heaven expect the meed”
Milton’s Lycidas.

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