

Chapter-III

Arrowsmith, Elmer Gantry and Dodsworth

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Arrowsmith

As a satire on medicine and <sup>the</sup> medical profession, Arrowsmith projects a hero who is physician and bacteriologist. Like Carol Kennicott in Main Street, and George F. Babbitt in the Babbitt, Arrowsmith, too, is a rebel against society. In this rebellion and pursuit of knowledge, he remains firm. This rebellion gives a moral value to the novel. As Rosenberg rightly observes about Arrowsmith's spirit:

Arrowsmith is quite obviously a hero not of deeds, but of spirit. His scientific calling is not a concession to material values, but a means of overcoming them. In the austere world of pure science and in the example of Max Gottlieb, Arrowsmith finds a system of values which guides and sanctions his stumbling quest for personal integrity. It is this quest which provides the novel's moral structure.<sup>1</sup>

At the age of twenty one, Martin enters Winnemac University. He comes in contact with professors and students. Prof. Edward, Head of the Chemistry Department is his idol. Prof. Gottlieb is professor of bacteriology. He works in the laboratory round the clock. He writes a book on Immunology. He is hated by other professors.

Ira Hinkly, Angus Duer, Clift Clawson are the classmates of Martin. They are <sup>live</sup> living in the boarding house named Digma Pi. They smuggle girls in the boarding house. They do not care for their studies. They never study medicine throughly. Ira Hinkly's attitude towards medical profession is materialistic. He says :

I do not want to influence anybody.

I want to learn the doctor trade

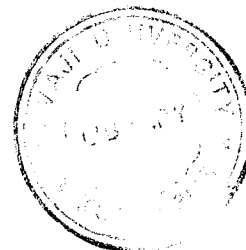
and make six thousand dollars a year.<sup>2</sup>

Hinkly's attitude is typical of the average doctor.

Martin falls in love with Madeline. He spends most of ~~time of~~ the year with her. They dance together and visit churches. Sometimes they talk about medical students and their studies. Madeline says :

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Well, these darn studies, they are not trying to learn science; they're simply learning trade. They just want to get knowledge that'll enable them to cash in. They don't talk about saving lives but about 'losing cases' - losing dollars ! And they wouldn't even mind losing cases if it was sensational operation that'd advertise 'em !<sup>3</sup>

Madeline's distinction between 'science' and 'trade' is central to Lewis's satirical perception in the novel. The opposition that is set up, here between the two terms is the opposition between dedicated spirit of enquiry, devotion to unselfish pursuits of knowledge and materialistic obsession with making money. The quest for knowledge which science demands is transformed into profit making profession only.

Gottlieb, a professor of bacteriology is very sincere and hard working. Martin is greatly influenced by him. The professor of Materia Medica, Dr. Lloyd Davidson is not thorough in his teaching. ~~He does not~~

~~thorough in his teaching.~~ He does not know much about the drugs and how to give proper prescriptions. He is not a good judge of patients. He is always poor in diagnosing the patients. In terms of character, Lewis thus makes a fundamental distinction between those like Martin and Gottlieb who are seekers in the world of scientific knowledge and all other students and teachers for whom medicine is nothing more than a profession.

Martin <sup>m</sup>Marries Leora, she is a nurse from North Dakota. But she is a careless nurse. Leora and Martin like Carol and Will Kennicott are <sup>a nice</sup> an unmatched pair.

<sup>makes</sup> gives a farewell speech to the entire medical school. He talks on 'The Art and Science of Furnishing the Doctor's office'. He always talks about the practical aspects of medical science. He says that a doctor should be perfect in practical philosophy and he must accept things with simple. The ethics and a glorious virtue of a doctor is good hard cash. Dr. Geake is thus a satirical portrait of the average doctor.

Leora, a Martin's wife is dropped from the school of nursing, She wanted to be a stenographer so that she can help Martin. Martin becomes M.D. and starts his internship in Zenith General Hospital. He works hard in the hospital. He treats factory workers, fights against fire, flood and disease in his internship. He sits in the laboratory contineously. He finishes his internship and goes to Wheatsylvania. There he becomes a country doctor.

But a scientist like Gottlieb is not valued by people. He is not given a good dwelling place. He is blamed unnecessarily by the authorities. He is not given freedom in his work. His condition is worse than that of quacks and manufactures :

While medical quacks, manufacturers of Patent medicine chewsing-gum salesman, and high priests of advertising lived in large houses, attended by servants, took their sacred persons abroad in limousines, Max Gottlieb dwelt in a Cramped Cottage whose paint was peeling, and rode to his laboratory on an ancient and sequeaky bicycle.<sup>4</sup>

Martin wants to open an office in Dakota. He is in need of a place to open his office. In Dakota he is recognized not as a doctor but as son-in-law of Tozer's. He requests Tozer's to give him a place for his office. Mother Tozer gives old harness room for office. But society does not seem to value a true doctor. Martin says :

I am not <sup>h</sup> hired man in a lively stable,  
or a kid looking for a place to put  
his birds' eggs ! I was thinking of  
opening an office as a physician !<sup>5</sup>

Dr. Sondilus is an eccentric man who is a Swede by birth. His habit is making speeches. He neither has a <sup>n</sup> office nor toils in the laboratory. But he gives speeches on medical profession. Dr. Sondelius tells about the rotten condition of the medical profession. He says in one of his speeches :

The medical profession can have but one desire : to destroy the medical profession. As for the layman, they can be sure of but one thing : nine-

tenth of what they know about health is not so, and with the other tenth they do nothing.<sup>6</sup>

Martin is not paid well when he is Superintendent of health. He is given full time work and half pay. As a result, Martin joins Dr. Almus Pickerbaugh, Director of Public Health in the city of Nautilus. Dr. Pickerbaugh is a generous chief. Though he is chief of the institute, he has little knowledge of the scientific field. Martin says :

*A short passage  
like this need not  
be indented.*

—His scientific knowledge was rather thinner than that of the visiting nurses, but he had little jealousy.<sup>7</sup>

Nautilus is a city of sixty nine thousand people. There Martin develops and starts various activities among the community. He starts fly-week, better babies week and a health campaign. He becomes the Director of the Department of Health. He closes dairy of Klopchuk for spreading of epidemic and looks after the factory sanitation. Party politics enters into the Department of Health. Martin suffers a lot due to his sincere work. Due promotion is not



given to him because of politics. He is reverted from his post. This politics is played by Mayor Pugh. Martin's condition is made pathetic :

Next day Martin was appointed, but only as Acting Director, with a salary of thirty five hundred instead of four thousand.<sup>8</sup>

Martin leaves Nautilus and joins Rouncefield Clinic in Chicago. He works for a year. He publishes his first paper in the Journal of Infectious Diseases. He understands that research is regarded simply as means of securing free advertise for the clinic. He leaves Rouncefield Clinic and joins McGurk Institute.

At McGurk Institute, he works in the company of Gottlieb. It is a well equipped and well known institute in the world. Dr. Tubbs is director of the institute. There, with great zeal Martin starts his research work. He always follows the religion of a scientist. Martin is ambitious and faithful in his work. He prays to God :

God give me unclouded eyes and freedom  
from haste. God give me a quiet and  
relentless anger against all pretence

and all pretentious work, and all work left slack and unfinished. God give me restlessness whereby I may neither sleep nor accept praise till my observed results equal my any calculated results or in pious glee I discover and assault my error. God give me strength not to trust to God !<sup>9</sup>

Martin wants to become a successor to Dr. Tubbs at MacGurk Institute. He works hard and discovers X principle. But D'Herelle of the Pasteur institute steals this X principle and publishes it. Martin is cheated out of the credit of his amazing discovery.

The epidemic of the bubonic plague breaks out in St. Hubert. Martin and Dr. Sondelius are assigned duties to treat the patients. Leora also accompanies them. They start their journey by a steamer named St. Buryan. Martin sees the dead bodies of the people in St. Hubert. Lewis describes this scene :

Martin saw under street light the first stirring of life : a crying

women and a bewildered child following  
an open wagon in which were heaped a  
dozen stiff bodies.<sup>10</sup>

Dr. Sondelius and Leora die in St. Hubert.  
Martin and his former friend Dr. Ira Hinkly undertake a  
rat campaign. Martin returns to New York. He is made  
head of Microbiology, but he is not given the director-  
ship of the MacGurk Institute. He marries Joyce Lanyon  
but even that marriage comes to a tragic end within <sup>a</sup> short  
span of time.

Martin resigns his job at <sup>the</sup> MacGurk Institute and  
joins Terry Wickett who is a chemist. Martin's wife  
divorces him. Terry Wickett and Martin make experiments.  
Terry renounces his wife and directorship for his  
ambitious discovery. He tries to discover new quinine  
stuff.

Arrowsmith thus presents the ordeal of a dedicated  
scientist in a hostile environment. The heroism of Martin  
Arrowsmith is tragically fitted against the money-grabbing  
materialistic ethic of American society. In describing  
this conflict between lonely heroism rooted in pursuit of

knowledge and pervasive materialism, through an episodic structure of eight units, Lewis gradually develops the heroism of Martin. As in other novels, here too, Lewis uses the technique of contrast for satirical purposes. He creates good doctors like Martin Arrowsmith, Gottlieb and Terry Wicket. But the doctors like Tubbs, <sup>and</sup> Ira Hinkly are bad. They do not care for profession and professional ethics. These bad doctors are always after money and fame. Lewis creates a sympathetic character named Dr. Max Gottlieb. He is very sincere and honest to his work but he is defeated by the society. There is also a contrast between Leora and Martin. Martin is <sup>or</sup> gentle, faithful person while Leora is obstinate and <sup>or</sup> Vimsical. As Robert Griffin rightly sums up :

Arrowsmith is a satire, a national gallery of frauds and fakes; it contains, one might say, all Main Street and all Babbitt.<sup>11</sup>

Elmer Gantry

Sinclair Lewis satirises the middle class life of Americans in his novels like Main Street, Babbitt and Arrowsmith. He satirises <sup>s</sup> external aspect of American life in them. But in Elmer Gantry he becomes <sup>amp</sup> introvert and satirises the internal character of the American people. He satirises <sup>the</sup> church and religious authorities in this novel. Harrison Smith rightly remarks in his letters :

All of this damned fool preaching in pulpits and so on which I have been doing has been largely to give me a real feeling of the church from inside.<sup>12</sup>

<sup>protagonists</sup> Lewis's heroes are of a rebellious nature. In Main Street, Carol Kennicott is a <sup>n</sup> unsuccessful reformer. In Babbitt, George F. Babbitt who is a businessman repents <sup>n</sup> his wrong deeds. He wishes that his children should not committ the same mistakes that he has made. In Elmer Gantry, Elmer starts his religious career against his will. He joins religion for money. He was love affairs with Shallon <sup>sp</sup> Falconer, Cleo and Hattie. By doing immoral things, he

becomes a successful person in his life. But at last his character and principles of life undergo a tremendous change.

Lewis satirises the Baptist, the Methodical, the Catholic, the Protestant and the Congregational churches and their corrupt conditions in America. We understand the corruption, enmity and materialistic views of preachers and religious ministers. Elmer is a symbol of such corruptions. Grebstein says :

Elmer is a man driven by the lust for money, power and fame. He is also a strongly physical being whose sexual desires demand constant gratifications; and, since he is in an exposed position as a clergyman, his urges keep him in constant trouble.<sup>13</sup>

The novel begins with Elmer's College education. He is a student of Terwillinger College founded by the Baptists. Elmer and his friend Jim Leffers are fully drunk. Jim is from Prairie village. Elmer thinks that he is the centre of the universe. He collects the class funds as a catholic priest.

*Sentences could be  
used as examples*

Jim Leffers and Elmer are girl chasers in the college. Eddie Fislinger is a rival of Elmer in the college. They quarrel with each other in the college. Elmer tells his views about religion :

Maybe I ain't a preacher ! Maybe I'm not even a good Christian ! he cried. Maybe I've done a whole lot of things I hadn't ought to of done. But let me tll you, I respect religion.<sup>14</sup>

Elmer wants to become a lawyer. He attends the church and Sunday school but he does not find many religious activities there. Preachers are engaged in different activities. His mother wants that <sup>him</sup> ~~he~~ <sup>to</sup> should be a preacher. But Elmer clearly expresses his view about religion. He enters the field of religion for the sake of money and social position. Thus Elmer does not want to be religious minded but his mother forces him to do so. Once the President Quarles requests him to give a sermon. Elmer Steals a speech of Ingersoll, an old atheist. He talks on 'love' and fools the people. He says :

"What is it makes us different from the animals ? the passion of love ! Without it, we are infact we are nothing; with it, earth is heaven, and we are, I mean to some extent, like God himself ! Now that's what I wanted to explain about love."<sup>15</sup>

Edward Fislinger and Elmer are then appointed as baptist ministers near Kansas. Now Elmer can talk on any subject. Lewis satirically says that Elmer has sufficient knowledge and comments :

He had an elegant vocabulary. He knew eighteen synonyms for sin, half of them very long and impressive, and others very short and explosive minatory - minatory being one of his own best words, constantly useful in terryfying as yet imaginary horde of sinners gathered before him.<sup>16</sup>



Elmer gets Bachelor of Divinity degree as a commodity of value in bargaining with larger churches. Clergies and priests are not really concerned with the teachings of God. They committ various types of crimes like sex offence, rape, incest, bigamy and enticing young girls. Henry Canby rightly remarks :

*satire*  
Elmer Gantry considered as the work of a sociologist in fiction, a headlong satire of religious hypocrisy and commercialism written by a man who furiously hates them.<sup>17</sup>

Elmer is not concerned with religious prayers. He gets bored with his friends Harry Zenz and Frank Shellard. He is tired of prayer meetings and chapel meetings. He offers a prayer to God in a solitary room. This prayer is concerned more with the profane than with the sacred.

God, if Junita were only here, or Agatha, or even that little chambermaid at Solomon Junction - what the dickens was her name now ?<sup>18</sup>

Trosper, D.D. Ph.D., L.L.D. is Dean of Mizpah Theological Seminary who appoints Elmer and Shallard as preachers. They are appointed in a village Schoenheim. There Elmer is given <sup>an</sup> extra ten dollars. Elmer gives sermons on love. He gets acquainted with Dean Bain's daughter Lulu. They start love affair in the back room at the church. Frank Shallard is against such evil deed. He says :

I am not a "rubber-neck" and you know it, Gantry. But you're the Preacher here, and it is our duty, for the effect on others, to avoid even the appearance of evil.<sup>19</sup>

Elmer wants to join business and leave religion. He is forcefully married with Lulu. It is against his will but her parents do not listen to him. Lulu has got love affair with Floyd and it is known to Elmer and Lulu's father. Elmer escapes from the Lulu love affair, goes to Babylon and works at the Flowerdale Baptist Church.

AS a salesman, he works for two years for the Pequot Company. Then he comes to Sauterrille, Nebraska. There he meets women evangelist named Sheron Falconer.

She lives in Colorado city and holds meetings. He lives in a isolated suite because she had love affair with her assistant named Cecil. Elmer proves his superiority to him and enters in her suite. He is crazy after her. Elmer's purpose is not religion but sex and love making. He says to her :

I'm not looking for a job. But - oh,  
I'm crazy about you ! Except for my  
mother, you're the only person I've  
ever adored. I love you ! Hear me ?  
Damn it - yes, damn it, I said - I  
worship you ! oh, Sharon, Sharon,  
Sharon ! It was not really bunk when  
I told 'em all tonight how you'd  
converted me, because you did convert  
me. Will you let me serve you ? And  
will you may be marry me ?<sup>20</sup>

When Sharon asks Elmer to read the song of Solomon, Elmer does not read the religious song but praises the beauty of Sharon. Elmer says :

'How beautiful are thy feet with shoes, O Prince's daughter !. The joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy two breasts are like two young roses. Thy neck is as a tower of ivory. The hair of thine head like purple; the king is held in the galleries. How fair and how pleasant art thou, O love, for delights : ,21

Sharon dismisses Cecil Aylston and appoints Elmer as her assistant. Elmer works very hard for her. He visits various places with her. She gives Sermons in front of the big audience. But Sharon's main purpose is money making in the name of religion. She says to Elmer:

Then I'll start you in at thirty eight hundred, and in four or five years I hope it'll be ten thousand, and may be twice as much.<sup>22</sup>

Sharon Falconer does not tolerate Elmer's love affair with Lily. So Elmer departs from her but is unable to live as an independent evangelist. He does not live

with Mrs. Evan Riddle who calls him ~~as~~ a thief. Elmer starts Prosperity Classes. He advertises himself as though he were a cigarette or a brand of soap :

The World Owes You A Million Dollars :  
Why don't you collect it ?

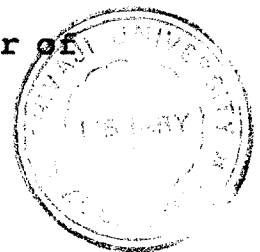
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THE BOWERS HOTEL  
MAIN AND SYCAMORE 23

Frank Shellard is serving in Eureka town. He serves the church faithfully and becomes a minister of



religion. Elmer does not join him and goes to Banjo Crossing to join the Methodist Church. There he starts his work as a preacher and falls in love with Cleo Benham. He calls her Athena and Aphrodite. He does not even possess a copy of the Bible with him. He has brought fifty volumes of the Expositors' Bible - source of ready-made Sermons, second hand for \$ 13.75. He has the Sermons of Spurgeon, Jefferson, Brooks, and J. Wilbur Chapman. He is willing to be guided by these masters. He has a very useful book by Bishop Aberham, The Very Appearance of Evil, advising young preachers to avoid sin. Elmer feels that this would be useful in his new life.

Elmer marries Cleo Benham and passes <sup>the</sup> D.D. Examination. He starts morality week and gets himself elected as a member of the Rotary Club. He gives speech to the people of Zenith. The purpose of the Rotary Club is not to make money but to serve <sup>the</sup> public. He says in one of his speeches :

Jesus Christ would be a Rotarian if  
 he lived today - Lincoln would be a  
 Rotarian to-day - William Mckinley

would be a Rotarian today. All these men preached the principles of Rotary : one for all and all for one; helpfulness towards one's community, and respect for God. :<sup>24</sup>

In contrast, Frank Shellard is a true and ideal preacher. He serves religion from beginning of his career with great devotion. He is always against evil things. He suffers a lot because of his integrity. He puts forth his objection to the church and says :

My objection to the church isn't that the preachers are cruel, hypocritical, actually wicked, though some of them are that, too - think of how many are arrested for selling fakestock, for seducing fourteen-year-old girls in orphanages under their care, for arson, for murder. And it is not so much that the church is in bondage to Big Business and doctrines as laid down by millionaires - though a lot of churches are that, too. My chief objection is

that ninety-nine percent of sermons  
and Sunday School teachings are so  
agonizingly dull ! <sup>25</sup>

Elmer goes to visit Europe with Cleo. But he is not satisfied with her. He complains against Cleo to his mother saying that she is not a good wife. He says that she does not possess good manners. Elmer wants that Cleo should die so that he can marry Hattie. Even though, a religious man he is not faithfully to his wife. Lewis describes his anguish thus :

Hell ! he said. 'These women want me to be a house dog ! To hell with 'em ! No ! Not with mother, but - oh, damn it, she'll understand when I'm pastor of Yorkville ! O God, why can't Cleo die, so I can marry Hattie !'<sup>26</sup>

T.S. Riggs, one of the great authorities of the church, helps Elmer in his love affair. Elmer lies to his mother and wife and indulges in sexual play with Hattie who is the <sup>his, secretary</sup> Secretary of Elmer's. Elmer has a Bible with him while indulging in these things. This incident is seen by Oscar, (a) husband of Hattie who demands (10) thousand



dollars to hush up the matter. He is unable to pay the money. At last he learns his lesson. He says to Riggs :

I've learned my lesson, T.J. ! I  
 swear this is the last time I'll  
 ever step out, even look at a girl.  
 God, you've been a good friend to  
 me, old man !<sup>27</sup>

Elmer's behaviour with females changes him completely. He now becomes chaste and positively reformed religious minister. His love affair with Hattie Dowler is published on the front page of the Advocate Times. His name is published as a bad person. But Hattie and her husband have given it in writing that Elmer has not done anything. Now, Elmer becomes the head of all the moral agencies in the country. In his last prayer he says :

Let me count this day, Lord, as the  
 beginning of a new and more vigorous life,  
 as the beginning of a crusade for complete  
 morality and the domination of the  
 Christian churches through all the land.  
 Dear lord, thy work is but begun ! We

shall yet make these United States  
a moral nation !<sup>28</sup>

The plot of the novel is loosely episodic. It has three large parts. In each part Elmer's progress is charted. The first part takes us through his Baptist education, his ordination and his escape from Lulu. The second part takes us through his career as an evangelist. Here, he comes in contact with the fantastic evangelist Sharon Falconer. The third part takes us through his experience of New Thought.

As in other novels, Lewis creates a lot of characters in this novel. also. But except Elmer and Frank Shellard other characters are flat. The technique of contrast for satirical purposes is used here also. Elmer Gantry satirically captures a historical moment in American society when the religious sentiment was on the decline. As Mark Schorer rightly observes :

The real religious feelings in America had disappeared, that the church had become a purely social and political institution.<sup>29</sup>

check  
quote

Dodsworth

All the earlier novels of Lewis, Main Street, Babbitt, Arrowsmith and Elmer Gantry foreshadow the possibility of a dead end of the protagonist's reach. In Dodsworth however, Lewis's satirical vision reaches its climatic point when it projects a hero reaching the dead end itself. As Lundguits says :

In all of Lewis's major novels upto Dodsworth there is a steady movement towards the dead end; but only in Dodsworth is that dead end reached. Carol finds it possible to live in Gopher Prairie and shifts the responsibility for revolution onto her daughter. Babbitt despite increased self-awareness, remains a Babbitt. Arrowsmith runs off to a new life and new freedom in Vermont Woods. And Elmer Gantry escapes his day of judgement. But Dodsworth reaches a low point that is entirely his own among Lewis's heroes.<sup>30</sup>

In this novel Lewis brodens his span of comparison. He compares two cultures and takes into consideration an international theme. While treating this international theme, he gives a satiric portrait of a retired businessman. Here, he also handles the social problem of marriage and divorce.

In Dodsworth, Lewis compares American culture with that of Europe. The hero and heroine visit European cities. They visit London, Paris and Berlin. Fan, Sam Dodsworth's wife behaves in immoral way in London and Berlin. Her behaviour is not approved by Sam Dodsworth.

The novel begins with the physical description of Sam Dodsworth. He is the President of Revelation Motor Company in Zenith. He is large and formidable youngman. He has brown hair on a massive head. He is a multi-dimensional personality. Grebstein says about Dodsworth and his personality :

Sam Dodsworth, the American Millionaire and self-made aristocrat, he is a composite. He has a Will Kennicott's physique, looks and temperament, and

Arrowsmith's skill and pride in his work. There is also a little Babbitt in him, some of inner loneliness and a very small part of the delight in possession and material surrounds.<sup>31</sup>

Fan, Sam Dodsworth's wife is an angel of ice, slim and shining.<sup>32</sup> She is compared to a humming bird. She is a romantic women. Sam, being a retired businessman, does not pay much attention to his wife. He wants to keep her in confinement but she does not like it. She wants to go to Europe and wants to see its culture. Sam does not accept the view of Fan. Sam speaks about European culture:

What do you expect out of Europe ?

A lot of culture ?

No ! "culture" ! I loathe the word. I loathe the people who use it ! I certainly do not intend to collect the names of a lot of painters - and of soups - and come back and air them. Heavens, it isn't just Europe ! We may not stay there at all.<sup>33</sup>

Sam and Fan go on their European journey after the marriage of their daughter Emily. They travel by the sea. Fan behaves playfully with major Lockert who is one of the passengers on the boat. She complains and criticises American husbands. She says that American husbands are not thoughtful. They do not think beyond business and treat their wives like motor-cars.

Sam and Fan reach ~~in~~ London. They visit theatres and restaurants in London. They observe that London theatres and restaurants are different <sup>from</sup> than those of New York and Zenith. They attend a play and understand the lost standard of American plays. The English plays keep their tradition. Sam says about American drama and stage :

In America there was a criminal amount of divorcing and of meriting divorce, but surely that collapse of all the decencies was possible in old English, the one land that these hundreds of years had upheld the home, the church, the throne ! Yet here on the stage, with no one hissing, an English

gentleman was represented as being  
the lover of a decent woman.<sup>34</sup>

This American couple is <sup>invited to</sup> called for dinner in the  
house of Lady Ouston. There they talk about the American  
ways of hospitality. While dinner is going on, participants  
discuss the habits of the Englishman and the American. Then  
they discussed the American businessman :

And business - our greatest - American  
myth is that we're so much more  
efficient than these Britishers and the  
folks on the Continent. All this high  
pressure salesmanship bunk !<sup>35</sup>

Sam does not like immoral behaviour of Fan. She  
is very Frank with major Lockert. Sam thinks that she is  
fooling him. Fan criticises the American manners of Sam.  
Sam does not know table manners, shopping and where to sit  
in a car. She says that American people are materialistic  
and they do not know about the tradition of leisure,  
honour and gallantry,

Major Lockert's relation with Fan changes the  
mind of Sam. Sam becomes too much suspicious about her.

Because of this suspicion, they leave London for Paris. They live at the Grand Universal in Paris. There they try to speak French. Fan's life is very busy in Paris. She likes an Italian aviator, Captain Gloserro. She goes ~~for~~ riding with him.

In Paris, Sam and Fan see a French play. But that play is unintelligible to Sam. Fan wants to see more of Europe. Sam does not like the idea of Fan and comes back to America for his business purpose. His interest is not in Fan but in business affairs. Lewis gives a hint on businessman's mind. Sam says :

There's several things I ought to settle up at home, and there's this reunion and I'd like to see Emily and her new home, and Bert.<sup>36</sup>

Ross Ireland is a business friend of Sam. With him Sam comes to New York. New York is a dirty city. <sup>The</sup> Inhabitants of New York throw dirt on the road. They throw rotten bananas on the road. New York is a city of wet pavements and unwashed laundries. Sam criticises the ugliness of New York :



I hate this damn town !  
It's the dirtiest, noisiest, craziest  
hole - I was ~~never~~ in ! I hate it -  
me that's been going up and down the  
face of the earth for the last three  
years, shooting my face off and telling  
everybody what a capital New York is.<sup>37</sup>

Ross Ireland and Sam Dodsworth go to see a movie  
in New York. They see delightful ~~and~~ young women in the  
theatre. Sam finds that in a country like America, citizens,  
preachers and politicians are insane. Meals in Zenith  
are not good. It is the period of depression and rising  
prices.

Tub Pearson, Ross Ireland are the prosperous  
friends of Sam in Zenith. They are always interested in  
money, golf and drinking. They are all men of property.  
Their attitudes towards their wives are materialistic and  
narrow. They express their views about their wives thus :

To them, women were only bedmates,  
housekeepers, producer of heirs, and  
audience that could not escape, and

had to listen when everybody at the office was tired of hearing one's grievances.<sup>38</sup>

Graf Kurt is a major who works in the Berlin bureau of the International Tourist Agency. He invites the Dodsworths to dinner. Prof. Brant who is a professor of economics in Berlin University, is present at the dinner. Prof. Brant speaks about the culture of Europe and America. He is proud of the culture of Europe. Prof. Brant comments on the European culture :

The European culture is aristocratic. I do not mean that boastfully; I do not speak of famous old families, like that of our friends Graf Obersdorf here. I mean that we are aristocratic, as against democratic, in that we believe that the nation is proudest and noblest and most exalted which has the greatest number of really great men - like Einstein and Freud and Thomas Mann - and that ordinary, undistinguished people are happier in contributing to produce such great men

than in having more automobiles and  
bath-tubs.<sup>39</sup>

Prof. Brant speaks about American women and British women. Americans treat their wives like their motor cars, while British treat their wives as family honour. Prof. Brant says that American industrial system is responsible for such treatment. Lewis criticises American industrial system in strong satirical terms :

The trouble is that when the American husband comes home all tired out after the awful rush of our business competition, he naturally wants some attention, some love from his wife, but she expects him to hustle and change his clothes and take her out to the theatre or a party, because she has been bored all the day with not enough to do.<sup>40</sup>

Sam has a love for Elsa but she does not response to him. Sam feels very sorry for her. He dreams at night. In his dream Fan comes and says that Americans are unable



to make love with women. But Europeans are expert in love making. Fan says about the American lovers :

My dear Samuel, don't you see at last - isn't exactly what I told you ? - that you have less knowledge of women than European like Kurt would have at eighteen ? You American men ! Fussing and fuming and fretting over the obvious question of whether or not you'll seduce that little harlot !<sup>41</sup>

Sam understands about the marriage of Fan and Kurt. He knows that he cannot get along with her. He leaves Berlin and comes to Pizza. Then he comes to Naples and lives with Mrs. Cortright. He falls in love with Edith. There Edith tries to correct the provincial manners of Samuel and advises him to enjoy life. She tries to destroy the sense of guilt in his mind. But unfortunately Kurt's mother does not give consent to this marriage because she thinks that Fan is a horrificing old women. Lastly, Fan wishes to join Sam. She comes from Berlin and meets Sam. But Sam does not want to live with her. He expresses his wish to live with Mrs. Cortright. Fan lives with her

which?

daughter Emily in Zenith and wishes to go to Italy. Sam completely forgets Fan and lives happily. The novel ends with a sort of separation between Fan and Sam.

Dodsworth is less satirical than Babbitt and Elmer Gantry. In Babbitt and Elmer Gantry, Lewis satirises business and religion in America. But in Dodsworth Lewis's view is ambivalent. He satirises New York and Zenith and praises European culture. Dooley rightly observes :

Lewis does not take either American or European culture as a standard, but tries to discover what is most valuable in each.<sup>42</sup>

In Dodsworth, Lewis explores his favourite theme of freedom and rebellion in a relatively attenuated context of satire. The main focus is on the disintegration of marriage in the context of conflict of cultural attitudes.

In Dodsworth also Lewis uses a satiric technique of contrast. Sam is a practical minded businessman who has a love for his wife. Till the end of the novel, he prefers Fan and her faults. Fan is a free and romantic lady. She

favours free life. She likes dancing, cocktail parties and wandering. She visits Italy, Egypt, Paris, Berlin and London.

With its episodic plot, the novel moves between America and Europe. We are given a detail description of sea voyage and railway journey. Lewis creates a gallery of characters. They are Tub Person, Mrs. Cortright, Major Lockert, Graf Kurt and Arnold Israel. But these characters are flat. Dodsworth is <sup>a</sup> mildly satirical description of two civilizations, American and European.