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ANABİLİM DALI

Death & Depression in J. D. Salinger's *The Catcher in the Rye* and Erich Maria Remarque's *All Quiet on the Western Front*

(YÜKSEK LİSANS TEZİ)

Ayub Mohammad Haji

DANIŞMAN

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VAN, 2019

AYUB MOHAMMAD HAJI tarafından hazırlanan "**Death & Depression in J.D.Salinger's *The Catcher in the Rye* and Erich Maria Remarque's *All Quiet on the Western Front***" adlı tez çalışması aşağıdaki jüri tarafından OY BİRLİĞİ / OY ÇOKLUĞU ile Van Yüzüncü Yıl Üniversitesi İngiliz Dili ve Edebiyatı Anabilim Dalında YÜKSEK LİSANS TEZİ olarak kabul edilmiştir.

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J.D. Salinger'in *Çavdar Tarlasında Çocuklar* ve Erich Maria Remarque'nin *Batı Cephesinde Yeni Bir Şey Yok* Eserlerinde Ölüm ve Depresyon.

ÖZET

Bu çalışma Jerome David Salinger'in *Çavdar Tarlasında Çocuklar* ve Erich Maria Remarque'nin *Batı Cephesinde Yeni Bir Şey Yok* adlı eserlerinde ölüm ve depresyon temalarını araştıran bir deneme olarak değerlendirilebilir. Çalışma ölüm ve depresyon temalarına, ve de ölüm ve depresyonun her iki romanın baş karakterleri (*Çavdar Tarlasında Çocuklar*'da Holden Caulfield, *Batı Cephesinde Yeni Bir Şey Yok*'ta ise Paul Baumer) üzerindeki etkilerine odaklanmaktadır. *Çavdar Tarlasında Çocuklar* Amerika'nın en tartışmalı hikayelerinden birisidir. Suçluluk duygusu, kimlik, depresyon, kayıp, ölüm ve ilişkiler gibi çok sayıda karmaşık konuyu işlemektedir. *Çavdar Tarlasında Çocuklar* yarı yarıya otobiyografi olarak da değerlendirilebilir, zira başkarakter Holden Caulfield ile Salinger'ın yaşamının erken dönemleri arasında benzerlikler vardır. Örneğin hem Salinger hem de Holden Caulfield hazırlık okulundan başka bir hazırlık okuluna nakledilmiş, ve her ikisi de askeri okulda baskı görmüştür. Roman Holden Caulfield'i manik depresif olarak tarif etmektedir. Öte yandan Alman yazar Erich Maria Remarque tarafından yazılan *Batı Cephesinde Yeni Bir Şey Yok* eserinde yazar Alman ordusuna katılan bir grup arkadaşın Birinci Dünya Savaşı süresince yaşadıklarını aktarmaktadır. Eser okuyuculara kitabın başkarakteri olan ve Birinci Dünya Savaşı sırasında orduya yazılan Paul Baumer'in stresli ve korku dolu yaşantısını yansıtmaktadır. Kitapta ölüm kavramı İslam, Hristiyanlık ve Budizm dinlerinin bakış açısı değerlendirilmektedir. Ayrıca Sokrat, Plato, Aristo, Albert Schweitzer ve George Bernard Shaw gibi filozofların ölüm üzerindeki fikirleri de tartışılmaktadır. Çalışma genel hatları ile üç kısma ayrılmıştır: ilk bölümde ölüm ve depresyon kavramları ile,

depresyonun belirtileri tanımlanmış, ve İslam, Hristiyanlık ve Budizm'de ölüm kavramının nasıl tanımlandığına yer verilmiştir. İkinci bölüm Batı Cephesinde Yeni Bir Şey Yok ve Çavdar Tarlasında Çocuklar romanlarını ölüm ve depresyon kavramları açısından karşılaştırmaktadır. Son bölümde ise sonuç ve tartışmalara yer verilmiştir.

Anahtar Kelimeler : *Çavdar Tarlasında Çocuklar, Batı Cephesinde Yeni Bir Şey Yok*, depresyon, ölüm, savaş.

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Death & Depression in J. D. Salinger's *The Catcher in the Rye* and Erich Maria Remarque's *All Quiet on the Western Front*

ABSTRACT

The present paper can be seen as an attempt in the search for the themes of depression and death in Jerome David Salinger's *The Catcher in the Rye* and Erich Maria Remarque's *All Quiet on the Western Front*. It focuses on the themes of depression and death and the impact of depression and death on both protagonists of the two novels: Holden Caulfield in *The Catcher in the Rye* and Paul Baumer in *All Quiet on the Western Front. The Catcher in the Rye* is one of the most debatable stories in America. Also, it refers to many complicated topics, namely guiltlessness, identification, depression, disappearance, death, and relationship. *The Catcher in the Rye* is considered to be semi-autobiographical because there are similarities between the protagonist Holden Caulfield and Salinger's early life. For example, both Salinger and Holden Caulfield were transferred from preparatory school to another preparatory school and also both of them were intimidated in the army school. The novel describes Holden Caulfield as manic-depressive. On the other hand, *All Quiet on the Western Front* by German writer Erich Maria Remarque tells the story of a group classmate who is enlisted in the Germany army throughout World War One. It moves us through the stressed and frightened lifetime of Paul Baumer, the protagonist of the novel, who is enlisted in the Germany army during World War One. Besides, the concept of death has been taken into consideration in three religions such as Islam, Christianity, and Buddhism. Also, some philosopher's ideas about death, including Socrates, Plato, Aristotle, Albert Schweitzer, and George Bernard Shaw are discussed. The study, in general, is divided into three chapters: the first chapter includes the definition of death and depression, and symptoms of

depression, and an analysis of the concepts of death in Islam, Christianity, and Buddhism. The second chapter compares *All Quiet on the Western Front* with *The Catcher in the Rye* in terms of depression and death as depicted in the final chapter as the conclusion.

Keywords : *The Catcher in the Rye, All Quiet on the Western Front*, depression, death, war.

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ÖZGEÇMİŞ

TEZ ORIJINALLIK RAPOR

CHAPTER I

1.1. Jerome David Salinger: Life and Career

Jerome David Salinger was born on January 1, 1919, in New York. J.D. Salinger was an influential American writer in the 20th-century. He was an American writer and novelist, who became famous by the publication of the novel *The Catcher in the Rye.* Because the novel began to be a perfect section of educational literature and it became the program of study in America. More than 65 million copies of the novel have been sold so far. Salinger was the son of a Jewish father and a Christian mother. He involved all his time to writing, and in 1940 he had issued various short stories in magazines. Even though his profession as an author was broken up by World War II, he served the USA military in 1942. After that, he comes back from serving in 1946 and begins to do his profession, lettering mostly for The New Yorker. In spite of his obvious smartness, Salinger was a lazy student. He attended the Mc Burney School close to his house in New York's Upper West Side. After he failed in the examination, his parents decided to send him to Valley Forge Military Academy in Wayne, Pennsylvania. After he attended Forge Military Academy, he returned to New York and Columbia universities. At the age of 91, Jerome David Salinger died in 2010. (Reiff, 2008: 14-16).

The Most Popular Books

* *The Catcher in the Rye*.

* *Franny and Zooey* (1961).

* *Raise High the Roof Beam, Carpenters / Seymour: An Introduction* (1963).

* *Nine Stories* (1953).

* *Three Early Stories* (1940-1944).

Salinger's last published work, a novella entitled *"Hapworth 16, 1924*", appeared in The New Yorker on June 19, 1965.

1.2. Erich Maria Remarque: Life and Career

Erich Maria Remarque was born in Osnabruck, Germany, On June 22, 1898. He was a novelist, essayist, and poet while he is best known for his most famous novel *All Quiet on the Western Front.* He was a student at the University of Munster when he was conscripted into the Germany military during the WWI period while he was only at the age of eighteen. Remarque clashed on the western front and was injured at least five times during the war. In many fields, he laboured diverse careers such as lecturer, soldier, stonecutter, contest automobile driver, and athletics reporter. In 1929 he published his novel in the German language titled *I'm Westen Nichts Neue*s; in the same year, the novel was translated into English in the title of *All Quiet on the Western Front.* The work could achieve high popularity to the degree that more than 1.2 million copies of it were sold in a short period.

Moreover, the novel was made into an eminent Hollywood movie in 1930. It is important to note that both the novel and its 1930 movie adaptation were banned in Germany by Nazi supremacy after they controlled the power. Therefore, the author was obliged to leave Germany in 1931 and thus to stay in Switzerland for eight years. Besides this, in 1938 his state of being a citizen in Germany was banned and his Germany residency was officially cancelled and exposed that it is no longer valid to stay in Germany. In 1939 he emigrated to the United States of America and became an American inhabitant in 1947. Remarque died in Locarno, Switzerland, on September 25, 1970. (Murdoch, 2006: 1-2).

Remarque has many other famous books such as:

All Quiet on the Western Front (1929)

Arch of Triumph, 1945.

The Road Back (1930).

Three Comrades (1936).

Bobby Deerfield (1961).

Heaven Has No Favourites (1948).

The Dream Room (1920).

1.3. Depression

Smart strategies to conquer the sorrows of depression, can life be more compassionate and compelling to people? We carry life all day long until we are about to explode, every day under different pressures, from the work we do, the endless demands, and the often bad news, from the door of the house to the world around us. After a while, this feeling of constant preoccupation and exhaustion must end up making us feel hopeless and indifferent to things that have been a pleasure before. In other words, we get depressed. The thesis's techniques described in this book, you will learn how to access with new types of energy and creativity, and you'll find new ways to cope with these hard circumstances and connect with the people around you. During a short time, your feelings of depression will diminish and you will experience a tremendous change in your mind and body, making you feel healthy and relaxed.

Depression is just the body's response to emotional stress, risky or uncommon circumstances. It is the feelings of perplexity, sorrow, or panic you sense before an important episode. Anxiety allows one's mind to dwell on difficulty. Anxiety can be reasonable and unreasonable. Stressing about taking a job interview, for instance, worrying throughout an exam is something normal. Reasonable anxiety can even at times be helpful. For natural anxiety promotes us to correctly be prepared for traumatic circumstances that we are worried about, and support us to remain mindful and cautious. Unreasonable anxiety, on the other hand, plays a negative role in human life. The affected person usually suffers from anguish and agony that makes the affected mind weaker as a result. This type of anxiety causes psychological troubles. Sleeplessness and haunting someone's mind with one subject only are some symptoms of unreasonable anxiety. The casualties of anxiety are feeling as though they do not have the power to determine their senses. During the occurrence of depression in affected minds mostly becomes illogical and it occurs repeatedly to the degree that it makes a state of confusion for its casualties.

As to depression, it is a state of confusion, and the most important warning sign is a feeling of excessive misery and pessimism. Furthermore, it is an occurrence and earnest medical period of sickness affecting the body or mind or both. Depression harshly impacts the way you sense, imagine, act, or manner of doing

something. It is important to note that depression and sadness are correlated sicknesses. Because like depression, sadness can guide a sort of passionate and bodily matters and it can reduce the individuals' capacity to perform their work properly. The bereavement of a close friend, mislaying a function or ending a relationship between two or more than friends will be so hard experiences for an individual to sustain them. However, sometimes it is natural for sensing depression or distress to advance in reply to the type of these circumstances which is previously mentioned. Nowadays, thanks to medical advancements, depressions are remediable. Depression is hereditary in some people. According to biology, depression is related to genetics. Depression is transmitting from father to his generation. Depression and anxiety can have organic reinforcements in the medicines you take (legal or illegal) or as the consequence of bodily disease. Medicines have many side effects. Sometimes a patient is receiving medical treatment; it may affect another organ in his body.

1.3.1. The Symptoms of Depression

* Having a miserable, emotional or downcast mind.

* Having a feeling of extreme sadness and lack of enthusiasm.

* Lack of desires or never delight in actions.

* Lack of appetite and loss of weight.

* Sleeping troubles.

* Weakness and exhaustion.

* Extreme tiredness, usually because of hard work or too much exercise.

* Physical and mental fatigue.

* Having no practical impression or blameworthiness.

* Withdrawal in thinking, focused attention or in mental efforts on a particular object or activity.

* Considerations of passing away and self-murder.

* Difficult in judgments.

* Worry about his/her health all the time.

* The depressed man feels his life is full of regrets.

* Feelings about ancient trauma keep progressing through his/her mind.

* He is always frightening to get sick.

* He is profoundly ashamed by himself.

* He always supposes that everything is getting worse and worse for him.

* He thinks he is a failure.

* He can't stand making faults.

* He feels worried about his future.

Even though, these thoughts are preoccupying someone's mind for a long time which makes him depressed or worried. (Thomson, 2012: 10).

1.3.2. Psychotherapy Practices for Depression.

* The depressed man should be positive in thinking. For example, he should not have distorted considerations.

* Traditional treatments: it is a part of the beliefs, imitations or way of life of a particular group of people. They have been utilizing the methods for a long time for psychotherapy depression. It is divided into two main categories: psychological and medical.

* Psychological treatment is the therapy of psychological skirmishes throughout the utilization of conversation and speaking with a specialized expert. It is familiar to psychotherapy. (Serani, 2011: 31).

* Adults should be physically energetic for at least hours per day doing activities like consist of dynamic games, dances, or systematized athletic.

* Discover an energetic game you like, such as tennis, football, basketball, volleyball, swimming, etc.

* Participate in public celebrations.

* Make a journey, typically to some natural places.

* Get away from debauched thoughts.

* Get away to drink a lot of alcohol and takes drugs.

* Regular, feasible and viable aims are would be possible to achieve them in the future. (Laura Mufson P. L: 2012).

1.4. Death

If we want to say something about death, we have to talk about many other topics such as the soul, religions, depression, life, reality, afterlife, resurrection, war, and existentialism because death has an intense relationship with those topics. Death can be defined as a complement to life because if there was no death there would be no balance on earth. Death is like a shadow that is always following you, and it is impossible to escape from it. Death is a process of life that is never stopping as if there was no life there would be no death, too. Death is not only for humanity, but it is for all creatures and the living organisms on earth. As well as, death is also for the angels who live in the heavens. It is to be noted that the corpses of creatures are classified into two segments: the clay body and the divine soul. Both are linked together and they both complete one another because neither can be alive without the other. The Divine Soul is a moral power of humanity which makes the body alive and move. As we sense fatality is a spiteful and unkind public antagonist. None of us likes death and also we do not want to think about it just for a minute.

While our real life starts when we are just in the belly of our mothers at the age of three to four months, the mother feels that the baby is moving in her abdomen. It is a moment when two souls exit in one body-that is, the mother's body. From this stage on, the struggles of life start, the moment when the baby keeps trying to come out from the mother's narrow body. Just after, the new baby comes out to this world, the process of inhaling and exhaling started. This process could be a struggle between life and death or between soul and body; because when we exhale, this might be a sign that the soul is trying to leave the body, whereas when we inhale the air or the body is trying to push back to soul into the prison of the body. Such a competition continues until the moment of death, this means that the soul found its path and death becomes the winner. In other words, the soul will be free and the body remains dead. In a simple definition, this process is called life and death.

Luqman Hakim believes that if the heart dies, there will be no mercy; if the brain dies, there will no wisdom; if the conscience dies, there will be anything. Also, he thinks that death does not mean to separate because we will be gathered in the doomsday. So the real separation happens when one goes to paradise and another is doomed to hell. As we realize that fatality is one of the most unpleasant processes of life and everyone contends with death for a moment or further. Perhaps we heard awful reports from a media corporation and sometimes from a doctor. Otherwise, maybe you are under pressure to go ahead after the death of your parents, wife, relatives, etc. Finally, we comprehend that we come temporarily to earth and we will also leave this world as the ones departed before us. Do not lose the opportunity to be charitable with people around you and those in need because life is a short trip. Luqman Hakim has a famous saying in this respect stating the world is like a wide sea, many people sink and die, (your fear of God) makes a ship to survive in this sea, if you are saved, know that it is by God's kindness and mercy. When you come down and die, realize that it is by your faults. Therefore, we must say “Oh God may you make excellent of our works in the end moment of our lives”.

We possibly have some questions about the end of the world and ask when the world ends does? How does it end? How long will life continue on this planet?

1.4.1. The Concepts of death in Islam, Judaism, and Buddhism.

If we do a review in such religions like Islam, Christianity, and Buddhism, we regularly see the term of death. All of them pay attention to death and the afterlife. Death is the exit of the soul from the human body. It is the final exit in the world for the person who dies. The split of the soul from the body leads to the cessation of work in the organs of the body. It is by God's order. Sometimes we sense death but it is hidden from our eyes. As we sense that death is the transmission of the Soul of the same person from life on the earth to another life in the Doomsday. He or she gets the forfeit and the fixed regular payment on that day. There were preparing Paradise and Hell. This is regarded in various religions, but in Buddhism, it says there is no one to provide gifts or forfeits on a possible Judgment Day.

Buddhists attempt to find Nirvana or enlightenment, a land of superiority liberated from anguish, wishes and the rotation of death and rebirth. Buddhism

philosophy gives more attention to the cases of death and the afterlife. A thorough acknowledgment of impermanence, distress or hardship, and death is a major issue to the theology of Buddhism. Śakyamuni Buddha says (1) Śakyamuni does not admit the existence of self (âtman), a permanent individual; he teaches that the so-called Self is a compound of material and spiritual data called Skandbas; (2) but he nevertheless teaches reward of actions in a future life".(Poussin, 1917: 34). The more frequent description of this ambiguity is as follows: Śakyamuni imparts eradication on death, and repudiates rebirth or the passing of a person's soul after their death into another body; other than that he considers that, due to the power of movements, a new life is created that is to receive the behaviours of the dead man and to relish their fruit. An individual dies and he is dead forever, other than his good manners or morally bad actions persists and causes another person to be born. Buddha says we must not dread death because the soul will go ahead to rebirth in another person or an animal corpse. Under the consideration of Buddha, life will continue after death. Buddha believes that the soul never dies but the body will. Usually most uttered in the notion of rebirth in other persons or animal corpses. (Tang, 2002: 1). In Buddhism, the existence does not come to an end, just it continues in other shapes that are the outcome of collected Karma (good and bad actions). Buddhism is a faith that puts stress on the eternal of existence on earth, as well as all those ahead of the present life.

But in Islam, there is a Hadith Al-Qudsi which is narrated by Sayyidah 'Aisha the prophet's wife. One day the Messenger of Allah (peace and blessings of Allah be upon him) said: "Whoever loves to meet God, Allah loves His meeting, and whoever dislikes God's meeting, Allah will not meet him. (Murad, 2007: 143). Aisha asked him and said, "O Prophet of God: The hatred of death. We all hate death." The messenger Mohammad responded, "It's not like this, the believer should praise God's forgiveness, satisfactions, and paradise so that he or she does not need to hate death. They have to wish to face God. But it is different for infidels; surely they know the punishment of Allah and his displeasure, so they don't like to face God. This talk indicates that the hatred of death and fear of it is normal. It does not indicate a lack of desire to meet God because the believer hates death or fears his arrival. He wants to perform more worship to God and prepares to meet God.

Christianity does not prevent, and simple elegance does not finish with their innate gentle feelings. Still, they should not be too much in their fears; this excessive such as those who have no trust in having a perfect life. In Christianity, fear of death is a normal and deep sorrow for the doom of close friends is allowed; and perhaps they cry for their death, even though it must be their gain. Here it is a verse which is saying: “For the Lord, himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first”. (Walvoord, 2011: 470). It is crystal clear that God comes down from the sky with a sob of control, with the tone of voice of a Seraph and with the voice of the trumpet of God, first of all, Jesus will be dying and go up to heaven. After that, we who are alive, who are left, will be gathered together with them in the clouds to see the Lord in the heavens, and therefore we will forever be with the Lord.

Islam and Christianity religions are different from Buddha, both emphasized to end and smash the life on the earth. Both say that life will end by a Sob of a trumpet. Verse of the Holy Quran says, “On that Day, We will leave them surging upon one another, And the Trumpet will be blown, and we will gather them together”. (Itani, 2009: 153). Finally, the amazement of death is not very clear so it is very hard to understand death, and how it would be for us. Another verse in the Holy Quran says, “Death is for all nations when it arrives, it will be not delayed and not advanced to take our souls” (Itani, 2009: 75). It declares to us that our age is restricted by God, he knows how long you are going to live, and when you are going to die. Also, eternal life does not exist for anyone in the world, for example, Allah states “Everyone suffers death, but will remain the Presence of your Lord” full of dignity and majesty. (Itani, 2009: 282). It is crystal clear that sooner or later all of us will die; the immortal only one is Allah.

1.4.2. Philosophers' ideas about death

Philosophy can be defined as a discipline that searches for logical responses to some conceptual issues, normally left unrequired in happening or used daily and in connection with the nature of the macrocosm of life and living things. It is expressing an agreement with the phrase (philosophy) referring to (love of wisdom). Far and wide, philosophy is a performance of human beings which undertakes at what time they search for comprehending basic facts about themselves, the universe in which they live, and their connections to the universe and each other.

Death is a common topic both in philosophy and literature that gives way to other topics; it varies from justice to funeral, from rites of progress to sorrow. Death is a brutal truth of life, and from the passionate reactions to bereavement to the several pious arrangements through which it will be explained. Death has already been used as a topic in literature as a common theme. In his book Poetics, the Greek philosopher and scientist Aristotle clarifies that literature is important for mankind when he declared that "the object of art is an imitation of life." Writers many times utilized the status and incidents of daily life in their inscriptions, and also death is like an event of existence as everything else; it is probably one of the maxima repeatedly subjects in all of the philosophy and literature. It is used to distinguish between life and art.

Aristotle gives more attention to the worth of tragedy, which obliges a viewer to sense a releasing strong feeling or to take away from somebody guilty feelings and cleanse of the spirit, by watching criminal behaviours, usually, the deaths of the respected characters—the fatalities of those characters might not completely merit. Also, he supposes that "death is a dreadful of all things because death means to end" (Aristotle, 1893: 45). It is not whatever thing is measured to be whichever excellent or dreadful for the departed. Aristotle considers whether there is terminating in the objects for our performance, which we wish for its own sake or not. To be conscious of this fact will be the most impact on how we live our lives.

The Greek philosopher Plato, on the other hand, thinks that it is feasible to show utilizing rational alone; it is the only path to earn informed with reality. According to him, to look for death in life is like to split out the soul from the body,

even though the spirit will be at death. Plato's idea of death –for example for a person who searches to recognize realism (i.e. to getting information of an idea or a principle that is believed to be true or valid in any circumstances) -- death ought to law. Apart from Plato, Socrates says "for either death is a long sleep, the best of sleep, or a journey to another world in which the souls of the dead are gathered together" (Apology, 2011: 14). Socrates believes that after a man's death there would be a chance to see those people who are heroes and old because he supposes that the souls are gathered together.

Death has been one of the most debated topics both in philosophy and in literature. It is a very controversial matter and so far remains a mystery in both subjects. Many philosophers, including Socrates, Plato, Aristotle, and George Bernard Shaw have talked about death, but this question of death does not have a concrete answer. Therefore, countless questions have been raised due to the ambiguous nature of death. The questions like 'what is death?', 'where do you go after this life? Is death fair?' etc. can be just a few among many other questions. Albert Schweitzer had no inspection like life itself, death is a mystery.

Also, if we look for Socrates' view about death; first of all as represented in the writings of his disciple Plato, he engaged in dialogue with others in an attempt to reach comprehension and moral notions by revealing and banish faults (the Socratic manner). He deemed that death is not being an unpleasant matter, and as such he must confront his fatality. In every part of the Apology, Socrates firmly emphasizes that fatality is not harmful. For example, he states that "the fear of death amounts to simply thinking one is wise when one is not". (Apology, 2011: 29). During his argumentation of the case throughout the book, he focuses on death as saying: "let us also reflect upon how good a reason there is to hope that death is a good thing." (Cahn, 2009: 32). While he is thinking carefully about death, he enables to imagine of two conceivable ways while stating: perhaps death is to be not existents and it is just imagination, or might be something takes place to the spirit after the death and it will be converted or reached to a different universe (Apology, 2011: 35). Whether death is not to be existents, Socrates believes that death is like a prolonged siesta without dreaming: "Now if there is, in fact, no awareness in death, but it is like sleep – the kind in which the sleeper does not even dream at all – then death would seem to

be a marvellous gain" (Apology, 2011: 35). Socrates wants to say that he chooses not having dreams and believes it might pretend like a solitary night: "because on that assumption, the whole of time would seem no longer than a single night" (Apology, 2011: 37). Also in another speech, Socrates says that " if all things that have life should die, and, when they had died, the dead should remain in that condition, is it not inevitable that at last, all things would be dead." (Plato's Phaedo, 1875: 72).

In addition to that, George Bernard Shaw has many quotes to say about death and the correct way people might guide their lives. He was self-possessed about the fatality; he knows that it was away from his managing. What he may well perform was take pleasure in his existence and attempt to create an optimistic donation to humanity. There are several of his quotes about death; he suspects that death causes him to live well "As long as I have a want, I have a reason for living. Satisfaction is death" (Parke, 2013: 80). Atheists think that death is the end of their life; this thought exemplified by Shaw as he states that we will not succeed to live forever so "do not try to live forever. You will not succeed" (Mooney, 2011: 105). Besides, Shaw focuses on doing well and enjoying life before death overtakes you by writing "use your health, even to the point of wearing it out. That is what it is for. Spend all you have before you die; do not outlive yourself" (Edward and Huth, 2006: 146). Finally, It is clear that Bernard Shaw is worried about death, especially at the time when we onlooker a human being who is dying, we see affliction and shove of a person's compassion, he notifies that "dying is a troublesome business: there is pain to be suffered, and it wrings one's heart, but death is a splendid thing—A warfare accomplished, a beginning all over again, a triumph" (Holroyd, 2015: 4). All in all, no matter what exactly death is, the real matter is that despite all the writings about death, death is still a mystery because nobody has come back from death. Probably we would know the answer when we die.

Chapter II

2.1. Death and Depression in Jerome David Salinger's *The Catcher in the Rye*

Introduction

The Catcher in the Rye is a novel written by Jerome David Salinger in 1951. The novel was the most debatable story in America. It primarily published for fully developed persons. The novel still has become most liked with teenage readers for its topics of adolescent apprehension and isolation. Holden Caulfield was the protagonist of the novel. He begins to be a symbol of the adolescent revolution. Also, the novel refers to many complicated topics such as guiltlessness, identification, depression, disappearance, death, and relationship. Salinger utilizes an adult boy Holden Caulfield as a narrator and protagonist of the novel. Sequentially it is to show the innocence of childhood in society. The novel tells the story of an unhappiness prep schoolboy, with a high-level consciousness, and he is sixteen years old. The title of the novel *The Catcher in the Rye* is coming by this episode when Holden's Sister Phoebe Caulfield demands him 'is there anything you want to be?' Holden replied to his sister and says he desires to become a 'Catcher in the Rye' he cares and protects the kids who are very close to disaster. The novel is metaphoric: because Holden Caulfield believes that the kids no longer have all the perfect objects when they have grown up, and that's why he always wanted to react as a protector of kid's guiltiness, by this reason Holden was at all times upset... he doesn't want to become a full-grown. He departs his preparatory school in Pennsylvania and heads to New York City, for three days he was disappearing and goes underground.

Holden's depression is that the teenager himself at one time much simpler and further complicated. Holden Caulfield was sad and unhappy because his younger brother Allie dies of cancer. He feels that it is unequal while Allie was a perfect child and why he should die rather than "the phoniness" he has seen. He was always in a chaotic status because of all the things he recognizes. Finally, Jerome David Salinger merely wants to narrate to us a tale that he does not utilize fantasy syntax or profound metaphors but rather he wants the real. At what time you get bigger he informs you will mislay your spirit. Rather than the acquaintance with puberty dreadfulness and makes him confusing, Holden creates a concept that puberty is a

kingdom of shallowness and duplicity (“phoniness”). He describes the time of infancy as a universe of guiltiness, and a strong desire to know the sincerity. Finally, we can say *The Catcher in the Rye* is a semi-autobiographical, because by these likelihood events which are appearing between the protagonist Holden Caulfield and Salinger's early life. For example, both Salinger and Holden Caulfield were transferred from Preparatory School to another Preparatory School and also both of them intimidated the army school. The novel describes Holden Caulfield as a manic-depressive.

2.2. Death and Depression in J. D. Salinger's *The Catcher in the Rye*

Depression can be outlined as a sickness that can poke one's capacity to work accurately because of unrelenting sensing of hopelessness and anguish. Such sickness is usually very common among teenagers because they are in a transitive status from childhood to adulthood. A person who has depression encounters difficulty with grades, connection with family members and comrades, using intoxication and narcotic, horny, and conquest over his manners. Dying a family member is another cause to be depressed. Holden Caulfield has passed through all these issues. However, there are two serious kinds of depression; main depression, the gloomy type, and mental illness, wherever he is going to be thoughtless and accelerating. The signs for serious depression are recurrent distress and sobbing, despair, reduced attention in actions, has less power, public alienation and avoiding in dialogues, less self- respect, arising to antagonism and animosity, stiffness with processing interrelations, bodily sickness such as pain in the heads, deficiency in focusing, inactive to study at school. Also, a man who has depression is continuing in thinking about death and drinking intoxication and medicine addiction. For mental depression, the signs are the most unaccountable changes of mood. A man who has suffering in manic depression is always in a bad, unhappy, angry or impatient condition. Also, the suffered man is always indifferent from what is standard or expected, especially in a way that is nerve-wracking, harmful or not desired. Besides, he/she who is in manic depression is in a state of being mixed sexual haphazardly and has a false belief or opinion about himself and his situation despite having an illusion of extreme upset after they couldn’t work a savage plot and extreme doings.

The Catcher in the Rye was written in the 1950s. The novel describes the story of an adult boy named Holden Caulfield, who is the protagonist and narrator of the novel as well. He is not precise about his particular place especially when he is informing the story, but it is crystal clear that he is undertaking the healing in a psychological hospital or infirmary. Caulfield is out of silhouette because he smokes lavishly. He is in a poor health situation. He is consecutively depressed, disordered, annoyed, maddened, insightful, narrow-minded, offended, thoughtful and sexually excited. All proceedings that Holden informs are happening in an interval between the last part of the descend school time and “Christmas” at the time he was sixteen

years old. However, there was a football game with Saxon Hall. It was a final match of the year between the new Prep Pencey School and old Pencey Prep. Holden assumed to do something or “commit suicide” if the old Prep Pencey would not win the match. Holden recalls that afternoon around three o'clock while he was upright on the top of the stupid Thomsen Hill, fit near to that insane Cannon, which was in the Rebel War and whole. (Baldwin, 2000: 78).

Holden's tale starts on Saturday afternoon of the customary football match and comes after taking the last class at the Prep Pencey School in Agerstown, Pennsylvania. The Prep Pencey is the fourth school of Holden; before he was coming to Pencey he flunked out of three other schools. At his present school, he also flunked four lessons of five, and he has gotten the attention that he is being barred, but he decides not to come back home until Wednesday. He goes to see his aged history teacher, Mr Spencer, to say to him farewell. However, Holden feels worried when Mr Spencer attempts to tell him officially that he does not approve of his poor educational work.

The writer uses many important themes in *the Catcher in the R*ye. The study focuses on depression and death themes which are very significant topics in the novel. It is worth mentioning that Salinger describes depression and death as a hopeless, effective and harsh act of life. Death is an abominable subject and it is impossible to keep away from it. The novel mostly focuses on Allie's death, the protagonist's brother. Allie was a vague appearance in the novel. The main character, Holden, has a particular thought of him most of the time and converses with him while everything is dismal in his existence. The death of Allie is related to the topic of death in the novel but he has a great role. Allie has a huge feeling of expectation and desire for a certain thing to happen. Also, he represents the skilful guiltiness of childhood, which is so weak and occasionally short-lived. Holden has a great passion for him. He is two years younger than him and even they have the same biological parents, but they have a perfect relationship and close friends. Relying on Holden's birthday, supposedly he was three and a half years after Allie's death, he informs the tale (at age 17) from the Hospital in California and possibly he was at age thirteen when he departed Prep Pencey School. Holden’s brother has perfect knowledge and cleverness. Besides that, the main Character Holden says: “I was only thirteen, and

they were going to have me psychoanalyzed and all, because I broke all the windows in the garage. I don't blame them. I don't. I slept in the garage the night he died". (Salinger, 1951: 21).

When we observe this quotation, we can notice how they are treated and psycho-analysed for Holden because he broke the windows in the parking garage with his bare fist. Holden admits that he does not have responsibility for the fault or the wrongdoing; thus, there is no need to blame them. The night that his younger brother Allie dies, he sleeps in the garage. As a reaction to his brother's death, Holden starts to break all the "goddam" windows in the garage. This reaction shows that he was outraged, sorrowful, depressed and annoyed.

We can say depression is a rational disease. A man who has got depression cannot discover the enjoyment of life. He is constantly in a terrible mood. Depression is quite common among Teenagers, especially when they confront a rapid traumatic practice. Also, the unpleasant situation at home is very hard and complex. The pressure implicated in a person who is fully grown and the liability many times moves with it, otherwise occasionally the impact of sexual characteristics and gender hormones. When an adult fails in an exam at school or when he/she is refused by the society, they are easily affected-that is depressed. Holden Caulfield, for example, fits fully into sorrowful circumstances. He encounters the trauma of dying a lovely family member who was his younger brother. Moreover, DB, Holden's older brother, seems that he has deserted his two siblings (Holden and Phoebe) to run away from the uncomfortable family circumstances. Holden has also a matter who is submitted to his parents, and he always senses absent in his family because he believes that his skills are different from their skills. Even though, Holden's parents are not ever mislaying aspirations for their son Holden, typically in educators. He has not ever flunked to flunk out of each school he was attended to. Holden is a person that has two opposite ideas at the same time. The first side is that he desires to own a relationship with people; the second one is that he describes people as phony and arrogant. For these reasons, he feels lucky and sad when he leaves Prep Pencey School. As Holden claims below:

> I was trying to feel some kind of a good-by. I mean I've left schools and places I didn't even know I was leaving them. I hate that. I don't care if it's a sad good-by or a bad good-by, but when I leave a place I like to know I'm leaving it. (Salinger, 1951: 2-3).

Holden says that the Prep Pencey School is full of criminal students. But few students come from rich families. Anyway, it has many impostors. However, Holden feels lucky to leave these criminal students but may be unhappy to leave the Prep Pencey School. Yet, he wants to conceal his depression and sadness. Sometimes it's difficult for a person to go to a new place or take a new job and mislay your old friends. In the end, he was released from the hell out and away from the Prep Pencey School. Throughout school, he perpetually complains about his classmates and he confirms their errors. For instance, regarding Ackley, the complaint is used to describe his much “pimples” and grimy teeth. Also, Holden described Stradlater's character as “phoniness”. The periods of relaxing of the schools were “phony bastards”. Here it is clear that Holden uses the word (phony) for his classmate Stradlater, meaning a person who is not honest or sincere and trying to trick people. Holden thinks that human beings, in general, are forcibly trying to obtain their wishes or to pretend more powerful and greater over others. Holden's critique is merely a shallow one; he behaves in a particular way to make people believe in a society that something is not true and no acceptance. He shows to be arrogant to conceal his social refusal. He is a person who is often a loner at school and that donates enormously to his mental depression. As to sexual characteristics, he is similar to any other young individual. He has many emotions and sexual desires for girls. He wants to be mature in this aspect; the fact of his sexual desire is being with somebody and not alone, is the miserable condition of the brain. (Graham, 2007: 76). For instance, when he asks a whore, Sunny comes to his room, because she is a person who has sex for money. Holden confesses that he senses worried because he never had sex before. He prepares himself before Sunny arrives at his room; he sketches on getting some exercise with her. After she arrived, he retreats because of his status of immaturity, thus as an alternative of demands for sex with her, he simply asks her to talk and stay with him:

Holden attempts to struggle with his depression, which is harmful and unpleasant. He changes his past manners. Typically he felt over some time and accompanied by feelings of hopelessness and inadequacy. Also, he necessarily wants to control his depression by making things happen rather than waiting for things to happen. Holden feels so depressed after Sunny has left his room without having sex. He is in a deep reflection. He sat in the chair for a moment and smoked a couple of cigarettes.

The Catcher in the Rye concentrates on the thought of not wishing to "grow up". Holden is a worried young person that is rarely content. He thinks a lot about the very mistakes he discovers in people; such mistakes make him annoyed, anxious, and upset. He physically becomes mature, this fact of having been found a sense of guilt in his mind is because he does not want to grow up but forevermore will be a child instead. Here it is clear that Holden hates to grow up and he ensures that there would be nothing to unchanged him from fully developed physically so that he feels annoyed and depressed in life. Holden considers childhood as purity, but when a child grows up, he/she will lose his/her innocence.

Before Holden leaves Prep Pencey School, he wants to visit his history teacher, Mr Spencer, to say goodbye. Holden says, Boy, rapidly I knocked the doorbell. I was reached into aged Spencer's residence. He has glaciated, and all his body's members have frozen especially his ears, fingers, and feet. "C' mon, C'mon," he shouted nearly. After that Mrs Spencer, the history teacher's wife opened the door; possibly they may not have a domestic servant. She says: 'Holden! How lovely to see you! And asks; are you frozen to death?" (Salinger, 1951: 3). Holden says after he reached Mr Spencer's house and bangs the doorbell; the wife of his old teacher, Mrs Spencer opened the door. There was a little dough because Mrs Spencer was a kind of deaf. She did not understand him very well. In addition to this, Holden describes the moment of his visit to Spencer's house: he says:

"The minute I went in, I was sort of sorry I'd come. He was reading the Atlantic Monthly, and there were pills and medicine all over the place, and everything smelled like Vicks Nose Drops. It was pretty depressing". (Salinger, 1951: 4).

Holden says he comes to Mr. Spencer's home to take a rest but feel distressed and depressed to see pills and medicines from everywhere at the home instead. Those things are not very attractive to him. Also, there was having an uninterested aroma like "Vicks Nose Drops" which was very damn and bored. Old Spencer is becoming angry very easily. Holden doesn't wish for seeing the old guys in their pyjamas and bathrobes either as such a situation makes him bored and depressed. Mr. Spencer welcomes him lovingly, and they begin to the conversation. Mr. Spencer informs Holden to pay careful attention to Thurmer's advice or warning that existence is a match that should be enjoyed by the instructions. Holden agrees, and then confidentially remarks that existence is truly merely a match for persons on the charming side.

They start to talk about the results of the exams. "How many subjects did you carry this term?" Mr Spencer asked Holden. Holden replies five Sir, and the history teacher continues to talk and says how many are failing in? Holden replies that he failed four subjects from five. They study Egypt civilization in their history lectures. Mr Spencer was a history teacher. Holden flunked in his exam. Mr Spencer tells him that he knew nothing about Egyptian history. Holden says that he passed English as well. Holden wants to persuade him that he also had some trouble at the "Wharton School and Elkton Hills". Holden tells him that he didn't precisely fail at anything. He merely leaves, kind of. Holden left Elkton Hills School because he supposes that the classmates who are around him are "phonies". Holden describes the headmaster, Mr Haas as the phoniest impudent that he has ever seen in his lifetime. He believes that the headmaster is ten times worse than the old Thurmer. Holden states "I can't stand that stuff. It drives me crazy. It makes me so depressed I go crazy. I hated that goddam Elkton Hills". (Salinger, 1951: 8). After that, Old Spencer inquired him something; however, Holden does not hear him. He was discerning about old Haas. Then he replies "What, sir?" Mr Spencer asks; do you have any particular qualms about leaving Pencey? (Salinger, 1951: 8). Holden responses his history teacher that he had a few doubts but not much. The important thing which he thinks about a lot is going home on Wednesday. Holden wishes to leave Pencey as soon as possible. He wants to take a room in a hotel in New York, and not stay in Pennsylvania till Wednesday. In student house everybody was asleep or out or home for the weekend,

it was excessively soundless and gloomy in the passageway. Holden says “I mean not wait till Wednesday or anything. I just didn't want to hang around anymore. It made me too sad and lonesome”. (Salinger, 1951: 28). It tells us Holden may have no more patience to stay at the student house in Pencey. It’s Saturday when he wants to leave there and go to New York and he does not want to stay there till Wednesday because he writes a letter to his parents that he comes back home on Wednesday. He feels so depressed and lonesome.

When Holden participated to go to Allie's grave with his parents twice, they repeatedly take a bunch of flowers to put on his grave. This participation makes him feel very depressed and frightened because he was bordered by dead people and gravestones. Moreover, when the sun disappeared, it started raining. It was dreadful and heavy raining all over the graves. The visitors returned to their automobiles very quickly. A large crowd of people made him upset and mad when they reached their cars and started to turn on the radio. After that, all of them went somewhere pleasant for dinner without including Allie. Holden thinks that it was just Allie's body in the graveyard but his soul would be in paradise. He feels sorrowful for the death of his brother because they have left him alone in the grave.

It can be said that Allie is a superfine subscriber of the ancestors. Here it's more comprehensible about Allie's perfection. Holden needs psychotherapy and physical treatment because his hand was broken and he is in a very bad psychological condition. As mentioned earlier, when his younger brother Allie died, Holden slept in the garage, after he woke up he started to smash all the windows as a reaction to his brother's death. This event made him feel much more worried and depressed. Holden describes the disease of his brother Allie and says: He got leukaemia and died when we were up in Maine, on July 18, 1946… He was terrifically intelligent. (Salinger, 1951: 21).

Allie has died by “leukaemia” a serious disease, which caused him weakness and death in Maine State on July 18, 1946. Because of his sadness, Holden in his summer home starts to break his hand and strikes the windows of the terminal with his bare fist. He did not participate in Allie's inhumation because he was sick and stayed in the hospital to get psychiatric treatment as well as for consideration to his

wounding hand. Allie was an intelligent student in the school; all the time his educators were scripting letters to their mother. They had so satisfaction for having an excellent student like Allie in the class.

Death repeatedly preoccupied Holden's mind. For this reason, Holden many times thinks that as soon as he dies or loses to view, he fears from his own life and speaks to the defunct Allie. Holden's imagination has been haunted by his dead brother in the rainy graveyard. He imagines being all around him by tombstones and the dead crowd. He supposes that death is merely the “fluctuation” of the time. The ruined occasion that has grasped his lovely brother, who has an extreme wishing for something to happen, particularly he desires for the attraction of the universe such as deep affections, integrities, innocence, truthfulness, and loyalty. These things have ceased to exist; even death has not any influence on them.

Holden's ambitions are to become ‘*the Catcher in the Rye*’ to save kids from drop off the precipice of aging, death and “phonies” of the universe. Holden seems to refuse life and its normal changes that appear. Growing and variability are certainly to happen. He cares very much for the Museum of Natural History for the reason that “everything stayed right where it was. Nobody had moved”. (Bloom, 2009: 30). Here it is clear that Holden does not desire to magnify, but it is impossible because his living organisms are changing and developing, so they do not go ahead with his eccentric wishes. He grieves the senility and death. His grieves are without the capacity of dealing successfully with the difficulty of aging changes and the population guides him to feel upset, annoyed and insane. In addition to that, the main character expresses his suspicions of death while stating that: “I thought probably I'd get pneumonia and die. I started picturing millions of jerks coming to my funeral and all”. (Salinger, 1951: 83). Holden expresses “goddam” a swear word that he was offensive, used to show that he was angry and annoyed because he has to shake slightly with cold. He also feels very jealous of his hunting hat that was a kind of full small “hunks” of frost. He believes that he has gotten a serious illness that is affecting one or both his lungs and making him breathing difficulties. He was afraid of death. Holden began figuring “millions of jerks” are participating in his inhumation. He imagines that all his relatives are coming to his funeral when they ride on a damn bus with a stupid driver. Also, all his aunts are around fifty-one and

all his stupid cousins. He thinks that a large number of people will be participating in his funeral. Holden brings this vision in front of his eyes especially all his relatives have participated when his brother Allie died.

The word (phony) is exceedingly used in *The Catcher in the Rye*, "crazy" "madman" and "depressed" are appearing one after another in the novel. While Holden is the storyteller of the novel and as he appears in very ways to become a characteristic adolescent clashing characteristic adolescent concerns of artificiality. It looks like he utilized these lyrics for effect. Holden uses Phony to describe two-faced people and their language, although he strains to the classmates that they should have honesty and pray sincerely. Holden used these words over fifty times as a result of his suffering from a brain tumour. In another expression which Holden utters crazy, he appears unkind that he is performing strangely or contradictorily or unwisely, however, definitely, he is not silly. Once he states he desires he was dead, it similarly looks like in the beginning as though he is utilizing the slogan as an adolescent idiom to create his feelings appears as passionate to them as they appear to him. Even so as the novel improvements, it starts to become the most obvious through something that he suggests what will happen in the future and the action of making or becoming more intense which Holden's own verbal that he is actually on the edge of dropping it. Indeed, he is extremely sensing of suicide such as the single way out from this universe he is not able to overcome him and comprehend life (Salzman, 1991: 100).

The psycho-analysed papers concentrate carefully only by one description and challenges with each other. But, their symbolization of ancient signs in Holden must turn out unbearable for fault-finders anymore to reject the significance of analytical actions in both Holden's manner and his thoughts. The best stunning of these dual meanings, reminiscent double of blame over Allie's bereavement and a try to defraud that blame on somebody else, is an observation about Holden's sister Phoebe while uttering expressions like "she killed Allie too". The term kill is ironic here as he intends to mean that she entertained Allie not killed. Nevertheless, Holden's unwiring comprehension is that his sister Phoebe similar to him is in some way taking care of their brother Allie's passing away. Holden tells that this authentic passing away reclines overdue his temporary usage of the expression "killed" after he

continues to remark next, appropriately that Phoebe was ten years old. That is the time at which Allie passed away (Salzman, 1991: 100).

On the other hand, *The Catcher in the Rye* describes Holden Caulfield as a bipolar disorder. Holden practices three methods all through the novel to deal with his melancholy; he smokes a lot of cigarettes, drinks, and chats with his lovely brother Allie. As we know, these three things may not be helpful; Holden catches well-being in these three acts. When he is depressed and exhausted, he smokes a lot. After the performer comes to his apartment, Holden observes that she is trembling her foot as though she is anxious. Two times, Holden tries to reach an agreement with Sunny just to smoke a cigarette but she refuses. He believes that if she smokes a cigarette, she will be comfortable as he relaxes by smoking too when he is depressed.

At the moment that Holden gathers with Sally, he feels so animated. Holden waits for her in the meeting place until she comes. Before they go to the cinema to watch a film, as they decided before, they changed their decision and go to play skating. Both of them have a delightful time ice skating. At a time later than skating, and throughout the evening meal, Holden has this odd notion about retreating with Sally to "Massachusetts or Vermont". But, Sally inflexibly refuses the notion. Afterward, Holden says: "Why not, why the hell not?" Stop screaming at me, please, "she said. Which was crap, because I wasn't even screaming at her? (Salinger, 1964: 132). Holden has a firm undesirable response to Sally, inquiring her why she would not go with him. Two times Sally requests Holden to stop yelling. Holden behaves foolishly. After the debate, Sally departs him shortly. Holden's irrational demand and override to Sally's reply were caused by his melancholy. In the novel, Salinger is portraying that Holden's melancholy is not merely distressing him; nevertheless, his depression has impacted the individuals around him, especially his younger sister Phoebe. While their oldness is not meaningfully the same, they were being friendly life with each other. Also, Holden's sister was very intelligent in school. Phoebe was good at dancing. She was pleased and in a stable condition. But, after she gets some information about Holden's expels at Pencey School as a consequence of his gloomy. This event makes Phoebe to be upset after she predicts why Holden returned home early. Phoebe crossly screams "You did get kicked out! You did!" (Salinger, 1964: 165). She takes care of Holden and his inability to succeed in school which distresses

Phoebe. These indications or situations are showing how Holden's gloomy affects his connection with Phoebe.

Holden has decided to depart his sister Phoebe. He aims to spend that night with his former teacher Mr Antolini. Throughout the way of the evening, Mr Antolini gives some healthy valuations for Holden's destiny, which is to be the most significant event in the conclusion. The teacher consumes alcoholic, though, and he disturbs the quiet time which he has offered. Holden senses drowsy for the first time by waking up the lad with hesitant "homosexual" who attempts to start a sexual relationship with him. It makes Holden suffer unfairly because he does not like these people who are homosexual. Holden hates their ideas or something that they have done. As Holden claims "I was shaking like a madman…….. I think I was more depressed than I ever was in my life" (Salinger, 1951: 104). Holden is depressed, however, meeting with those people makes him feel nuisance utmost for its equivalents to his oblivious patterns on an adolescent. (Bloom, 2009: 22).

The narrator is out of silhouette because he smokes lavishly. He is thus in a very poor health condition to the degree that suffering from many psychological troubles. He is indeed consecutively depressed, disordered, annoyed, maddened, insightful, narrow-minded, offended, and thoughtful and sexually excited.

In short, *The Catcher in the Rye* tells the story of the main character; it takes the booklovers to concentrate on inside the mind of an adolescent who is named Holden Caulfield. Holden's Blasphemy, horny, anxiety, depression, stupidity, the starvation to be adored, and the distress that arises with it all. By longsighted the universe from Holden's forthcoming, it is high gratitude of what it senses similar for lads as they skirmish toward manhood. It would be fairly of elasticity to speak that Holden is an archetypal lad. Otherwise, similar to many actors in fiction Holden is a typical example of sympathetic lads. He was a tall and thin juvenile. He was an adolescent who is full of anxiety. He attempted to cope with everyday stress and manages in spite of difficulty. After he excelled in school, Holden decided to go to New York City. Wherever he turns out schemes, he progressively develops gloomed, and he attempts to think about things until he comprehends them. As he plans to overcome his depression, he is extremely expressing disapproval of others and

attempting to persuade himself to be uninterested. Nevertheless, he is similarly thoughtful, anxious and yet optimistic. (James, 2009: 169).

Finally, regardless of what he was continuing to move towards up to the fifth pathway, there would be nothing to equal. After keeping this going, suddenly something ghostly occurs in a way that causes him fear and unease. Most of the time, he reaches the close of a block and comes down to the “goddam” concrete edging to the street. He supposed that he had gone in a lower and lower place, so there is no anyone meets him once more. You cannot visualize it. Immediately he feels having a high degree of heat and perspiring like a jealous as well as all his clothes were wet. After that, he took another step. He talked with his lovely dead brother Allie. He said to him: “Allie, don't let me disappear. Allie, don't let me disappear. Allie, don't let me disappear. Please, Allie”, then when He reached the other side of the street without disappearing, He thanked him (Salinger, 1951: 46). When we look at this, we can notice that Allie appears as a protector Seraph for his brother Holden, protecting him and joining him to the universe. Here it is clear that Allie's performance is a kind of s supporter in the novel. Though Allie was dead forever and forever he is innocent, he is in some way saving his brother from a serious psychological and physical attack and his precipice from going ‘down, down, down’. This suggests that Holden wants to become a protector for the kids in society the same as his brother has always been to him.

2.3. Death and Depression in Erich Maria Remarque's *All Quiet and the Western Front*

Introduction

All Quiet on the Western Front is a novel which was written by the German novelist Erich Maria Remarque (1898 –1970) and published in 1929. The major point of the work is the story of a group of German students who are persuaded by their xenophobic teacher to join up in the Germany army and defend the Fatherland. The novel includes many diverse themes such as (identity, (dreams, hopes and plans), warfare, sacrifice, nationalism, vengeance, death, virtue, homeland, and primitives. *All Quiet on the Western Fron*t informs the anecdote of a set of German teenagers who are students in a school. They were convinced by their xenophobic educator to enrol in combat. The novel can be classified as an autobiographical work because the writer of the novel was a German soldier during World War I in which such events occur throughout the story. He was wounded at least five times during the war. The autobiographical scale is presented through the narrator of the novel Paul Baumer, who is the protagonist of the novel as well. He rolls as the author's early life, and he represents the author's participation in world war one.

The novel is developed from the author's experience that he has gained through fighting during the period of the First World War as he participated in the war as a soldier. The manuscript of the novel was a firm pacifist letter. It is worth mentioning that Remarque is a worldwide superstar (the 1930 movie description merits the first archetypal of an early movie theatre). One of the main areas the novel sheds light on is the physical hardships the soldiers faced on the battlefields. The painful injuries, tearing up the soldiers' body into pieces, and heavy breathing overwhelmed by fatal chemical gas as well as many physical injuries caused by the war manifest the clues of the consequences of the catastrophic war. War, according to the author, is a dirty destructive act; it is shown as something which is excessively vindictive, extremely appalling and also it is designated as something being hyped.

The novel questions the general public understandings of war when the public saw participating in the war as a patriotic duty and as a moral obligation.

Remarque wants to show the public that such understandings are just naïve and overestimated beliefs. This is shown through the protagonist character Paul Baumer when he asked his educator and said why war is 'aggrandizement?' Paul is just a teenager (only eighteen years old) when he is convinced by his educator to join up the German armed forces as a soldier. However, Paul's teacher never participates in the combat, but rather shows his support for the German forces and encourages young people like Paul to enrol in the army. The protagonist thus is deeply haunted by the idea why those who call on war can never be seen on the frontlines; also, those who show support for the war, like his educator, never come to the battlefields. When he arrives on the battlefields, Paul truly comprehends the message and reality of war. He also understands the hypocrisy of the war-makers. For while there are people who make and lead the war, but the poor innocent and inexperienced (usually young) people sacrifice for it. In other words, he believes that those men create wars while the fighters are the main sacrifice and dying by the buckshot, bullets, and knives in the long trench dug in the ground. Paul is a typical example who was not fully developed to have any main existence practices ahead of drafting in the battle. He was too naïve and easily aroused to participate in the war due to his lack of experience in life in general. This was just the warfare that revolutionized his ideas about war, and thus made him proficient in death.

In addition to this, the novel is mainly memorized for the manifestation of war as chauvinism and absurd. Remarque depicts these panoramas of world war one. The writer shows the intense boring thoughts of dreadfulness, brutal and aggressive of the warfare with an unrelenting concentrate on the bodily and psychosomatic harm that it causes. In the last part of the novel, the majority of the main actors die, typifying the battle's disastrous consequence on the young cohorts who were obligated to face it. In spite of its physical and psychological side effects, Remarque portrays the natural landscape of the war. He shows the belongings of sustained intense gun bombardments, the degeneration bunkers; the ditches and the horrific condition the soldiers are in are among many other disastrous consequences of war. Moreover, he explains the fighters how to become wild beasts without concerning the private life of adversaries. He explains how the recruits are facing death during

the war and how the innocent fighters are doomed to kill each other without knowing a logical cause of their deeds.

2.3.1. Death and Depression in Erich Maria Remarque's *All Quiet on the Western Front*

While many critics have forwarded their viewpoints as to the book, probably the author's comment on the book might best summarizes it while stating: "this book is to be neither an accusation nor a confession, and least of all an adventure, for death is not an adventure to those who stand face to face with it" (Remarque, 1929: 1). The book starts with the aforementioned statement in which lets the reader understand what is the novel is going to be about. The author's word choice, namely "adventure" is symbolic, suggesting the difficulties the reader may face in reading the book on the one hand, and the hard times he experienced during the war on the other hand. Besides this, when the author writes: death is not an adventure to those who stand face to face with it. (Remarque, 1929: 1), he intends to show the reader that the book is going to be about the tales of trench warfare, the consistent Death, and gas attacks are repeated again and again until all becomes monotony. Of course, Death is an inevitable adventure to those who are doomed to face it and to those who are going to die in an unavoidable explosion. Remarque believes that warfare has a huge influence on those who combat it. Also, he ensures that battle is a dramatic change in the form of power. According to him, it is not just physical wounds that are suffering but also the psychological and emotional wounds war brings to the soldiers are horrible. War makes them depressed and obliterated. Lively the young soldiers who are eighteen they shall try to get an agreement among different people or groups who are conflicting with each other and leading to the universe of puberty. The universe is for difficult tasks, sensing of responsibility, intellectual achievements, and onward movement in the direction of the destination. (Kelly, 1998: 7).

The novel is a story of a group of inexperienced German youths who naively participated in a war, WWI that would bring them nothing more than misery and disaster. That is, it tells the tale of some German soldiers who are greatly encouraged to partaking in a battle by their chauvinism teacher. The major characters are Paul, Tjaden, Muller, Albert, Behm, Kemmerich and some other teenage men. Their herd was Herd 9. Paul Baumer is the protagonist and the narrator of the story; he was

eighteen years old and a schoolboy, but from the beginning of the story till the end he was a German soldier. Kantorek was a xenophobia educator; though he was a teacher, his major role was to convince the schoolboys to join up the war indeed. The teacher has a strong sensation of abhorring and anxiety of people from other countries.

From a historical aspect, the novel depicts the climate of the First World War started in 1914. The conflict occurred between two major blocks in which one group of countries consisted of Germany, Hungary, Bulgaria, Austria, and Ottoman Empire (called The Central Powers) which clashed with the allied countries Great Britain, France, Russia, Italy, Romania, Japan as well as the United States of America (called The Allied Powers). The battle ended in 1918, Great Britain and the United States of America the Allied Powers declared a victory against Germany's alliances. In the novel, Paul (the protagonist) informs that English forces continuously bombarded the position of German soldiers by firing large guns, where a large number of German fighters were deceased. (Stezano, 2019: 5).

The reader can understand the major characters of the novel by the narration of the protagonist. Paul Baumer describes and focuses on some characters' behaviour such as Albert Kropp's, he was thinking that he is a sincere and serious person. Muller, according to Paul, was a lance corporal, whereas Leer had a full beard and had a favourite for the women from officers' houses where people paid to have sex with prostitutes. It is important to note that all four characters are schoolboys in the same class and they are volunteered to enlist. The leader of the troops who is a forty years old man named Kat is well-liked by Paul Baumer for his useful talents and the natural tendency for fighters. Paul continues to describe the people who are around him; now the focus is on Kantorek, the manager of the school, who is a strict small man in a grey tailcoat, his appearance is like "shrewmouse", his height is like the size of Corporal Himmelstoss, the "terror of Klosterberg". (Snyder, 2003: 4). They have a lot of energy and willing to change your opinions or manners. Both of them have been antagonistic and annoyance in any event. They were two high ranks in the military and strict disciplinarian. During the time of training soldiers to carry out the military actions, Paul and his colleagues remembered Kantorek's lessons (the

manager of the school) who gave them an extended lecture. Paul and all his friends left the class; they forwarded to the area commandant to be enlisted.

The reader can get familiar with the characters through Paul's description of them, especially his classmates. Joseph Behm is a schoolboy and, as Paul says, is so worried and depressed to join the army. Therefore, his teacher Kantorek and his parents attempt to convince him so that he joins the army. Joseph is trying to convince himself to do so, but he would have been shunned. Later, he is afraid to be called "coward" by his teacher, his parents, his classmates, and society. He is finally obliged to join the war to avoid the shame of cowardice in the eyes of society. (Snyder, 2003: 5).

After joining the war, one of the young students, whose name is Behm, is severely wounded in an aggressive attack. He is wounded very badly because he is shot in the eye and his friends cannot help him or bring him into a safe shelter. Before his friends could do anything for him, the enemy keeps shooting at Behm until he is killed. So he becomes the first soldier that is killed in the first attack. Concerning Behm's death, Paul surprisingly claims that "strange to say, Behm was one of the first to fall. He got hit in the eye during an attack, and we left him lying for dead. We couldn't bring him with us, because we had to come back helter-skelter" (Remarque, 1929: 6). One interesting point is that even at this stage the young soldiers do not blame their teacher or their parents to have convinced them to participate in the war.

It seems that those who participate and die in war are only poor innocent people. Because rich people live and stay far away from the battlefields and stay in a safe place at home while the poor people are dying on the battlefields. Besides, as Paul claims that it seems that the rich would enjoy the war because they think that it is difficult to survive in a world without the existence of war. Paul criticizes the wealthy people who enjoy the moments of life at home: "The wisest were just poor and simple people. They knew the war to be a misfortune, whereas those who were better off, and should have been able to see more clearly what the consequences would be, were beside themselves with joy". (Remarque, 1929: 6). Here it's clear that

sometimes wealthy people do not participate in the war. But it does not mean that they are very comfortable at home during the time of fighting.

Apart from the difficulties of warfare that the participant soldiers suffered from, they got experience in the war. Because with time during the war, they gradually become aware of how war is bad for poor people and how rich people get benefit from it. They understand how the poor are deceived by the higher class. For example, Paul explains how they start wondering about the war in the first stage of the war as he says: “but the first death we saw shattered this belief. We had to recognize that our generation was more to be trusted than theirs’’ (Remarque, 1929: 7). It is crystal clear that death has a direct impact on their faith because it changes their minds in the direction of taking power and be the strongest country in the world. Besides, the maturity of soldiers is also another cause to not trust the ancient generation. If we read the following passage, the attitudes of the soldiers become clearer to us regarding war: “While they continued to write and talk, we saw the wounded and dying. While they taught that duty to one's country is the greatest thing, we already knew that death-throes are stronger”. (Remarque, 1929: 7).

The soldiers were not rebellious at all because they did not refuse to obey the orders of their commanders. On the contrary, they wanted to submit to the demands of those who have authority and serve in the army instead. They did not want to leave the army without offering support because they saw serving in the army as a moral obligation. On the other hand, they saw involved in the war as a kind of bravery because they felt that if they leave the military people count them as coward soldiers. For this reason, they wanted to be ready for any operation that comes to their way. However, they had a deep affection for their homeland as they were far away from their country and their home. But they intended to show they could bear the difficult conditions of the battlefields. They knew how dangerous the place was to the degree that each might be murdered at any moment, but they wanted to show they were strong and had no care for such feelings. (Bloom, 2008: 24)

One day, Paul with four soldiers intended to go to see their wounded companion Kemmerich in the sanatorium, merely to look at him dying and paying attention to what happens to him. The attendants in the military hospital responsible

for the nonmedical care of wounded soldiers very fast take away his dead body; as a result, another injury fighter can take the divan. The desirable boots of Kemmerich are owned by Muller because the military's boots are not very well. Paul typifies the fact of his death at present, although death has become an immensely influential being that defeats above a corpse. Paul was traumatized by observing the views of dead soldiers even though he was eighteen. As a result of such experience, he notices without a doubt that their comrade Franz Kemmerich is becoming extinct. Besides that, the main character Paul claims: “under the skin the life no longer pulses, it has already pressed out to the boundaries of the body. Death is working through from within. It already has commanded in the eyes”. (Remarque, 1929: 8) Paul and his friends focused their eyes on Kemmerich's couch which was enveloped by arras. His shank lies at the bottom of a telegram pail. Before they were going to see him, the attendants in the hospital announced them outside; that Kemmerich mislaid his shank. The shank was cut off typically by surgical operation. He was very frightened, depressed, and pale because it involves pain and death in his face. Kemmerich's mother was an old plump woman; she cried repeatedly, her countenance was puffed up and distended from weeping. She seemed depressed and anxious about her son's health. Paul says Kemmerich's mother beseeched me to take care of his son out there. (Bloom, 2008: 25). Paul says during my visiting in the hospital, he leaned over Kemmerich and expressed his support for him. The narrator starts to comfort Franz Kemmerich who wounded in the war. Paul then utters the upcoming statement: “perhaps you will go to the convalescent home at Klosterberg, among the villas, Franz. Then you can look out from the window across the fields to the two trees on the horizon”. (Remarque, 1929: 15).

Paul and Franz Kemmerich were two childhood friends in Klosterbach city. Together they had many joyful childhood memories in the past. So Paul visits him in the hospital to remind him of such memories which they had together since their childhood. Also, Paul wants to show him his support as though that could save him. Paul wants to make a mental visualization for Franz when the “corn ripens” will be a most wonderful time for him. Also, he aims to make hope for Franz that he will recover from the injury and returns home at Klosterberg as soon as possible. Paul continues to describe some beautiful things for him in the hope of reducing his pain.

Therefore, he starts narrating the days and the events they had spent together earlier. He talks about the narrow road of poplars by Klosterback where they utilized to grasp swordtails! He also continues by saying that it could be nice to construct a transparent tank of water in which to keep fish in it. But Paul speaks in a moment when Franz can hardly breathe. Suddenly, Paul sees that his friend has no answer to his speeches, then he hugs his friend but at this time he is dead. Therefore, he keeps weeping for the death of his childhood friend. (Remarque, 1929: 16). The atmosphere is very melancholic because it shows an untimely death of a young innocent boy caused by a war that he does not fault in. The author wants to tell the reader how miserable the battlefields are and how young people die in loneliness far from their homeland. It is an image of death when he was fully alienated and depressed at present with his short life of nineteen years old. Such an image of death also affects the young Paul because he feels anxious and depressed while seeing this and this is the first time in his life to see one of his friends die in front of his own eyes. Besides that, it was the severest departure that he ever has seen. Paul with all Franz's siblings and mother were rapidly heard a voice form Franz, he moans and initiates to make a bubbling sound. Paul narrates that when he listened to Franz Kemmerich's voice very quickly he runs in the emergency room to bring a doctor because Franz needs urgent treatment. Paul says: “I jump up, stumble outside and demand: "Where is the doctor? Where is the doctor?" As I catch sight of the white apron I seize hold of it: “Come quick, Franz Kemmerich is dying”. (Remarque, 1929: 16).

Then Paul quickly palpitates with uncontrollable anger. He goes as accompanied by a person who works in the hospital. The person observes him and informs him that doctors performed series operations from this morning. They are continuing to operate patients. He then tells Paul that there have been sixteen deaths during this single day and perhaps Franz will be the seventeenth. The total causalities increase to twenty deaths. Paul suddenly feels weak and tired therefore feels to become unconscious; he could not carry out anything. He does not criticize any longer, it is pointless. He suddenly falls and cannot stand up once more. They were in Franz's bed. He is deceased. His eyes still half-opened and pale skin as like “old horn buttons”. The attendant in the hospital prods in the rib cage of Paul. “Are you

taking his things with you?" He did an act of nodding his head. The man persists that Kemmerich's corpse must be getting away as soon as possible because they need the bed for other wounded soldiers who are outdoors reclined on the earth. Paul piles Kemmerich's objects and opens his official document which has been recorded on the desk. The employee in the hospital requests about the pay bed. Paul answers him that perhaps it is in the attendant room, and he leaves. At the back of Paul, they were formerly pulled Franz's corpse on to a "waterproof sheet". (Kirk, 2001: 36).

Finally, on the external side of the door, Paul feels a wind as starvation. He inhales as deep as he could. He perceives a gentle wind in his countenance which is lovely and smooth. Paul starts to wear his boots, he walks faster, and he jumps. Fighters move in his direction. Paul perceives their sound but he doesn't comprehend what they said. The period of darkness makes short sharp sounds producing electricity, the face thunders like a rhythm of drums. His arms and legs can bend and move easily without cracking. Paul senses his joints have a lot of physical power. He inhales the air mightily. In the end, Paul gives Kemmerich's boots to Muller who waits in front of the cottage. They went in and Muller attempts to wear the boots which were good enough for his feet. From this scene, the reader can be familiar with death images. Also, by showing that there are a lot of wounded and dead soldiers in the hospital, the writer wants to emphasize the huge number of casualties face death in the battle. (Remarque, 1929: 17).

One of the points the writer focuses on in the novel is the clash between the young and the old generations. This is shown through the complaints of the young schoolmates with their teacher and with their parents. The young generation, including Paul, Kropp, Muller, and Leer show their dissatisfaction with their teacher Kantorek. They believe that Kantorek has a comfortable life because he has money, wife, and children and so on while they have none of them. Moreover, the young characters believe that if they die in the battle, they lose their precious time in a very early stage of life while the old have lived longer compared to them. They also realize that they have joined the army under the influence of their parents as well as their teachers. They, therefore, keep complaining about the negative role of the older generation in convincing them to join the war. They understand that even if they were killed in there, nobody would be responsible for their sacrifice and no one

remembers them. Another factor that makes the schoolboys sadder is that older people are more experienced and they know how to away so that they can avoid participating in the war. They realize that the young cannot understand what is going on while the older class can think beyond it: They can think beyond it. We, however, have been gripped by it and do not know what the end may be. We know only that in some strange and melancholy way we have become a wasteland. All the same, we are not often sad. (Remarque, 1929: 11).

It is clear that there is disagreement between teenagers and older men; older men believe that young people should always sacrifice for the homeland. Even young schoolboys have a lot of enthusiasm for their homeland. But they want to keep amusing moments of their age. They had entertained hopes for their life. The reader can easily understand how difficult the soldiers' condition is in the frontlines. The difficulty is only about the fear of death or physical pain, but also it is about the lack of not having the necessary things they have to have on the battlefields. For example, when Kemmerich is killed in the battle, Muller is showing a great pleasure to get his leather boots. Because Muller needs the boots otherwise he has to go on barefoot. It is clear that the soldiers even do not have basic things like boots. It shows how they face poor conditions on the battlefields. They live in fear, hunger and uncertainty about their future because they may get killed at any moment of their life. (Norden, 1994: 111). The writer wants to advise us to be careful and not to believe to follow the instructions of the others to go to war. Because war is a mystery; war is dangerous, war is sadness; war is ugly, war is destruction, and war is death. This is the true face of war which is the exact opposite of what they heard from their teacher or their parents about the war when they were at home.

During the time they attended to "the district-commandant" to conscript, they were a group of twenty adolescent boys. Most of them were feeling satisfied and pleased before attending quarters. They didn't have an explicit scheme for their destiny. Their notions of career were so far unwieldy a personality to supply any agenda of existence. They were as yet full of mysterious notions that furnish existence. The war was also a perfect and idealistic character in their minds. They got a lot of exercise in the military for ten weeks. During the short time of training, they were more affected than ten years at the school. They were taught that a "bright

button” is heavier than four writings of Schopenhauer’s, who was a German philosopher. Paul says “at first astonished, and then embittered, and finally indifferent, we recognized that what matters is not the mind but the boot brush, not intelligence but the system, not freedom but drill”. (Remarque, 1929: 12). It shows a clear description in an individual's mind that how they had to be connected with the uniform armed soldiers. Their educator pushed them to join up with his morals of patriotic fame. Paul the narrator of the novel and his classmates conscripted as orderly at the age of eighteen, a time indicating how they were inexperienced and unaware of the true reality of war. Paul immediately prospects of ironies and amusing the military life and inverts on its de-educating and de-civilizing behaviour. Because he was initially very surprised, later felt angry and disappointed, and lastly had or showed no interest in the battle. The young soldiers have known that the problems are not the brain but “the boot brush”, not cleverness but the method, not liberty but in practice. (PIvidori, 2016: 95).

Consequently, their situation earned the capability of being imagined to the improvement of parade land where soldiers gathered to march and stand in lines and often shouted angrily. Wolf died of soreness of the lung, and he had difficulty in breathing. Although the soldiers have sensed absurd, they demolished their days. They befall harsh, sceptical, callous, and brutal. Also, they regularly used violence against other people. These characteristics of soldiers were inappropriate. If they didn't perform the army training and directly participating in a war without any military information, and going into trenches, they would have surely been depressed and irritated. Exclusively, they were ready for what was expected of them. They had to deal more successfully with a new situation and adjusting. Since they were in their twenties and younger, everything had them feel shocked, stunning and sometimes harassed. However, the greatest outcome was that it woke them to become powerful, emotionally feel proud, care, and collaborate.

Stanislaus Katczinsky (Kat) was a soldier who headed a group of German soldiers. He serves for the army. He was a soul mate to Paul. Kat was a well-known character in the army, he was forty years old. He was aware of how to find food and blankets when the soldiers needed. On one occasion, Kat and Kropp started to quarrel. Kropp was Paul's schoolboy who rendered the army with him. He was a

smart and tentative man. Throughout their argument, they set a glass of beer as an outcome of sky-combat which was dropping bombs above them. Kat does not want to change the thought like an elderly “Front-hog” when Kropp utters a spell of singing, “Give 'em all the same grub and all the same pay and the war would be over and done in a day” (Remarque, 1929: 20). It means that the time needed in providing the whole similar larva, the whole similar reward, and the end of the combat will be done in a day. Furthermore, Kropp is a person who thinks deeply and seriously. He propounds that the proclamation of the battle ought to be a type of common carnival with doorway cards and pop groups, as a “bullfight”. Throughout the race field, the secretaries and commanders of a couple of states, robed in washing-knickers and equipped with weapons, were capable of having it out in the company of themselves. Any person who remains alive, his homeland gets a victory. It would be an easy thing and merely than to what place the faulty population carries out the skirmishing. (Houston, 2006: 50).

Himmelstoss was a non-commissioned officer in the Germany army throughout World War One. He does not appear profoundly in the series of events that form the story of the novel. However, his function has an essential means to the novel. The main theme of the novel is battle from which comes out violence and starvation for authority that is noticeable in many inhabitants, although they were usually reputable and non-severe inhabitants. Himmelstoss was merely a form of authority, he was a non-violence postman before the rise of the battle, and he gradually developed especially the “Terror of Klosterberg” the extremely frightened martinet in the process of learning in a parade-ground where the soldiers were living, training and combating. Himmelstoss had a desire to cause pain and suffering the soldiers who have recently joined the armed forces, compelling them to submit his improper and risky instructions just for the reason that he got pleasure from singling out them. According to the army principles an individual should have always had authority over the other. The bad behaviour is just that everyone desires to have surplus authority. A human being who has a middle rank in the military can anguish a soldier of the lowest rank in the military; in anticipation of getting him mentally ill. The soldiers walked militarily with a regular measured tread from the public procession. Once Himmelstoss orders to sing, they start to sing without energy, they

walk slowly with their heavy rifles typically because of fatigued and cruel circumstances. As soon as the commander moves around and orders to soldiers, they should be training an additional hour as retribution. They march back again in the parade-ground and perform the commander's order which is singing alongside their training. So there is no one rebuking him. Conversely, he compliments for becoming rigid. Albert Kropp says that certainly, Himmelstoss was not the same previous person when he was a postman after his frustration has caved in. Although he is an immaterial and small man in the civil life, he couldn't do this behaviour in peacetime, he just could do in the army, says Albert Kropp. The soldiers inform, certainly, there would be the practice of training soldiers to obey rules and orders and punishment if they did not. Not anybody complained. All of them considered that training ends merely in the front area where they are facing the enemies during the war, and the training starts again behind them with the whole state of being ridiculous of saluting and marching in public. It was the hard system of rules that each fighter should obey under all situations. Their life is not important, soldiers should obey all military risky laws, even if they will kill or stay alive.

Tjaden, Kropp and Haie Westhus were affirmed to offer Himmelstoss a good physical beating because they were depressed on his strict manner, which he used his high-rank power against them, he favoured making them feel bored especially during the drill time in the barracks. One day, the soldiers have followed him when he was going to the pub to drink in the evening. He came back to the military camps; the pub way was empty and gloomy. They were in a hide-out, behind a heap of rocks. Kropp says he had a sheltering blanket; they were shaking involuntarily with a feeling of anxiety. Although they wished that Himmelstoss would be alone. In the end, they have become familiar with Himmelstoss's footsteps as frequently they had had the sense of hearing it in the mornings when he shouted nosily to them "get up"! "Alone?" whispered Kropp and says "Alone." I slipped around the pile of stones with Tjaden. Himmelstoss seemed a little elevated; he was singing. His belt- buckle gleamed. He came on unsuspectingly. (Remarque, 1929: 23).

The plan of soldiers was going to be a success. They took hold of the cover blanket; made a hurried jump, they put the blanket over Himmelstoss's head quickly from behind and forcibly hauled it encircling him. After that, he waited there with a

large white bag and was incapable to lift his hands. Himmelstoss became silent. Haie Westhus was with them. He moved his hands and pushed them back to be earliest in. He fixed himself in a particular place with a good feeling that he had. When he lifted his hands as a gesture-mast and his arm was such as a “coal-shovel” and fetched such a hard strike on the white bag as if he would have knocked down a bull.

Tjaden had a profound hatred against Corporal Himmeltoss because he made Tjaden feel ashamed and idiotic by injuring his dignity and self-esteem during the drill time. All four soldiers had ambushed the corporal Himmeltoss to revenge him. Tjaden started to open Himmeltoss's buttons and hauled down his pants. He gripped the whip of his teeth. At that moment, he stood up and began to try. Their depression a little bit reduced. Besides, they relaxed when they saw Himmeltoss casting down. He turned around and around about fifteen feet and began to shout. Hence, they were ready for that and provided a pillow. Haie Westhus sat on his heels with his knees and put down the pillow on his knees. Himmelstoss's skull was compressed under the cushion. Suddenly, his sound became noiseless. Westhus allowed him to take an inhale abruptly with the mouth open, while he provided a very strong shout that was instantly shut up. Finally, in that evening all had vanished at full rapidity. Haie Westhus gazed around once more and uttered angrily and fairly enigmatically: “Revenge is black-pudding.” (Remarque, 1929: 24). Here it is clear that the soldiers could take away their depression by revenging to corporal Himmelstoss because he made them suffer during the military training. Even though they had beaten him that evening, it made them more or less satisfying to depart the next morning. While an aged buffer was delighted to characterize them as “young heroes”. (Remarque E. M., 2019: 23).

The air was having a stronger bitterness smell with the fume of the weapons and a thick cloud. The vapour of the explosive powder which was used especially in bombs and fireworks had a pungent flavour on their tongue. The boom of the weapons made their truck moving unsteadily, and the rumble circled very strong and far to the back. It was extremely frightening and nervous for all of them because of everything trembles. The pathways were damaged and shabby and contained many hollows. They didn't challenge to display any glow. They staggered towards and were frequently and nearly pitched out. Their countenances altered unnoticeably.

They were not in the vanguard, but merely in the reinforcements. So far in every countenance, they expected to understand the hard situation in the front where they were within its hug.

The soldiers who were up as often as they began to be bored, merely the youth who were enlisted were depressed. Kat the commanding regiment clarified to them “That was a twelve-inch. “You can tell by the report; now you'll hear the burst”. (Remarque, 1929: 25). The heavy sound of the blast was not heard clearly and did not arrive at them. It had been taken over in the common mumble of the vanguard: Kat pays attention: “There'll be a bombardment to-night.” (Remarque, 1929: 26). All soldiers were paying attention, the frontage was agitated. Kropp informed the British sub-machine as guns were shooting obviously. The German soldiers could be perceived as the sound of the bombardment was clear. A number of the British large guns bombarded the right of the German part. They started launching an hour hastily. As it was stated to them they began promptly at ten o'clock. Also, at that time three English weapons were shooting next to them. (Alistair, 1989: 64).

Paul pretended as if it was the shuddering, trembling wind that was emerging to towards with a silent jump suddenly over them, otherwise, maybe the frontage sent out an exciting present which stimulated unidentified “nerve centres” It gave them the courage or strength to be forbearance. Many times there was no difference. They set off according to the frontage normal fighters, who were either delightful or depression. It seemed to be their inner and most clandestine lifetime that shuddered and broke down under protection. Paul Baumer’s thought that the front lines were such as a vague vortex, even though he was still in the water and distant from the middle point. He had the sense that the vortex of the whirl was absorbing him quietly, unavoidable, and inevitably into itself.

As at the sky and the ground, supporting military forces dispensed into them predominately as of the earth. Not to anybody did the world signify as much great as to the fighter. At that time the soldier pushed himself down upon her lengthy and forcefully, as soon as he concealed his countenance and his appendages fully involved in her as of the dread of the pass was going away by attacks and explosions,

which were caused by shells being fired from large artillery. At that moment she was his pure comrade, his brother, his mother; he suppressed his dread and his shed tore in her quietly. Then she protected him and liberated him for a very short time to survive, to walk, ten seconds of existence; and welcome him once more perpetually.

Later than an extra short period Kat's (Katczinsky's surname with his nearest companions) appeared. He had a good relationship with Paul and Kropp. Paul connected a frequent and risky trench function; cabling tiredness such as numerous of the recent enlists. This was their initial prologue to the facade rows. The new younger soldiers worried and depressed as Kat forecasted an intense adversary barrage. The soldiers have forestalled the assault by bending down to the earth. Paul remarked that “to no man does the earth mean so much as to the soldier” (Remarque, 1929: 26). Paul allocated for his (beliefs or ideas) and excelled like the fighter's solitary companion, his brother, his mother. Besides, Paul had the willing to pray for an end of the war, and he believed that the earth could help them to survive. His words: “Earth!--Earth!--Earth! Earth with thy folds, and hollows, and holes, into which a man may fling himself and crouch down, In the spasm of terror, under the hailing of annihilation, in the bellowing death of the explosions, O Earth, thou grantest us the great resisting surge of new-won life”. (Remarque B. E., 2013: 43). Paul and his friends lived in the trenches at least for ten months. They confronted many difficulties during the clashes on the earth. An area that was lower than the surface around it shaped and caveated especially on the ground. Perhaps a soldier threw himself into it and bent his legs. In the paroxysm of panic, beneath the hailing of destruction, in the burst out the death of the sudden violent blasts, as he calls, Oh earth, you agree to give them the enormous defending against rush forward of new-won life. Their existence mainly fully lost control of feelings by the vehemence of the tempest, streams behind throughout their arms as of you, as well as they, thy compensated for ones, bury themselves in thee, and during the extended times in a silent excruciating of anticipation gnaw into thee with their lips. (Storey, 2014: 177).

The combat is in the fields of Flanders to the Vosges, the place refers to the areas of north-east France and Belgium where many soldiers died and were buried in during the World War I. Paul and his friends have confronted many difficulties, and they could save surprisingly from the attacks and shell coming to them. They didn't

know how they could stay breathing because in the Flanders fields there is no one alive. Besides, the fog and flame of weapons spread out over the fields. Next to Paul and his friends reclines a spacious-headed soldier with complete extreme fear. Paul tries to comfort him, who is named Albert. He is sixteen years old and a recruit. Albert covered his countenance in his hands. His helmet was laying on the ground, Paul attempts to hold it and sets it back on his head. But he consults, avoids the helmet away and as a kid creeps under Paul's arm.

There was a young soldier who is named Albert. After the first heavy bombardment, he was so frightened. It makes him aggravated. He cries continually and puts his hands on his ears. Paul wants to serene and helps him. Paul has pulled the soldier's tiny shoulders. His shoulders are merely similar to Kemmerich's. Paul allows him to be. So that the soldier's helmet must be having a little utilizes. Paul enforces him to fix it on his head. It has done not as a joke, although out of thoughts because it is his uppermost part. Also, there was abundant red meat there, a fire shot within it can be an abuse excruciating. Besides, a soldier has to recline for months on his abdomen in the sanatorium, and subsequently, he walks practically with a limp. There was a hard situation when someone is participating in a war, and a lot of sounds of crying are heard among the blasts. Finally, it becomes voiceless. The shoot is picked up over them and at present plummeting on the treasury. Their appearances were in a danger. Red missiles were shooting up to the blue. An assault is just beginning, wherever they have become calm. Paul sits up and vibrates the conscript by the arm, and says “All over, kid! It's all right this time.” (Remarque, 1929: 29). He gazes around him numbly. “You'll get used to it soon,” Paul informs him. After the soldier views his helmet and fixes it on. Slowly he moves. At that moment, all of a sudden he is looking like fire and puzzled. Vigilantly he stretches out an arm to his back and glimpses at Paul dreadfully. Paul understood the soldier's feelings and tried to reassure him that is widely no shameful. It isn't the cause that he had fixed the helmet over it. Paul has known that right away: Gun-shy. Paul informs “Many’s the man before you have had his pants full after the first bombardment. Go behind that bush there and throw your underpants away. Get along” (Remarque, 1929: 29). Here it is clear to us that the risk of the war and fear of death makes the soldier feel ashamed because of something he has done and he couldn't control himself. The

soldier leaves. Everything is calm, he cries continually. What's up, Albert? Paul requests. (Janda, 2018: 147).

It is too bad and unpleasant. It is usually expressing groaning and suffering of the universal, it is making the act of martyred, untamed with distress, crammed with a look of horror, and moaning. They have become pale in everybody's face from shock or fear. A soldier who is named Detering gets up. He says “God! For God's sake! Shoot them” (Remarque, 1929: 30). Detering is a person who owns or manages a farm. He has a deep affection for horses. He could not endure looking at the wounded horses when they are dying, everyone can hardly feel the intensity of their agony death. The shrieking of the horses raises high. Everyone can wait no more discriminate whence at this time calm hoary scenery appears; ethereal, imperceptible; it is all over the place, between sky and ground it turns on vastly. The abdomen of a horse becomes torn violently; the large intestine is coming out. Detering has twisted in them and inclined, after that he rises over again. He mounts up his handgun and intends to kill them. Kat strikes the shooter in the sky and says “Are you crazy?” Deterring shakes in a way that cannot control his convulses especially because he is very nervous, excited and frightened. He flings his handgun on the earth with force. The soldiers have seated and grasped their ears. Although this atrocious sound, these moans, and shrieks go through, they entered all over the place. They can stand nearly whatever thing, although, the perspiration is dropping on them. They have to stand up and sprint to anywhere. However, there are no cries which they did not hear any more. As well as it is not by men, merely horses. As of the black team, stretchers start moving another time. After that, the firings of a gun fractured out. The darkness pile convulses and therefore goes down. Ultimately, it is not the finish. The soldiers could not control the injured horses which they were suffering from agony; their big mouths are filled with pain. A soldier sits down on a lap; gunfire- one horse falls once more. The final horse supports itself on its forelegs and pulls itself along with effort and difficulty in a ring similar to a round platform with model horses; hunkers down, it pulls encompassing in rings above its hardened forelegs, it seems that its back is wrecked. The fighter hurries up and kills the horse. Gradually and modestly, the horse descends to the earth. They grasp their hands as of their ears. The sobs are

muted. Just about a protracted-haggard, dying to exhale noisily motionless holds on the heavens.

Paul with Kat and Kropp, all three soldiers are together in a field of combat. The earth is wet and full of clods because previously, there has been raining heavily. Paul's sleeve is ripped by a sharp piece of broken wood. He closes his hand. He doesn't sense pain. The injury doesn't harm till at a later time. There is a break on his head, he starts to mislay awareness. Paul descends in the dark broth and rapidly rises to the upper once more. He opens his eyes- his fists take an arm. There is an injured soldier? Paul shouts to him- but no reply- a deceased guy. His hand is touching farther, a sharp piece of wood- he reminds once more that they have stayed in the cemetery. But, the bombardment is greater than all. It destroys the consciousness, Paul just moves slowly still beyond the tomb, perhaps it saves him, even though death himself reclines in it. Earlier than the time when Paul stares the shell-hole, He seizes it with hands. He should be in it only with a jump. He gets a sharp hit in the face, a hand holds tightly onto his shoulder. Paul wonders and asks: has the deceased guy got up? – The armrest trembles him, he circles his cranium, from the next of sunshine he gapes into the countenance of Katczinsky, and he has a wide mouth. He shrieks him. But Paul does not hear anything. Kat makes a series of short loud sounds just to make Paul aware. He approaches closer, just in a quiet period; his sound comes to Paul when he shouts “Gas--Gas--Gas--Pass it on.” (Remarque, 1929: 32). Paul quickly attempts to seize his respirator. There is a fellow who reclines a little far away from him. Paul tries to aware the fellow that chemical gas spreads in the air; he calls and bends toward him. Paul hits on the face of the fellow. But he was unconscious and he does not view once again. He moves his head downwards to shun being a slap or seen. When Paul gapes at Kat hysterically, he has used his mask. (Midgley, 2000: 273).

Paul takes out his mask too; his helmet descends to an area. It slides out over his countenance, he gets to the man. Paul wants to help the soldier; the man's satchel has fallen on the side near him. Paul extracts the mask at his satchel. He puts the mask on the man's head. The soldier bends his head as a sign of appreciation for Paul's help. The dreary bump of the chemical-bombs combines with the smashes of

the high outbursts. An alarm bell makes loud deep sound warnings among blasts and timbres that warn everybody that there is a Chemical gas.

Somebody who was made larger, softer and rounder by Gas poisoning has fallen in the war field. Paul cleanses the spectacles of his mask clear of the clammy inhalation. They are Kropp, Kat, and Paul. All of them are stretching out there in burden, observant tension and heavy inhale as feasible. At the initial moments with the mask make their mind up between passing away and existence. Is it hermetic? Paul memorizes the obnoxious views in the infirmary. When those soldiers were suffered from gas poisoning, it was making them difficult to inhale normally. Their blistered lungs become thick. Guardedly, the lips used practically to "the valve", Paul inhales. The chemical gas tranquillity moves over the land and descends into every cavity. Paul pushes Kat gently, to move forward on their hands and knees and put themselves in flatting, they should leave the place where it accumulates a large amount of the gas. After that Paul meets Kat crawling from one side to the other. Paul narrates "inside the gas-mask my head booms and roars--it is nigh bursting. My lungs are tight, they breathe always the same hot, used-up air, and the veins on my temples are swollen. I feel I am suffocating" (Remarque, 1929: 33). Paul describes the moments of gas shells which is so hard. They were too depressed. They are confronting death and defending to survive. He had difficulty in breathing. Both of them were trying to save their life from the gas suffocation because many soldiers died by this asphyxiated gas. It was an agonizing death for those who died by the gas. Paul feels he is going to die because of the difficulty in breathing. Even he uses the gas mask to save his life.

After some seconds, the bombardment stopped. Paul returns to the large hole in the ground which has been caused by the explosion of a bomb. He makes a gesture to the fellows to move to nearer him. They have pulled out their masks. They raised the injured soldier, one holds his broken arm. Also, they stagger off speedily. The cemetery is a gathering of ruins. There are a lot of coffins and dead bodies recline and spread on the war field. They have been killed afresh; however, they were sacrificed to save others. The fence is shattered; there is an injured recruit in front of them, Kropp goes alone near him. The soldier is covered by the blood. He is utterly fatigued. Paul senses for his water bottle wherever he has rum and tea. Kat holds

back Paul's hand and bends down over him. Kat bangs to him: “Where's it got you comrade?” “His eyes move”. “He is too weak to answer”. “We slit open his trousers carefully”. He groans: "Gently, gently, it is much better--” (Remarque, 1929: 33-34). Here it is clear that Kat and Paul have had information about the gas, even they are not physicians, but they must all try and help each other. They believe that if the injured soldier has beaten in the belly, he must not take anything to swallow. He does not vomit; it is an excellent symptom. They slowly put down his hip unclothed because his hip is covered by the blood. There is a single collection of “mincemeat” and bone cracks, bone splinters. The dual bones have been beaten. The young man cannot walk any longer. Paul slightly gives a wet for the soldier's forehead with a dampened touch and provides him with a quick drink of water. After that, the soldier opens his eyes again. They observe at that time his right arm is haemorrhage too. Meanwhile, Kat obtains a dressing from a deceased lad's pouch and they cautiously tie the injury. Paul tells the teenager who gazes at them continuously; they are departing for a “stretcher” now. After that the wounded man wants to say something and murmurs; “stay here”, Kat replies to him and says they will come back there again, and they merely want to bring a stretcher for him. But he sobs as an infant and tugs at them; “Don't go away” (Remarque, 1929: 34). After that, Kat has depressed for all the circumstances and things that are happening in their place. Kat turns his head in around and rumours: we have not merely taken a pistol and put a finish to it. The adolescent will scarcely stay alive the hauling. Paul and Kat knew that it was his last days of life. What's the hard situation he is in it, and no longer exists from it until he passes away? He was still in a state of deadness and no sensation. In the last moments, he shrieks in a loud, an individual blaring bundle of unbearable throbbing. Day by day he lives in a bad situation which will be the scenes of lamentation agony. Paul says to Kat “Yes, Kat, we ought to put him out of his misery.” (Remarque, 1929: 34). Paul and Kat want to rescue the wounded man's depression from an excruciating death. Fortunately, they were not alone anymore, a rescue team arrived there from the shell-hollow and ditch. The wounded man raises his head a second. They have gotten a stretcher. Kat trembles his skull. Like a child, he says again young is not guilty.

In peace-time, Paul, Kropp, and Muller have a debate among them. They discussed the school teachings and get back home. After that Paul says “What we'll want is a private income, and then we'll be able to live by ourselves in a wood,” (Remarque, 1929: 42). Later, Paul slightly feels embarrassed by this ridiculous thought. Muller thinks about his future and senses marvel. He replies to Paul and asks what will take place after they go back? Muller is still worried. Kropp raises his shoulders and then drops them to show that he does not know. He says we must retrieve first, afterward, they will realize. Paul requests they are all to be defeated totally. So what could they perform?

Kropp says that he does not want to do anything despairingly. He replies to Paul, “You'll be dead one day, so what does it matter? (Remarque, 1929: 42). Kropp feels very tired mentally and physically. He believes that they cannot ever go back. After all this discussion, Paul feels that everything appears to him extremely puzzled and depressed. However, he makes some imaginable thoughts when he hears the word “peace-time”, and that it is merit to lie down here on the manure. But he certainly cannot visualize anymore. All he knows is that this work is about vocations, educations, and earnings. It formulates him to be ailing. Paul was revolting to see such unpleasant living conditions. He says “I don't see anything at all, Albert.” (Remarque, 1929: 42). Albert Kropp senses it as well. It's difficult for all of them to change their way. But they believe that no one at residence appears to be much anxious about it. Two years of missiles and blasts—a soldier could not take off some of his clothes “as easy as a sock”. They have the same opinion that it's equal for all; not just for them, but in all places are the same, for everybody who is of their middle-aged; to some adolescents extra and others not as much. Anyhow, especially bad things are often happening in their age cohort. Albert Kropp utters it the battle has wrecked them for the whole thing, so death will be almost instantaneous.

At hours of darkness, the German enemies spread gas over the air. Paul and his comrades have supposed the assault. They should take care and must recline with their masks on the ground. The masks can remove the poisonous gas and ready to save their lives. At the first appearance of light in the early morning, it comes near without whatever thing occurring, merely the eternal. The enemy's tanks and ammunition Lorries are making them feel very nervous and worried which are

coming behind the enemy's outlines, but what are they focused on? The German gunners are firing on it frequently; however, it does not stop. They have exhausted countenances and keep away from each other's observes. Kat informs depressingly "It will be like the Somme," (Remarque, 1929: 50). Two lengthy fights happened in the valley of the River Somme in northern France during World War One. In the first clash which lasted from July to November 1916, more than a million British, French, and German soldiers died. The second clash lasted two weeks in the spring of 1918 and almost half a million soldiers died. (O'Brien, 2002: 218). Paul and his comrades were defending progressively for a week. Kat mislays all his entertaining since they have been there, which is so terrible for Kat. He was an aged "front- hog" he has a particular stink to what is coming. Purely Tjaden appears satisfied with a fixed amount of food and the rum. He considers that they can go back to take a break without whatever thing occurring at all. Relentlessly, at midnight Paul is the protagonist and narrator of the novel, sits on his heels in a place where soldiers who are listening to adversary connections to attempt to obtain information that will give them an improvement. Over him the missiles and parachute- illuminations were going to the sky-high and drifting down again. Paul was vigilant and stressful, and his heart thumps. After that, all his comrades are wakened up. The ground roars. The heavy guns are roared deafeningly. They bend down into the corners. They differentiate grenades of every "calibre". All soldiers are having a perception of the strict and sever grenades that are ripping down the barricade and destroying the upper thickness of the concrete that lies over the surface of the trench. When a missile comes down to the trench, they pay attention to how concave, how they react to save their life, infuriate explode is similar to a hard hit from the mitt of a powerful and dangerous animal of prey. Before the sunrise, some of the conscripts are becoming green and puking. They were having little knowledge and untried. Before sunrise, the grey illumination drips slowly into the position and pastels the blazes of the bombing. The first light comes from the sun. The burst of bombs which is hidden under the ground combines with the shooting of guns. That was the most worried and upset upheaval of all.

The entire district of trenches where they ascend becomes one grave to them. The feeling of anxiety is starting; the sensation of gladness that they have before gone out, the spectators totter in, their clothes and faces were too dusty.

They shake in a way that cannot be controlled because they are very nervous, and frightened. A soldier reclines in quietness in the quarter and has a meal. Another fighter was an aged man of the recent conscription. He weeps just as a consequence he has thrown two times over the ramparts by the blow up the detonations, he feels completely shell-shock because of hard circumstances, and unable to believe, and act normally. Besides, “shell-shock” is a psychological sickness that can influence soldiers who have been in a battle for a long time.

The soldiers are focusing on him. Paul and his comrades should look at them, because these events are contagious, and previously some lips are starting to shake. The morning comes; they expect that the assault will move toward over their parapets before midday. Hopefully, the assault does not appear, but dropping bombs are continuing over their parapets. They are steadily anesthetized. Scarcely, a soldier talks, they couldn't make themselves realize the meaning of words. Their dugout has nearly vanished. It is wrecked by explodes, and large holes, which is caused by the explosion of bombs or huge beating it. A bomb which is containing explosives and bullets puts in front of their position. It is going to sunset; they have to bury and should excavate themselves out. In a while, the doorway is obvious over again, and they are not feeling nervousness as they have had somewhat to perform.

Starvation is another problem in which Germany troops are confronted during the war. Paul and his comrades know that the food is very essential like bullets and just, therefore, should be getting it. Kat attempts to find out some foods in the outlying district or getting a goose but in the end, he comes back without accomplishing whatever thing. It's difficult for them to manage this situation because there is not enough food to eat. They are feeling pain and anxious. They are cursedly ravenous. Paul brings out a small piece of the crumb, consumes the white and sets the tough outer part of the bread in his backpack, he gnaws at it persistently. The hours of darkness are excruciating. They could not take a siesta, to be obvious before them and to sleep lightly for a short time. Tjaden feels repentant about the crumbs of

bread on the pests which they did not eat some of them. Finally, they would cheerfully have the crumbs of bread again to consume. Also, they are not having enough water; however it is not gravely so far.

In the recent minutes of the night, even it is still gloomy, but there is some exhilaration, from the gateway hurries in a crowd of escaping rats that attempt to squall the ramparts. Flames have illuminated the bewilderment. All of them shouted, annoyed, and massacred. The insanity and depression of several times unpack itself from the sudden strong occurrence. Countenances are distorted, hands smack out, the animals shout, and they merely end eventually to shun assaulting one another. The brutal attack has fatigued them. Paul and his comrades were stretched-out to stay once more. It is wonderful that their post has had no fatalities. It is just a crater which is not so much deep.

Paul and his comrades have stayed until noontime. Paul Baumer anticipates seeing what might happen. There was a conscript who has epilepsy. Paul has been looking at him for a long time. He grinds his teeth and opens and closes his fists. His face seems to be very worried and frightened. His eyes are stuck out. They realize them excessively. After a short time, he has just had the manifestation of quiet. He cracks down as a “rotten tree”. Then he tries to rise. After that, he quietly crawls towards the ground, he feels uncertain for a second. Subsequently, he moves smoothly in the direction of the gate. Paul interrupts him and tells; “Where are you going? (Remarque, 1929: 52).

He replies I will come back directly, and he attempts to shove Paul. He merely wants to run towards outside. Paul informs him, one minute, young man, Kat observes when the conscript trembles Paul, he bounds in and they embrace him not to hit him. After that, he starts to talk wildly; and says go away, let me go out. He wants to go out. He does not want to pay attention to anything and retaliates. His lips are soaking and he wants to express his feelings to them and says some words, worthless terms. He partially nears to throttle. The recruit's case is ‘‘Claustrophobia”. The recruit wants to get out of the room at any cost because it is difficult for him to breathe normally in it. He has a special sensation that he will immediately die in there because he considers that there is no air to inhale. After they have seen this

view, they permit him to go out. He sprints about all over the place and paying no attention to cover. (Kirk, 2001: 42).

Without any warnings, it screams and flares extremely. The bunker breaks down by a direct assault. Paul says auspiciously, merely an illuminate one that the building slabs were capable to defy. It makes a metallic sound. The ramparts stagger, guns, hard hats, grounds, the dark underground rooms, and powders and smokers are flying all over the place. Sulphur smells strongly and vapours in the air. Paul considers that if they were in one of those beam bunkers that they constructed recently as an alternative of a deeper one, perhaps all of them will die. Nevertheless, the result is very terrible. The conscript who has “Claustrophobia” initiates to rant for a second time and also the two recruits come after him. One of them leaps up and sprints too fast. Paul and his comrades have nuisance with the other two. Paul initiates to follow the one who gets away from them. He has to think about what he should do; he worries to wound him in the leg. At that time, it screams over again. Paul hurls himself down to the ground when he gets up on the barrier of the dugout which is covered with smouldering shatters, chunks of flesh, and small pieces of homogeneous. Paul clambers speedily back. At the night, they are anesthetized by the nerves tension - a tedious depression that scratches an individual's backbone such as a gapped dagger. Their legs are hard to walk, their hand's tremor, their bodies are a bony prolonged agonizingly over repressed lunacy, over a nearly overwhelming. Paul is continuing to narrate the inflexible situation that they are in. He and his comrades are so thin skin; they don't have flesh and brute forces anymore. Paul says “we dare not look at one another for fear of some incalculable thing. So we shut our teeth--it will end--it will end--perhaps we will come through.” (Remarque, 1929: 53). Paul and his comrades were in a malnourished situation because of a lack of food. They could not persuade somebody to observe one another for trepidation of some immeasurable obsession. (Antony, 2008: 172).

Paul and his comrades turn into untamed creatures. Their behaviours are such as cruel and uncontrolled. They do not clash; they merely want to protect themselves in opposing to eradication. It is not disagreeing with humans that they chuck their grenades. That time Paul and his comrades have lost everything, they don't know what they know of humans while death itself is chasing them down to the earth. They

sense an upset frustration. No more do they recline powerlessly, they don't wait on “the scaffold” A platform where executing illegal acts and cutting off their heads or hanging them from a rope. At that time, they know how to obliterate and assassinate the enemy's troops merely to defend their selves, and to be retaliating. Paul says before an enemy soldier kills you, they will be able to devastate and kill the enemy's trenches and soldiers. They have to defend themselves from the enemy's attack. If you don't do, they will do.

Paul Baumer theorizes about the significance of the fact of death and survives that happening at the same time on the battlefield. It depends on the soldier's coincidence which is occurring surprisingly. The arguments which have done among the soldiers, for sure invalidate a lot of the rightist concepts of puberty and heroism. When a fighter not dead and stays alive for a long time in contemporary conflict. He survives merely by the consequence of a happenstance. Every gallantry and valour fighters are fighting for nothing in the clash, it is just for the fact of continuing to stay alive and get away from death.

The enemy's artillery barrage has ceased and a weighty onslaught at that time drops down in the back lines of the Germany forces. The onslaught approaches the Germany trenches. Paul and his friends have squatted behind every bend. They conceal themselves at the back of every fence of hurtful cables. Before they escape, Paul and his comrades start to fling plenty of bombs under the feet of the group of enemy soldiers who have approached to the Germany dugouts. The detonation of small bombs that are thrown by the hands of Paul and his friends encroach effectively on their weapons and legs. They squat like cats and go on. They have such a strong emotional effect on this wave that it is not easy for them to resist. It loads them with wildness. The soldiers have become into a group of criminals, into assassins, the naughty fighters are behaving badly. The wave increases the soldier's power with terror and stupidity. They have a strong desire to live more and get away from death. They are clashing for nothing merely in search of the state of being rescued from threat, and immorality or tenderness.

Paul and his comrades return. They arrive at the protection of the reticence. They want to move stealthily and vanish. In its place, they should twirl and thrust

again into the dreadfulness. The situation may be much worse. They have to engage in hazardous and exciting doings. If they don't, they would continue to recline there, and fatigue. However, they decide to sweep forward again. They are completely powerless, intensely aggressive and violent. Paul and his friends will murder the mortal adversaries because the enemy's missiles and bullets are coming toward them. As a result, they devastate the enemy's trenches and kill the enemy's soldiers.

The battlefield is full of hollows and damaged. It is like an oily burnish beneath the sun's energy. The tanned planet that they have lived, it is the environment of a disturbed and depressed planet of robots. The German soldiers are felt breathless, their lips are waterless, and their minds are immoral and depraved with traumatized. They start to move forward and staggering steps into their piercing. They feel very shocked and upset and mind-numbing of the suffering figure of the planet with the greasy sun. It causes them a sudden shaking movement and dead fighters, who reclined on the ground, so it's difficult to help them. When Paul and his friends jump away over them, some of them weep and catch at their legs. Paul and his comrades are unable to deal with the worse situation that they have been in. They have missed all their sensations, which is difficult for them to overcome themselves especially after they look quickly at somebody. Paul and his comrades are unconscious of deceased soldiers who through some duplicity, and horrific conjuring, are still able to sprint and murder them.

Paul and his friends have attacked French trenches; they have obtained a great success against French troops. They leap from all entrance sides of the dugouts. Haie Westhus beats into the neck of an enormous Frenchman by his shovel and flings the first hand-bomb. They have to move their heads and bodies downwards to avoid being hit or seen by the enemy's soldiers. Besides, after the direct bit of the channel of French soldiers which is in front of them is unfilled. Paul says after we throw plenty of hands- grenades into the French trenches, it rises burns, collides and moans. So they stagger over greasy heaps of flesh, and above soft corps. Paul Baumer descends into the unwrap abdomen on which reclines a spotless, “new officer's cap”.

Then Paul and his comrades are returning into their trenches. They consider that they can't stay in the French trenches. They are happy to get some French food in

the trenches. Besides, there is no further assault by the adversary. They silently take an hour of resting and reclining. The French foods have nourished the Germany soldiers and saved their lives. It makes them strong. The Germany soldiers have faced starvation throughout the war, which is the main reason that they are so greedy for bread.

The twilight blessing starts. Paul is very careful and prepared for an attack; in the evening he is on guard which is too cold. He looks intently into the gloom. There was full of delicate cracks and ghostly clandestine. The vapour moves stealthily and in a way that makes him feel annoyed. Paul imagines that his power is dog-tired usually after an assault. Besides, Paul feels exhausted when he is alone with his opinions. He does not like to live with his flash memories because it is his weakness and it disturbs him and oddly shifts him. When Paul sees the parachute-lights fly in the sky. He suddenly falls in his memories and his reminiscences with a summer evening; he is in the church cloister and stares at the high rose trees that flower heads in the centre of the cloistered backyard where it is full of graves of preachers. Paul says “the parachute-lights soar upwards--and I see a picture, a summer evening, I am in the cathedral cloister and look at the tall rose trees that bloom in the middle of the little cloister garden where The monks lie buried” (Remarque, 1929: 56). Situated on each side of the bright lines of the monastery is the fair blackness that only cathedrals have, and Paul stops there and has a feeling of surprise whether he is twenty. He is skilful to become perplexed passions of worship. This illustration is an anxious awareness of danger which is nearing; it strokes him sooner than it melts in the bright of the upcoming “star-shell”. The standards of Paul's memories have two behaviours. The first is always totally peaceful, that is the most obvious and noticeable in them. If his memories are not peaceful, they become so. The second, his memories are voiceless phantoms that talks to Paul, with stares and gestures like an image of a person who is dead. It appears to him without any utterance, and it is the terror of their stillness that obligates him to put down his arms and his revolver lest. Paul must dump himself to the deliverance, attractive, and exciting mysteriously because his corpse would enlarge and softly die into the immobile obligates that reclines behind that belongings. Paul and his friends don't like their quietness because it is the basis which does not make somebody much aware wish as sadness-an extremely, dread

depression memories. The commemorations are from their past which is departed from them. They believe that they are absent from their town and there would be live entertainments and full happiness. They feel deep affection for their previous life. (Williams, 2009: 126). Paul says “the image of those days still makes my heart pause in its beating”. (Remarque, 1929: 57). Paul believes that the memories are belonging to another world that is gone from them. In the garrison, the influential commemorations preoccupy their minds.

While Paul and his friends were in the dugouts but the influential remembrances have lost them. They don't occur again, Paul and his comrades are boring and they situate far-away likely to happen soon. The influential remembrances are a puzzling mirror image, a phantom that chases them. Paul and his comrades are dread and ardour without any optimism. The memories are powerful and their aspiration is also powerful, however, they are impossible to achieve or reach the previous life, and Paul and his friends have acknowledged that.

Many of the adolescence previous scenes are coming across to their minds. So Paul and his comrades would scarcely realize how to react. The youth affectionate and clandestine effects have gone from them which are not ascended again. Paul and his comrades possibly memorize and have affectionate them. They would be causing strong feelings by the spectacle of them. Remarque utilizes the happening of Paul’s was being thrown into a dead man’s coffin. (Margot Norris, 2000: 93). However, it would be like to look steadily at a lifeless soldier for a long time, either because of the days, Paul and his dead friends have many joyful days that they have been lived together. It takes on a melancholy existence in the remembrance, other than the dead comrade himself it is not. Paul says “we are forlorn like children and experienced like old men, we are crude and sorrowful and superficial--I believe we are lost”. (Remarque, 1929: 58). Even Paul and many of his friends are adolescents, sometimes they could not deal with these bad situations that they have during the war. They believe unlikely in successes. Germany enlists were annoying and distressing in the trenches. Paul supposes that they are vanished and mislaid. Paul does not like to be alone with his thoughts because of an apparition of a dead comrade that is believed to appear to him. It makes him feel frightened and depressed.

Paul and his companions consider that it is impossible to recuperate the previous closeness with those views. There was no identification of their prettiness and importance that interested them but the exchanging of intimate thoughts and feelings of soldiers with the same objects and happenings of their life. The events cut them off and made of the planet of their parents an object unintelligible to them. They capitulated themselves to happenings and are mislaid in them. The smaller object is sufficient to bring them down “the stream of eternity”. (Remarque, 1929: 58). Probably it is merely the advantage of their adolescence; although at that time they have known and uttered a general fact about existence no place brings to a halt. They had that excitement of prospect which is to be a natural part of their character. It unifies them with the lessons of their life moments.

After many days passed, the inconceivable moments go after one another certainly like a substance. Assaults and respond to assaults gradually the dead corps mound in the meadow of hollows among the dug-outs. Paul and his comrades can transport innermost of the injured that do not excessively distant. It is hard for them to help the wounded soldiers in the middle of the war, besides that they could help and bring back the nearest one. However many of the injured men are distressed, Paul and his comrades were listening to them who are dying.

Throughout two days and nights, Paul and his comrades listened to the voice of a wounded Germany soldier who must be lying on his belly, so it is hard for them to find him because when a soldier has his mouth near to the earth, it is unattainable to determine the way of his sob. It seems that he would have been poorly beaten. Paul and his comrades feel wear out of the spiteful injured man who becomes semi-unconscious. The wounded soldier deals with painful and unpleasant situations, merely wants to be healthy once more. Stanislaus Katczinsky was the chief of the group in nearly all over the place. Kat becomes Paul's closest comrade. He considers perhaps the soldier who is injured has a wrecked hip bone or a gunshot through the backbone. The ability that the injured soldier has was not physically strong and he moans in pain. Even the injured is not in his chest. Kat says “if it were any other kind of injured it would be possible to see him moving” (Remarque, 1929: 59). The wounded soldier's voice was hoarse with exhaustion. On the first night, some soldiers have gone out several times to find him. Though they considered they situated him.

He moves slowly crossways, after that they perceive the sound it looks like to move toward somewhere. They seek out without success. The soldiers inspected the meadow during the long day with spectacles, except to find out anything. They could hear his voice growing fainter as they walked down on the battlefield. It seems that his lips and mouth have turned into waterless. On the second day, they search in vain. During the full night, he perseveres to sob just called for an assist. In the morning, Paul and his comrades presume that he should previously have long disappeared to his relax. After that, his last sound heard in the throat of a dying man. It is cold when it is mist, but in the days was very warm. On the battlefield were the full corpses who were unburied. The fighting was some of the worst in the war, with wounded being hit again as they lay on stretchers, and the smell of unburied bodies polluting the position. Paul and his comrades consider that it is hard for them to fetch them if they did not have to realize how to react with the corpse. Many have their abdomens dilated as aerostats. Paul and his friend feel annoyed, hiss, and spew out. In the evening the weather was very heavy and muggy. The stink of blood is to be moved by the wind, which is very disgusting and weighty. This deadly halitosis comes from the hollows and trenches, it is supposed to be a combination of "chloroform" and the process of decaying, especially that of the dead bodies, it makes them sick and vomits.

The German soldiers have been targeted by English and French surveillance aircraft. Paul tells the surveillance planes materialized for a short time; they start to drop bombs on the German trenches. Eleven German soldiers have been beaten by shrapnel and high-shells in one day and they pass away, five of the dead men have moved by stretcher-bearers. The two of them are violently shattered with the intention that Tjaden comments that he can make a hole with his spade in the ground to bury them behind the wall of the trench. Another corpse has torn off the bottom part and his legs. Another dead fighter was lying down on his chest in the direction of the dugout; his countenance is a pale yellow colour, the cigarette still smokes into his mouth. It blazes until it becomes extinct on his lips. Paul and his comrades put the deceased man in a huge crater. As much as three corpses have heaped on each other.

Abruptly the gunfire starts to strike once more. Almost immediately Paul and his comrades are waiting with the severe anxiety of empty expectation. Assault and respond to assaults. After the German troops have lost many men, nearly enlists. Paul and his comrades need the strengthening troops. They have arrived in their area. The reinforcement is one of the new brigades, collected totally of adult men. Their preparation was not very well. They come to the battlefield as an abstract experience. The new conscripts have made many nuisances for Paul and his friends than they are connotations. Also, they are not assisting force in this bleak skirmishing field. Contemporary dugout-war requests hard training and high skill. The adult reinforcements must have a sensation for the sketches of the earth. They have to know how to use shells, where they will fall in. They have to become very full of power and control their pressure from inside. They have to know how to shelter themselves from the enemy attacks.

Paul says the adult enlists don't have these experiences. The enemy has targeted them simply so they killed easily since they scarcely can notify shrapnel from bombards. When they are hearing the sound of bombs and gun fires, they make a long deep sound usually expressing unhappiness and they feel depressed and worry. They gather together somewhere in large numbers as like a group of sheep, instead of dispersing, and paradoxically the injured are in a very bad condition, they are shot down like rabbits by the pilots. Most of the young reinforcement is sixteen; their faces are appearing as the yellow lemons. Their feelings are very gloomy, feathery, and numb. It shows that their strengths are lower and there is less activity. An astonished gas-assault kills and eradicates a large number of them, because of having less experience and they did not know how to react. Paul and his friends discovered a trench that is much of them lie down in there with blue skulls and dark lips. A number of them in a crater put their masks hastily. They have no information that the gas reclines for a long time in the craters. After they witnessed some fellows on high who did not take their masks; they hastily take their masks away. They gulped sufficient to singe their lungs. Circumstances, in which the young recruits live, were so nervous. They are not able to breathe and strangle to death with shed blood and throttle.

In an area of the dugout, Paul rapidly sprints into corporal Himmelstoss. They go to the deeper level of a similar hollow. They are wheezing and reclining next to each other come to the allegation. After they left the dugout, for all that Paul is very enthusiastic and eager. Paul rapidly imagines and says “Where's?” Paul speedily sprints rear into the hollow and observes Himmelstoss with a very slight injury on his skin. The corporal Himmelstoss reclines in a bend, he imagines that he is to be injured. But he does not wound but a small scratch on his skin. He is in a bad-tempered, and frightened, his countenance appears gloomy. Paul feels annoyance when he saw the adult enlists run out into the dugout but still the corporal Himmelstoss hides inside the dugout. (Remarque, 1929: 62). In the role of the lieutenant of fundamental training, Himmelstoss trains the adult conscripts cruelly or violently during their preparation to participating in military services. Paul and his comrades would never forget his accusation during his pretty military exercises and aggressive nemesis. In the battlefield, Paul propels Himmeltoss forward to front lines to fight alongside the soldiers. In the middle of the war, Paul senses upset and is bothered about Himmelstoss because he was a coward corporal, and fears to die. Paul seizes his neck and trembles him to dismiss him from fighting. He makes his head move with a sudden short sharp movement. Paul feels distraught and says to Himmelstoss; “you lump, will you get out--you hound, you skunk, sneak out of it, would you?” His eye becomes glassy, I knock his head against the wall--“You cow”--I kick him in the ribs--” You swine“--I push him toward the door and shove him out head first” (Remarque, 1929: 62). Himmelstoss shocked from his horror by an officer's request, to get back his ability especially in the military experiences and turns into the elegant Himmelstoss of the place where soldiers gather to march. The lieutenant is turning down into his enthusiasm to formulate an excellent notion. Paul recognizes that not merely has the collection's previous punishment taken Haie Wisthos to restore from the front despite this has performed scattering favours acts among the soldiers. During his previous training in the parade-ground, Himmelstoss humiliates the recruits beneath his authority. So he likes to make them do boring, monotonous actions. Lastly, it clears to them that Himmelstoos is a coward man.

Onslaught, the continuous firing of a large number of guns in their particular position, chemical bombardment, military vehicles, landmines, panzers, and

grenades, other than Paul and his comrades seize the panic of the globe. They were in a situation without hope and they cannot escape from anywhere. Every day they confront death. Paul describes their faces as a thin hard layer of something, their opinions are extremely sad and shocked, and they are fatigued to bereavement. When English and French forces start to assault on the German troops, Paul says, they must beat many of the fellows with their hands just to wake and make them join the fight with them. For the reason that their eyes were blistered, their hands were ragged, their knees haemorrhage, and their elbows were red and painful because the skin has been scratched.

Paul and his comrades perceive time going by in the monochrome countenances of the people who are dying. They push food into them, they sprint, they fling hand-grenades, they fire, and they assassinate. Also, they recline, they were weak and exhausted, and there is whatever thing to support them. Other than, the acquaintance at that time is still weaker, and further worn-out. It is also further powerless ones there who, with gazing eyes, observe Paul and his comrades like deities that run away from death repeatedly.

Paul and his comrades have tried to give the young recruits some information about the battle, and how to hide them from the attack of airplanes, how to feign to a deceased soldier at what time an individual is swarming the aggression. Besides that, they told them how to throw the hand-grenades into the trenches, so that they blast a semi in a short time before striking the earth. They give details to them on how to onslaught a dugout with several grenades that can be held in one hand. Paul and his comrades have elucidated the dissimilarity between “the fuse-length” of the English and French shells and with their bombs. They set them aware of the noise of gas missiles; they illustrated to them the whole cheats that can keep them from death and stay alive. The young recruits have paid attention to the instructions that Paul and his comrades had offered them. They are quiet and easy to control—though at what time it starts once more, in their eagerness they carry out the whole things incorrect.

After English and French forces attacked into the German trenches, when the attack ceased, Paul and his comrades are walked to the battlefield. During the time, they observe men who are alive with their brains puffed unwrap. Besides, they

observe some fighters rush with their both ankles cut off, they walk unsteadily on their shattered legs or arms that are left after they have been cut off. Also, Paul and his comrades have seen a lance-corporal moving steadily forward to a semi on his arms pulling his cracked knee behind him. They also saw another soldier who crawls to the bandaged place and over a tight hold with his fists that is swelling out his guts. Paul and his comrades have seen many other wounded men who were lied down on the ground; they were without mouths, chops, and countenances. Additionally, they locate another man who clasps the main blood vessel of his elbows in his teeth for two hours so that not to haemorrhage to passing away. Although on every area there reclines a lifeless man, the sun descends; darkness approaches the bombs are making a long high obnoxious sound because they are in pain and unhappy, existence is at a conclusion. These spectacles have affected them and it was a stressful time for all of them.

The night is having the colour of smoke and damp. The large vehicles are no longer moving. Paul and his comrades were climb-out, a perplexed mound, and remains of several names. In another area the men wait, it is shadowy, shouting out to several of the brigades, and the regiments. After the uproar, the soldiers divided into many small groups, a little bit of dirty, ashen men, a tiny handful, and an awfully amount remains. Paul considers that, like soldiers, they fail to remember things, and they forget many unpleasant things soon. He believes that tradition is the details of these often forgetting things. He says, “We forget nothing. But so long as we have to stay here in the field, the front-line days, when they are passed, sink in us like a stone.” (Remarque, 1929: 65). Paul and his comrades are annoyed to stay in the trenches for a long time. As well, they spent much their young time under the bombardment and attacks. Paul reflects on this dreadful situation, which is too serious and often causing great pain for them to be capable of wondering them simultaneously. He wonders if they do not forget the past terror circumstances, they ought to shatter their ancient times. Paul has a particular opinion about the feeling of extreme panic, which is to be tolerated only if a soldier purely dodges; other than, it takes a life of a man who thinks deeply about it. Besides, the spectacles of events in the past especially during the war affect a man who has endured the terror, it makes him depressed. So depression affects a man thinking of suicide.

During the rest time, while Paul and his comrades behave cruelly during their ascending to the line, for the reason that, it is the unique thing which protects them from danger and to be in safety. Thus they become “wags and loafers” when they are at peacetime. They feel exhausted. They are not able to do more; it is a very steep essential. Paul and his friends have desired to stay alive in whatever the cost. As a result, they couldn't give themselves a duty, responsibility, etc. that causes them to be anxious, and complexity. Even if they might be decorative sufficient in civil life, but there would be inappropriate at this time, “Kemmerich is dead, Haie Westhus is dying, they will have a job with Hans Kramer's body at the Judgment Day, piecing it together after a direct hit; Martens has no legs anymore, Meyer is dead, Max is dead, Beyer is dead, Hammerling is dead” (Remarque, 1929: 65). It is crystal clear that Paul has lost many close friends during World War One. He believes that if the war ends, then they will return to ordinary life, but he is unhappy for those fighters, who died. They will live without them. As well, exceeding one hundred and twenty injured soldiers are reclined everywhere that is an annoying task. Even so, Paul and his comrades deeply cared to save their life, they can be “damned quixotic” when they do not know much about the panic of death, though that is a diverse theme, that is bodily. Also, Paul feels uncomfortable for his comrades who are no longer living with them. They cannot assist them because they are dead. Even Paul and his comrades have tried to be convenient and take resting, eating, drinking and smoking sensibly. They think carefully about existence, they said life is short; they have to join the moments of their life and do not waste the time. (Margot Norris, 2000: 89). The fear and trembling of the front are to go gradually into a less active, and happy state, during the time they rotate their backs over it. They are unpleasant and depressed. They are rude and offensive, especially about the war. After that, they utter “turd” which is an offensive word for an unpleasant soldier who dies. Consequently, Paul and his comrades have a word for everything, they talk about everything, and if they don't converse, they would be foolish and depressed. On condition that they take it that manner, they preserve their resistance.

Paul has known about these events as the consequence of the fact that even now they are still in the middle of the battle. It sinks in them like a stone. Paul considers that they should be highly conscious after the war, and then they must start

the extrication of life and death. Also, Paul and his comrades have to separate the different arguments, ideas, etc. about life and death because those have become confused. Paul thinks that some of his comrades envy him. But Kat has given him some instructions. He informs that he should attempt to obtain a “base-job”. If Paul is elegant, he will grasp it. Paul likes to stay there for a long time and he does not interest to go to the front. Paul should locate with others and drinks at the cafeteria. They become under the influence of alcohol. Paul sank deeper into depression. He will be absent for six weeks, that is auspicious, certainly, he does not know whatever happens when he returns because many of his comrades have sacrificed to the war, and they are dead. So he wonders perhaps he cannot see all his comrades again. Before now Haie and Kemmerich are dead- who will die after them?

Paul takes some free days to go home. He leaves the battlefield and starts to return home by train. Paul stands by the window and looks to the outside views. He thinks carefully about his mother, perhaps she waits for him. Paul recognizes all his shops that are nearer to his home. His mother was so anxious about him; because she heard someone said that it is dreadful out of there. The English and French forces were using chemical gas against German troops, “and all the rest of it”. Paul doubts to tell her about the hard situations on the battlefield. He imagines when they found three adversary bunkers with their barracks all the dead bodies were wounded with apoplexy. Alongside the ramparts, in the trenches only where they are, the soldiers stand and recline, with azure countenances, dead. Paul says that is good for him when he returned home, his mother was the only one who inquires no subjects. Paul does not like to tell something to his parents about the tragedies and their sacrifices, chemical gas and all happenings during the war. But his father wants to tell him about the front because he is asking too many questions and trying to find out about what other people are doing. Paul feels nervous and traumatic. He believes that it is too risky for him to put these tragedies into expressions. He scared to never able to control his parents because they may become extremely huge. Thus, Paul restricts himself to informing him of a few hilarious events. Other than his father's desire to be acquainted with each he has ever face-to-face exchange blows. Paul responds to him by “No” and wears clothes and left the home.

However, that does not resolve problems. Later, Paul has been distressed for a few minutes in the avenue by the blaring of the “tramcar”, which looks like the scream of a bomb happening soon directly for one, a gentleman strikes him on the platform. It is his “German-master”, and he latches on to him with the natural inquiry;

“Well, how are things out there? Terrible, terrible, eh? Yes, it is dreadful, but we must carry on. And after all, you do at least get decent food out there, so I hear. You look well, Paul, and fit. Naturally, it's worse here. Naturally, the best for our soldiers every time, that goes without saying”. (Remarque, 1929: 78).

The headmaster hauls Paul beside a bench with numerous of people. They were greeting him. The headmaster trembles hands with him and informs; “So you come from the front? What is the spirit like out there? Excellent, eh? Excellent?” (Remarque, 1929: 78). Paul responds to the headmaster's speech, and clarify that nobody feels or shows regretful to be at home. The headmaster giggles raucously. Paul feels marvel and he does not know to believe it! However, he should offer the Frogeyes an excellent beating. The headmaster said to him, do you smoke? Now, take a cigarette. He calls to a server to bring a beer too for their young fighter. Anyhow, Paul was not comfortable at home. His thoughts are still at barracks. He should imagine of Kat, and Muller, and Albert, and Tjaden, he asks in his mind what will they be doing? Possibly they will be in the military cafeteria and maybe going to swimming and they should ascend to the front-line once more.

Paul feels depressed at home because his mother's eyes were so distressed. After four days at home, Paul considers that it is a good chance to visit Kemmerich's mother. He believes that it is impossible to put that in writing. Kemmerich's mother is trembling and snivelling because of her son’s death. She shivers Paul and yells at him, “Why are you living then when he is dead? Kemmerich's mother drenches him howling and yells out again: “Did you see him? Did you see him then? How did he die?” (Remarque, Page: 85). Paul informs her that her son was killed directly by a shotgun through the heart. After that she observes him, she feels of misgiving and anxiety about what might happen to her son. She screams “You lie. I know better. I have felt how he died. I have heard his voice at night, I have felt his anguish--tell the

truth, I want to know it, I must know it.'' (Remarque, 1929: 85). Paul responds to her by "No." He informs that he was near to him. He passed away immediately. However, she feels uncertain about Paul's speech, she imagines that the death of her son is not true, and would probably not happen. So Paul informs her that is the truth, you have to believe me because I never lie to you. She beseeches him kindly: "tell me, you must tell me", really Paul feels tired with her pleads. She presumes that I want to soothe her. Kemmerich's mother tells Paul that you suffer her for hiding the facts about her son's death. This question comes across to Paul's mind that why doesn't she stop tormenting? At present, her son will no longer live whether she knows about it or not. Paul supposes that if any man as an alternative of him were in the front lines of the battle, and when he has seen many dead corps, he could not comprehend any more why there should be too severe pain and mental suffering more than a solitary person.

It is the final night at the residence. There is a complete lack of noise. Paul goes to bed untimely; he takes the pillow, compresses it beside himself and hides his skull on it. At midnight his mom approaches into his room. Even it is too late but, still, he is not asleep. Paul tells his mother that she should leave his room and go into bed because his mother has cancer, and she is in great pain, so she needs to get relaxed. He tells his mother that he does not return to the front, he should take four weeks to finish the military training. So there is no need to be a depressed mother, Paul said. She replies "and be very careful at the front, Paul." (Remarque, 1929: 86). Paul says Ah! Mother! allow to them come up and leave here, revise over a few years ago, wherever the duty of every feeling of great distress lies on them no longer, comes back to you and himself solitary, mother. After a few minutes of talking between Paul and his mother, he takes his mother's hand towards her room. She loves her son as much as the whole world. Paul feels so depressed and lies down on his back because he should return to the front lines of the garrison untimely in the sunrise. Paul says "I bite into my pillow. I grasp the iron rods of my bed with my fists. I ought never to have come here. Out there I was indifferent and often hopeless;--I will never be able to be so again." (Remarque, 1929: 87). It clears that Paul was regretful to come back home because his family was destitute in spite of that his mother has cancer. He was a warrior, and at that time he was not anything

other than a torment for himself, for his mother, for the whole thing that is too unpleasant and without end.

After four days at home, Paul returns to the garrison. There is a prison that is full of Russian soldiers; they were arrested by German troops during World War One. There is a barbed fence between their camp and the prison. Sometimes the Russian prisoners come near to the fence merely to pick over the trash cans. They feel fearful and shameful. They try to find bread and potatoes on the ground. Everything gets eaten, crusty bread, decayed turnips, and all types of muck. Paul perceives their shadow shapes; their beards were long and moved in a way that can be seen. He recognizes not any of them merely they are convicts. Paul is a dreadful predicament. The lives of Russian prisoners are incomprehensible and blameless. He cannot comprehend more about how they live, what they anticipate. Paul has a particular sensation behind them which is the solitary anguish of the human being, the unpleasant melancholy of existence and the cruelty of men.

Paul is terrified: he defies considering like this manner no longer. This manner is to be found in the chasm. It is not at present although he will not miss these considerations, he keeps them in his mind; close to them away in waiting for the war is ended. He respires in fast, his heart strikes quick: that was the purpose, the huge, the single purpose, that he has an idea of in the dugouts. He has searched for a mere opportunity of survival later this destruction of all creatures' emotions. It is a duty that will formulate existence more deserving later of these revolting years.

Paul was a German soldier who was a guarded camp during the war. There is a jail that is full of Russian prisoners of war. He says “on a foggy morning another of the Russians is buried; almost every day one of them dies, I am on guard during the burial.” (Remarque, 1929: 92). The Russian captivations chant as a chorus when they take the corpse on their shoulders. They chant partially, and its noises are roughly like if there were no sounds, other than an organ outlying on the moorland.

Paul does not like to stay in the camp. Paul feels bored in the camp because there is a lot of drill and commotion. A lot of them are bad-tempered and upset; because those things infuriate a fighter more than the front line. Before he returns to the front, his father and his elder sister visit to meet him. They gather together during

the day in the fighter's house. Paul feels depressed and distressed during the conversation which has been made among them because they talked about his mother's illness. She is previously in the infirmary and will be operated in a short time. The physicians expect she will get well, But Paul was not optimistic because he considers cancer never being healed. His father jiggles. He has deep lines in the skin of his countenance, his face ruined. He feels too exhausted. However, Paul's mother has always been unhealthy; she has always gone to the infirmary, it needs a lot of money to buy medicine. His father's existence is virtually renounced to it. After eight days on guard in the camp, Paul wants to leave the camp and goes to the front. He tries to find out Kat and Albert and their brigade but nobody knows anything of them. He hears somebody that they have huge losses by heavy bombardments. He depresses and frightens about their destiny. He looks at a greater distance and strolls about here and there. Finally, he gets some exact information about them. The sergeant-major arrests him there. The comrade returns in a couple of days' period. Paul says there is nothing to order him to go to prison and deal with a difficult situation. “What was it like on leave?" he asks, "pretty good, eh?" “In parts,” I say. “Yes,” he sighs, "yes, if a man didn't have to come away again. The second half is always rather messed up by that.” (Remarque, 1929: 95). Paul wastes the time until the comrade returns in the early sunrise, ashes, grimy, bad-tempered and depressed. After that he bounds up and goes in front of them, his eyes penetrating. “There is Tjaden, Müller is blowing his nose, and there are Kat and Kropp.” (Remarque, 1929: 95). Paul has anxious ethics when he observes them. He might roughly shed tears. He can barely have power over himself anymore. However, everything will be tolerable back here with Kat and Albert. This is where he will be in the right place. Kropp was Paul's comrade. He speaks softly to Paul that he has been fortunate because they went to Russia. Paul surprises and says “To Russia? It's not much of war over there.” (Remarque, 1929: 95). As an alternative intended for Russia, they ascend the front line once more. They approach a damaged timber with the thick main stem of a tree which is devastated and the land was ploughed up. There are a lot of huge hollows. Enormous weapons attacked that, Paul tells to Kat. It is by mortar's missiles; Kat responds and afterward emphasizes one of the trees. From the parts of the trees, dead men were executing. An undressed fighter is bending on the branched of a tree; his

body is splendid into two parts, the top half of his body sits on a branch and the lower part which includes legs are omitted. Kat tells Tjaden, “If mortar gets you it blows you clean out of your clothes. It's the concussion that does it.” (Remarque, 1929: 99). Kat is forty years old; he has good information about the weapons, so he explains the spectacles of dead men who hang on, many of them are fully unclad. Paul looks around; he sees the dead soldier reclined on his face, his arm injured; the ground is black with the blood. It seems that all these are occurring in a little while before because the blood is new. Everyone they observe dead people, there is a situation in which it is not worth spending time.

A group of soldiers should emit to find out merely how robustly the antagonist's place is extent. After that, Paul separates from the team of soldiers, during the separation; he senses an extra surprise to the other comrades. Paul as a helper goes with them. They derive a sketch, and then leave from side to side of the cable after that they divide and move stealthily ahead as a separate person. Near to three minutes, Paul discovers a small hollow and moves slowly into it. He stares at the front. There is a bomb land nearby him. He does not hear it and he does not get frightened. Simultaneously a ridiculous panic appears to him. Paul was alone in the dark hollow without being of assistance. He imagines there were two guys been carefully surveying him from another crater opposite him, and a longer shell is near going to explode him to pieces. Paul feels confused with his rotating perplexity thoughts which drone in his mind.

Paul begins an untamed and pointless battle; he tries to come out of the hole and so far moves back into it once more; he informs “You must, it is your comrades, it is not an idiotic command,” and again: “What does it matter to me, I have only one life to lose.” (Remarque, Page: 101). Paul's thoughts have made him be in a wild state. He feels depressed in the hollow. He always comes across the idea of death in his mind. He has not endured it anymore. He wants to get out of the hole so it is not important to shoot him and lose his life, and he was alone in the hollow. It clears that hard circumstances make him think of death. He begs in extenuating circumstances. Although he is not able to restore self-confidence; he turns into an awful weakness. He lifts himself gradually and is getting to frontward with his hands. He pulls his body following him, after that reclines on the frame of the shell-hole, semi in and

semi out. Paul says “At once a new warmth flows through me. These voices, these quiet words, these footsteps in the trench behind me recall me at a bound from the terrible loneliness and fear of death by which I had been almost destroyed”. (Remarque, 1929: 101).

When Paul hears these voices, he feels a little bit confident that he will be saved once again from his loneliness in the hollow; they are supplementary to him than life. Immediately, Paul senses a fresh moderate warm and comfortable. When he hears the voices of the people who are speaking gently by the German language in the dug-out at the back of him, He remembers at a bound from the horrible isolation and terror of death which he has been nearly ruined. They are too much fatherliness and more than dread; they are physically powerful, mainly cheering thing there is wherever; the tone of voices is of his fellows. The words are saving his life. Even they all share a similar dread and equal existence.

Paul wants to come out from the hollow. He crawls on the earth like a crab. He considers that the heaven is flattering lighter likely to happen soon, however it is perhaps just his thoughts. After that steadily he knows that to creep truly is an issue of existence or fatality. A series of sounds has made by Tommy-guns when they are firing ceaselessly. Paul still lies at the hollow, he wants to turn around a bit, and suddenly a weight body that loses his balance and almost falls over Paul into the crater falls and reclines over the part of him, Paul does not sense humanly, he is not able to make a decision. He hits frantically home and senses merely how the corpse rapidly trembles, after that turns into a hobble, and falls. At what time Paul gets well; his hand is hot and damp. The man is still alive, he begins to murmur. It voices to Paul as if he emits a deep roar. He has severe difficulty in breathing; his wheezing has a specified bore for Paul because this noise will discover him. Paul attends to stab him once more merely to end his sound because he should be silent. Paul was near to the German enemy lines; he couldn't run away because the snipers will be targeting him. Paul waited in the hollow till his comrades start to attack. The shelling does not decrease. It is evenly intense from both sides. Paul's comrades have possibly given him up for the missed earlier period. (Velasquez, 2015: 601).

A soldier who has a sharpened beard reclines there, his head is a breakdown to the left place, one arm is sharply curved, and Paul does not hear the voice of his because he puts his hands on his ears. After that, Paul gazes at the man who is dead, he considers he should be dead, he does not sense whatever thing any longer, and it was barely the corpse that is gasping there. The wounded man attempts to hoist his head, a short time the wheezing turns into deafening. The fighter is not deceased, but he is dying. Paul hauls himself in the direction of him, shilly-shally; holds up himself on his hands, crawls a little beyond, stays, once more an awful trip of three backyards, finally, Paul is near him. At that moment the wounded fighter begins to open his eyes. He stares at Paul with a glance of complete dread. His eyes shed tears, and there is an awful fear of death. The gasping has stopped, the corpse was completely noiseless.

Paul attempts to help him. The fighter starts to gurgle once more, although how gradually a fighter dies! Paul realizes that the man's circumstance is very bad so that it is very hard to save him. Paul considers that he will be saved, though at midday this charade collapses down and thaws sooner than his moans. If merely Paul had not misplaced his handgun creeping about, he would have fired him. It was the first time for Paul to kill a man by his hands, even he observes him around the corner, whose death is his acting.

However, each sharp inhalation lays Paul's heart naked. Paul has been with the dying fighter for a while; the fighter has a hidden bayonet that wounds Paul; a moment in time and his opinions. Paul says “I would give much if he would but stay alive. It is hard to lie here and to have to see and hear him”. (Remarque, 1929: 105). Paul has done a lot of effort for him just to make him alive. But in the afternoon the man is dead. Paul’s situation is getting unpleasant; he can no more have power in his opinions. Paul feels depressed about the dead man's family and his wife.

Paul stands beside the corpse, he wants to talk with him even though he is dead, but a killed man makes him so depressed because it is the first time for Paul to kill a soldier. Paul was regretful to stab the man. Paul says to him you are a man like me and his mother is nervous as like their mothers, also they all have a similar terror of death, and a similar passing away and similar excruciating death. Paul talks to him

“Forgive me comrade” he does not know how could he become his opponent? Paul considers if they take away their weapons and this special set of clothes he could be his brothers such as Kat, and Albert. Paul says to him “take twenty years of my life comrade and stand uptake more, for I do not know what I can even attempt to do with it now” (Remarque, 1929: 106). After Paul stabbed a French soldier in a hollow, he merely wants to help him and relieve him and to end the torture that he has. But the soldier has a violent pain, especially at the moment of dying because of his deep wound in the neck. So, Paul falls in distress about the soldier's death, and he feels frantic and uncertain.

Paul still lies down in the hollow with a dead body, he cannot come out because weapons are shelling in the front; they are not shooting as chaotic, though astutely targeted from every place. Paul accuses himself of killing the French soldier as doing wrong. Paul's mind is fatigued over toleration. Paul's life is closely connected with the dead man. Paul vows that he aims just to live for his purpose and his ancestry. Paul takes out a small book in the dead man's pocket then he reads quietly “GÃ©rard Duval, compositor”. (Remarque, 1929: 107). After Paul knows the dead man's name and his job as a printer he feels a little bit serene. His terror is baseless. The insanity moves away. Paul gently tells the dead man “to-day you, tomorrow me. But if I come out of it, comrade, I will fight against this, which has struck us down; from you, take life--and from me--Life also. It shall never happen again.” (Remarque, Page: 107). Paul speaks to him, says Comrade I did not want to kill you. If you jumped in, here again, I would not do it. Paul knows that they have the same fear of death like them, and the same dying and the same anguish. After that, when Paul sneaks up rapidly, his comrades perhaps shoot him; they did not know that he comes back. Paul yells immediately and his comrades recognize him. He should wait and recline in front of the dugout until they respond to him. At last, Paul could find his comrades. (Paynter, 2005: 170).

They walk militarily with a regular measured tread. The French artilleries would not shoot on a town in which there are still living as civil people. After a while, a bomb comes down at the back of their team. They throw themselves in various random directions on the earth. At present, Paul senses the innate awareness depart him which thus far has usually made him carry out without being aware of the

true object beneath flames. Paul's consideration jumps up with a horrible strangling fright: “You are lost”--and after that, a hard hit by a bullet pushes over his left leg with a lot of force. He perceives a weep from Albert, he is next to him. Paul and Kropp were transferred into a Christian hospital. Paul and Kropp are with eight wounded soldiers in a room. There is an injured soldier who is named Franz Wachter. He does not recover his force. At some point, the nurses take him away and he has never come back to the room. Also, there is another wounded man who is named Josef Hamacher, he knows everything about it. He says “we shan't see him again. They have put him in the Dead Room.” (Remarque, 1929: 122). Albert Kropp surprises when he hears the dead room, and he asks what do you mean; Dead Room? Josef Hamacher responds “Well, dying room”. The doctors have no a lot of effort to perform thereafter. It means the wounded man never comes back to the room and they never see him again. Also, the dead room means goodbye to life and goodbye to the world. It is further useful and easy too, as it reclines right close to the mortuary. Probably they perform it because of the others too, so that nobody in the restrict passes away in compassion. Also, they can take care of him greater, as well, other than he is utilizing himself.

Little by little, the beds in the Christian hospital will be vacant. During the days which are continuing with full of suffering and dread moans and throes-death. Surprisingly the Death Room is not utilized any longer because the room is very small. The wounded men will die throughout the nights in their room. They leave quicker than the nuns can deal with them. Paul says “I am young, I am twenty years old; yet I know nothing of life but despair, death, fear, and fatuous superficiality cast over an abyss of sorrow.” (Remarque, 1929: 126). Paul has observed how the nations are estranged to another, and in quietness, inadvertently, stupidly, dutifully, and guiltlessly put death to one another. During a long time of the war, their job has been murdering; it was their initial business in existence. Their comprehension of existence is restricted to fatality. Paul and his comrade's lives rotate between garrisons and the front. They have nearly adapted with it; fighting is the main reason of death like a serious disease in which growths of in cells, also called cancer, and “tuberculosis”, akin to viruses and “dysentery”. The bereavements are just further recurrent, further diverse and horrific.

Erich Maria Remarque the writer of the *All Quiet on the Western Front* considers that it is a huge comradeship which joins something of the well- friendship of "the folk-song", of the emotion of cohesion of criminals and the anxious faithfulness to one another men sentenced to bereavement; to a circumstance of existence occur of the centre of thread, absent of the anxiety and melancholy of bereavement-looking for in an utterly unsympathetic way a short-lived pleasure of the moments as they come. When a fighter desires to evaluate it, it is swiftly superhuman and very commonplace- other than who wants to perform that? Remarque says:

It is a great brotherhood, which adds something of the good-fellowship of the folk-song, of the feeling of solidarity of convicts, and of the desperate loyalty to one another of men condemned to death, to a condition of life arising out of the midst of danger, out of the tension and forlornness of death--seeking in a wholly un pathetic way a fleeting enjoyment of the hours as they come. (Remarque, 1929: 129).

For instance, after an opponent assault arrives, it makes Tjaden spoon down his pork and pea soup in such to move somewhere very quickly, just because he doubts about his destiny and safety. Consequently, he has filled in an anxious situation, and not sure that he will be alive or dead in the next moments. Paul and his comrades have argued it in detail; there are many factors decide whether it is true or wrong. Kat censures it, as he informs, a fighter should consider with the prospect of an abdominal injury, and it is further risky on a cramped abdomen than on a vacant one. Paul and his comrades consider that such effects are actual and brutal troubles for them, and they are not able to be away from each other. In the battlefield they are on boundaries of passing away, existence goes ahead a marvellously easy route; it is restricted to what is most essential, and everyone reclines hidden in depressing siesta; therein next to their crudeness and their endurance. They were further deviously making a distinction. They should prolong ever since and have gone foolish, abandoned, and cracked. While in a polar voyage, all terms of existence should serve merely the conservation of life and is paying attention to that.

The entire added terms sleep in the winter, days are merely one recurrent observe in opposition to the threat of death; it converted them into inconsiderate

animals to provide them the gun of intuition. It makes them stronger with dreary so that Paul and his comrades do not go to portions earlier than the depression that will devastate them if they had apparent mindful consideration. It stimulates them the feeling of solidarity, with the intention that they get away from a very deep wide space of loneliness.

Paul tells an enemy fighter who shoots Muller at close range in the stomach with a light revolver. He stays alive just for thirty minutes, fairly mindful, and in awful agony. Paul says, previous to Muller's death, he gives Paul his pocket-book, and he leaves his boots which is the same that he previously handed over Kemmerich when he dies. Paul wears the leather boots, for they fit him pretty fine. Later than Tjaden will obtain the boots; Paul has assured them to him. They can put Muller's corpse in the ground, but his corpse is not possible to stay stretched in peace. Their defences are withdrawing. There are a lot of new English and American troops over there. German weaponry was shot out, it has a few missiles and the barrels are damaged and shabby as a result of much use that they were firing anxiously, and throw missiles in different directions extensively as still to drop on their selves. The new young Germany regiments are weak and not having much effect. They are not able to hold a bag, although they simply recognize how to pass away. The young recruits have no information about warfare. They were easy going on and allow themselves to be shot down.

Kat is the leader of the troops that Paul and his comrades were enlisting in. He is forty years old. He is the nearest friend to Paul. Kat tells a tale that he has visited the total length of the front from the “Vosges to Flanders”; the medical practitioner who says the dead's names on the register, and during the time that a person attends before him, without searching for, he says, “Al. We need soldiers up there.” (Remarque, 1929, 133). A comradeship who amputated one of his legs, and he has a wooden leg, he arises earlier than Kat, the employees of medical operations call another time, Al--“And then” Kat answers loudly, but the comradeship informs to Kat: that he previously had a wooden leg, when he goes back again and they fire off his skull, after that he will obtain a wooden skull made and become an employee medical operation. The comradeship's response amuses them all enormously.

The summer of 1918 was further the gory and the extra dreadful for the world generally and particularly for German soldiers. The days are perplexing over the circle of eradication. All soldiers who were there have imagined that they are down the warfare. The German troops were withdrawing for the front-line; they cannot assault another time later than this huge strike, they have no extra fighters and further bullets and missiles. Summer of 1918 has an existence in its parsimony seems to them as popular as currently. In the same year, there is an inhalation of anticipation which strikes the parched meadows, the intense passion of depression, of annoyance, of the extra excruciating shock of death.

At that time, the warmth descends seriously into their defence- trenches akin to a “jellyfish”; slightly wet stifling, on a day of that delayed summer, Kat tries to get some food for his friend, Kat and Paul were alone together. Suddenly Kat downs on the ground and he moans hopelessly. Paul ties up Kat's injury which is in his tibia bone, and it has to be cracked. Paul attempts to console him, and he tells him that he will be saved. However, Kat's injury starts to haemorrhage quickly. Paul considers that it is not possible to left Kat by himself when he seeks to get a stretcher. Besides that, Paul does not know of a stretcher- carrier's job in the district. While Kat is not weighty; Paul holds him over his back and gets going to the military hospital. For two times they have a rest. Kat has terrible pain throughout the way. Paul feels exhausted and inhales seriously, he worries and his face is inflamed because he takes Kat on his back to the military hospital. He advises him to allow them to continue, for the position is risky. Their heavy going is further hard. Frequently a shell makes a high sound throughout the way. Paul sets off as speedy as he can because Kat's injured leg loses the blood. They are not able to protect their selves appropriately from the blasts; before they can hide, the threat is finished.

Paul and Kat come into a small hollow; they take a rest until the gunfire is finished. Paul tells him “Well, Kat," I say gloomily” we are going to be separated at last.” (Remarque, 1929: 136). Kat is quiet and observes Paul. The distress of loneliness comes across into Paul’s mind. At what time Kat is dying, Paul will not have any comrade in there. After they smoke two cigarettes, Paul feels forlorn for his solitude. He wants to injure his foot merely to be able to go with him. Swiftly Kat stifles and his face becomes blue and purple, let them continue, he hesitates. Paul

bounds and is willing to assist him, he begins to raise his head and get going at a sprint, a sluggish, staggering speed, to keep his wounded leg to shake. Paul's throat is dried out; he feels so tired and trembles, he stumbles on persistently and relentlessly and after a long-distance, they could reach the bandage-place. Paul put Kat's body on the ground, after that, he declines on his knees, other than he has still sufficient vigour to descend to the face where Kat's nose leg is. After a short time, Paul stands up once more. His legs and his hands are still shivering. Paul confuses to find his water bottle, his lips shiver as he attempts to sense. However, Paul starts to grin because at last, he could save Kat. Finally, Paul starts to distinguish the bewilderment of sounds that come across into his ears. A person who works in a hospital says to Paul that he possibly has saved. But Paul observes him without understanding.

The staff surgeon mentioned to Kat, that he is to be stoned death, but, Paul does not comprehend him, and says “he has been hit in the shin.” (Remarque, 1929: 137). The attendant stands still. That is well. Paul changes his direction to face the other way; his eyes are extremely blunted. Paul takes his water bottle to give Kat a swallow, but he is not moving and he is dead. He gets wet by his sweat. It runs over his eyelids. He cleans it and gazes at Kat. He stretches out motionless. Paul rapidly says “Fainted”. The staff surgeon utters a sound gently. He knows more than that. Kat is departed. He will put any money on that. Paul trembles his head and says: “Not possible. Only ten minutes ago I was talking to him. He has fainted.” (Remarque, 1929: 137). Paul raises Kat's head by his hands; he feels his hands get moist, then he pulls his hands gently, they are bloody. Also, Kat has hit a small shard in his head too, but Paul did not sense it because he takes Kat on his shoulders on the way. The small shard is to be enough to make him dead. Paul stands up gently. He feels depressed after he has done everything for Kat to save his life but, at last, only the Militiaman Stanislaus Katczinsky has died. After that, Paul knows nothing more.

It is autumn, Paul is the last one of the seven classmates from the group of students. Everybody converses of tranquillity and the agreement of cease-fire. Everybody waits. All of them have the hope to come back home. Paul takes fourteen days as rest because he has gulped a little chemical gas; there is a small backyard, he sits there during the whole time of a day. The cease-fire agreement is coming almost

immediately; he considers it now as well. After that, they will return home. At that time Paul's considerations end and will not go away, all that gathers him, all that overflows above him are other than considerations—voracity of life, a longing for home, longing for the blood, a strong desire for alcohol, But, no purposes.

There was making many questions in their mind that they are coming back home in 1916, avoid distress and the vigour of their knowledge they possibly have let a tempest. At that time, if they return they will be tired, wrecked, destroyed, peripatetic, and without expecting. Therefore, they cannot find their route any longer. However, maybe the whole of this that he considers is just depression and consternation, which will spread as the sand, while Paul arises afresh under the poplars trees and hears the crackling of their leaves. The longing that makes their blood not calm, anxious and restless, the approaching objects, the thousand countenances of the outlook, the tunes from thoughts and from manuscripts, the murmurs and predications of females; it is not able that this has gone astray in the barrage, in misery, and in “brothels.”

Finally, Paul gets up. He is so quiet. The weeks, months and years approach, they cannot obtain anything from him, they can’t obtain anything further. These times do not affect him because he is by himself without any friends. Even so, he feels desperate that he can face up to them without dismay. Paul suffers his loneliness which is painful or difficult through these years. He feels uncertain and depressed, He does not know. However, only if he is there, it will search for his exit pathway; he wants to escape from his difficult situation. The last passage of the book tells “He fell in October 1918, on a day that was so quiet and still on the whole front, that the army report confined itself to the single sentence: All quiet on the Western Front.” (Remarque, 1929: 140). Paul had gone down onward and lies on the ground in a way resting. Rotating him over the front side, it seems he could not have more pained lengthy; his face had an appearance of serene, even Paul is dead but all of them are happy because the war ceases had come.

Conclusion

There are many factors for a man to be affected by depression and anxiety such as traumatic events, biological and genetic causes, personal history and stress. Furthermore, what has been achieved by this study is that depression and anxiety are most often spread out among the adolescences. The aim of this research is reducing the influence of depression and death among adults. Depression is a mental illness that sometimes makes a dreary man think about committing suicide. It is crystal clear, depression influences death, as death affects depression, and both are affected by each other. As a consequence of this effect, this thesis has clarified both themes in detail. Another cause for a depressed man is looking for his memories which are so miserable and unhappy, but they aren't accurate. According to the medical and psychotherapy reports, depression and anxiety can be remediable by enjoying the ceremonies and some physical exercises such as dancing, playing and listening to music. Yet, day after day the average of depression among teenagers between12–17 has arisen to 63% since 2013 among whom 65% are females while 47% are males. Consequently, the adolescent melancholy rate is at a rapid increase.

According to Islam, Christianity, and Judaism, we will all eventually die but there will be another life in the other world, whereas death is not the end of life, but it is just the end of the body according to Buddhism. In other words, the soul will reside in this life, and it will be continuing and remaining to search out during the connection and links to a new body and a new life. For this reason, the tenets of Buddha are saying that we must not fear death, as it will lead to a rebirth. Besides death and depression, the present study is dealing with the shocking effects of death in general. As we understand in the Holy Quran and the Bible, both are dealing with the ending of life on the earth and both scripts assert that after this short life, there will be eternal life. The afterlife has divided into paradise and hell in which those people who worship God are rewarded with eternal peaceful life in paradise, while hell is for those who reject the decrees of Allah and do wrong instead. Finally, According to Islam and Christian religion we all die except Buddha which says that death is really not the end of life, but it is just the end of the body, but we will reside in this life, and the soul will continue and remain to search out during the connection, and link to a new body and a new life. For this reason, the tenets of Buddha say that

we must not fear death. Imam Ali the fourth Caliph of Muslims after Prophet (Mohammad peace and blessings of Allah be upon him) claims that ‘work for your world as you live forever and work for the estate as you die tomorrow’ (Almtnby, 2009: 217). Based on this statement, it is crystal clear that as human beings we should not neglect our life on the earth just because life is not permanent; a man should act the best way possible ever instead. Likewise, death should not make you feel anxious and sorrowful. He emphasizes that you should work and pray for the afterlife as if you would die tomorrow. That is to say, we should work for both worlds-for this life in aside and for the Doomsday on another side.

From a philosophical perspective, death means the end of things and it is clear that there is no immortality for anyone on this planet. According to this research, our fatality does not nullify the cost of life itself and our functioning to superior humanity equally, morally and substantially. Besides, we, as human beings, are coming to this universe as temporary creatures. Many philosophers think that death is unpleasant and unfamiliar to us because we are still alive and not tested death, and we don’t know how it tastes. Many of them believe that the soul is more important than the body. But except for the philosopher Socrates when he describes death as not an unpleasant matter. According to all events which are happening in the world, the conflict between life and death is intense and deep but in the end, death will be the winner. Also by this research, many philosophers think that death is the meaning end of things, and death is certain, there is no immortality for anyone on this planet. According to this research, our fatality does not nullify the cost of life itself and our functioning to superior humanity equally, morally and substantially. Besides as human beings, we are coming to this universe as temporary. Also, most philosophers think that death is unpleasant and unfamiliar to them because they are still alive and not tested death, and we don't know how is it? Also, most of them believe that the soul is important than the body. But except for the philosopher Socrates when he describes death as not an unpleasant matter. According to all events which are happening in the world, the conflict between life and death is intense and deep but in the end, death will be the winner.

According to the fundamental consequences of this paper, we have reached the result that death has a big effect on our lives and sometimes it is very difficult to

endure it, especially when we suddenly get some information about the death of one of our relatives, friends or loving ones. We also conclude that the size of the death caused by humans, particularly by war, is quite larger than the death caused by natural disasters. If we just look to the causalities in World War One, it can be seen that more than 65 million civilians and fighters lost their lives due to the horrifying war, while the number of casualties reached a very higher condition in WWII.

What Erich Maria Remarque, the writer of *All Quiet on the Western Front* wants to say is that war does not only affect human life, but it also devastates man's juveniles, dreams, memories, peace. This is presented in the characters of Paul and his comrades who are enlisted in the Germany army throughout World War One when they confronted many troubles during the war. Paul Baumer has lost many fellows in the battlefield, they are killed and died. War makes them depressed, starving, isolated and finally dead. War spreads disease and plague because the armies used many diverse guns and chemical gas against each other. For example, when Paul and his comrades confronted with the image of death for the first time in their lives, such an image devastated their confidence. It is worth noticing that the role of war-makers is more chauvinistic and very worse than the fighters who are killing each other on the battlefields. That role is shown in the character of the xenophobic educator Kantork who tries to convince Paul and his classmates to participate in the war in the name of defending their fatherland; what he does is worse than the poor innocent soldiers like Paul and his classmates, because they as the soldiers perform their orders. Besides that, the old generations may affect new generations and persuade them to join the army. They encourage them to be strict and harsh against the enemy troops during the battle. For instance, when Paul killed a French soldier in a crater by a dagger he feels so depressed and regretted to make the French fighter dying and lose his life. Paul criticizes the chauvinist teacher who forcefully encourages them to conscript the army. Paul believes that he and the French soldier could have and should have been like brothers or friends if the war makers did not have a role to create a war among the nations. Paul promises the French dead man if he confronts him again in a crater he will not kill him again. This event shows us that when a fighter kills another fighter on the battlefield, it is not their wishes and desires to kill each other, but it is merely the purpose of war makers.

So the soldiers are obliged to perform their orders. According to the events in the *All Quiet on the Western Front*, war is the main cause which makes stress, fear of death, depression, financial difficulties and skirmishes the economy of countries, damaging the cities and environments.

In the final pages of the novel, Paul deeply suffers from his loneliness which has been painful and difficult throughout these years. He has depressed it because he has lost many friends during the war and now he anguishes from his loneliness; however, only if it is there, it will search for its exit pathway. He wants to escape from his miserable situation. The last sentence of the novel reads 'he fell in October 1918, on a day that was so quiet and still on the whole front, even Paul has died but all soldiers are cheerful because World War One has ended in 1918'. This event shows us that the soldiers do not like war. They wish to live a peaceful civil life. Although they lost many friends on a battlefield, they showed they are cheerful when they heard the end of the war came. The soldier's wishes are that they don't want to live in a life which is full of stress, fear of death, hunger and depression.

Regarding J. D. Salinger's *The Catcher in the Rye*, both death and depression are two major themes that occur throughout the novel. There are many events, activities, and characters in the novel depicting such themes. Like the previous novel, many teenagers suffer from depression as a result of death and the difficult condition they are in. For instance, Holden Caulfield the protagonist of *The Catcher in the Rye* does not have a fondness for what he confronts. A large number of people are not fully awake, banal, villainous, dirty, and disgust but many of them "Phoney". These reasons are making Holden be depressed and sometimes get away from his friends. Holden is surrounded by some characters who are 'phonies' as the author suggests. Those phonies, dishonest or fake people make him anxious and depressed wherever he goes to. As stated before, the depressed characters are teenagers in both novels because teenagers are further vulnerable and are weaker victims of such difficult events. Teenagers are in a stage that should take responsibility for the first time in their lives and they start to think more critically compared to childhood. Holden is a good example of this truth because he is just sixteen and does not desire to grow up because he believes that children have innocence when they grow up they will mislay their innocence. He is in perplexity and disillusionment; therefore, he is seeking for

sincerity and condemns against the 'phoniness' of the grown-up universe. Salinger suggests many reasons such as flunking in lessons, expelled from schools, dying of a relative, mislaying a task, ending a relationship and so on all of which have a great influence on a person to be depressed and anxious. Through the character of Holden, the author wants us to know how difficult the life of our teenagers could be if the society and their parents don't help them. Holden faces many troubles; he is obliged to leave school three times when he is a child due to his bad economic condition. He is surrounded by fake friends and this affects his life. Most miserable is the loss of his brother Allie. This sad event goes with him for the rest of his life. He can never forget such a loss thus deeply depressed. Holden is an example by which the writer intends to tell us not to ignore our teenagers as they are easier subjects of both physical and psychological diseases. Mental issues, traumatic events, and bad experiences or miserable events can affect any of us in a way or another; yet, the effect on young people is more dangerous than the aged or adult ones, as the authors suggest. Thanks to medical progress that today medical reports suggest psychological issues like depression and anxiety can be heeled and avoided.

Finally, the protagonists of both novels are adolescents. Paul Baumer, the protagonist, and narrator of Erich Maria Remarque's *All Quiet on the Western Front* is a teenage soldier, who tries to protect his friends throughout the battle. Holden Caulfield, on the other hand, the main character Salinger's *The Catcher in the Rye,* tries to protect the kids who are near to drop off the cliffs. Both characters from both novels are depressed by the death of a brother and friends. Both writers used adolescents in both novels as protagonists to show their reactions against death, war, fear, and innocence. To end with, the main message of both authors is to tell the society that war is a very dangerous act that causes many illnesses, depression in particular. War is not only a story about killing innocent people, but also about leaving countless unhealed wounds on those who remain alive.

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Hobiler

VAN YÜZÜNCÜ YIL ÜNİVERSİTESİ

SOSYAL BİLİMLER ENSTİTÜSÜ

LİSANSÜSTÜ TEZ ORİJİNALLİK RAPORU

16/07/2019

Tez Başlığı / Konusu:

DEATH & DEPRESSION IN J. D. SALINGER'S *THE CATCHER IN THE RYE* AND ERICH MARIA REMARQUE'S *ALL QUIET ON THE WESTERN FRONT*

Yukarıda başlığı/konusu belirlenen tez çalışmamın Kapak sayfası, Giriş, Ana bölümler ve Sonuç bölümlerinden oluşan toplam 87 sayfalık kısmına ilişkin, 16/07/2019 tarihinde şahsım/tez danışmanım tarafından Plag'ar'sm intihal tespit programından aşağıda belirtilen filtreleme uygulanarak alınmış olan orijinallik raporuna göre, tezimin benzerlik oranı % 6 (ALTI) dır.

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