

CHAPTER III

THE FUNCTION OF SETTING IN THE WATER BABIES

In dealing with the analysis on the function of setting in this novel which are to underscore the theme and to reveal the morals, it would be necessary firstly, to disclose the story's theme or idea. This discussion is essential as to acquire an understanding on how then this theme or idea is underscored through the setting control.

A. The Idea in The Water Babies

There are many lessons to be learned from the novel, yet the writer will formulate the general value, the one which might incorporate those morals implied. The story tells us about a degraded boy who later on grows into a good person. A good person here refers to a the man who is able to signify his life. This is so because he could make himself useful for other people around him and the world where he lives, as he can play railroads and steam engines and electric telegraph, and many others for other people' s necessity and happiness.

Here the author emphasizes that before a boy becomes a 'true' man [a good person], he must learn his lesson of how to be good. In this way the author employs most details of the characters' experiences which incorporate their actions and

statements in the story. Obviously the author arranges them to meet the idea or theme of his writing : *that man must learn to be a good person to signify his life*. This idea is embodied through the description of wickedness in the life of bad characters and of positiveness in the life of the good ones.

A.1 Badness in the Life of Wicked Persons

Tom and Mr Grimes in this novel represent the profile of bad persons. The author introduces Tom, at the beginning of the story, as a chimney sweep who lived in the North country, where there were plenty of chimneys to sweep and plenty of money for Tom to earn and his master to spend. Being employed under a cruel and greedy master, Tom never knew any of his families. All he knew by then was that he had to do the sweeping of many chimneys as he could on his duty hours.

As he had no parents to live with, no teacher to teach him -- as he never entered any names of school-- he grew up 'uneducated' and this caused him to be a naughty boy, a boy who does anything on his will without ever concerning of whether what he did was right or wrong. Tom grew naturally as a child who, at his age, wished to do anything which pleased him.

Tom did not realize of what he did at leisure times [to bowl stones at the horses' legs and to drink the rest of beer his master

left for him], was something bad and inappropriate. He would do or got anything of what the world had already given to him --as he thought that it was something to be 'enjoyed'-- without considering the effect that might come upon him. The tough life had also shaped him the way he was:

"He cried half his time, and laughed the other half. He cried when he had to climb the dark flues, rubbing his poor knees and elbows raw; and when the soot got into his eyes, which it did everyday in the week, and when his master beat him, which he did everyday in the week likewise and he laughed the other half of the day, when he was tossing half pennies with the other boys, or playing leap-frog over the post, or bowling stones at the horses' legs as they trotted by, which last was excellent fun" (p.2).

In fact, Tom was a nice boy, who in turn, could be a good boy if he was ever taught how to be good. Unfortunately, he was raised under the guidance of Mr. Grimes who loved to drink and never taught Tom to be good. Hence Tom was still a bad person:

"He could not read nor write, and did not care to do either, and he never washed himself for there was no water up the court where he lived. He had never been taught to say his prayers. He never heard of God, or of Christ, except in words which you never have heard" (p.1-2).

Tom's bad behavior still continued although a fairy has turned him into a water baby. Although his body was already clean, --as he was always black in appearance on account of soot-- his character had not changed yet. Still he did not turn into a good boy nor did he realized that he should not harm other living creatures he met in the underwater world. There, he always behaved the way he liked: "but he only enjoyed it; he did not know it, or think about it; just as you enjoy life and health, and get never think about being alive and healthy" (p.84).

Although Tom had a happy life in the underwater world, he was absolutely degraded. He had been sadly overworked in the land world, and so then, he had nothing but holidays in the water world. Therefore he kept meddling with every new creature he met down the stream. He was just like any other little boys who were very fond of hunting and tormenting creatures for mere sport: "and he pecked and howked the poor water-things about sadly, till they were all afraid of him, and got out of his way, or crept into their shells; so he had no one to speak to or play with" (p.91-92). Therefore, when Tom began to search for a friend, no water-creature was willing to approach him. This happened when Tom tried to speak to a caddis: "He had never seen a caddis with a house-door before; so what must he do, the meddlesome little fellow, but pull it open, to see what the poor lady was doing inside"

(p.92). Tom's impudence turned out to cause all the other caddises angry and shouted at him: "Oh, you nasty horrid boy; there you are at it again! And she had just laid herself up for her fortnight's sleep" (p.93). Unfortunately, still Tom did not feel sorry to what he had done to the caddises: "So Tom swam away. He was very much ashamed of himself, and felt all the naughtier; as little boys do when they have done wrong and won't say so" (p.93).

Again, Tom behaved so naughtily although he had already been at the wide sea and found other water babies to play with. Tom was still a stubborn little boy without fear to what he would deserve for being bad --as he had never been punished before.

But then Tom must learn his lesson. The fairy had sent Ellie, who was also turned into a water baby, to be his schoolmistress who would teach him how to 'clean' his own sins. This is so because one must be responsible to his own deeds: "That is very different matter. You put them there yourself, and only you can take them away" (p.218).

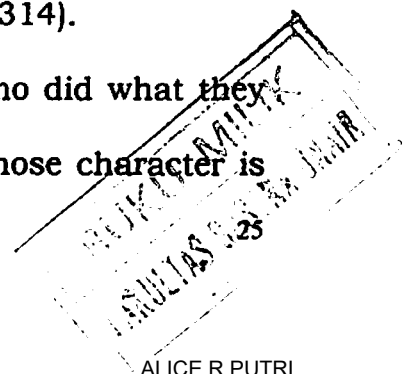
All the water babies who lived underwater world were under guidance of the fairy, whose lessons and orders must be obeyed. Punishment would be imposed to anyone who had done wrong. As for Tom, he got punishment as he deserved, for putting pebbles into the sea-anemones' mouth, and make them fancy that they had caught a good dinner. Thus at the time he waited for his turn for

the sweet things (sea-cakes, sea-apples, sea-orange, sea-toffee, sea-ices, etc) among other babies, the fairy popped cold hard pebble into his mouth. This means that Tom deserved pebble instead of sweet water-things as he did put pebbles into the sea-anemones' mouth.

Poor Tom was still indifferent to listen to the fairy although he had done impudent deed as he went spying the fairy to see where she kept the sweet sea things. Afterwards, as he found the cabinet where all the sweet things were put, he began to empty it. Once again, Tom had to bear the consequence: "But, when he put the sweets into his mouth, he hated the taste of them; and they made him so sick that he had to get away as fast as he could; and terribly sick he was, and very cross and unhappy, all the week after" (p.216).

It is true that the punishment does not go to Tom only, but also to Mr. Grimes, who always behaved cruel to Tom, knocked about the poor collier-boys, hammered their fingers, and thought of nothing else except beer and pipe: "And at last they came to chimney no. 345. Out of the top of it, his head and shoulders just showing, stuck poor Mr. Grimes, so sooty, and bleared, and ugly, that Tom could hardly bear to look at him" (p.313-314).

All the punishments above go to anyone who did what they should not have done. This shows how people whose character is



bad will get nothing but badness in life. As for Tom and Mr. Grimes, their life will have no meaning since they will be left alone because no one can ever bear their deeds. In this way, Tom and Mr Grimes cannot build mutual relationship with others by love and care. Consequently, they might destroy their own life since no one will ever come to see and help them. They will ruin themselves since it is human nature to live together with others and help each other.

A.2 Goodness in the Life of Good Persons

It is true that all good water babies of the underwater world will be rewarded by the fairies with all good things, such as sweets, fruits, ices, as long as they keep behaving nice, and are willing to learn what the fairy teaches them seriously. They will never be punished just like the other bad children will. Their life will be meaningful since they can live together with others by love and caring. In this way they can accomplish any hard work or task given by the fairy which would be impossible to be carried out alone. It is exemplified by the togetherness of the water babies in planting the rock-garden: "Now," said the baby, "come and help me or I shall not have finished before my brothers and sisters come" (p.186).

This is how they will make their life meaningful by always doing and behaving nice to others, help others who need their favor, remind them whenever they forget and stop them from doing wrong things, console them when they are sad, and the most important thing is help others to find happiness by doing all their best to make others' wish come true. Such as happened to Tom, when he was grew up and 'washed' himself in the water. By then he realized that there was no use to behave badly which only caused unhappiness towards others. While it was important also to always say his prayers as to 'clean up' his soul, which would be his guidance to live a life in the world so large and tough.

In such a way Tom can signify his life, in which he realizes his capacity as a man living together with others, who can take part in the making use of nature, but is powerless before his Creator. It accords with Royce's view on human's role in the world at large in his book Man and Meaning:

"If we recall the analogy of being, we can envision man as person standing in a hierarchy of relation with all the rest of being. To the physical universe he is related as master, to predict and control through scientific understanding and make it serve his pursuit of other goals. To his fellowman he is related as brother, as fellow voyager on life's sea, engaged in cooperative pursuit of mutual goods. To himself he is an

identical subject, the author of his own activities, with a sense of his own history, responsibility and destiny. Lastly, he is related to Supreme Being in ways which manifest themselves in the diverse phenomena of religion as human experience" (1969 : 221).

Hence Tom understood that other people's happiness meant happiness to himself as well, since he eventually became a great man of science whose intellectuality and concern on society was a benevolent service. Royce has conceptualized this understanding about human being in relation to others explicitly:

"To be responsible one must be responsible to some one, to another person or persons. Self and others are not entirely separable. He is a complete being in himself and that the same time he yearns for completion by relating to others. There is something about this self which needs others, not in the sense of immature or neurotic dependency, but for perfect self-fulfillment and realization of all the potential within oneself (ibid. : 213).

Tom also realized that by being a good person the fairy will always reward him with all the good things such as going to a beautiful place: "So Tom went home with Ellie, and sometimes on week-days, too" (P.326). That is the reward of being good, just like what the fairies had given to Ellie, a good girl who was willing to

help others. In this way the fairy will give something in return for people whose behavior is good: that is happiness because their life can be meaningful. People with good attitudes and deeds will never hurt others but reward themselves as fruit of their kindness.

Accordingly, the idea in The Water Babies is not simply that children should learn to be a good person, but to understand the true meaning of being a human living together with other persons, creatures, and nature, and the realization of his function as a man amongst them so that in this way he can finally signify his life by being good.

B. Underscoring the Idea in The Water Babies through the Control of Setting

The use of setting in The Water Babies is to bring out the reinforcement of its general idea previously described. The story is about how necessary people learn to be good to signify his life. Kingsley's major character, Tom, is the example of his idea; he has to undergo such a long and dreary journey only to be the fittest man to return to the land world, a real world where he must go through reality. The story uses setting of land world, as a *framing or enclosing method* to affect reader's perception of its importance. The story is framed by an opening of a description of the land-world setting, of North Country, where Tom lives disgracefully as a

chimney sweep; and then returning to the same setting at the end, in land world, on a rock by the sea. In such a way, this framing method emphasizes that however high and far man achieves knowledge, he will absolutely return to the society to make use of it. It is true that man is created as a social being who must live amongst others. This method also reinforces a notion that only when a man applies the lessons he has achieved to the society and to the world where he lives in, will he make himself a useful man.

Accordingly, the moving setting from one place to another within that framing or enclosing story hints the sense of the learning process that Tom, as a man, might endure. The valuable and immeasurable knowledge is represented by the shift of setting, to demonstrate that knowledge is of great worth, which undoubtedly forces man to spend much time so as to bear the necessary phases required to gain it. These notions are brought out through the settings of: graphic description of a space out of court, the narrow little stream, the great river, and the broad sea.

In the extensive portrayal of an open space out of court where Tom lives, the story begins introducing Tom to a different scene from Tom's 'small' world. Starting from his amazing experience of new sights, Tom is to realize that it is a great world he lives in, with so many beautiful sights to behold, unlike his gloomy world in flues where he can only find soot and dirt: "On

they went; and Tom looked, and looked, for he never had been so far into the country before; and longed to get over a gate, and pick buttercups, and look for birds' nests in the hedge" (p.9). This first experience marks the earliest phase of the learning process, in which Tom realizes that the world is not as small as he always perceive:

"At last, at the bottom of a hill, they came to a spring. . .a real North country limestone fountain. . . Out of a low cave of rock, at the foot of limestone crag, the great fountain rose, quelling, and bubbling, and gurgling. . .and ran away under the road, a stream large enough to turn a mill; among blue geranium, and golden globe-flower, and wild raspberry, and the bird-cherry with its tassels of snow. . .Tom was wondering whether anything lived in that dark cave, and came out at night to fly in the meadows" (p.11).

Those quotations are also intended to show the readers the grandeur of nature as one of the world's greatnesses which they might not know or realize it before.

It turns out that those valuable new sights with their various inherent characteristics amaze Tom's acceptance about the real world. Subsequently, these new experiences of seeing these 'wonders' gradually generate Tom's eeriness. This feeling emerges

during Tom's plodding along at Sir John's grand lodges accompanied by his master Grimes:

"They walked up a great lime avenue, a full mile long, and between their stems Tom peeped trembling at the horns of the sleeping deer, which stood up among the ferns. Tom had never seen such enormous trees, and as he looked up he fancied that the blue sky rested on their heads. But he was puzzled very much by a strange murmuring noise, which followed them all the way. So much puzzled, that at last he took courage to ask the keeper what it was" (p.17).

This eeriness marks the greatness of unlimited knowledge, that Tom (man) should be aware of, and therefore a man should promptly make a start to pursue it, as the next phase in the learning process to undergo.

And so it is Tom's lesson to begin. He starts to ask whatever strange things he meets. The description of Sir John's dwelling thus might convince readers that the amount of knowledge is abundant, that there can be many more things to see and learn. This notion is shown in Tom's curiosity to know whether it is possible or not for a man to possess such a tremendous house: ". . .and Tom stared through them. . .and then at the house itself, wondered how many chimneys there were in it, and how long ago it

was built, and what was the man's name that built it, and whether he got much money for his job?" (p.18).

And for assuring the reader of any possibilities or wonders that might exist, the story 'answers' Tom's curiosity with the remarkable description of Sir John's house:

"For the attics were anglo-saxon. The third floor Norman. The second Cingue-cento. The first-floor Elizabethan. The right wing Pure Doric. The centre Early English, with a huge partico copied from the Parthenon. The left wing pure Boeotian. . .The grand staircase was copied from the Catacombs at Rome. The back staircase from the Tajmahal at Agra.. .The cellars were copied from the caves of Elephanta. The offices from the Pavilion at Brighton" (p.19).

The above long-description indicates the existing possibilities in the world.

These understandings of new things as part of important phases in achieving knowledge are also shown in the description of the vast moor out of Harthover, the brand new place for Tom, where he recognizes the life of new creatures he has never seen:

"He saw great spiders there, with crowns and crosses marked on their backs, who sat in the middle of their webs. . .Then he saw lizards, brown and gray and green, and thought they were snakes, and would sting him. . .And then,

under a rock, he saw a pretty sight -a great brown, sharp-nosed creature, with a white tag to her brush, and round her four or five smutty little cubs, the funniest fellows Tom ever saw. . .it was only an old cock-grouse, who had been washing himself in sand" (p.36-38).

Through these beautiful descriptions, readers are to realize that human's nature is to live side by side with other creatures all over the world: It also means that human being is only a small part of the great universe.

Next, the setting moves to a clear stream where Tom lives for a long time coming, for he is now already changed into a water baby. The stream and its inhabitants mark the next phase of learning a lesson of life, namely the understanding that all the creatures all over the world naturally have their own daily routine and activities to perform, certainly for their perpetuity. And as a human being, we must honor and respect them, otherwise we might destroy their life:

"[Tom] watched the caddises eating dead sticks and building their houses with silk and glue. Very fanciful ladies they were; none of them would keep to the same materials for a day. One would begin with some pebbles; then she would stick on a piece of green wood; then she found a shell, and stuck it on too; then she stuck on a piece of rotten wood,

then a very smart pink stones, and so on, till she was patched all over" (p.88).

There are still more pretty creatures living under the stream with all their daily activities, the ones we might never think of, that the tale reminds us of their existence:

". . .they were all alive - bells, and stars, and wheels, and flowers, of all beautiful shapes and colors; and all alive and busy. There was one wonderful little fellow. . .He had two big wheels and one little one, all over teeth, spinning round like the wheels in a trashing-machine. . .With his two big wheels he swept together all the mud which floated in the water: he put into the little wheel on his breast. . .and there he spun it into a neat hard round brick; and then he took it and stuck it on the top of his house-wall, and set to work to make another" (p. 90-91).

The realization of those existing creatures should be understood as a fact that they are also living things as human is, and therefore need spaces and privacy to live their life.

Shifting to the next setting, the salmon river, the story marks the next phase in achieving knowledge or learning lessons. After the readers are reminded of the other great deal more creatures existing in the world, the story might bring readers to a place broader than the stream, to point out the great and wild world we

live in. Thus this shifting setting might be a notion for the readers that they are to think of making a start to reach a new great places, if they are to learn their lessons. Afterwards, this new place would be a challenge to overcome, so that the success will depend on one's effort. Yet in this novel, the use of this river setting indicates a determining starting point for Tom to be a victor at last, meaning that Tom finally succeeds in learning his lesson through his bravery in conquering this salmon river: "What a wide place it is! If I go on into it I shall surely lose my way, or some strange thing will bite me. I will stop here and look out for the other, or the eels, or someone to tell me where I shall go" (p.120).

The next setting, which was the wide sea, indicates that in new great places, the readers might encounter more new interesting things, for example, Tom realizes the presence of the other babies at the sea, although at the first time he never realizes the hints of their existence until Mr. Salmon informs him. In effect, Tom eagerly went to meet them. The irony is, that the story does not make Tom's wish (to meet the other babies) come true easily, yet it 'allows' Tom to meet them at last, after he acts kindly and friendly, performing a courageous and even risky act of kindness to a lobster. Only then could Tom perceive all the water-babies around him:

"At last Tom said, "Oh, where have you been all this while? I have been looking for you so long, and I have been so lonely" . . . "Well, this is wonderful! I have seen things just like you again and again, but I thought you were shell, or sea-creatures. I never took you for water-babies like myself" (p.185).

This illustration constitutes the tale's sensible way to demonstrate the importance and the good sense of performing good deeds.

Obviously, the notion of how valuable a knowledge is, which will absolutely require a great deal of efforts, can be understood through the prolonging the sequences of Tom's elaborated journey at the sea, to redeem his master, Grimes. There, Tom finds another new lessons, before he finally arrives at Grimes's prison. During his journey at the wide sea, Tom learns of how people should apply their knowledge instead of merely meddling with the theories, how people should always look backward as to be alert of other mistakes to make, how parents should teach but not beat their children, and many more, through the occurrences he sees in each place he passes by, during his journey to the Other-end-of-Nowhere (Mr Grimes's prison). In fact, Tom has passed over the far and long journey to: the white lap of the great sea, the Waste paper land, the Centre of Creation, the island of Polupragmosyne, the island of the Golden Asses, the land of Hearsay, the Isle of Laputa,

the land called Oldwivesfabledom, and at last, a place called Leaveheavenalone, before he can finally come to a huge building where Mr Grimes is confined. Thus these settings in the story are arranged to coincide with the increasing new lessons or understandings Tom might get during the long learning process, as also an important phase of achieving knowledge.

Thus the elaborate setting of The Water Babies, while seemingly prolonged, are skillfully arranged to relate to its idea. The way the story puts the same land-world setting for the beginning and end of the story reinforces the notion that no matter how high a man is able to achieve his lessons, he will ultimately make use of it for mankind's prosperity and happiness so that he would make his life meaningful. The shifting locations within this enclosing setting points out the various phases of the learning process man might endure. Thus the appreciation of setting use indeed might give an understanding of its significance in any work of art, especially here in The Water Babies, of how its idea or theme is underscored by the control of setting.

C. Revealing Morals of The Water Babies through the Use of Setting

There are several kinds of settings in The Water Babies the writer would elaborate, each of which deals with moral of worth learning. Those settings include: the color of the details in the story, the artifact presented in the story, the outdoor settings, the characters' social context, the situation in land and underwater world, the characters' physical appearance, and the character's mood.

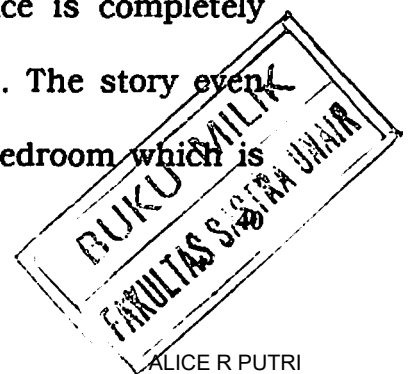
As previously stated, the revealing morals of The Water Babies needs more than just a formulation of its theme or idea as to get the first general meaning. Although an idea might help the writer to know the general meaning, still it would be impossible to draw out several significant morals without inclusion of setting analysis, for setting in The Water Babies constitutes the most prominent elaborated element. This setting analysis is indeed necessary since the setting here is used to make the story more believable. It is so because even The Water Babies is an unrealistic-imaginative tale, still it is able to present setting of both natural and manufactured, in a sense of real world which children (readers) normally see: the imaginative underwater life resembles that of the real 'land' life. In the underwater world, Tom leads his

life as if he were in the land world: he finds friends, he sees creatures, he eats ice cream and sweets, he is both cuddled and punished (by the fairy), and he helps his friends and other sea creatures. Without a basis in these detailed settings, the writer believes that The Water Babies would lose its credibility that it might not be admitted as one amongst the best-loved children stories ever written.

Now that the story is made believable, it helps the writer to give the explanation on how the use of setting in the novel reveal its morals. Since the story centers all details on the idea: *It is a must to learn to be good to signify life*, hence the writer would draw the whole possible morals implied in the story, which certainly intertwine with the above mentioned idea. Thus the following morals are drawn through an interpretation of setting use which refers to notions related to the idea.

1. Setting of Color and Artifact

The contrast in color, black and white, is profoundly heightened. We can see it in the description of Tom's appearance and Ellie's. It is stated that Tom's body and face is completely black while Ellie's is the other way round, white. The story even gives an extreme contrast by describing Ellie's bedroom which is



all covered with white color. This 'white' description might bring the reader to feel and think of something clean and pure: "Under the snow-white coverlet, upon the snow-white pillow, lay the most beautiful little girl that Tom had ever seen. Her cheeks were almost as white as the pillow" (p.25). To arouse a feeling of cleanliness, the details of washing-equipment are deliberately put:

"The next thing he saw, and that too puzzled him, was a washing-stand, with ewers and basins, and soap and brushes, and towels, and a large bath full of clean water - what a heap of things all for washing!" (p.24).

Furthermore, the tale enlightens the idea of 'cleanliness' by putting a crucifix in Ellie's room: "The other picture was that of a man nailed to a cross, which surprised Tom much" (p.24).

The moral found from this setting of color and artifact is, that in learning to be good, children have to always wash up for cleanliness, and not for coolness, since it is true that God loves cleanliness. This is underscored through all the washing equipment described such as soap to take the dirt off, instead of mere a bath full of clean water. This cleaning activity also implicitly refers to the notion of purifying morality. In this case the only way to clean our soul is by having faith in God, as understood through the story's presenting a cross in Ellie's white-dressed room.

2. Outdoor Settings

The beautiful elaboration of nature or scenery of North country : the spring, the meadow, the hill, the valley, the moor is presented in a detail manner. In some of the following quotations the readers might adore the use of simple words in the story to convey the grandeur of nature, yet they seem real:

"All else was silent. For old Mrs. Earth was still fast asleep. .
 .The great elm-trees in the gold-green meadows were fast asleep above, and the cows fast asleep beneath them; nay, the few clouds which were about were fast asleep likewise, and so tired that they had lain down on the earth to rest, in long white flakes and bars, among the stems of the elm-trees, and along the tops of the alders by the stream, waiting for the sun to bid them rise and go about their day's business" (p.9).

And of moor, it is portrayed it in the following description: "Instead of soft turf and springy heather, he [Tom] met great patches of flat limestone rock, just like ill-made pavements, with deep cracks between the stones and ledges, filled with ferns" (p.40).

The moral drawn from this outdoor settings is, that in learning to be good, children must also learn to respect nature as it is part of human's life. Through elaboration of these out-doors, the

tale teaches the readers to have a deep respect on nature, to love it, which later on will lead us to make use of it in a proper way.

3. Setting of Characters' Social Context (Tom's Friends and Teacher Underwater World

In the underwater world Tom has a teacher who is the fairy, and friends who are: the other water babies, and the sea creatures. Here the story presents the fairy as Tom's teacher to educate Tom. Even little Ellie is also presented as both a friend and teacher for Tom because she has learned more than Tom did, and has always been faithful to God and has been good to Tom.

The moral this setting of characters's social context implies is, that in learning to be good, children need to be taught by a teacher or a wise person to be educated. To get education here means to learn something from a teacher who has more experiences or knowledge. And the teacher here might not always be an aged woman who wears uniform during the teaching time. On the contrary, a little girl can be a teacher, if only people are willing to learn something valuable from her.

4. Setting of Artifact

The story presents the symbolic reward through sweets and all sort of nice sea-things: sea-cakes, sea-apples, sea-oranges, sea-bullseyes, sea-toffee, and sea-ices, for all good babies, and the symbolic punishment through the chimney-prison which holds Mr Grimes tight out of his bad deeds, so that he cannot move at all. Even the pipe in his mouth would not draw though he was pulling at it with all his might, is a symbol of the punishment he deserves.

The moral reflected by this setting of artifact is, that in learning to be good, children are to know of rewards that all good person will get on account of what they have done. Through Tom's adventures, the tale depicts whoever did wrong will deserve punishment and so, whoever did good will also deserve rewards. In this way it intends to implant into children's mind that they should be careful to whatever they want to do, to think it over before deciding to manage the deed.

5. Setting of Situation in Land and Underwater World

The symbol of God is represented by the fairy who always knows whatever characters do and go both in land and underwater world. As in the land world, the fairy transforms herself into an Irishwoman who at earlier time has warned Tom and Mr Grimes to

be good: "Those that wish to be clean, clean they will be; and those that wish to be foul, foul they will be" (p.13).

This controlled situation of land and underwater world is implicitly seen through the representation of this fairy whose tasks is to look after and supervise all happenings that might occur in the world. Readers can see this controlled situation from the beginning until the end of story that every characters' deeds are always known by the fairy, the great 'mother' to whom they must account for all their deeds.

Through the exposition of situation, the tale might impart understanding towards children that they must always remember of God's invisible presence near them, who always supervises whatever they are doing, wherever they are going, and whatever they are saying. Thus the story teaches children to always behave good and nice to others, otherwise God will punish them, as the fairy did to bad persons like Tom and Mr Grimes.

6. Setting of Physical Appearance

Tom's appearance at first when he has not learned his lesson is described definitely: ugly, black, ragged, with bleared eyes. This ugly appearance stands also for Mr Grimes before he would regret for his bad deeds and repent for all his sins. And to help ensure

the understanding of badness that will reflect itself, Kingsley makes Tom's body grow prickly after stealing the fairy's sweets: "Tom's soul grew all prickly with naughty tempers, his body could not help growing prickly too, so that nobody would cuddle him" (p.217).

This understanding stands also on the goodness, as seen in Mr Grimes's clean appearance after he would repent of his sins: "For, as poor Grimes cried and blubbered on, his own tears did what his mother's could not do, and Tom's could not do, and nobody's on earth could do for him; for they washed the soot off his face and of his clothes" (p.319).

Through this parable the tale expresses its moral, that every feeling, passion, mood within one's mind and heart will consciously or unconsciously reappear through attitude and behavior. It is true that whatever someone feels within his heart will reflect itself through the way he behaves or responds to others. Mood and feeling seem to have great power to drive someone to do something. Thus it is necessary that people should always keep their temper and control their emotion to keep their behaving good and nice to others, in the process of learning to become a good person.

7. Setting of Mood

The story intentionally makes the learning process Tom has to endure in a difficult and long endeavor. This process will evoke the feeling of uneasiness and unhappiness within Tom: he has to go all the way alone to redeem Mr Grimes to many different and far places. As to reach Peacepool, Tom has to ask for help from all the beasts in the sea; otherwise he can never arrive at the place. Sometimes too, he has to wait many days for the beasts to come and then lead him the way to: a great codbank, Allalonestone, Allfowlsness, Jan Mayen's Land, Shiny Wall, and White Gate, before then arriving at Peacepool, where he gets a passport to enter Grimes's prison in Other-end-of-Nowhere. While to proceed with the next journey to Mr Grimes' prison, still Tom needs to pass over several places, before he can finally come to a huge building where Mr Grimes is confined.

In learning to be good which includes this elaboration of Tom's long journey, this story teaches the children that behaving good means that they have to sacrifice their pleasure, their time, and even their energy in order to help others. Here it is emphasized that helping others is not an easy thing to do, yet we must learn to do it if we are to learn to be a good person.

Consequently, the writer regards those setting elaboration as a means by which the author makes statements, which constitute the morals of the story. Indeed, the readers should 'read between the lines' through the setting determination in the story so that we are able to catch the essential part of this tale, which is the noble truths.