The Impact of Materialism on the Familial Ties in Post-War American Society:
A Study of Saul Bellow's *Seize the Day*
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Abstract:
Saul Bellow (1915–2005) is an American novelist and the winner of Nobel and Pulitzer Prizes for literature (1976). He is known for his critique of Post-II World War American society. The research discusses Saul Bellow's *Seize the Day* (1956) in regard of materialism and its impact on the familial ties not only in terms of monetary considerations but also the maltreatment of family members among themselves. It reviews the materialistic relationship between the father and son on the one hand and the husband and wife on the other hand. The study aims to recognize to what extent materialism represents a dispersed element for the family unit.

Keywords: Materialism, Money, Maltreatment, Family, Tommy Wilhelm, Father, Wife.

Introduction
Materialism is the dominant spirit which is marked by the standards of Post-War American society where new economic trends emerged on the account of human relationships. This research is a satire of the materialistic impact on familial ties of modern United States of America. Materialism is to break from the conduct that human beings used to follow with each other. It draws its strength from break up rather than linking. Materialistic American society is thus marked by tremendous changes in forms of relationships that turn humane treatment to a materialistic one.

Materialistic life of United States of America includes the aspects of the First and Second World Wars and their consequences. The horrors of these wars brought the demise of many morals and gave birth to new morals. The disasters of these wars changed the conscious of people and led them to think only in materialism at the expense of humanity. People are always talking about boredom and routine in the modern age. There is always a depression; physically because of the tolls and spiritually because of the lack of intimacy and affinity. So that, the rise of materialism brings the demise of the spiritual side of human being that slackens the familial ties and disintegrates the intimate relationships of Post-War American people.

In *Seize the Day* (1956), Saul Bellow recounts one day in the life of Tommy Wilhelm in his capitalist society of America. Tommy is a jobless middle aged person and a separated man from his wife and children and neglected from the tenderness of his father. He dreams of being a member of his family without materialistic considerations. The novel manifests the commercial relationships which devastate the social network of the family taking Tommy Wilhelm as an example for...
that collapse. It also investigates the conditions of a familial texture in the modern land of America. In the novel, the family structure is on the verge of being a struggle in a wild jungle that each member indulges in the love of materialism on the account of humanity. Tommy Wilhelm, the protagonist, is the manifestation of the materialistic aspects that affect his familial ties, culminating in his confrontation with the concrete treatment of his father, Dr. Adler and his wife, Margaret. Generally, in his masterpiece, Seize the Day, Saul Bellow portrays how materialistic and physical American society is reflected in the familial relationships where the father is alienated from his son and the husband is detached from his wife who should represent the tenderness of his family.

However, materialism has formed the crux of modern literature which depicts the world as a jungle where one has to struggle for survival. Generally, modern people dedicate their interests to the quest of money to assure their existence only, disregarding of their social and familial obligations. This obsession of the materialistic life dissolves the intimate ties of the family in the realm of Post – War American society.

Father – Son Materialistic Relationship

Seize the Day is thus Wilhelm’s futile search for a redemptive father figure. It is also Bellow’s morality tale about the way in which money oppresses the human spirit. Lust for money, obsession about money, and lack of money all contribute to the dissolution of the most important familial relationships in the novella, including Wilhelm’s relationships with his children, his wife, and his father. (Cronin, ⁷⁷) In all his writings, Saul Bellow calls for the integrity of the social issues especially the familial ties of the American society. According to Stephen H. Norwood and Eunice G. Pollack, Saul Bellow is a writer who rejects materialistic life and highlights the focus, instead, on the importance of human principles in sustaining the familial ties.

In novel after novel, as well as in stories and essays, he emphasized the basic integrity of the private life, the value of familial ties, and man’s inherent awareness of his social contract. He did so while proclaiming the individual’s need to adhere to humanity’s behavioral principles of order, logic, decency, and self-control. (⁵⁵Ь)

Wilhelm, in one of his descriptions for the dehumanized world, states that people around "ride on me with hoofs and claws. Tear me to pieces, stamp on me and break my bone" (STD, ⁵⁶). It is to make a reference to the brutality of modern people in general and to his familial collapse in particular. Saul Bellow’s Seize the Day is mostly concentrating on the impact of materialism on familial ties especially the father's materialistic treatment of his son. According to Earl Rovit "the sense of family is one of the most urgent possessions in the life of the Bellow hero" (⁷⁰). From the very beginning, Bellow manifests the anxious nature of father – son relationship throughout portraying Tommy Wilhelm as a pretender son and "if he [Wilhelm] worried about his appearance it was mainly for his old father's sake" (STD, ¹). Tommy Wilhelm abandons his family in order to emulate the perfectionism of his father. He is overwhelmed with the idea of being the guardian of his family but he does not achieve this dream for the capitalistic people whom he deals with and trusts and deal with. Wilhelm lives in a struggle of being a son of a benevolent father for whom he can lean on in solving his tribulations. The real father, Dr. Adler, is actually unreal to Tommy for the rebuff of his son's needs especially that concerning with the parental care. Wilhelm says "Dad was never a pal to me when I was young, he reflected. He was at the office or the hospital, or lecturing. He expected me to look out for myself and never gave me much thought" (STD, ¹¹).
Dr. Adler proves his failure as a sensitive father since he does not deal with feelings but succeeds as a materialistic agent even in his treatment of his son. He "could not speak his mind or leave his heart to… [Wilhelm]" (STD, ⁵). Contrastively, Dr. Tamkin who deceives Wilhelm in the stock market for his last seven hundred dollars becomes the spiritual father and deals with him as an ideal father. He listens to his troubles and enables Tommy to tranquilize some of his discomforts. Though Dr. Tamkin's reliability is distrusted for both father and son, Wilhelm finds a refuge with him as he embraces his psychological tribulations which his real father fails to embrace and that he should take care of instead. Saul Bellow states that

Dr. Adler liked to appear affable. Affable! His own son, his one and only son, could not speak his mind or ease his heart to him. I wouldn't turn to Tamkin … if I could turn to him. At least Tamkin sympathizes with me and tries to give me a hand, whereas Dad doesn't want to be disturbed. (STD, ⁵)

Basically, the failure of the son is bearable and the father is a figure who has the responsibility to turn this failure into success either by his materialistic or moral support if not by both. When Wilhelm tells his father about the deterioration of his financial situation, he finds no parental reaction but only nodding as a sign of listening but not a will for help. Despite that the retired father who "had a considerable fortune and could easily have helped his son" (STD, ⁶), a rejection is always present in his replies. The father here may intend to teach his son that life is a matter of perseverance and that he should depend on himself in solving his own and family problems. Though this might be true, still he is asked as a father to show tenderness for his son. But on the contrary of how the father should behave, Dr. Adler declares to his son that "you want to make yourself into my cross. But I am not going to pick up a cross. I'll see you dead, Wilky, by Christ, before I let you do that to me" (110). This repudiation of Dr. Adler articulates the devoid of the father's heart from the parental affection that links the familial ties closely together. Wilhelm, therefore, marvels concerning his father's loss of the familial sense of belonging wondering that "couldn't he feel? Had he lost his family sense?" (STD, ⁶).

Dr. Adler has a firm contact and a strong desire to deal with whatever is concerned with financial issues. He, unconsciously, refuses to embrace his son and keeps up with his family only for the sake of achieving material success. The father thinks that making a linkage with his family is of no use but only to decelerate his profits and this is the material treatment that Bellow calls for avoidance. "Material success is the only reality of man's life in Post-War world. Materialism acts as a sucker which sucks the life blood. Materialism evaporates the consciousness of mankind and manifests to slay the human being" (Deb, ⁷). Dr. Adler is commercialized, and becomes more related with materialism as he is getting older. He does not even make a parallel with his love of money and his care to sustain his familial ties that he is obliged to keep tightened and linked. Gloria L. Cronin and Alan L. Berger assert the modern personality of Dr. Adler as a father who seems to be driven as materialistic and selfish by his love of money and himself only" it is not merely that Adler loves his money more than his children; rather, he seems completely incapable of loving anything but money—and himself" (77). Therefore, and as a careless father, Dr. Adler does not make sense toward the complaint of his son and "behaved toward his son as he had formerly done toward his patients, and it was a great grief to Wilhelm, it was too much to bear. Couldn't he see—couldn't he feel? Had he lost his family sense?" (STD, ⁶)
In *Seize the Day*, Dr. Adler is such a miserly father who does not give his son, Tommy Wilhelm, not only money to solve his tribulations but also a tenderness of fatherhood that every son needs. "Dr. Adler always turns deaf ear to the earnest supplications for help" (Hoque, ٢٥٢). He does not even support his son to adapt to his society but only blames him for not being a rich man. Wilhelm has always a dream of belonging to his father's care and to be in the context of being a son, but his endeavours are in vain for the father is concerned with material profits only. Hence, Bellow deals with materialism not only as an impact of money but also as a description of honesty, feeling, humanity and their impact on familial ties which are dwindled by the realms of Post-War American society. Hong Wu manifests the different interpretations of the material impact of the father that "he is stingy not only with money, which can help his son out of his financial collapse, but with a sympathetic word, which can meet his yearning for being 'any part' of him" (٧٣٤).

The father – son relationship of Dr. Adler and his son Tommy Wilhelm is the perfect model of that disintegrated relationships which emerged as a consequence of the commercialized society of American after ١٩٥٠. Andrew Jefchak in his essay about the family struggles in *Seize the Day*, demonstrates the capitalistic relationship of the father and son and how the money plays a vital role in determining the nature of this relationship:

Family relationships dictate everything that happens in the short novel, and the most important of these... is the father-son pair, Tommy and Dr. Adler... The doctor is not surprisingly a financial success, his son is heavily in debt and out of a job. Tommy needs help... what he means, at least at the beginning, is that he needs money. As money provides a capitalist society the material strength and fibre for a family's comfort and sometimes its durability. (٧٩٢)

The indulgence in a world of materialism is to be rich and this preoccupies Wilhelm whose father accepts him only in his monetary welfare. Wilhelm is the example of the bewildered man who cannot think like other materialistic people think. The belief that if he has money he will be then recognized by his father and family makes Wilhelm cling to think of money in order to fulfill his father's desire of being a rich man and then to win his love and respect, "Wilhelm declares that what he most desires is a simple expression of his father's love, the novella makes clear that a check for ten thousand would have done the job just as well" (Cronin, ٧٩٢). Dr. Adler would accept Wilhelm as a son only if he lives in welfare and rejects him in his loss of the money with Dr. Tamkin calling him a slob "Go away from me now. It's torture for me to look at you, you slob" (STD, ٩٨).

The yearning of Wilhelm to gain money is not for his interest but to keep himself in the structure of the family. He loses his social identity when he comes against his simple nature as he decides to be in the world of capitalism. The pursuit of money keeps him more in his tribulation and makes him detached, forlorn and alienated from his family more than before. Bellow here clarifies the impact of materialism that becomes a must to achieve the familial integrity whereas familial ties should be strengthened by spiritualities without even a need for financial necessity.

Wilhelm intrudes himself in a business puzzle with Dr. Tamkin so that he can fulfill the needs of his children and pay his debts as well as the alimony of his wife who is separated but not divorced. The sporadic son finds with Dr. Tamkin a surrogated father for his sympathy and spiritual consolation instead of his biological father. He symbolizes the lost hope that Wilhelm seeks to achieve his dream of living
in a world of spiritual values not only with materialistic profits. Later, Dr. Tamkin symbolizes a disappointment for that dream which vanished only with the appearance of materialistic interests. He destroys the figure of fatherhood in his cheating Wilhelm for the sake of materialism, regardless of all the morals that give humans a value in life.

Wilhelm's social world has therefore lost the definition of humanity and replaced instead with the lack of confidence and a worship of materialism. "Dr. Adler evaluates human relationships according to economic profit and loss: to help someone is to be used by them" (Eichelberger, 11A). Wilhelm, who advocates humanity, does not compromise with the materialistic tenets that his father and family compel him to be part of. This is why when Wilhelm fails to get money becomes a shattered and a bewildered man in this monetary world.

The emotional and sentimental father is barely missed especially in the financial cases. Wilhelm is the dreamy son of a responsible father with whom he can solve his troubles of the modern age. Bellow shows how Wilhelm admonishes his father for his deprivation of his affection and support, "When I suffer you aren't even sorry. That's because you have no affection for me, and you don't want any part of me" (STD, 84). Ehasanul Hoque also asserts that "Tommy begs his father for love but Dr. Adler, sprawled himself up and rejects his son" (24). Moreover, Bellow exposes how Wilhelm constantly expects his father to blaze his path with fatherly warm rather than rebukes. "In Seize the Day, Dr. Adler chides Tommy Wilhelm for his sloppy, unheroic attitude toward life" (Rovit, 86A). The figure of the father here is therefore economically shaped as he always prefers a materialistic profit over his son and family. Wilhelm's relationship with his father is deteriorating "in conversation with his father he was apt to lose control of himself" (STD, 84). This incompatibility is because that materialistic father cannot correspond with the simple nature of his son. "After any talk with Dr. Adler, Wilhelm generally felt dissatisfied, and his dissatisfaction reached its greatest intensity when they discussed family matters" (STD, 87V). This estrangement is the spirit of familial relationships in the novel and it becomes the reason behind the familial dispersion. Wilhelm, unwillingly, chooses to alienate from his father, wife, and children as a consequence of the materialistic priority over familial solidarity. Dr. Adler's constant reprimand to his son is a sign of a materialistic treatment that makes Wilhelm despair and fail to seize his dream of a united family. The father here is, therefore, a representation of the fissure that separates Wilhelm from reaching to the compatible family.

Accordingly, Materialism in Seize the Day emphasizes a consequence that the life of Post-War American society is a matter of existence and there is no place for love, dreams, and hopes but only disappointment and detachment. Dr. Adler could not recognize his son in terms of familial relationship but dealt with him ostensibly as a materialistic object. In one of his objection for his father's materialistic treatment, Wilhelm says that "it's Dad... who is the salesman. He's selling me" (STD, 89). Tommy Wilhelm is a matter of appearance and boasting up for his aged father who is not concerned with the interiors of his son but is constantly approaching him for his shameful appearance, "what a dirty devil this son of mine is, why can't he try to sweeten his appearance a little" (STD, 87V). Bouson summarizes the situation of the father's relationship with his son:

In this father-son transaction we find important clues to Wilhelm's self-disorder. As we learn in this exchange, Wilhelm is acutely sensitive to what he perceives as his father's affective absence, his affable non responsiveness, his self-absorption, his
chronic fault-finding, and his covert demand that his son live up to his standards of perfection. When Dr. Adler publicly boasts about him, Wilhelm feels that his father is making narcissistic use of him, bragging about Wilhelm's accomplishments for his own self-aggrandizement (15).

Dr. Adler diagnoses the flaws of Wilhelm but not the straight son. Ehasanul Hoque, a lecturer in the Noakhali Science and Technology University says that "it would be really unwise to judge Tommy in terms of only his mistakes and drawbacks; rather some light should also be shed on his desire and achievements" (30).

However, materialism and its impact on the familial ties becomes congenial with human spirit in Post-War American world. The good relationship between father and son is achieved only with the appearance of money and whatever is concerned with father's private interests. In Seize the Day, Wilhelm in his catharsis bursts out with his tears over the materialistic devotion of his father instead of his son and family:

No, but you hate me. And if I had money you wouldn't. By God, you have to admit it. The money makes the difference. Then we would be a fine father and son, if I was a credit to you--so you could boast and brag about me all over the hotel. But I'm not the right type of son. I'm too old, I'm too old and too unlucky (STD, 30).

The impact of materialism turns Dr. Adler into a business man believing only in money and abstract objects and neglecting the feelings that his son asks repeatedly. "It isn't all a question of money--there are other things a father can give to a son… one word from you, just a word, would go a long way. I've never asked you for very much. But you are not a kind man, Father. You don't give the little bit I begged for" (STD, 17). Basically, the home of a family is the house that Dr. Adler left years ago and then forgot its intimacy. Dr. Adler, therefore, cannot incarnate the role of a father while he is isolated from his family and lives in a hotel. Wilhelm expresses that "Dad is no longer the same person" (STD, 2), making a reference to the impact of materialism on the strength of the familial ties that his father is not still coped with. Eventually, Saul Bellow's Seize the Day can be accordingly interpreted as a depiction of the physical and material ties of Post-War American social life in general and a family in particular in which man is still searching for love and identity.

**Husband – Wife Materialistic Relationship**

Margaret-Tommy relationship is the manifestation of the real state of American matrimonial tie. Money, position, success have occupied the place of love, affection and fellow feeling. People get absorbed with the material achievement. The life Tommy is maintaining with his wife Margaret is a place of great torment for him. Margaret, whom Tommy is unwilling to marry initially, keeps the nuptial relationship on to get the economic beneficence only. (Das, 31)

In Seize the Day, Margaret, Tommy Wilhelm's wife, plays an important role in breaking up the ties of her family. She is an unsympathetic woman who thinks in her relationship with her husband not in love but only in matters of money. She does not think even to sustain her familial ties at all. Margaret's position as a wife and a mother for two children makes her the first responsible figure in her family. She is interested in materialism more than spiritualism and this creates splits in her relationship with her husband. Margaret is also portrayed as a materialistic woman because she is not concerned with her husband's will that she rejects to grant him a divorce and makes his settlements difficult. She determines to stay a wife not to sustain the textile of her family but for the sake of keeping money expenditure as current as possible. Ram Prakash Pradhan, in his vision of the woman in Seize the Day, notes that Bellow
attacks the lust for money through the person of Margaret who has been described as the nagging and the exploiting wife of Tommy Wilhelm (٩٥). This materialistic relationship with her husband affects the authenticity of her familial ties and turns Wilhelm to be in a materialistic world that he does not belong to and will never. Joyshree Deb, a lecturer at Department of English in Sylhet International University, emphasizes that:

Commercialism has driven away the compassion, love and emotion, even from the nuptial relationship. In the world of Seize the Day, this relationship is also thoroughly materialized where the word —love is totally meaningless. Wilhelm's wife, Margaret doesn't allow him divorce, rather prolongs the process with increasing demands for money. Usually husband-wife relationship is based on love, emotion and attraction, but in Seize the Day Bellow presents how this loving and comprising nuptial relationship is turned to be a dissatisfaction and hostility (٩٥).

Margaret is the wife who worships money on the account of her nuptial relationship with Wilhelm. Therefore, it is clear that “the only connection between Margaret and Wilhelm is money” (Wu ٦٧٩). In his depiction of the materialistic characters in Seize the Day, Joyshree Deb comments that "spiritual world is totally invisible to them. They are busy to get material success even if it is necessary to murder a person" (٩٥). Margaret is, therefore, blinded from the dream of the family unit that she regards her husband as a source of finance instead of as a guardian. Margaret tells her husband "I have great confidence in your earning ability" (STD, ١٧١). She deals with her husband as a bank, not a human being, According to Julia Eichelberger, Margaret "has no interest in him, but only in what he can pay her" (١٧١). Similarly, Gerhard Bach emphasizes that "Margaret is hot upon Wilhelm for overdue alimony" (١٧٤) only. Margaret and her maltreatment to her husband gives her the animalistic nature of being a woman without emotions but only a devotion to monetary concerns.

Wilhelm's obligation to send money to his wife is one of the causes of the tribulations that influence later their relationship. This love for money eliminates the marital feelings and leads to the death of the familial ties. Tommy is deprived of the tenderness of his wife who should be the first supporter in his endeavours for his dream of an integrated family. In his tensed relationship with his wife, Wilhelm lives with the same materialistic ambitions that his father also demands in his personality. Like the materialistic father, Margaret is also strict in her dealing with Wilhelm. She never understands the life of her husband that is based on the simplicity and human tenets which she cannot juxtapose with. Saul Bellow makes this clear when Wilhelm shows his resentment in living with his wife whose aspirations are totally different from his own. "I just couldn't live with Margaret. I wanted to stick it out, but I was getting very sick. She was one way and I was another. She wouldn't be like me, so I tried to be like her, and I couldn't do it" (٩٤).

Margaret's emotional absence is clearly marked throughout her conversation with her husband and throughout the calls that she regularly makes to ask for her money. She used to answer Wilhelm harshly and to scream and hang up her phones with him. Bellow manifests this materialistic treatment in more than one situation as seen in the following conversation between Wilhelm and Margaret:

"Haven't I always done my best?" he yelled, though his voice sounded weak and thin to his own ears.
"Everything comes from me and nothing back again to me. There's no law that'll punish this, but you are committing a crime against me. Before God--and that's no joke. I mean that. Before God! Sooner or later the boys will know it" In a firm tone, levelly, Margaret said to him, "I won't stand to be howled at. When you can speak normally and have something sensible to say I'll listen. But not to this." She hung up (STD, 111).

In one of her attacks and maltreatment of her husband, Margaret frustrates Wilhelm when he decides to define himself with the Rojax Corporation, stating that "you still think like a youngster. But you can't do that anymore. Every other day you want to make a new start. But in eighteen years you'll be eligible for retirement. Nobody wants to hire a new man of your age." (STD, 111) Critics in their discussion of Margaret advocate and support Wilhelm and consider Margaret as harsh as she is a materialistic wife. The relationship between husband and wife takes a more intricate shape when Wilhelm depicts himself not as a husband but as a slave to his wife; "from the time I met her I've been a slave. The Emancipation Proclamation was only for colored people. A husband like me is a slave, with an iron collar" (STD, 113). Wilhelm tells his father. Wilhelm's estrangement from his wife is therefore exacerbated in her domination over his will and control "Whenever she can hit me, she hits, and she seems to live for that alone. And she demands more and more, and still more" (STD, 113). Wilhelm makes a complaint to his father that Margaret is a murderer rather than a wife by her fatal thoughts and materialistic temper. Being a husband for a woman like Margaret is a matter of suffocation that makes Wilhelm unable to cope with her. In one of his resentment against Margaret's demand to pay her tuition, Wilhelm declares that "I'm at the end of my rope and feel that I'm suffocating. You don't want to be responsible for a person's destruction. You've got to let up. I feel I'm about to burst" (STD, 114).

Bellow explains how Wilhelm complains to his father about his wife's maltreatment and how he prefers death to her, "she hates me. I feel that she's strangling me. I can't catch my breath. She has just fixed herself on me to kill me. She can do it long distance. One of these days I'll be struck down by suffocation or apoplexy because of her. I just can't catch my breath" (STD, 116). Here, Wilhelm violently reacts because he is annoyed by his wife and her love for money and that makes him physically emaciated. "The crushing problem of money caused by his separate wife has made him physically emaciated... it is through the reaction of the protagonist that we come to learn about the nature of Margaret who pesters her husband for money even after the failure of marriage" (Pradhan, 116). Thus, this materialistic bond of Margaret with her husband is fully enough to disperse the intimate implications of the familial ties that the husband and the wife should keep tightened. However, Margaret along with Dr. Adler annihilates the essence of human existence. She acts as a representative of the capitalistic American society where the familial ties are constrained with the forces of private interests and where human values are lost and demised.

Furthermore, Margaret is considered as a slaughter for Wilhelm's humane side as she makes him think of money. She annihilates the sense of cordiality and prefers to sustain her relationship with money over her husband. Joyshree Deb maintains that Margaret "acts as an exploiter and murderer who ceaselessly not only exploiting the poor Wilhelm but also doesn't show any compassion in his severe plight" (117). Wilhelm protests against what his wife destines him to bear, complaining that "You must realize you're killing me. You can't be as blind as all that. Thou shalt not kill!
Don't you remember that?" (STD, 411). To sum up, the materialistic aspect has brought the familial relations into contempt and in Seize the Day, Tommy Wilhelm strives to release from the marital bondage that his wife imposed on him. Therefore, he "has a feeling of repulsion toward money" and finally "condemns the materialistic society which worships the God of Wealth" (Pradhan, 98).

Conclusion

In Seize the Day, Materialism enslaves both father and wife and destroys their familial ties. Wilhelm is the victim for being the son of the materialistic father and the husband of wife whose major concern is only money. He "has two people with whom he must settle: his father Dr. Adler and his wife Margaret. Though in both cases he seeks initially to clear up his financial indebtedness, he ends up pleading for mercy from each" (Bach, 118). Life in Post-War American society becomes a running after a mirage for intimate relationships, unless the familial ties take the right form in accordance with the human principles, not materialistic aspirations.

Saul Bellow tacitly advises that it is imperative for an individual to sustain the family structure on the ground that spiritualism is the foundation of familial ties, not materialism. Being only a member of a family is not a matter of sacrifice that one may give. Rather, strengthening the ties with family members can bring the individual closer to his family and mould him up as an ideal figure. In the same context, Bellow makes a reference to take into consideration the reality of humans since an individual can only be identified by conscience not appearance. The research ends with a reality that familial ties can be revived and flourished only in terms of intimacy and that material relationships cannot be a title for a stable family.

Saul Bellow declares in his novella that the goodness along with familial relationships are commercialized and consequently turned to be animalistic where human emotions have neither significance nor value. In Seize the Day, the son is metaphorically an orphan whose mother is dead and father is alienated and is a biological father only. Accordingly, the paper proves that the family members are constantly contacting, although, still have no familial ties that enable them to be a family. Shortly, Saul Bellow concludes that a family unit cannot be socially formulated in a world of non-human aspirations where materialism counts as the highest quality and the ultimate of dreams.

In short, in Seize the Day, each one except Wilhelm looks forward to seize the day in order to ensure a materialistic assurance. The father, Dr. Adler, uses every moment to realize a profit even at the expense of his familial stability. Margaret is a greedy and an opportunist wife who yearns to seize the day to withdraw money from her husband whatever the opportunity is allowed for that. Thus, tends to realise a profit even if it is on the account of the family unit. It is only Wilhelm who abhors the materialistic ties that link the members of his family.

Bibliography


