

CHAPTER III

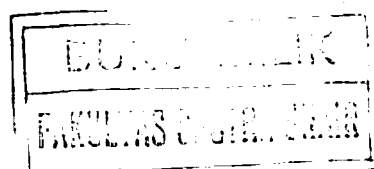
ANALYSIS ON CARIE'S PERSONALITY CHANGES

The chapter of analysis is composed based on research on the elements of fiction of the novel by Pearl S. Buck entitled *The Exile*. Since the major attention is a study of the character of Carie, who is a female character, the study of elements of fiction will be connected to feminine psychology. Hopefully, deeper understanding of Carie's feeling, emotion, and actions in the point of view of feminism value is reached.

Referring to such considerations, the chapter of analysis is going to be constructed by using a study of elements of fiction stressing on Carie's character supported by the study of the sequence of incidents exist in the story. The use of the setting which is aimed to determine the influence of social condition upon Carie's personality. From the plot, the conflicts and her actions in solving the problems will be revealed based on Karen Horney's *Theory of Personality*.

A. Boxer Rebellion as a Device to Create Atmosphere

The setting of the novel is the background against which the characters live out their lives in the story. It gives a great effect on the story toward the audiences. Setting can give influences upon personalities, actions and way of thinking of the characters. The audiences can easily 'touch' or get connected to



the reality in the story by reading the story and by paying a little bit more attentions to the setting as well.

In the novel setting is believed to have two functions. First is as an antagonist and the second is as a device of creating appropriate atmosphere. Setting as antagonist, in this case is Boxer Rebellion, functions as an agent to create conflicts because of its influence upon someone's personality. While setting as a device to create atmosphere proposes psychological appearance of circumstances. This is used to support the analysis by connecting Boxer Rebellion and its influences with the character of Carie.

The Exile takes place in three different countries, Holland, United States, and China. Holland is the country where her ancestors come from. The family is first from there, where they become preachers for generations. There comes a time when preaching is forbidden. The new government issues a ban of praying. This is a sad blow for those worshippers. In Sunday sermon, pastor's sermon is not important anymore. They talk about their life with that difficulty. Mynheer Stulting, Carie's grandfather, makes a very important decision. He suggests that they have to find a new land where there is no ban for them to worship. At first, many people do not have courage to approve. The first man who raises his hand for approval leads many people's hands up to air. So it had been approved that they would move to America, where they could find a new life while still be able to conduct preaching.

Then came the time, brief enough in the history, of religious intolerance in Holland, and the burden of this intolerance in

Holland fell upon these worshippers. ... As the quiet talk waxed fuller, it became evident that one thing at least was clear; these men and women would brook no interference with this religious liberty. It was Mynheer Stulting who at the end rose heavily to his feet and reared back his thick neck and flashed his dark, heavy-lidded eyes over the group. His great voice came forth like a trumpet call.

'As for me and my house, 'he cried, 'we will serve the Lord! If we cannot serve Him in our own country, then will we leave our country!' (5)

After they arrived in the United States, obstacles are waiting. They were born as city men, but there they are faced with farmlands. They are not used to take land to their life as the source of life. They are used to live easily in the prosperous Dutch City. They are usually involving in a business and working in an office. But in America, they have to plant seeds to make a life. But this does not discourage them. They learn how to plant seeds and cultivate the land. There is an Indian area next to their settlement. This is frightful for them, at first. Then they continue their effort by exchanging what they can for hatchets, axes, and knives. From this start they hack down trees and following instructions given to them by the English. Each family builds an ordinary cabin of logs for it and then they build another larger one for a church. It is a very difficult life in the first year. They have to clear fields and plant crops to feed themselves. Hardest of all to bear is the word that within six months after they have left home the government

reverse its policy and give liberty of worship to its citizens. They regret their hurry. If they can only be a little more patient, they will not endure those bitter labors. But then Mynheer Stulting tell them that it is the way they express themselves to their God. It is the proof that they are loyal to Him. In that country also Carie was born and lived her early eighteen years before she married and moved to China. While China is the country where Carie and her family spend the rest of their life, there are five other cities she lived in, Shanghai, Hangchow, Soochow, Chefoo, and Tsingkiangpu.

Setting of place is used only as the background for actions. It means that those cities are used to place their events, that this event happens in Shanghai, or that event takes place in Soochow, etc. In the story, setting of time is used as a device in creating atmospheres and as antagonist. The use of China's social condition as the setting of place as a device in creating desired atmospheres is connected with the condition in China itself.

The climate condition in China is complicated since the difference between region is very large. As it is affected by the East Asia monsoon, the climate factors vary every year, thus causing weather calamities such as drought, flood, coldness and dry-hot wind, which brings impact to the agriculture condition. This country also experiences the worst extremes of weather from bitter cold in winter to extreme heat in summer.

According to the size and varied landscape of the country, there is no time in the year when Chinese weather is ideal. Summer is the main cause of the occurrence of catastrophe in Carie's life. Summer is very hot there. It has a

different heat with that in America. The heat causes the death of her children. As a missionary they have to move a lot from one place to another. When summer draws near, they usually find a cooler place to save the sick children. But the move itself leads them to a more dangerous situation. The ill children were getting worse and worse. Regarding the danger and the catastrophe, the use of China's social condition as setting is believed to add more atmosphere so that all actions that Carie conducts to overcome her conflicts is understandable.

The novel is written using a basic element in the history of China. The most prominent point is that the story is built by the turbulence situation caused by the effort conducted by the Empress to rid the country of foreigners by the simple method of killing all who were there and letting no more come in (Buck 194).

Boxer Rebellion takes place in 1899-1900. It was China's first large-scale popular uprising directed against forces let loose by imperialism. After China's defeat in the Opium War (1839-1842), the Chinese government opened China for foreign powers and influence by involving in some treaties with foreign countries. The intervention from foreign countries can be seen from the influx of Christian missionaries that inhabited some regions. This created distrust and hatred among the Chinese people. The distrust and hatred covered among others the anti-foreign ideas and activities in society. There was anti-missionary attitude among scholar-gentry. They were those who successfully passed government-held examinations and become China's social leaders. They hated Western missionaries since foreign missionaries seemed to be challenging the scholar-gentry's social leadership.

Foreign missionaries told the Chinese people not to worship ancestors and not to take part in local festivals. In the eye of the scholar-gentry, missionary's teachings attacked China's tradition and culture. Confucianism as a system of thought and religion was challenged by Christianity, since western missionaries forbade Chinese believers to respects Confucius. The ordinary people hated as well as feared foreign missionaries because the missionary used to use money to attract believers, so that many locally recruited Chinese Christians were bad people who joined the church just for a living. Superstition among the people also increased antiforeign feeling. (Woo)

The defeat of China by Japan in 1894-1895 increased anti foreign feeling (Harrison, 374). Anti foreign sentiment resulted in the rapid growth of a Chinese secret society known as *I Ho Chu'an (Righteous Harmonious Fists)*, but referred to by the Westerners as "*Boxers*" (www.navalhistoricalcenter.com). They were called "Boxers" because many of them were martial artists and the Europeans and Americans didn't know what else to call them so they called them boxers. Particularly targeted were Christian missionaries that were active in China at that time. They were recognized by the "red belts and red clothes which was tied around their heads." (from "Justice on Behalf of Heaven," by Henrietta Harrison). Supported by local governor, the so called Boxers (*Yi-ho-tuan* or Society for Unity and Righteousness), originating from a local militia with strong anti-Christian inclinations, threatened foreigners with the slogan of "Support the Ching Dynasty and Kill the Foreigners" spreading the message over. Anti-foreign

incidents, including the burning of homes and business, increased dramatically in 1898 and 1899, and were primarily directed at Chinese Christians (Hay).

The Boxers wanted to kill all the foreign Christians in China. The Boxers also attacked the Japanese, because they were exploiting their land as well. The Empress Dowager was smart. She convinced the Boxers that she was on their side, even though she wasn't really. The Dowager Empress didn't really want to kill all the foreigners though. Behind the scenes she tried to help them when she could. But there were princes in the land, Manchurians related to the Dowager Empress (Tzu Hsi), who wanted to help the Boxers kill all the Europeans, Americans and Japanese. These princes were very powerful, and the Dowager Empress had a hard time trying to keep them and the Chinese Boxers from killing all the foreigners. This confused a lot of the foreigners who were being attacked though. Sometimes the Ching (Qing) Imperial army under the Dowager Empress' control would attack the foreigners, and sometimes these Manchurian troops would help protect them from the attacking Chinese Boxers. (Belton)

Belton stated that The Dowager Empress (Tzu Hsi) was not herself very happy with the foreigners, though. Forty years before the Boxer Rebellion, England and France attacked China and took the capital, Peking (Beijing). They burned part of the city, stole a lot of the fine art, and burned the Dowager Empress' beautiful Summer Palace outside the city. She and her family, the Ching (Qing) dynasty, had to run away from Peking (Beijing) and live in a far off city for a while before they could come back. The Dowager Empress (Tzu Hsi) didn't trust the foreigners very much. She thought that they were dishonest in their

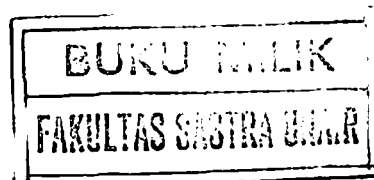
relations with China and she was right. England, for example, fought two wars with China because the Chinese police were stopping the English from selling opium in China. This was the excuse that England, with its friend France, used to take the capital, Peking (Beijing) and burn down the Summer Palace. Of the foreigners the Dowager Empress said: ... *For the past thirty years [the foreigners] have taken advantage of our country's benevolence and generosity as well as our wholehearted conciliation to give free rein to their unscrupulous ambitions. They have oppressed our state, encroached upon our territory, trampled upon our people, and exacted our wealth. Every concession made by the Court has caused them day by day to rely more upon violence until they shrink from nothing. In small matters they oppress peaceful people; in large matters they insult what is divine and holy. All the people of our community are so full of anger and grievances that every one desires to take vengeance ...* *Fifty Five Days of Terror*, p 94. The tendency to take side with the Boxers encouraged Western governments to deploy military services on the Chinese coast to protect their citizens can be seen in the novel when the American consul put a sign for its citizens to leave China when the danger sharpened:

At last the American consul who lived in the Bund had reason to fear treachery and he sent them word that they were to watch for the consulate flag, which they could see from their veranda. If danger became imminent he would fire cannon and the flag would dip three times, the American flag above the consulate. This was the sign. They were to leave the house without an instant delay and

go at once to the river's edge and go aboard a steamer that would be waiting there for them. All other white people were already gone. (197)

The first attempt to release the violence was sending troops consisting of soldiers and marines from eight countries that set out for Peking from Tientsin. After rescuing another besieged delegation in Tientsin, the international force marched to Beijing, fighting Boxers and imperial soldiers along the way. This effort brought safety toward foreigners and Christian missionaries. "Ten month passed and the expedition sent by the western nations against the Chinese made safe the return to the bungalow on the hill, ..." (199). Harrison stated that on September 7, 1901, representatives of 11 powers and the Manchu government signed the Boxer Protocol. It terms the execution of 10 high Chinese officials, among them Yu his en.

Boxer Protocol says that the Chinese side had to pay a high price for the 229 foreigners who have lost their lives during the rebellion; the government had to punish the Boxers severely, suppress any signs of anti-foreigners, allow foreign troops to be stationed at every important junction between Peking and Shanghai and pay reparations amounting to 450 Mill. Silver taels plus interests had to be paid over 40 years. There was also another United States policy, the Open Door, which sought to maintain a balance of interest of the powers and preserve the sovereignty of China, China might well have been partitioned.



After relating the history of China with the events in the story, it is found that the occurrence of Boxer Rebellion contributes obstacles to Carie related with her family's safety. Otherwise she has made many significant decisions for her children's safety during the absence of her husband. Andrew conducts his preaching and teaching everyday. So, it will be so rare to find him at home. Wang Amah said that the people began to get angry because there had been severe drought that never happened before and they thought it is caused by the presence of foreigners that made their gods are angry. Hearing that news, she instantly sets a plan to overcome the danger without violence. She invited them in and showed them the warms of foreigners and opened their eyes that drought is not caused by the coming of foreigners.

After examining the significant part of Boxer Rebellion for both China's history and the novel itself, it is seen that Pearl S. Buck used Boxer Rebellion as the background of her novel. The setting of the story gives the readers a broad description about Carie's condition in such difficult situations. The setting here helps us to excessively feel the atmosphere exists in the story so that every action she conducts to deal with her problem are reasonable.

B. The Influence of Social Condition upon Carie's Personality

Referring to the main character, Carie, as the female character, the analysis of the work, Karen Horney's *Feminine Psychology* is applied. She has made a very important critic of Freud's view of women. Lahey stated in *Psychology: An Introduction*, that Horney rejected Freud's notion that *penis envy* is the central

feature of the feminine psychological make up (408). She felt that it is not about the penis or of masculinity but about the power and privilege of the male role in society. She countered this concept of *penis envy* with the concept of *womb envy*.

Horney saw adult personality as largely shaped by childhood experiences. But unlike Freud, she focused on social relationship (especially with parents) rather than on the resolution of id-related conflicts (Horney via Wortman, Laftus, and Marshall 394). In *Theories of Personality*, Hall and Lindzey stated that conflict arises out of social conditions (137). So, the Boxer Rebellion will be deciphered to examine the influence of it toward the character's personality.

The Exile is using one of social turbulence in China, Boxer Rebellion. It took place in 1900s as the action of getting rid of foreigners from China. The unstable conditions lead to the occurrence of many conflicts in Carie's life due to different social conditions.

Carie is raised in a wealthy family where difficulties are rarely experienced. Her country itself offer a very stable condition so even though there are difficulties, it is not caused by the broken orders of the country. Foods and shelters are available in abundant number. Education is not a problem for her. At early age, her brother, Cornelius has taught her many skills. From reading to writing, from singing to dancing. When she grows older, her father told her to continue her education to college. For the family, education should not be differentiated between boys or girls. So both girls and boys are given the same chance to get higher education. Her family is also a democratic one, in terms that they treated women's and men's right equally. For them difference between

women and men, if there were, should not be caused by the difference of their physical condition.

“Later Carie, swiftly repentant as ever, tried to explain that boys must be taught to work if they are to achieve anything and that in America boys and girls are taught and valued alike (164).”

Growing with ideology that enables women to achieve anything and fulfill her own desire, she determines herself that she must be able to reach her purpose, even after she married. She does not see marriage and the obligation as a wife as an obstacle in actualizing herself.

Since her family had been preaching for generations, she realizes that she wants to become a missionary. In order to realize her purpose as missionary, she decided to marry Andrew, who is a missionary, and expected him to assist her in implementing her ideal. She has not been prepared for that duty. In her teenage years, she was busy in finding the call from her God. She was advised to surrender herself totally to Him so that He might appear with His call. Regarding the advice, she decided to go to alien country, China, to preach there. She thinks by going there, where God has not been known, it will be more useful to preach there than in her own country. Her father, Hermanus, forbids her to go since he thinks it is dangerous for a single woman like her to go there alone while the country she heads for, is not even known well. One day she is introduced to a pastor's younger brother. They tell her that this young man wants to go to China as missionary. She then married this man. For she has found a companion to go,

her father cannot say anything. The couple set sail to China and get ready to generate the new duties.

Arriving in the new land, Carie is shocked by the condition. She does not think before that the country she goes directly and purposely is different with her own.

As they approached China she looked eagerly for the picturesque craggy shores which make the entrance to Japan so memorable, but there was no such shore to be seen. The Yangtze River flowed out solid and sullen into the sea ... Was her life to be spent in a country without beauty? (82)

But this does not subdue her. She is still with her main ideal, with her desire to bring good changes fully to these people.

Carie, gazing back at the mass of brown faces, was sorely divided in heart. Here were the 'heathen', the people for whom she had given up her own country, for whom she had given her life-oh, she would give herself for them! (84)

She begins her activity in teaching Chinese women read the Bible and sing in church. She takes a share in the school, which her husband directed. She pays her attention to the matter of cleanliness. She detects signs of discomfort in the long queues the boys wore from their scalps and she falls upon them and rubs insecticide into their hair. She then examines every boy's bed and clothing and

fumigated and made them all clean and comfortable. She does not stop to them, she eagerly studies medicine out of various books she could buy in Shanghai. And she begins to hold a little clinic where she treated simple diseases and gave advice to mothers about their sick babies. In short, she with enthusiasm conducts her life into one single purpose to support her ideal to be missionary. Here, her life is full with hope and expectation. She moves from her anxious to a more hopeful circumstance.

It is the time to move to other places since the previous missionaries finished the job and they must replace them. For one period, they only live in a house for three months the longest and after that they have to move to other cities. Every time they move to a new city, Carie has to make a new comfortable home for the family. The root has not been planted well, they should go to another house in another city. This is very hard for Carie herself and especially for the children. It will be better if they move to a better house but it is often that they must live in a house with a very bad sanitation in the edge of the river. This unstable condition makes the children ill. Since to find doctors is very difficult, one by one their life is taken by death. She grows impatient and angry, regretting the decision she has made. She feels she has sacrificed her children as substitution to make her purposes implemented. She weeps in agony and this weakens her so much. Her principle has altered little by little. Loosing four children in a row does hurt her. As a mother she has failed.

There came in 1900s the most prominent uprising in China, Boxer rebellion. This influences much of her life. In the middle of her mourn caused by

her children's death which has taken away also part of her life, she is determined to make any attempt to save the whole family while Andrew is away, as usual. There was a severe drought in China so there was no harvest produced. One day Wang Amah arrives with the news that the people are angry to the foreigners since they thought that the drought was caused by the coming of those foreigners. They say that the gods are angry with them. They plan to attack the house at midnight. Hearing this, Carie determines herself that she will not let them to kill the family. She goes to her room, shuts the door and prays for the safety of the whole family.

Carie, with her sharp perceptions ever sensitive to changes in the moods of people, felt such a change in the temper of the people in the city. Few came to Andrew's chapel. There was a noticeable lessening of the crowds that had come at first-one Sunday there was not one person. The next day Wang Amah came back from her marketing and said to Carie, 'it is better for you not to go out now on the street.' When pressed she added unwillingly, 'The people say the gods are angry because foreigners have come into the city. There has never been a drought like this before, and this is the first year there have been foreigners in the city to live. The gods are angry, therefore, they say.' (136)

She then tells Wang Amah to prepare the tea and cakes. When everything is ready, she invites them in and lets them drink the tea and eat the cakes. They are

shocked for they do not expect that they will be accepted warmly. They think that the member of the family will show frightened face and trembling body. But that is out of their consideration. At the end, they leave the house in peace. They do not touch the children at all. Carie has overcome the danger by showing them hospitality. When she finally gets rid of the people, she regards this success as one sign God has given to her.

She rose and went to the window. Grey day was beginning over the housetops, but not a soul stirred. Exhausted with the past heat, the city slept and into the empty streets the good rain poured in long steady lines. They were saved ... Was it a sign at last? (143)

Carie has experienced many ordeals in her life. She lost four of seven children she had. And this weakens her much. She also has to deal with several dangerous matters while Andrew was away. By those two major ordeals she turns to be more courageous than before. She used to obey what Andrew told her to do even when it brings catastrophe for her children and she herself, even when she has to sacrifice all her interests and ideology in order to make an adjustment. But now, it is too much for her. She decides to stop moving here and there to lessen the danger she and her children possibly underwent.

Another important matter she has to adjust is a matter of gender bias. Andrew is a man who regards woman as a secondary class people. He often underestimates Carie's capability in solving problems. Being a missionary, he refuses to accept any assistance from his wife. In preaching, he never want Carie

to interfere his duty and responsibility. He prefers to preach alone by himself and leave the family behind. As a father and husband he has denied her responsibility by ignoring his children's safety by taking them everywhere. For him it is enough if Carie conducts her domestic jobs well; bearing his children and keeping his house neat and comfortable. His family background causes this as he is raised in the doctrine of male superiority.

“Carie showed at once an amazing facility at the spoken language- a facility which I have been told Andrew found at ties a little trying, and which made him somewhat stiff, reared as he had been in the doctrine of male superiority ...”(92)

Once, she was rejected when she was to give any aids in his sermons just because she is a woman, a wife. According to him, women cannot preach as missionary since the man is the head of the woman. When she perceived this thought, suddenly she assumes that God must be this way also.

A great rebellion occurs in Carie's mind. She disagrees to the way Andrew thinks. She questions the cause of Andrew's opinion. What legitimates his action and why she cannot act the same way just because she is a woman.

C. Personality Changes in Relations with Different Orientations as the Basis of Inner Conflicts.

Conflict occurs when a person must choose between incompatible, contradictory or mutually exclusive goals or courses of action (Darley, Gluckberg,

Kincla 492). Two goals are mutually exclusive when the action needed to achieve one automatically prevents the person from reaching the other. Conflict, which later will be said as anxiety, can occur when two inner needs are in opposition, when two external demands pull the person in different directions, or when an inner need is incompatible with an external demand. A well-adjusted individual can resolve these conflicts by integrating the three orientations. She exhibits a reasonably mature form of coping response by assertively stating his or her own needs or wishes, not by asserting power by hitting another person. She shifts easily from one need to another as circumstances change. In dealing with many basic anxieties, the character of Carie applied three basic interpersonal relationship. She coped with those anxieties by choosing whichever of the three need is appropriate to the situation. The way she coped with her anxieties and in which condition she chooses one of the three needs are explained in the following part:

1. Carie's Social Involvement

Moving toward people is noted by the action of seeking affection, compliance, submission, and neediness. It involves people being compliant in an effort to protect themselves from feelings of helplessness, which can often lead to dependency.

As it has been discussed in the previous part of this chapter, social condition influences much over Carie's life. So the discussion will start with the conflict around her social environment. She lives in a religious family. During her

teenage she has become a skeptic in finding the existence of God. She aims to give herself entirely to Him and she searches for any sign that may justify her action and decision. There are always doubts inside her heart whether her action is right. It is so because sometimes she feels that her existence as a religious person is not rising from her own heart and consciousness. She feels that it is avoidable to become so since all her family is religious ones. She has been surrounded by activities and things, which are related to religious matters. Even so, there has never been a cease for her to find God.

It was very hard not to think such things. Long church services on Sunday, prayers twice a day at home, the ministers gentle penetrating questions, the desire of the father and mother to see each child 'saved' and joined to the church all kept her from being quite happy. (58)

Carie has made a hard effort to find the sign. She has experienced some times when her searching made her restless. She tries to overcome this anxiety by keeping praying and praying all the time. She used her time mostly for crying for God's sign.

During the years between twelve and fifteen I used many times a week to go out into a little hollow in a clump of elderberries and throw myself down and cry to God for a sign-anything that make me believe in Him. Sometimes I vowed I would not, like Jacob,

leave the spot until He gave me a sign for myself. But it never came. (59)

Carie calls for Mrs. Dunlop's assistance. She is the wife of the local priest. All she can do is advise her to surrender her self to Him and she will find what she actually wants. This does not satisfy her for her desire to find God's sign is insatiable until she really finds it. She wants to find God because that is the only way, they told her, to be good. The Bible said, 'one's own goodness was all *filthy rags*, unless one found God. (58) For this, she is willing to go through any risks, even when she must be missionary in alien country and leave all happiness and perfection she is surrounded by.

One day the pastor's younger brother comes to the city. There is rumor that this young missionary will go to China and preaches there. She then finds him. Her heart leaps hearing the news. She takes an opportunity to speak to him and asks him whether the rumor true. He answers 'yes', he feels it is his duty. Hearing this, Carie cries out, ardently, that she has meant to go there for years (73). Her father, Hermanus, has rejected the idea. He does not permit his daughter go to a country 'where people were heathen and would as soon eat a Christian' (72). He refuses to conduct the marriage if it is meant to legitimate her desire to go to foreign country.

"Sir, I know your intentions! Roared Hermanus in a voice out of all proportion to his inches. 'You shall not have my daughter!' (75).



Cornelius, her brother, then undertakes to win over their father, and while the brother himself does not wholly approve his sister's decision, he recognizes that she is a grown woman and would do as she wished. Moreover, Andrew himself is a good man and missionary work is a noble work if one had desire to do it and the call. According to him, it will be better to let her have her way with approval at home than to let her go away against their wishes. Very unwillingly, after several times of considerations, Hermanus gives his permission.

Living as missionary in a new country result a kind of cultural shock to her. She, who is used to see beauty and cleanliness in her own country, is now determined to live in a very different condition. China is far from her imagination. Firstly, she does not have any intention or expectation regarding the condition of this 'heathen' country. All she wants is just giving herself thoroughly as missionary and hoping that He would accept her. That is her single aim, but during her early time living there, she is shocked by the obvious poverty and horrible dirt and disorders. This causes a bit of fear to her. She is doubtful whether she can really committed herself to be a missionary. She is anxious with this unexpected condition. But it is softened by the hope that the danger will pass. Here she determines herself that everything will be better along with the time.

In order to be committed in implementing her duty, she decides not to have children in her marriage. She regards her marriage only as a way to approach Andrew and be what she wants with his assistance.

"Somehow she had taken it for granted that she would not have children since she had dedicated her life to a cause." (94)

When at first she feels something has gone wrong with her body, she does not think that she is pregnant. Children are scarcely present in her scheme. But after she finds out that she is with child, she makes a decision. She compromises, between her previous purpose and her condition by assuring herself that there is no great change in her purpose. It is only a new means of working out that purpose, through home and little children rather than through following after Andrew where he went.

During that time, she definitely gives her life first to her children, and with the deepening experience of motherhood she begins to live more deeply within herself. She begins her old searching for God's sign. All these years she has looked for a sign from God, a definite sign of approval, and none has come. God never comes down to her with visible sound or movement. But it seems to her after a while that her little children has taught her much about the God she hopes for. Their dependence on her, their little faces turned to catch her mood, their clinging hands; they have trusted her for all their lives, confident in her love, and willing to believe that she is the best. Then she thinks that it must be the way she ought to see God, to simply trust that He is there and cares.

Regarding the call to move to another city, she makes another adjustment by making a new home every time the family moved to other places. Once she has not yet planted root in one place, they have to tear it up and move to a new city. This is very hard for her since a new place offers a kind of mystery that arouses anxiety and fear in her self, relating with the condition of the children. Children

are influenced much by the unstable condition and this makes them ill. Especially in summer, the children are attacked by severe illness and fever. Every summer she decided in panic that they must get to some cooler place if the child was to survive. It is a good way out temporarily but the voyage itself will cause another harm to the children. The sailing to another place is often dangerous and risky. The cooler place itself is also a remote area where food and milk are rarely found. The child who is taken to a cooler place survives at the end of the summer.

She was better but not well, for there was no fresh milk to be had and she could not digest the thick, sweet condensed milk. At the end of the summer she was still frail and thin but alive ... (103)

On the way home, they have to cross the turbulent China seas. This hard voyage puts the child in more dangerous situation for her weak body. Unfortunately she cannot manage to stay alive. Carie weeps in agony, protests to Andrew, blames him for this strike of disaster.

Moving here and there is a must for missionaries. Although the moves always entail danger and death, Carie does this routine with patience and understanding. Regarding her wish to be missionary, she goes through all difficulties and obstacles without desperation. She is still with her submission, making new home for the family and leaving it behind when another calls to move arrived. She is also consistent in enduring the fear and anxiety in seeing her child passed away one by one. She does so since there is expectation that somehow she will be a real missionary with Andrew besides her, each supplementing another.

In dealing with the catastrophe, she experiences several stages till finally she arrives at the point where she with no reluctance compromising it with her own faith. She convinces her self that it may be God's sign for her salvation, a kind of approval for everything she has done. At first, she grows impatient and angry, thinking that He has given her an ordeal till she blames and denies Him.

He turned a quiet face to her. 'It is God's will,' he said gently But she tossed back her wet dark hair and flung out her answer to him, 'Don't talk to me about God!' (106)

Then another considerations come over her mind that perhaps God meant to help her and has taken away her child because when she had the little child she was so happy she had forgotten about God. (107). But again, she compromise her anger and disappointment with the faith she has had ever since.

2. Carie's Antagonism

Moving against people is indicated by aggressiveness, expansive strategy, attempt to dominate, tendency to humiliate others etc. people who move against others will often be aggressive to avoid the hostility of others.

Relating to the difficulties and obstacles she has undergone her early time living in China; she changes her way to deal with her problems. When the conflict becomes sharper, one is trying to gain power and having tendency to force others, and so is Carie. During the hard time in China, she becomes anxious and frightened that all the danger will always happen. It seems like happiness avoids

her. Her child died one by one continuously. Summer means ordeal for her, for every summer she has to loose at least one child. She overcomes the danger by moving to a cooler place every time summer draws near. But the journey itself is the other form of danger for them.

Once, she has to live in a very damp house till the baby Clyde developed a cold, which ended in pneumonia. Andrew is away, as usual, and there is no doctor within many hundreds of miles. She goes through this terror by herself. Hurriedly, she begins to pack her goods and to prepare to leave the house and find a doctor nearby. Now when everything has been packed, she waits for Andrew's return. She watches him continuously but Clyde grows worse and at last nothing can stop death from coming. The baby Clyde died.

She watched unceasingly but Clyde grew rapidly worse and she sent a runner for Andrew, three days away in the country. At last the little fellow's throat choked completely and it was evident that nothing could save him. Before Andrew could reach home the child dead, and once more Carie held a son dead in her arms. (180)

There came in 1900 that upheaval in China, which is called the Boxer Rebellion. This is the first large scale uprising that the Empress tried to rid the country of foreigners by the simple method of killing off all who were there and letting no more come in (194). Here, she deals with another kind of danger. She is determined to stay wary to the danger, that can come anytime.

For all these catastrophes, she considers that living in one place will help them attaining safety and comfort for the children. Moving here and there and the process of adjusting with new condition and situation are the main cause of the ordeals. She then refuses to move again and she wants to live in a house permanently instead. She opposes against Andrew's desire to preach everywhere by taking the whole family with him from one place to another.

You can preach from Peking to Canton, you can go from the North Pole to the south, but I and these children will never go with you again. I shall take them to Chinkiang to that bungalow on the hill, and if it is empty we will stay there where there is peace and where there are hills and fresh air. Otherwise I go back to our own country. I have offered up three children. I have no more children to give away to god now. (176)

Another thing that makes her opposing Andrew is concerning her first ideal as missionary. She insists on being missionary and expects him, who is also missionary, to assist her implementing her purpose. She said to herself that surely Andrew would gladly use her strength, as she could use his, each supplementing the other. But she was wrong. The assistance she offers is refused since he preferred not to have his sermons assisted. He underestimates her capability in helping him in his sermons.

Andrew preferred not to have his sermons aided in anyway. He was quite satisfied with them and extremely doubtful that she

added anything to them by her suggestions, and as for the hymns she liked, he thought them strange and meaningless and too lively for religious decency (252).

Moreover he is not imbued by doctrine he has learnt; the Pauline doctrine of the subjection of the women to the man. To him it is enough if she kept his house and bore his children and waited on his needs. According to him, the man is head of the woman. Women can only approach God only through man. So the Scripture taught. Carie thinks it is proper when women in the churches help the sermons as far as she was able. But still Andrew, as a priest, who decides whether they come into segregation through his own examination.

When Carie perceives his mind, all her body and soul make a rebellion. She has opened her eyes what kind of man he is. For all his goodness to her he is narrow minded, selfish, and arrogant. Many questions come over her mind.

What-was she not to go to God direct because she was born a woman? Was not her brain swifter, keener, clearer than the brains of most men? Why- was God like that, Andrew's God? (254)

It seems like her ideal about missionary is faded. Deep in her heart she rebels against what Andrew has perceived from the Scripture. It is as though all her rich gifts had been thrown back at her as useless. It seems all she thinks and has done so far were meaningless. These wild words had broken her, they never escaped unchecked, and she always grieves for them afterwards.

3. Her Escapism

Moving away from people is withdrawal strategy seeks to avoid wish fulfillment , attempts to become insensitive to the influence of others and his or her own needs. It is usually noted by the presence of indifference to others. It is a way to lessen feelings of isolation.

Rebellion boils in Carie's heart in experiencing all disorders in her life. All are messed up; her ideal, the harmony of her family, the children's safety, and also the principle of life she had. In the middle of the disarray she decides to put aside. She lets Andrew to continue to act his purpose according to his beliefs and she with hers. She will not make any further action because she cannot. Marriage, for her, is more than physical bound. It is a soul bound and even though there is no strong bound anymore between her and Andrew, but still religion and her own faith forbids them to get divorce. She undergoes her marriage unwillingly. The only reason to stay still is the children. They are more than anything. She sacrifices her self for their goodness.

She had from her birth been trained in an age stern to women, stern perhaps to all that choose to follow religion. For her there was no departure from the path of marriage. However two might strain from each other, however barren might be the husks of union between them, however for they dwelt in spirit from each other, the outward bond was not to be broken. Stronger than any bond of love could ever be were the bonds of religion and duty. (253)

Carie ignores her purpose in marrying Andrew. He has been understanding something she understands in different way. His underestimation of woman's right and position, hurts her much. For all the years she spent with him, took care of him, accepted him just the way he is, finally she can dive in his depth of heart. That he is not the one she can rely on. They have a sharp different opinion about something, which is very crucial for her. 'To him she is only a woman' (255).

Carie knows that. She subdues herself, subdues once more the feeling of loving him. She begins with her silence and gentleness to put her life into a quiet coming and going among Chinese women. She continues her activity in teaching these women with knowledge she knew. She stops her practice of singing in the church. She avoids church. She will not bother the object where Andrew involved in. She will be missionary by her own way. She goes here and there, does anything necessary among those people. She chooses different way in preaching, whether in churches or not, it does not matter.

Meanwhile she shrinks into her self and lives alone in spirit. This never happens before for she is usually busied by motherhood's affairs. All the children have grown and lived their own life. Silence is never disturbing her but now it seems like it has haunted her days. When the children were little, she scarcely missed them, but now their presence is more important than anything. She sees Andrew goes every day alone down the road. It will never happen that Andrew will ask her to go with. And she is too proud to suggest it. In this stage of life, she begins to be skeptic. Among pieces of her Bible she puts her collections of poems

and verses. They are all about little dead children, about exiles far from home, and about the existence of God. She doubts Him now. She still reads her Bible but seldom mentions God. She becomes uncertain for her little searching of Him since she has grown older but still do no improvement in it. She regrets Him for not giving any sign yet.

She read her Bible somewhat wistfully these days, although she very seldom mentions God. I think she was fumbling a little in the old search for Him because now she felt herself growing old and had not done any of the things she had planned. (256)

Her skepticism goes far beyond her awareness. Among the poems and verses she collects, there are many poems about God whom, for her, must be taken on faith because none has ever seen Him.

But she does not, in her isolation, ignore people who needs her. She goes everyday among the people far and near and comes home at night with her face content and quiet. She preaches by saying that we must all try to believe in God and try to do what He liked us to do. On one hand, she moves against Andrew for his underestimation toward her as a woman, but on the other hand she moves toward people to whom she has sacrificed her self wholly. It is her wisdom that eventually she decided to take aside from Andrew and conduct her missionaries duty with her own way.



CHAPTER IV

CONCLUSION