

CHAPTER IV

ANALYSIS

To analyze Scobie's tragedy, the writer wants to look at the elements of the story, before the writer comes to the main topic, those are character and his conflicts. From those elements, it can be seen what kind of character Scobie is and the conflict which occurs in his personality, and also what kind of society can influence him for becoming a sinful man, then finally he decides to end his life tragically.

IV.1 CHARACTER

In this thesis the writer wants to analyze a major character in this novel, that is Major Scobie. Actually, he describes as a good-hearted man but he is easily moved to pity. Scobie's actions are impelled as much by the pressure of events as by his character. The result is a complex portrayal of a weak but heroic man who betrays shades of moral superiority and allows himself to be overwhelmed by the demands of human relationships. The worst thing is that all who come in close contact with him are more or less tainted by his perception of them as object of pity or scorn.

To some people, inevitably the environment may affect

their lives. But how can the corrupted environment influence a good-hearted man like Scobie, who tries hard to fulfill his church teachings. Considering that the setting has an important role to influence Scobie, it is necessary to analyse West Africa first. West Africa where Scobie dwells is depicted as the corrupted world. He is too familiar with the widespread of crime, injustice, violence and corruption. And it seems that the world is abandoned by God. Therefore they hardly find justice, happiness and peace.

" This isn't a climate for emotion. It is a climate for meanness, malice, snobbery, but anything like hate or love drives a man off his head." (p:31)

Scobie observes his surrounding as a place where there no hope to enjoy and a peaceful life as he wishes. His feeling that there is no hope of happiness for his life and also for other people is shown in his own despair. Like other people, Scobie also needs a bosom friend who can listen to his problems and helps him to find a solution. His job and the environment often encumber him but he has to face the burden alone.

On the surface, it seems that Scobie is a tough man who can handle his professional and his personal problem well, but in reality he also requires a hand to give him a strength to get through hard temptation. On the contrary, most people in the colony entrust him as the one who can help

them solve their problems. They even believe Scobie more than the priests like father Clay remarks:

" If people are in trouble they'd go to you, Scobie, not to me...And if you were in trouble where would you go?. (p:176)

As the priests, there who are supposed to help the laymen, they can not make people, including Scobie, feel free in telling their problems. In addition to that, father Ray's gesture in listening to Scobie's problem makes him feel the priest's boredom. Therefore, it seems that there is no one who console him whenever he is weary about his life. His feeling of despair and loneliness due to the environment make him unable to stand againts with the hardship of life. It happens then, he is eventually influenced by the moral decay there.

Furthermore, Greene describes his character as a man who does not have a happy marriage. Scobie and his wife do not have a good communication in which they can share their problems. As a wife, Louise should become his friend that can share his burdens and tries to discuss his problems together. But it seems that she is too preoccupied with her misery, especially after their daughter passes away, so that she does not care about her husband's feelings. She never appreciates her husband's accomplishment as a honest policeman, what he needs from her is support and consolation. Their discrepancy makes Scobie feel more desperate and lonely. It can be seen

that he does not love his wife anymore and all that remains only a pity. Pity, his only link with Louise, is complemented by an alarming sense of responsibility for her happiness and well-being.

" No man could guarantee love forever, but he had sworn fourteen years ago, at Ealing, silently during the horrible little elegant ceremony among the lace and candleless, that he would at least always see to it that she was happy." (p:57)

Even his colleagues pity him for having wife like that. From their conversation it can be noted that he should take another woman. Therefore Scobie even thinks that being lonely in struggling his problem is a part of his life as it is depicted by Greene on page 128

" It seemed to Scobie later that this was the ultimate border he had reached in happiness; being in darkness, alone, with the rain falling, without love or pity."

After his wife leaves to South Africa, his loneliness become greater and it leads him to become intimate with Helen, he can feel that they can get along with each other. At first, Helen can fill his sense of loneliness since they can talk about daily conversation that is hardly find with Louise. In fact, Scobie and Helen represent two lonely and miserable people. If Scobie is lonely because of his wife's ignorance, Helen is due to her husband and child death. Scobie and Helen that they are in the same boat.

" They had an immense sense of security: that they were friends who could never be anything else than friends...They hadn't got to worry about what they should say to each other."(p:133)

Scobie's love affair with Helen, doomed as much by his own furtive guilt as by the attitudes of the colonial group to which they belong, furthers the complications. Professional spies, informers, and gossips together conspire to destroy to individual peace. More realistic is the concern Scobie feels for the shipwrecked Helen and the child who dies as he is reading a story to him- a tender passage with Scobie as a father figure and the child bringing back memories of his own dead.

After committing sins, he becomes lose his faith even when he is insulted by Helen. As it has been discussed that in his society, Scobie is regarded as the only honest person in the midst of dishonest and corrupted people. In his loneliness, he can not find a Christian who can comfort and pray for him when he is in trouble. On the other hand, he has to face Helen's disregard. Helen as his mistress, for example, can not understand the reason why he has to maintain his marriage to Louise if he has to keep on seeing her. It seems to her it is ridiculous to believe in God, hell, sin, and damnation as the way Scobie does.

As Catholic, he tries hard to behave according to his faith. After committing adultery, Scobie doubts whether he

could attend to mass or not. He knows that he should not have a Communion unless he confesses his sin. However, it is difficult for him to go for he can not confess without trying to restore his sin. Scobie can not promise to God that he will break his relationship with Helen. On the other hand, he is oppressed by his wife's demands to attend the mass. He expects that she can understand his feelings. Meanwhile Helen's response is really disappointing him. She tells him to go and confess everything for it does not change the things that he is in mortal sin and it makes Scobie more depressed.

" Well she said with the same undertone of contempt that seemed to pull her apart from him, into the safety of the shore, can't you go and confess everything now? After all it does not mean you won't do it again." (p:203)

Pity, is thus rendered as the destructive element, the observe side of pride, the negative side of compassion. Too deeply wounded to care about anything until he meets Helen Rolt, he seems capable only of pity and his feeling for Helen is clouded by this. Scobie sees himself as morally superior to both, hating the one and sorry for the other unable to escape from either. He moves, instead, in a state of moral exhaustion from one problem worthy of his pity to the other. At one level the narrative suggests that personal responsibility to his wife and mistress overwhelmed him and ultimately destroy him. On page 146, there are sentences

showing his lose of religion.

" I don't know how to put it, Father, but I feel-tired of my religion. It seems to mean nothing to me. I've tried to love God, but-' he made a gesture which the priest could not see, turned side ways through the grille. 'I'm not sure that I even believe."

Finally, as a believer, Scobie regrets the evil deeds he has done. And this mental problem makes him spiritually weak for he can not find the solution to overcome his burden. And there is only one way out that is sacrificing himself just like he thinks Christ does.

IV.1.1 THE COURSE OF SCOBIE'S SUICIDE

From the discussion about Scobie's character above, the writer have a conclusion that his suicide is similiar with the writer has mentioned before, it is "Escapist suicide". Bechler's theory (1979), can be applied in the story of Major Scobie. As the explanation in Chapter II, Escapist suicide motivated by the the desire to flee from an "intolerable situation, seem to be most common in Western countries. Escapist are likely to have experienced a substantial loss and to feel depressed, ashamed, guilty, anxious, or wothless and to see the future as hopeless. In the story of Major Scobie, we see that he is respected by the society and everybody in the colony thinks that he is a perfect man. He is supposed has no problems in his life. It makes Scobie feeling lonely because he can not find friends

to share whenever he has a problem, even his wife, and it makes him feel depressed.

Next, it can be observed that his responsibility to make everyone happy especially his wife throws him to the conflicts. He realizes that he can not afford to cost his wife's journey to South Africa, but remembering his promises to Louise, finally he lends the money from Yusef, the most corrupted man in the colony. After his wife leaving to South Africa, he becomes intimate with Helen, a young widow. His first approach to Helen is caused by his pity. He tries to protect her but he can not prevent himself to commit adultery with her. Finally he falls in love with Helen, though he knows that by betraying his wife he has committed sins. And the important scene is when Scobie's love letter to Helen is found by Yusef's attendant. His life is gradually influenced by Yusef. And the worst thing he lets Yusef killing his loyal servant, Ali to safeguard Scobie's reputation for Ali can endanger his position in the society.

Now Scobie becomes more desperate and lonely and in his loneliness he thinks that his sins are unforgiveable and there is no way out except he has to sacrifice his life to death just like Christ does. He regards himself as a failure because he can not maintain his effort to make everybody happy. However, In The Heart of The Matter a man who obviously weak, but perhaps excessively sympathetic and

understanding, is led, though a devout Roman Catholic, into committing adultery, conniving at murder, taking the sacrament without having made a proper confession, and finally into suicide.

It is true, Scobie's character is a weak but heroic man who tries to fill a church teaching but he fails to understand God's love in his life. After all his mess, he does not want to rely upon God in time of sorrow. He has a difficulty to seek a knowledge of comprehending God in his life. Then, he finally let himself be more in state of despair in which he blows out his own hope to continue living. The characteristics of Scobie's suicide is similiar with Bechler's theory that are first, he feels isolated around his society, then after what he does to Louise and Helen, his guilty feeling emerges and he becomes depressed. His relation with Yusef causes his anxious feeling and finally he fails to become a hero to Louise, Helen, and especially Ali for he can not safe Ali's life. Now he sees the future as hopeless and worthless.

IV.2 CONFLICT

In the previous chapter it is said that conflict means *a struggle between opposing forces that can be a clash of actions, ideas, desires or values*.

Greene concerns much about Scobie's relation to his

wife. Scobie's feeling pity for his wife and also for Helen will be discussed in this section. His external conflict now becoming the inner conflict when it is connected to Scobie's relationship with God.

IV.2.1 Conflict between Scobie and Louise

The conflict begins when the commissioner was retiring and a young man from Gambia replaces his position. As the assistant commissioner, Scobie hopes that he will be a commissioner later but it is only his dreams. Now a guilty feeling reaches at Scobie's heart because he promises his wife, Louise, a better life.

"He thought to himself, poor Louise, if I had left it to her, where should we be now? and he admitted straight away that they wouldn't be here--somewhere far better, better climate, better pay, better position...I've landed her here, he thought, with the odd premonitory sense of guilt he always felt as though he were responsible for something in the future he couldn't even foresee." (P:17)

The sentences above describe Scobie's inconvenient life at Freetown and Louise seems unsatisfied because Scobie does not become a commissioner. Louise suggests that it will be better if Scobie finds a new job, but he does not want to leave that place:

"But I've been fifteen years in this place. I'd be lost anywhere else, even if they gave me another job."

"the pension isn't much to live on." (p:23)

In Greene's story it appears that Scobie's relationship with his wife is not base on his true love. The love that he was once eager to provide for his wife has gradually dimished. And now all that remains for her is his pity, even he is hardly recognizes her beauty.

"His wife was sitting up under the mosquito-net, and for moment he had impression of a joint under a meat cover." (p:22)

Scobie has separated pity from love so that he sees his wife more as a pitiable creature than a beloved wife. In this story, it appears that Scobie's relationship with his wife is not based on his true love. As a Catholic, Scobie realizes that love is the most essential part of a marriage, but in reality he considers that it is a difficult task to accomplish. The love that he was once eager to provide for his wife has gradually diminished. And now all that remains for her is his pity.

"When he found her in the bedroom..., she was completely 'out'. Her hair was matted, her eyes closed...These were the times of ugliness when he loved her, when pity and responsibility reached the intensity of a passion." (p:21)

Another conflict between Scobie and Louise is when his wife wants to take a trip to South Africa. First, he lends money from the bank, but the manager does not give it. A sense of responsibility places him to inner conflict. When he is on duty to investigate Pemberton's death in Bamba, he

always has a dream about the promise he had made to Louise. He can not find a person who can borrow him the money especially Yusef, the most corrupted man in the colony. First, he refuses him to help. he aware that the money from Yusef for it might be be construed as receiving a bribe from an unscrupulous man. But remembering his moral duty to Louise summons him to do anything for her happiness.

" All the way back from Bamba, he had faced one fact that there ws only man in the city capable of lending him,...and that was the man he must not borrow from...but he had flinced away and she had been kind, and it would be harder now than it had ever been to disappoint her." (p:91)

It is , of course, an unhappy relationship, ultimately disastrous, but it is not that of a man to a mirror. The scene of their lunch together before she goes on board the ship for South Africa is remarkable for portraying her feelings as well as his:

" It seemed horrible to both of them that now they would be glad when the separation was complete." (p:95)

After Louise returned from South Africa, Scobie hopes that the situation will be changed. But he was wrong, their relationship becomes worse and worse. It can be seen when Louise asks Scobie to attend the mass, but Scobie acts as if he were sick. And when they attend the Communion together, Scobie feels that God has just escaped him. Christ had told the rich young man to sell all and follow Him, but that was

an easy rational step compared with this that God had taken. to put Himself at the mercy of men who hardly knew the meaning of the word.

The novel does not explore the ineffectiveness of his role as arbiter of justice but develops the theme of the disintegration of a marital relationship and of the man due of the constraints of exile and weakness of character. The validity of this completely plausible situation is undermined by Scobie's flawed perception of his wife. Even at home the professional life is in control: impending promotions, claims for holidays which salary can ill afford, the constraints of having to socialise with colleagues. Pity, his only link with Louise, is complemented by an alarming sense of responsibility for her happiness and well being.

IV.2.2 Conflict between Scobie and Helen

Scobie's intimacy with Helen because he is haunted by his inadequacy he nonetheless feels superior to think he can take on responsibility for all the 'objects' of his pity. Pity is thus rendered as the destructive element, the observe of pride, the negative compasion. Too deeply wounded to care about anything until he meets Helent Rolt he seems capable only of pity and his feeling for Helen is clouded by this.

His relationship with the 19-year-old Helen Rolt, widowed after one month of marriage, a child in relation to his own age, begins with their joint sense of tragedy. They are surrounded by death from their first meeting at the makeshift hospital where the survivors from the accident are sheltered, and later by her isolation which reach out to his:

"They came together over two deaths without reserve and it is to her that he confides an anguish he had not been able to share with his wife." (p:156)

In The Heart of The Matter, there are two particularly moments when Scobie feels happy. The first is just after his wife has left to South Africa, and he takes a stroll in the darkness near his house, toward a Nissen hut which had been unoccupied the day before, but which now has light in it. The second moment of happiness comes as he leaves the Nissen hut, having found and fallen in love with Helen Rolt inside it:

"He walked away, feeling extraordinary happiness, as he would not remember as happiness, as he would remember setting out in the darkness, in the rain, alone. (p:133)

First, he sees Helen as a suffering young widow who needs care and protection and Helen also can fill his feeling of loneliness since Louise went to South Africa. But he can not prevent to commit adultery with her. And the conflict begins when Helen asks him to marry her but he refuses.

" You'll never marry me"
 " I can't. You know that I'm Catholic. I can't have two wives."
 ' It's a wonderful excuse. 'she said.'It doesn't stop you sleeping with me-it only stop you marrying me" (p:171)

Now Scobie feels as a failure. Every step he took he expected the explosion but he can not make anyone happy. Then he expresses his love to Helen by saying that he loves her more than God and more than Louise. But his love letter is never read by Helen and it makes Scobie afraid if somebody found the letter and it can be endanger his reputation in his society. There is a quarrel between Scobie and Helen about the sins. Scobie realizes that by betraying his wife, he has done a wrong thing, but he can not ignore Helen either. And Helen said if Scobie believes in hell, why is he with with her at that time.

" It's no good confessing if I don't intend to try..."Well then,' she said triumphantly, 'be hung for a sheep. You are in mortal sin-so you think-now. What difference does it make if you add just one more?' (p:203)

After their conversation, Scobie becomes more depressed and if only he thought, that he could so manage she never suffers again, but he knew that he had set himself an impossible task. Even after he loses his love letter for Helen, he becomes suspicious to Ali for knowing anything of his secret life.

Then, he goes to Yusef for asking a help to solve his

problems. Scobie is afraid that Ali will tell Louise about his love affair with Helen and he lets Yusef kill Ali, his loyal servant.

The worst thing in his life is when Helen decides to end their relationship, so he will be Catholic again as what Scobie really want.

" We'll say good bye here, and you'll just drive home...Don't worry about me. I'll be all right.' He thought, I missed that one death and now I'm having them all." (p:243)

IV.2.3 Conflict between Scobie and his Society

Scobie is too familiar with the crime, injustice, violence, and corruption. Africa has been an important continent for Greene. He used Africa as a background for testing European concerns of a dying imperial ethic and disintegrating moral order. Greene's Africans are either hospitable, generous, incurious, uncomplicated natives or civilised contemptible creoles; that the former are objects of pity as Ogude reiterates in his incisive essay on Graham Greene's Africa by the heartless perfect eye of the white man.

For Greene the world is a corrupt, seedy, and oppressive place, hence his novels are full of rooting houses, dirty towns, stiflingly hot weather, dry, lifeless landscapes and grimy interiors. Greene is showing us that ours is a fallen world, that is a world which is not at peace

with its maker, God, and so is given over to corruptions.

The novel introduces Scobie after fifteen years of colonial service, a man broken by the circumstances of his life, the death of an only child, and the lack of communication with his wife. The fact that he is just and has proved incorruptible is represented as just another burden of reputation.

First, Greene introduces the setting of the story where Scobie, as a main character lives. There is no hope to find a justice and happiness and this society affects to Scobie's attitude. As an illustration of this situation, the writer has quoted a paragraph from The Heart of The Matter:

"...Scobie could always detect the odour of human meanness and injustice - it was the smell of zoo, of swadust, excrement, ammonia, and lack of liberty. The place was scrubbed daily, but you could never eliminate the smell. Prisoner and policemen carried it in their clothing like cigarette smoke." (p:15)

Scobie, as the upholder is respected by the people in his society. It seems that Scobie is a tough man who can handle his professional and his personal problem well, but in reality he also requires a hand to give him strength to get through hard temptation. Even the priest has the statement that:

" If people are in trouble they'd go to you, Scobie, not to me...And if you were in trouble where would you go?" (p:176)

Another conflict which really affect in Scobie's life is after he gets acquainted with Yusef, the most corrupted man in the colony. Corruption sets in the diamond-smuggler is invested with power and his demands implicate Scobie in a plot to frame his business rival, Tallit. Yet, his relationship between Scobie and Yusef has a warmth and a dimension that stretch beyond these sordid transactions. Although Scobie's character is overburdened as repository of the novel's argument he comes alive as a human being, and particularly so in his dealing with Yusef who instinctively understands the man weakness and integrity. Because Yusef needs no pity, Scobie is most himself in Yusef's company where the paradoxes and hypocrisies of his professional life do not have to be disguised.

His conflict becomes greater after Yusef's attendant found Scobie's love letter. For saving his reputation from his society, finally Scobie compromises with Yusef to smuggle diamonds through the sea captain of Esperancas.

You see it has put you in my hands..."
Go on Yusef. You must complete your
blackmail...You can't get away with half
a threat." (p:191)

Above all, Yusef's influence to Scobie that increases his further inner conflict is about Ali. Ali's knowledge about Scobie's relationship with Helen And Yusef makes Scobie distrust Ali anymore for Ali can endanger Scobie's reputa-

tion. And when Ali is found murdered by Yusef's attendant, he considers himself as a responsible man. He regards Ali as 'God' because Ali serves him for 15 years with loyalty and never so anything wrong. A broken rosary lying next the dead body is a symbol that Scobie loses his faith after all this mess.

IV.2.4 Moral Conflict

All his external conflicts now becomes the internal conflict when we relate it with God. Scobie has a bad relationship with his wife because of the death of an only child. His daughter's death is revealed gradually, with understatement, although its inexorable consequences provide much of the psychological motivation in the narrative. Scobie's first transgression, he destroys the letter he confiscate from the Portuguese ship instead of handing it in, and begins a whole chain of lies to cover up the transgression-takes place because he is disoriented as a result of a conversation that takes place in the Captain's cabin. When appealing to Scobie for help the captain discloses that the letter addressed to his daughter and is therefore a harmless piece of writing:

"If you had a daughter you'd understand. You haven't got one "he accused, as though there were a crime in sterility." (p:49)

Scobie appears to lose control. in fact, to lose faith in the whole act demanded of him by his profession. he destroys the letter less to help the Captain than as an expression of exhaustion. At one level, Scobie realizes that by betraying his wife and committing adultery with Helen, he has done the wrong things. But he can not promise to break his relationship with Helen after what he did to her.

" He had sworn to preserve Louise's happiness, and now he had accepted another and contradictory responsibility,...he felt the wounds of those victims who had not yet bled. Away in the town the cock began to crow for the false dawn. "(p:154)

When Scobie's love letter to Helen is found by Yusef's attendant, Yusef tries to blackmail Scobie to smuggle diamonds. Yusef threatens him to give Scobie's letter to Louise. As his solution for his inner conflict, he finally compromises with Yusef. Yusef's influences to Scobie that increases his further inner conflict is about Ali. Ali's knowledge about Scobie's relationship with Helen and Yusef makes Scobie distrust Ali anymore for Ali can endanger Scobie's reputation. And when Ali is found murdered, Scobie feels that he is the man who has to blame for this:

I didn't cut his throat myself, he said. But he died because I existed. " (p:241)

Sin or iniquity has become human's problem in man's history since Adam's fall. Because of sin, man's relationship

with God is broken. Guilty feeling ceaselessly haunts man and it is admittable that the result of sin itself can evoke dissilusionment, despair and death. Sins unconsciously makes man feel lonely. And sins cause the *loss of God friendship.*" (*Norm for The Novel, 1960:49*). The effect of committing sins also occurs to Scobie's life. His evil deed causes him to feel separated from God.

Scobie is torn between the possibility of the existance of God's love to redeem his sins or not. At the end, he determines his own fate by committing suicide as the only way out. In fact, as Catholic he recognizes what is the right or wrong to do in his life. It is his freedom to choose which way he wants to follow. However, by betraying his wife, committing adultery and receiving communion without confession, it is obvious that he has chosen the wrong way. He is fully aware that he has done wrong things. And it means that he has committed deliberate sins as he thinks that:

" We Catholic are damned by our knowledge."
(p:211)

His life is actually torn between the religious teaching and his own feeling. He knows that every man is a sinner in front of God. Louise's poem which becomes attractive for him to hear recall his mind that only God's grace and redemption, he can be saved from eternal death.

" We are all falling. This hand's falling too
all have this falling sickness nine with-

stands.

And yet there's always One whose gentle
hands
this universal falling can't fall through.
(p:255)

It seems that Greene tries to depict Scobie's inner conflict between moving into life or resignation. For one thing, he is reminded by the priest and Louise's poem that God's love still exist for him as long as he opens his heart for forgiveness. However, his hesitation relly believes in slavation for him shows his unwillingness to restore his relationship with God. He doubts that God will provide a redemption for his sin. Then he finally let himslf be more in state of despair in which he blows out his own hope to continue living. To show Scobie's despair further, Greene tries to depict how Scobie defies God to condemn him:

" Oh God, he thought, I've killed you: you've served me all this years and I've killed you at the end of them."(p:238)

" You served me and I did this to you. You were faithful to me, and I wouldn't trust you." (p:239)

Scobie feels exile in his society after all the mess. The unsympathetic society induces him to feel desperate and lonely. The people like his wife, Helen, his colleagues and the priests who are supposed to support and comfort him in struggling with his problems can not fulfill Scobie's desire to help him. Therefore, he sees the world as a miserable place where there is no chance to be happy.

" Even self-pity was denied him because he knew so exactly the extent of his guilt. He felt as though he had exiled himself so deeply in the desert that his skin had taken on the colour of the sand."(p:226)

Finally, he makes the biggest decision in his life by 'sacrificing himself'. Here, Scobie regards himself as a responsible man and for him the only thing he can do is surrender his life to death:

" You'll be better off if you lose me once and for all. I know what I'm doing. I'm not pleading for mercy. I'm going to damn myself, whatever that means." (p:250)

" A sick man's death means to them only a short suffering--everybody has to die." (p:251)

Scobie's poignant awareness of the consequences of his actions illustrates the religious sense with greater conviction than the academic elaboration of Scobie's guilt in relation to the sacraments of confession and communion and the matter of his suicide. Father Rank's statement at the end suggests the movement from belief to faith, and the fact that such matters are beyond human judgement:

" For goodness sake, Mrs. Scobie, don't imagine you--or I--know a thing about God's mercy...I know the church says. The Church knows all the rules. But it does not know what goes on in a single human heart."(p:272)

Despite the power of the narrative the web of lies and deception in which Scobie finds himself enmeshed exhausts not merely Scobie but our own willingness to accept some of

the contradictions of his character: he is both selfless and self-absorbed. A disjunction in the narrative arises from the two contrary strands: one that links the human motives to a subconscious but plausible reaction to life's traumas, such as the death of the child which provokes the first transgression; on the other that describes the action as motivated by pity that the character of Scobie was intended to show that pity can be the expression of an almost monstrous pride .

In the eyes of the world his suicide, and his friendship with Yusef are pardonable transgression but the religious sense points elsewhere. What he clearly intended as exposure of pride founded on pity was received as the sad portrayal of sympathetic figure involved in a human dilemma of brought on by a hard and insensitive wife. So Scobie is condemned for his sense of responsibility, his claim to be soberly grown-up. That such a claim, made not boastfully but with a sensitive diffidence unusual in police administrators, should be the single significant cause of his corruption, leading to betrayal, murder, suicide and, in his own eyes, eternal damnation, is a little hard to swallow.

In the story of Major Scobie, worst of all, Scobie even relates Pamberton's suicide with Christ's death. The most important thing for Scobie is not God's love that finally God sends His own son to redeem human's sin and provide eternal life for those who believe. Christ has

surrendered himself as the embodiment of His pity of His suicide.

" Christ had not been murdered: you couldn't murder God. Christ had killed himself: He had hung himself on the Cross as surely as Pemberton from the picture rail." (p:258)

The misconception of God's sacrifice bring him to consider a suicide is the only way out of his sins. He deems that he can not go on living with his sins and he feels terribly sorry for making such mistakes in his life. If God can sacrifice Himself due to His responsibility for mankind's salvation, he can also sacrifice himself due to his responsibility for his sins.

IV.3 TRAGEDY

The writer would like to refer the statement of Gardiner in which he tries to explain the relationship between conflict and tragedy. He states that tragedy is a story of conflict." (Gardiner, et al,1960:48). It means that " the real key of understanding of tragedy lies in recognizing that all tragedy has its roots in human struggles." (Auden,1978:45).

In every generation, man, especially a believer, ceaselessly wonders about the existence of the Unlimited one with his love. However, man's limitation makes him unable to understand God wholly in his life. For one thing, man tries

hard to get close to God and understand His love. But on the other hand, he can not face the hardship of reality. As a result, man feels desperate and hesitates God's love in his life. In his despair, man can do wrong.

Man's inability to maintain his moral conduct which result in choosing the evil deed is regarded as sin. For a believer, sin causes man to feel guilty because it constitutes "an offence againts God, a loss of His friendship,..." (Gardiner, et al,1960:49-50). Nothing can reconcile his relationship with God unless he repents. It can be seen in Scobie's story. Scobie thinks whatever he is going to do in order to be reconciled with God is in vain, he can not pray anymore. He makes his own life go farther from God for he alienates himself from God's mercy and love.

The idea of death itself can symbolize " the ultimate separation, aloness, and isolation from other human beings." (Auden,1978:18). and it also means the idea of alineation from God. He feels that with his own death, he can reduce Louise and Helen from further suffering. He can not keep on betraying Loise, but he can not abandon Helen by returning to Louise either.

The tragedy can be found here. Scobie is given his freedom to choose damnation or salvation. God offers His love for his salvation, but the decision depends on Scobie which path he wants to follow. If he confesses his sin, *He (God)*

is faithful and just to forgive us our sins and to cleanse us for all unrighteousness (I. John. I:9) . And there lies The Heart of The Matter for no one can understand God's mercy to mankind because God's love for man is measureable. In the eyes of God, redemption and salvation still exist. Scobie actual matter is on his own heart whether to believe or not in God's love. He will posses the redemption if he can understand God's immesurable love and receive it with all his intense heart.

As we have seen in Chapter I , that the pattern of tragedy is the principal tragic character is typically an outstanding individual superior in important respects, who comes into conflict with the power structure, but is not so strong as the counterforces of power. In this story, Scobie, as a main character, has a position in his society. He is a deputy commissioner and also he never does anything wrong for his fifteen years lives in the colony which full of corruption and deceit. The fact that Scobie is easily moved to pity. As a Catholic he fully awares a man should help each other as God's wishes. But, in this story Scobie is too exaggerate to catch the Church teaching. He wants to make everyone happy, and never look at the effect for himself. When he sees someone in suffering, he tries hard to help them to do anything as possible as he can. His mistakes are he does not realizes that he has a limitation that man can not

go beyond.

The second pattern of tragedy is the course leading to disaster is taken. The hero loses some or all former freedom, and becomes increasingly isolated. His guilty feeling to Louise, his wife that he can not give her a decent life leads him to do anything for her happiness. He borrows money from the man who is regarded as a lawbreaker named Yusef. The relationship between Scobie and Yusef has a warmth and a dimension that stretch beyond these sordid transactions. Because Yusef needs no pity, Scobie is most himself in Yusef's company where the paradoxes and hypocrisies of his professional life do not have to be disguised.

Another mess in Scobie's life is when he has a love affair with Helen, begins with their joint sense of tragedy of a child's death, and later by her isolation in her society. He is haunted by his inadequacy he nonetheless feels sufficiently superior to think he can take on responsibility for all the 'objects' of his pity. Pity is thus rendered as the destructive element, the observe side of pride, the negative side of compassion. Too deeply wounded to care about anything until he meets Helen, he seems capable only of pity and his feeling for Helen is clouded by this. After his wife backs from South Africa, he does not broke his relationship with Helen, he keeps seeing her secretly for he feels responsible after what he does to Helen. Scobie sees himself

as morally superior to both, hating the one and sorry for the other, unable to escape from either. Scobie can not promise to God that he has to cleanse his sins by confessing at the church, because he becomes loss his faith. He does not trust God anymore. He thinks if God loves him, God never lets His follower to commit a series of crime.

The most important event in this story which causes Scobie's tragedy when we notice why Ali is killed by Yusef's attendant. Scobie is afraid his relationship with Helen and Yusef is known by his loyal servant, Ali. He believes Yusef can take care all of the problem. But when Ali is found death, he feels loss and worthless and there is no place for him in the world. Finally he feels as though he had exiled himself so deeply and he deserves a damnation by ending his life. The climax of the situation which finally he decides the death for he can not see Helen and Louise suffered anymore.

The last pattern of tragedy, the heroes, no matter how strong, find themselves overwhelmed by circumstances and the story comes to its unhappy and inevitable end. Usually, the principal figure dies. After a long discussion about the causes of Scobie's tragedy, the writer has a conclusion that Scobie could not face the hardship of life for he unable to face the temptations and lets himself in the state of despair. He even does not believe a salvation anymore. He

misconceptions God's love. leads him sacrificing his life like he thinks Christ does.

It can be observed that Scobie represents a man who wants to behave according to a moral code from his religious background. As a believer, he is eager to follow Jesus's deed by taking pity on people and being responsible for their happiness. Scobie attempts to reduce other's suffering and pain. It is true that a man should help each other as God's wishes.

Furthermore, his unawareness that pity needs a pure love is again a problem of lacking trust in God. It can be said that feeling of pity is a part of love. If man loves others, it means that he also pities for their suffering or pain. Love itself should be unselfish. In this case, Scobie can ask God to help him in order to make him able to know what is wrong in his pity. It is only God's grace which can enlighten him to love others in a better way. And in this story Scobie fails to understand God's love, and then he sees the future as hopeless. Suicide is only a way out of his own despairs.