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THE CONCEPT OF GUILT
IN GRAHAM GREENE'S NOVELS

Doktora Tezi

Kadim ÖZTÜRK

Danışman : Prof. Dr. Seçkin ERGİN

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TABLE OF CONTENTS

PREFACE

INTRODUCTION.....	1
CHAPTER I A Short Note about the Writer's Life.....	19
CHAPTER II The Concept of Guilt in Graham Greene's Novels	
1. The Concept of Guilt and Sin in The Power and the Glory.....	24
2. A Study on Brighton Rock in Regard to the Concept of Guilt.....	62
3. The Heart of the Matter.....	98
CONCLUSION.....	137
NOTES	149
BIBLIOGRAPHY.....	163

PREFACE

Graham Greene, whose novels touch upon a considerable number of religious and philosophical thoughts such as betrayal, guilt, sin, salvation, the crucial problems of humanity ever since the creation of the world, is not only a good story-teller deserving a better scrutiny, but also a philosopher and an interpreter of his time. Therefore, I have thought that it will be an essential task for me to make people know and appreciate him with a new perspective.

In this study, his three main novels entitled The Power and the Glory , Brighton Rock , and The Heart of the Matter depicting these human problems and indulging into serious religious debates are studied in order to find out the concept of guilt in the novels of the author as reflected through his characters.

I would like to express my gratitude to my adviser, Prof. Dr. Seçkin Ergin, whose help enabled me to accomplish present study. Without her kindness, suggestions, guidance and patience, I would not have been able to complete this research.

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Kadim ÖZTÜRK

INTRODUCTION

THE CONCEPT OF GUILT AND ITS HISTORICAL AND CULTURAL BACKGROUND

In order to analyse and study "The Concept of Guilt" in the novels of Graham Greene, who is one of the leading twentieth century English novelists, we need to know what guilt or innocence is and how the idea of guilt changes according to people, societies and ages. In different times, periods, and in various reference books it has been defined in different ways as in the following: Encyclopedia Americana: "Guilt is the opposite of innocence."¹ In Meydan Larousse: "Acts caused by an individual's willpower being dissuaded by the temptation of imputation, which acts of commission or omission bring forward into view, are called guilt. Acts which are against the law, conforming to the type of act described in the statutes and requiring punishment, are also called guilt."² In Longman Dictionary of Contemporary English: "The knowledge or belief that one has done wrong."³

It is possible to extend these definitions and explanations. The word "Guilt," as I understand it, means the behaviour or attitudes which are against the law, the rules of life of a society, the state and its institutions. In my opinion, it means an individual's responsibility of a crime, to the extent to which he can be

blamed for a wrong action. It also expresses the behaviour or actions which destroy the freedom and rights of other human beings.

By means of these definitions I am going to evaluate "The Concept of Guilt" from an ethical point of view: Behaviour and actions which are considered culpable are acts of rebellion against usage and custom, tradition, habitual ways of life, the established habits of the society, and the code of laws not published by the government or local authorities. This kind of definition leads us to the understanding of ethical guilt.

Guilt also means breaking religious principles or orders denying the 'Oneness of God', or rebelling against religion and the system of religious beliefs. This type of definition, of course, reminds us of the concept of sin in the religious sense. In general, we have classified "The Concept of Guilt" in three basic groups with the help of the above explanations, under the light of the information given.

First, let's study juridical guilt. As I said in one of the definitions"....Acts which are against the law, conforming to the type of act described in the statutes and requiring punishment, are also called guilt."⁴, laws show and explain what guilt is or what it is not. Suppose that one has killed someone; this situation, this deed should demand punishment according to the laws. That is to say, it is regarded as a crime committed. However, if the killing of a man is carried out by an executioner

by the order of a court of law, the operation cannot be assumed as a crime.

As we discuss the concept of guilt a little more, we ought to separate the word "Guilt" from the word "Fault". Guilt means acts or deeds which can never be forgiven or made up, while "Fault" means acts or deeds which can be excused and atoned for. In the general or usual sense, guilt includes a premeditated, conscious act; whereas these conditions do not apply to faults.

When we discuss the fact of guilt from the analytic point of view, it is useful to separate "General guilt" from "Offense against discipline". The public and private institutions of the state prepare instructions and regulations so as to conduct the life of the society in a better way. People of particular professions, such as doctors, university teachers or public officials obey the rules mentioned in the regulations concerned with their professions. Any of them who breaks the principle is liable to be punished or disciplined.

The proverb "Society prepares guilt; the individual carries it out." enlightens our explanations well. The fact that widespread migration from villages to cities, along with increased industrialization, has resulted in a higher crime rate is generally accepted. Usage, customs, and traditions in the village control the behaviour of individuals and play an important role in forcing inhabitants to protect the order of the village. In this

case, the rate of offense, of course, decreases.

It may be deceptive to expect the values and factors present in the village to preserve a healthy, social order in the cities or crowded towns where millions of people live. Because hundreds of thousands, even millions of people possessing different sets of values live in the cities, it is necessary to set up law and police institutions to prevent people from committing crimes and defend them against attack. There have been many conflicts between the culture and habits of the rural immigrants and those of the longtime city residents. That is, in order to be in harmony with the valid forms of the city people, the individual feels the difficulty of being assimilated into the new culture, and thus faces some problems.

Guilt, the symptom of disease of the mind, is admitted by the psychologists. According to them, the factors which cause guilt are: psychosis, neurosis, organic disease of the mind, epilepsy, alcoholism and the use of narcotic substances. According to Freud and Dr. Franz Alexander, who are well-known psychoanalysts, ridding of the conflict in the subconscious caused by a sense of guilt leads to the wish to be punished. After all, one who commits a crime and obtains peace of mind temporarily is ready for punishment. Guilty people have not got a very developed, high conscience. They are satisfied with being punished because of their diseased minds.

Crimes may or may not be committed for cogent reasons. Robbery, murder and theft may be normal; they may be abnormal, too. Bad conditions, an unhappy environment, the evil influence of associates may lead a person into bad ways. Fear, doubt, and any lack of confidence may lead one to commit an offense.

In our general definitions I have said that the concept of guilt changes from year to year, from generation to generation, and from age to age. Now I would like to explain this by giving examples. This example, taken from Plato's State shows what was, in those years, considered guilt, "since in Plato's State, the ideal age for a woman to give birth to a child is forty, a woman who does so at any other age is regarded as breaking the laws and religious principles."⁵

In the middle ages, the European countries which were under the control of Christianity when Christian bigotry was very powerful were at a great distance from positive science. They refused any knowledge which did not fit the Holy Book, the Bible; thus positive science was not even taught at all, but rather suppressed. Crimes committed under the influence of religious bigotry were based upon superstitions. For example, Galileo claimed that the earth revolves round the sun. Unfortunately, the judge, who was a representative of the power structure of the kingdom, but weak in thought, gave him a sentence of death. During the course of Galileo's trial, he was commanded to say that the earth did not revolve round the

sun, after which he would be set free; but he never denied the truth that he believed in it, and thus committed an offense. Galileo's thought contradicted the thoughts of Christian religious ethics and Biblical principles.

In Crime and Punishment, which is one of the famous works of Dostoyevsky, he explained how crime and punishment occurred as an outcome of character in the novel and by means of the events that had taken place in the novel. The principal character of the novel, Raskolnikof, knows an old woman who is a miser, an usurer and rich. On the other side, there are a lot of young people who die because of hunger, misery and suffering. He is sure that the woman is exploiting them. He himself thinks of killing the old woman and taking her money in order to spend it for the benefit of these people and the general public. In conclusion, the situation in which he lives, the thoughts he has developed make him commit a crime. Raskolnikof conceals the money, putting it under a stone instead of distributing it to poor or to the miserable families as he planned. Ultimately, he feels repentance. He finds out that killing someone disturbs one's conscience. In the end he confesses he has killed an old woman and as a result he is exiled to Siberia. Prisoners help him obtain freedom of conscience. Therefore, guilt ought to be considered as a matter of values, and moreover, it is a matter of conscience.

RELIGIOUS SIN

In the beginning a commonly accepted definition of religious sin was given. Now a detailed analysis will help to clarify this concept and related questions. The following are definitions for religious sin that have been stated by some thinkers and mentioned in some reference books, in such as Kur'an'da Günah Kavramı: a) "To sin is to mock God for being the eternal magnificence. Sin is disobedience of God."⁶

b) "The sin which bothers one's own heart is that which one does not want others to know of."⁷

c) "It is sin that mocks the work of the Creator."⁸

According to the philosophers of Islam, "To sin is to violate everything which gets its legality from the existence of God."⁹ In Elementary Teachings of Islam, "Any action against the commandments of Allah is a sin."¹⁰

Not to be afraid of God naturally leads human-beings to wrong behaviour. One breaks the agreement between God and himself because he does not obey Him. Thus, one has revolted against the order that God had the prophets establish. Again, Prophet Muhammad says, "It is sin that hurts personality and causes hesitation in one's heart."¹¹

It is transgression that does not unite but estranges. Sin is an obstacle between God and human-beings. It is a curtain which prevents one from approaching God. "Sin used to be- still is -defined as whatever one does that puts him in danger of going to Hell."¹²

The reason for disapproval of the sinful act must be sought in the same feature, for instance, rebellion, ruthlessness, estrangement from God, and aggression. Comforting oneself, or destroying others' comfort for one's satisfaction underlies the chief qualities of sin. Karl Menninger, who approached this theme gives a valid definition saying, "And sin is thus, at heart, a refusal of the love of others."¹³ We enlarged the meaning of the definition as : to break one's heart or to hurt one's feelings resembles breaking up a home. Atoning for a heart which was hurt and injured is more difficult than rebuilding a house. Hence, this sort of wrong act or behaviour is called a sin.

The concept of sin in Christian theology falls into three subdivisions : rebellion, estrangement, and error. Thus, the concept of sin is interpreted in three phases. Sin is generally supposed to signify and denote atonement, reparation, repentance, confession, forgiveness and attrition.

All of us first hear the word "wrong" from our families or parents. Initially, we learn from them that sin is what we should not do. Under the light of experience and logic we admit or refuse some of what we have learnt before. As a matter of fact, we learn matching concepts like "Right" with "Wrong", "Love" with "Hate", and "Success" with "Failure".

Earlier, I used an expression, "Guilt is a matter of conscience." In this definition we come to a conclusion that guilt is related to conscience. If so, what is

conscience? This type of question comes to our minds. In a reference book entitled Longman Dictionary of Contemporary English, it is described as follows:

An inner sense that knows the difference between right and wrong, judges one's actions or behaviour according to moral laws, and makes one feel guilty, good or evil. ¹⁴

In another work, there is a different explanation which is, "The function of approving or disapproving what the instincts and the occasion impel one to do has long been called conscience." ¹⁵ The same work identifies the conscience as "superego" ¹⁶ It may be possible to state too many definitions according to the various sources. To us, a feeling or sense which is inside us and informs us or makes us feel if something is right or wrong is called the conscience.

Psychoanalysts do not often use the word 'sin', but they tend to use the word 'aggression' which is related to our behaviour because one may either hurt oneself or hurt the other one in aggressive behaviour. Harming or irritating someone and hurting or committing suicide are regarded as bad, because bad acts are the ones which destroy the harmony of life in good conditions.

Uptil now, we have discussed the concept of sin in various situations or conditions and with various results. Now, we will consider 'The Old Seven Deadly Sins' accepted by Christians. These well-known sins are : envy, anger, pride, sloth, avarice, gluttony and lust.

When comparing Islam with Christianity we observe that there are also great 'sins' in Islam. The major sins in Islam are:

- a) to believe in a superior being as a partner of Allah,
- b) to disbelieve in Allah or His Prophets or to deny any of fundamental principles of Islam,
- c) to abuse anybody,
- d) to commit adultery ,
- e) to desert from one's duty as a soldier,
- f) to kill anyone without giving any reasons ,
- g) to spend the property of orphans ,
- h) not to obey one's parents,
- i) to backbite,
- j) to consume alcoholic beverages,
- k) to steal ,
- l) to charge interest ,
- m) to lie and n) to believe in magic. 17

ETHICAL GUILT

In an endeavour to explain the concept of ethical guilt, I would like to quote a well-known phrase from the Glorious **Qur'an**, " I was only sent to develop and complete the ethics of mankind. "18 Before attempting to give a more extensive and elaborate definition of the concept of ethics, it is well worth to point out the great importance Prophet Mohammad attached to the above phrase which explains why God sent Mohammad to the Muslims as a messenger. It is understood that Mohammad was sent as a prophet because he was the quintessence of morality. The above statement may be reinforced with another quotation from the Qur'an, " Of course, you've got the best and the most beautiful ethics." 19

The basic purpose is to establish and develop the morality belonging to the individual and the society. Let's consider this question, "What is the ethics?" Various philosophers have defined the concept of ethics as follows:—

- a) Saint Augustine : "The essence of ethics is in consciousness."²⁰
- b) Pascal : "Let's think logically, this is the principle of ethics."²¹
- c) Decartes : "The principal task of the mind is to distinguish between the concepts of goodness and badness."²² In Kavramlar ve Boyutları.

Türk Dili Sözlüğü:- "It is good or bad habits which everybody possesses."²³

Moral Values :-"The field of ethics is the field of conduct."²⁴

Other definitions in the same work are : a) "The final conclusion reached is that ethical conduct is limited to the purposive and willed acts of normal and intelligent human-beings."²⁵

b) "It is customary to define ethics in terms of conduct."²⁶

Dini Bilgiler Ders Kitabı:- "It is ethics which contains spiritual values and conducts in human-beings."²⁷

Everyday Ethics :-"Ethics is one point of view from which to look at everything in the world."²⁸ In the same work it is also defined as,"Ethics is like the doctor."²⁹

It is also possible to extend the above list of definitions much further. In my opinion, ethics means man's

habits, behaviour, and principles which the society has established and has made the individuals obey.

When we study the Arabian moral standards which existed before the religion of Islam was spread, we observe the following: people were ignorant and uneducated, they buried little girls alive for the sake of the god they believed in. Unfortunately, this was a most dramatic and a most unlucky fate for the little girls who happened to be born in that period.

Some of the moral standards have persisted through out the ages while many of them have died out. To cite an axample, we can say that many of the old moral standards of the Arabian peninsula have become extinct. We can cite another example connected with the fate of the young predetermined by their elders : Fathers in some societies used to choose the girls whom their sons would marry, whereas in some other societies fathers chose the young men whom their daughters would marry. We also know that this moral code has died out in many societies.

As for the Christian ethics which prevailed in Christian countries, the situation was not any less drastic than in the Arabian peninsula. In the Victorian Age, women were first viewed physically and then mentally and spiritually. The father was the dominant figure in the family. Conjugal relations appeared in the form of the husband's deigning to pay compliments to his wife and the wife's performing her duties towards her husband.

Women were forcefully made foolish, this kind of moral standard has become extinct in our age.

In the Middle Ages, nuns and monks were not supposed to get married as the nuns were considered to be married to God, and thus, they were regarded sacred. Until very recently, the nuns were considered to be the brides of the Prophet Christ according to the Catholic Church. It was an established moral standard that the nuns should be and should remain virgin and any act or concession made for defloration was considered an immoral act on the part of the nuns. Any act directed at the enhancement of the woman's beauty and attractiveness was regarded as immorality. Should a nun take a bath or a shower, she would be condemned as having committed one of the greatest ethical guilt as bathing would increase her attractiveness and thus defile her spirit.

In Marriage and Morals, according to the Catholic Church, " Marriage is a holy relation. "³⁰ which cannot be demolished under any circumstances. In general Christian ethics, marriage has got two principal aims:

- a) having children
- b) preventing fornication

People, men or women, are prevented from committing an ethical guilt because of the marriage institution. Those who established and developed the Christian ethics were men, hence, patriarchal family life was praised and the rights of women were restricted and their emancipation was hampered.

Women themselves and their physical beauty were attacked by the Christian moralists for they reminded people of dismissal from the Garden of Eden. According to the principles of the Catholic Church, a man can marry a woman but he cannot divorce her; even desiring to divorce a woman was considered an ethical guilt.

As all of us know, ethical standards vary from person to person, from society to society, from country to country. In African societies, being naked among people is not regarded as committing a sin, since being naked is their way of life. However, in Muslim countries women who attempt to appear naked in the society are condemned as being immoral.

When defining the concept of ethics, we said, "Ethics means man's habits...." This definition leads itself to another question, "What is habit-temper?" In Ahlāk ilmi, the definition of habit goes as follows: "Habit-temper-is a faculty, by means of which one's own personality produces actions."³¹ One's being quiet, not talking aloud, preferring to drink coffee or tea are one's features; in short, they are his habits-temper. Moreover, if one individual is miserly and the other is generous, these properties denote their characteristics. The most supreme characteristics(habits) are honesty, courage, and generosity.

When we compare ethics with technological science, we can recall the following statement in the book entitled Kavramlar ve Boyutları :

"Improvements in the kinds of conditions in which people live depend on not only scientific discoveries but also on the traditions and the ideals which can be realized."³²

A great many discoveries and technical inventions certainly make people happy, yet what helps people live in an orderly way and lead a virtuous life depends on people's beliefs, traditions and customs which are established and made real. I believe what the Prophets Moses, Christ and Mohammad did, and established is more important than today's discoveries and inventions in the field of technological science, since millions of people believe that their ideals and customs have become real. This belief, of course, takes them to supreme happiness and satisfaction.

When we speak of an ethical person, we imagine a virtuous individual. Therefore, what is virtue? Helping one another, helping the poor, obeying older people, and having affection for children, being brave and generous, wishing goodness, doing justice to everybody, and behaving thoughtfully, all these help to define the term "virtue."

At this point I believe, we have to dwell upon the concepts which contain ethical guilt.

Mendacity :- telling lies is an ethical offense as it causes one to feel base and lose one's respect and esteem among people. Prophet Mohammad comments on mendacity as "A lie leading one to do evil deeds, which in turn leads one to hell."

Gossip:- talking foolishly about other people's ways of

life and family affairs is gossiping. Carrying unfavourable remarks to other people is an ethical offense because people who possess such habits spread discord amongst people. Gossiping causes the breaking down of fraternity and also destroys the peace of the people whose family life may be spoilt by gossips.

Slander :- a false report created by someone to damage a person's fame. If a man is slandered, he loses his reputation, respect, and regard which are held important by the people. A slanderer who unfairly deprives someone of other people's love commits an ethical offence. In brief, a slanderer harms others deliberately.

Hypocrisy :-behaving or speaking in such a manner as would be contrary to the facts or to what one believes in an effort to fulfill an evil purpose. A hypocrite may behave towards one sincerely while he is speaking to him; however, he always talks insincerely behind the person's back and thus does harm to his virtue and commits an ethical offence. Consequently, we can say that hypocrisy causes people to lose confidence in each other.

Envy:- the synonym of this word is jealousy. Envy means to want to have what another person has got and to dislike a person just because he possesses something. However, envy has prevailed amongst people since mankind was created and has not seemed to disappear from the earth. A child's desire to own his brother's toy certainly constitutes an instance of envy. Although it is said that envy and dissatisfaction are the essences of democracy,

envy more often leads one to an undesirable behaviour. As a matter of fact, envy is a bad characteristic which contributes to an unhappy rather than a happy world.

Betrayal :-disloyalty or unfaithfulness. To give a wider definition of the word 'Betrayal', we can say that betrayal is to confide someone else's personal or social secret to somebody who does not have the right to know it. Briefly, betrayal refers to breach of confidence or disclosure of a secret which should be kept. This fact, of course, is an ethical offence because it destroys the trust amongst people in social life.

In my study, I will mainly dwell on the theme of 'Betrayal' which Graham Greene insistently sees as 'Guilt' both on ethical and religious levels. In the three main novels The Power and the Glory, Brighton Rock and The Heart of the Matter the theme of 'Betrayal' prevails and its deadly consequences on human beings are represented by the main characters such as Pinkie and Scobie.

Consequently, each of us needs to claim the ownership of moral values as individuals as well as social communities, because there are as many valuable oral laws as written ones which enliven societies; on the other hand, there are also moral values, traditions and customs. When speaking of moral values, we should think about their implications and effects. What way do these values affect us? They preach us to be ashamed, to feel ashamed, to persevere, to be humble, to speak the truth, not to

reveal entrusted secrets, to be honest, to safeguard anything entrusted to us for safekeeping, to be patient, generous, and truthful. These are the merits everyone should possess.

As it is seen, I have tried to define and comment on the subject of the 'Concept of Guilt' by referring to various works depicting directly or indirectly on the same theme. My purpose was to give an over-all view of this concept before going into a detailed analysis of the works of Graham Greene so as to avoid repeating the definitions over and over again when talking of 'Guilt'.

A Short Note about the Writer's Life

Graham Greene , who was born at Berkhamsted on October 2nd 1904, was educated at Berkhamsted and at Balliol College , Oxford . Although his father was a school-master, Graham was a boarding-student at his father's school. The days in the boarding-school were full of pains for Graham because he never liked his school and the impolite students there. His childhood was full of sad events culminating to an attempt to commit suicide by drinking hayfever lotion, developing-fluid, eating poisonous plants , jumping into the school's swimming pool and taking lots of aspirins, in each of which he failed to reach his goal. Therefore, the main reason why he was concerned with sin, hell, damnation, salvation, grace and the search for God in his books stems from the unhappy days of his childhood in the school which caused him to envisage " Hell" as boarding school life as seen in Brighton Rock.

While Graham Greene was at the age of sixteen, he made an attempt to escape from his home, for this reason he was taken to London and subjected to psychoanalysis. At last, at seventeen, he tried to commit suicide six more times by playing Russian Roulette, but he was unsuccessful at these attempts, either. From 1922 to 1925 Graham Greene studied history at Balliol College , Oxford, and graduated in 1925. In 1926 Graham Greene leaving the Anglican Church, where

he had been educated, was received into the Roman Catholic Church. In 1927, he married a Catholic girl named Vivien Dayrell-Browning, and they have two children; one of them is a son and the other is a daughter.

In the early years of his career he worked as a young and inexperienced reporter at "Nottingham" without earning any money. His literary career begins with his first book of poems entitled Babbling April which appeared in 1925. He worked for "The London Times" as a sub-editor from 1926 to 1930, and for "The Spectator" as a film-critic until 1940; within this period he wrote a lot of remarkable novels, such as The Man Within(1929), England Made Me(1935), A Gun for Sale (1936), Brighton Rock (1938), The Lawless Roads (1939), The Power and the Glory which brought him weighty fame. As soon as Graham Greene published his first novel, The Man Within, in 1929, it sold thousands of copies, thus, he was immediately offered a job and a salary by the publishing firm of Heinemann, as a result of which Greene devoted his life to writing. Stamboul Train which was published in 1932 was his another work that established a great reputation for Greene as a new writer. During World War II he worked for the British Foreign Office and performed his special mission as a secret Agent in Sierra Leone, especially from 1941 to 1943.

As in the lives of most important writers, there are some turning-points in Graham Greene's life, one of which his conversion to Catholicism, which took place in 1934

leading him to be subject to strong influence of it and causing him to produce the most outstanding works which are admired by the critics and the readers for their strong religious and humanistic arguments.

Graham Greene is one of the writers who has travelled to various places including foreign countries, all of which have supplied authentic materials for his works, for example, in 1934 he travelled to Liberia and Sierra Leone. His descriptions dealt with those places appeared in his novel, Journey Without Maps (1936), Graham Greene travelled to Mexico in 1938 and was concerned with persecution to report on. Both The Lawless Roads (1939) and his famous novel entitled The Power and the Glory published in 1940 which won the Hawthornden Prize, contain his experiences in Mexico. His other major novel is The End of the Affair (1951). He also made a trip to Kenya and Malaya in 1951 and to Indo-China in 1954. After the journey to Indo-China, he wrote The Quiet American in 1955. Travelling to Cuba occurred in 1966 and he had an interview with Fidel Castro, who is the president of the state of Cuba, and made an effort at discovering some way of co-operation between Religion and Communism. He showed sympathy for the revolutionary thoughts and politics of his age, as a result of which he, for a short period of time, became a member of the Communist Party, but after the dictatorship of Stalin, that is, the violence of Stalin's reign on the one hand, on the other the acts in Russia towards writers and intellectuals caused him to abandon the Communist Party.

Graham Greene was not only a writer but also a journalist who worked as a war correspondent for "The London Times" in Vietnam. He was also a playwright, who published the plays such as The Living Room(1953), The Potting Shed (1953) and The Compliant Lover (1959) and who was interested in the cinema and as a result of which he wrote some film scripts for his novels, The Third Man (1949) and Brighton Rock(1948). And the rest of his works that I have not mentioned in the earlier pages are : Our Man in Havana(1958), A Burnt - Out Case (1961), The Comedians (1966), Travels With My Aunt (1969), The Human Factor(1978), Dr. Fischer of Geneva or The Bomb Party(1980) and his another best-seller masterpiece called The Heart of the Matter (1948).

Although he is eighty-five years old and leads a peaceful life in Italy, he proves that he is still a prolific writer through his writings.

Graham Greene went to America and received the Catholic Literary Award in 1952. After 1957 he worked as the managing editor of the publishing house " The Bodley Head " in London. Indeed, he was a prolific writer who had great power of invention and passionate devotion to religion and who wrote a great number of sinister spy-case psychological thrillers besides serious novels depicting moral reflection with " Utilization of sin by Grace. "

His serious novels , on the other hand, have the Catholic theme as their focal point ;that is, instead of focusing primarily on the " Pot-boiler " aspects of the tale, Graham

Greene deals above all else with such themes as sin and damnation, spiritual suffering and salvation.

For a period of time, he managed not to incorporate theology into his fiction ; however, we discover that two contemporary and historical events caused him to produce masterpieces with religious theme. These main events are : The Spanish Civil War and the persecution of Catholics in Mexico.

That the priest in The Power and the Glory travels from one village to the other baptizing children, listening to the confessions of the people , and that Graham Greene through his characters in Brighton Rock uses Biblical allusions , quotations from the Catholic Mass and some religious terms such as Mercy, sin, and pride, similarly that he frequently makes references on occasion of the Sunday Mass to repentance through Louise and Henry Scobie in The Heart of the Matter denote that religion is the focal point in his masterpieces. In addition, in the " Commentary " section of The Power and the Glory , the critic named Stewart Geen comments as follows :

Graham Greene's philosophy is Christianity as expounded by the Roman Catholic Church. Although there is bound to be disagreement on the extent to which Roman Catholicism is fully human, logical and noble, there can be no doubt that it does make a coherent commentary on the mystery of life, that it presents a view of life which countless human-beings have adopted.¹

CHAPTER II

THE SERIOUS WORKS OF GRAHAM GREENE

The Concept of Guilt and Sin in The Power and the Glory

When our writer, Graham Greene, recounts the plot to the readers, he is relating the stories of the characters through fragments in the various parts. From the beginning to the end I would like to give a detailed story of each of the characters on the whole, so as to remove this irrelevancy. Meanwhile, I will also point out the correlation between the characters and the events.

Our main theme which is the 'sins' that the main characters committed will not be analysed separately, but considered in the analysis of the characters. Now, let's take each character individually and analyse him/her in regard to the motive of 'sin'.

MR TENCH

The novel more or less begins with Mr Tench who is an unsuccessful dentist. In reality, he is a married man who has two children and works in a foreign country. He chats with a foreigner whose name he does not know while waiting for a ship named General Obregon. We actually obtain some knowledge about his personality and his private life through his conversation.

He is not a Catholic nor does he have a certain religious faith. Since he has left his own country, he has been working in a foreign country. For various reasons, he

likes neither his dentist's office nor residence. He is an unsuccessful man in the field of his occupation as well. Furthermore, he has not taken responsibility both for his wife and children whom he had left behind and for whom he set out to earn more money abroad. He has not even written a letter to his family, let alone send any money to them; therefore, he must have been guilty from the point of view of law and according to his religion. Mr Tench is guilty before the law as he purposely avoids performing his legal and obligatory duties towards his wife and children. Later on, Mr Tench invites the foreigner to his house. The foreigner accepts this offer without hesitation. As soon as they arrive at Tench's house, he begins to tell his guest the problems of his family ; he immediately insults his mother-in-law in order to conceal his responsibilities towards his family. This can be observed through the following quotation :

It wouldn't surprise me if the wife had married again. Her mother would like it - the old sour bitch; she never cared for me .¹

In his private dentist's office he conceitedly shows off his equipment to the foreigner. He even says, " I don't want to boast, but I 'm the best dentist. " ²

As we have seen in the quotation, he is full of conceits and is boasting about the dental equipment he possesses. Briefly, such boasting is a manifestation of his pride; therefore, he has committed a sin before God.

Mr Tench rarely blames himself for his failure as a

dentist. Instead , he condemns both the country in which he lives and the poor Japanese drills he uses. The fact that he has been unable to return to his own country , according to him , related to the unexpected devaluation of the Mexican Peso which he also blames. In fact , Mr Tench's claims are not well-grounded, because it is easy for us to interpret his words that it is he who is guilty as he behaved irresponsible to his family even when he had a lot of money. Here is his statement," No, he had more saved but a month ago, the peso dropped again,another revolution somewhere." 3

As usual, Mr Tench examines the teeth of the police inspector who is blamed by the dentist as he did not come on time to have his teeth checked, "It was foolish of you not to call me in sooner. Your mouth is in a very bad state."4

For various psychological reasons Mr Tench tells the police inspector that he has received a letter from his wife saying that she rightfully wants to divorce him. While he went on examining the inspector's teeth, he saw through the window a man whom he knew formerly being taken out by two policemen to be killed. Thus, Mr Tench had accidentally witnessed how the man who was actually a priest was murdered and buried. Graham Greene illustrates how sad the stranger's death makes him, "They seemed to vibrate inside his own guts. "5

THE PRIEST

When Mr Tench and the stranger talk to one another, a native boy arrives at the Dentist's. A stranger who is

riding on a mule follows the native boy. While the stranger is riding on the mule, a ship called General Obregon is slowly leaving the port with her great splendor. The stranger who finds out that he has no chance of escaping utters these words, "I shall miss it. I am meant to miss it."⁶ To me, the fact that he has missed the ship was not his fault, but perhaps it was God's wish. Moreover, he has apparently been serving a holy purpose.

For the time being, it will be useful to give some brief information about the stranger who is a fat and clumsy man and has led a very plain life in his childhood. He made up his mind to become a priest in order to be respected and revered; in addition, he wanted to lead a happy life.

Later on, this same priest illegally begets a child and ends up as a drunkard and an outlaw to be prosecuted by the government officials. His faith in God helps him to win a victory over the lieutenant who is after him. He has committed an original sin called pride, but the fact that he has lived in painful circumstances has destroyed his pride completely, now he is bound to live as a criminal. The priest who is a short and reticent man has not been struggling for the worldly comforts and wealth, on the contrary, he has preferred to win the love of God and the glory of Him so as to save his soul and community members from the sins God has forbidden.

He is also called a whisky priest who has been wandering as a fugitive and now attempts to hide, first in the house where Luis lives and then in Coral's house. The priest

tries to explain to Coral the reasons for his flight during his stay in her house. In the course of their talk she frankly tries to persuade him to abandon his present occupation. He says that he is keen on carrying out his holy duty, even if every moment of his life might be in danger. After the priest drinks the wine, Coral has procured with great difficulty, he feels physically and mentally relaxed and makes his opinion clear by saying that drinking a little alcohol helps him to produce wonders. In my opinion, it is apparent that he on and off consumes excessive amounts of alcohol in order to overcome his fear and ease his mind.

After having left Captain Fellow's house, the priest arrives in a poor village the majority of the inhabitants of which are living in miserable conditions, so that they have little, if any, coffee to offer to their guest. In brief, they are poverty stricken, neither do they have clothes to wear, nor money to donate. In other words the priest feels pity for the villagers, that is, his people, consequently, he strongly wishes to help them. He tirelessly listens to the confessions of all of the women and men who have not met a man trained for religious purposes for years. For the priest to serve people's religious exigencies is an important duty which cannot be omitted.

As I have pointed out above, the village where the priest arrives is a neglected and a primitive place completely. The people in the village have been leading an ignorant, primitive and uneducated life. They have been living unhappily,

unaware of worldly benefaction as though they were not the people from the earth and as if they had come from another planet. This situation described as :

A few pigs rounted round and an old woman carried a burning ember from hut, lighting a little fire on the centre of each floor to fill the hut with smoke and keep mosquitoes away. Women lived in two of the huts , the pigs in another ; in the last unruined hut where maize was stored, an old man and a boy and a tribe of rats. ⁷

The whisky priest rides towards his house. For an instant he thinks about the breviary by means of which he has preached, his past, having continued to perform his religious duty which is now prohibited. The function and characteristics of the whisky priest are told that he is insinuating that a great number of people have approached God and that they have heard and listened to the word of God and a great many prayers through the whisky priest . For this reason, according to Graham Greene , the whisky priest may have carried out a most difficult task-mission. In short , he is a man who makes people believe in God, and who makes them confess, with the result of performing this type of jobs he feels happy. Here are his words :

The mule splashed across the clearing and they entered the forest again. Now that he no longer despaired it didn't mean , of course, that he wasn't damned - it was simply that after a time the mystery became too great, a damned man putting God into the mouths of men:an odd sort of servant, that, for the devils. ⁸

It is more or less possible for us to come to a con-

clusion such as : the priest rejects the contention that religious training should remain within bounds of traditions. Everyone has a separate and free faith that does not only belong to people chosen by authorities. The above opinion is also supported by the ideas in the book entitled An Introduction to the English Novel, "The ethics and aspirations of sinful humanity are at best but poor things. It is the relation between man and God that is important."⁹

At last the whisky priest comes to a small village which he missed a lot. He is also aware that there would be a considerable number of people, whom he would be able to trust, and who would never betray him. This fact made him happy as well. The woman by the name of Maria to whom he first met and talked was the woman with whom he had married unlawfully many years ago. The whisky priest informed the village people that he would have to stay and rest there for a few days. One of the villagers reflects his anxiety of having him in the village, "Couldn't you go a bit farther north, father, to Pueblito?"¹⁰ No sooner had the whisky priest listened to the villagers than he tried to tell them that both he and his donkey were tired since they had travelled a lot. In order to secure a shelter for himself, he immediately spoke in this manner, "I'll say Mass for you in the morning."¹¹ The whisky priest was bribing the Mass to the people whom he spoke to as it is seen from the above given statement. In brief, the whisky priest is sinful from the points of view of religion and ethics. Also the author absolutely supports our viewpoint mentioning that the

priest was like a man who offered a bribe.

When the whisky priest realized that the people in the village were much frightened by his presence there, he asked them the reasons why they feared ; they gave him detailed information about a village by the name of Concepcion from which some hostages were taken, and one of whom, called Pedro Montez was murdered . The whisky priest's staying among the villagers might bring them lots of misfortunes, sorrows and griefs. When staying there, the whisky priest's conscience was in agony , and he is on the point of making up his mind about escaping or not. He decides that he has to escape in order to teach people the God's orders. Graham Greene anticipates his anxiety:

He was the only priest the children could remember: it was from him they would take their ideas of the faith. But it was from him too they took God in their mouths. " 12

As a matter of fact, he has made such an impression on us that God Himself had assigned him as a priest , a representative , to spread the religious principles through speaking in this manner. Graham Greene has been telling us that the main aim of the Whisky priest is high , loyal exalted and that he has been struggling for a holy purpose . He has been holding this aim and responsibility in such high esteem that he seems to tolerate the people's being killed or going to be killed for the priest who has assumed the mission of expanding the religion, " Wasn't it his duty to stay, even if they despised him, even if they were murdered for his sake even if they were corrupted by his example . " 13

As we all know, all kinds of ideologies advocate the good for the people; whereas, in the above sentences the whisky priest and his ideals bring people a large quantity of sorrow, pain and unhappiness. In spite of the fact that he has been in the wrong from the points of view of humanism and secularism, the priest is apparently defended by Graham Greene. The fact that Graham Greene is indirectly in favour of the priest's ideas, and that he approves of his action; that is to say, his being on the side of the priest can be noted in the following sentences stated by a well-known critic, Boris Ford:

The 'radical' policeman is completely routed in his arguments with the 'reactionary' priest, but only for two reasons which have little to do with the real content of the argument. The policeman's position is a parody of what it is supposed to be, and the priest's arguments get their real force from the experience. That experience, especially in the prison scene, is so much finer, so much vivid than the hollow interchanges of the subsequent argument, that it seems to justify the novelist's glaring partiality for the priest's view of the case.¹⁴

Afterwards he talks to his daughter, Brigitta, who has been living in poverty. For this reason, the priest like any father seeing his daughter felt sorry and responsible for her. Here, especially Graham Greene has been describing a spiritual world which is juxtaposed to the world of hunger, suffering, illness, privileges, and injustice through the creation of the whisky priest, "Heaven is where there is no jefe, no unjust laws, no taxes, no soldiers and no hunger. Your children do not die in heaven."¹

In order to be able to gain the mercy of God the whisky priest has been encouraged and invited by his religious community to strive for salvation, to endure oppression patiently, to put up with non-existence of a preacher. He also informs us that it will not be possible to go to heaven without putting up with urgent difficulties, according to the whisky priest it is not worth going to heaven without bearing difficulties; furthermore, one cannot esteem the heaven unless one has lived under those situations. Here are the whisky priest's words :

Pray that you will suffer more and more. Never get tired of suffering. The police watching you, the soldiers gathering taxes, the beating you always get from the jefe because you are too poor to pay, smallpox, and fever, hunger...that is all part of heaven. ---the preparation. Perhaps without them who can tell, you wouldn't enjoy heaven so much. Heaven wouldn't be complete. 16

When the whisky priest came to know about the arrival of the soldiers and policemen, the ritual was still going on. He recited the Credo very fast, and blessed the bread and wine.

After the police officers had completed a long search for an unlawful religious man, the lieutenant wanted to take one of the men standing there as a hostage. When learning about this fact, the priest insists on being taken as a hostage by the lieutenant without identifying himself; however, his wish is rejected by the lieutenant's with the following words :

I am choosing a hostage, not offering free board

and lodging to the lazy. If you are not good in the fields you are no good as a hostage ¹⁷

Even when the whisky priest seems to have performed a remarkable duty by offering himself to be taken as a hostage in place of Miguel, one of the villagers, for the sake of humanity, he is still sinful because he avoids revealing his identity ; this is certainly a sufficient proof about his having committed a religious as well as juridical offence. Although the whisky priest causes people to feel relaxed from psychological standpoint, he is sinful from the point of view of theoretical religion, because his behaviour sets bad examples. For example :drinking alcohol, marrying a woman illegally, giving a bribe, and not telling who he is.

Owing to the fact that Miguel is taken as a hostage , the whisky priest has felt guilty. Hence, he defends himself against his conscience in order to satisfy his feeling of contrition. He reminds the people in the village to give him up ; mentioning that it is his main duty to escape from the police, and not to be caught.

The whisky priest's illegitimate wife, Maria, who regrets Miguel's being taken as a hostage, begins to accuse the whisky priest thinking that he has caused such a sorrowful event, " You're no good anymore to anyone. Don't you understand, father ? We don't want you anymore." ¹⁸

Pointing out the fact that she is not an ignorant woman and that God has not approved of such a religious man, Maria continues to blame him. She has declared that the whisky priest has been deceiving people by his manners and practices and thinking only of his benefit ; to tell

the truth, she has strongly enunciated that he is expecting to be martyred so as to be redeemed by God, and adds that, for this reason, he has been inconsiderate about lives of so many people in taking a large number of risks. And she says in that manner, "Suppose you die. You'll be a martyr, won't you ? What kind of a martyr do you think you'll be ? It's enough to make people mock. " 19

With his donkey the whisky priest leaves the village, outside of which he meets his daughter after a little time. His daughter by the name of Brigitta was too young to take care of herself, and moreover, he was unable to support her in that situation ; for this reason he has felt uneasy and guilty, as a result of his sinfulness he has prayed to God to help Brigitta in order to save her , whatever kind of death God may prepare for him, even without contrition.

Naturally, the whisky priest loves his daughter, to whom he reveals his paternal affection. He has been attached to her with so much fondness that his love for her has been strong enough to have his sins forgiven . And the whisky priest says , " I love you. I am your father. Try to understand that. I would give you my life, that is nothing, my soul. My dear, my dear, try to understand that you are so important. " 20

After having left his daughter and made a journey for six hours , he arrives in a village by the name of Candellaria The whisky priest talks to the people in the village and

learns that the police have gone in the direction of the city, but not Carmen, which is a village where the whisky priest was born and the graves of his dead father and mother exist.

While the whisky priest and his donkey are proceeding in the forest towards Carmen, the detective, the Mestizo, whom the Chief of Police and the lieutenant might have assigned secretly, joins him from behind. While they travel together along the road, the Mestizo tells the priest that he is a very good Christian and asks him various questions dealing with his occupation so as to make him speak. The priest discovers that he will be betrayed by the Mestizo as a result of his premeditated questions. The Mestizo who grasps this situation changes his tactics and says :

You don't trust me. Just because I am a man who likes to do a good turn to strangers, because I try to be a Christian, you don't trust me. If I wanted to rob you, couldn't I have done it already? You're an old man. ²¹

The whisky priest listening to the Mestizo has been ashamed for not having trusted him; therefore, he accepts the Mestizo's offer which includes spending the night in the cottage built of mud. While the conversation between them is going on, the whisky priest hears the words uttered by the Mestizo, "Blow out the candle. You'll sleep better. Won't you say a prayer, father, before we sleep?" ²² As a consequence of the Mestizo's talk, the priest stops to trust him, and also he equates the Mestizo with Judas who

betrays Jesus. At night the whisky priest remembers the children of Mary, The Guild of Blessed Sacrament and his honourable past. Meanwhile, he blames himself since he is rather passionate and has not compromised with the country Authority like Padre Jose. The situation is clear in these lines, " He lay listening to the heavy breathing of the half-caste and wondered why he had not gone to the same road as Padre Jose and conformed to the laws. " ²³

Despite the fact that the whisky priest tries to do away with him, he is unable to desert the Mestizo because he implores the whisky priest not to leave. Nevertheless, he does not trust the Mestizo any more and does not forget that he may be betrayed any moment :

Christ had died for this man too. How could he pretend with his pride and lust and cowardice to be any more worth of that death than this half-caste? This man intended to betray him for money which he needed and he had betrayed God for what ? ²⁴

One of the critics, who is called Adele King , supports the above idea and utters, " The half-caste, a Catholic, one of the priest's own kind , like Judas betrays his master to the enemy for money. " ²⁵

Although the whisky priest travels a lot to go to the village called Carmen and lets the Mestizo ride his donkey and he suddenly gives a blow with a whip; the donkey runs at a gallop towards Carmen. The whisky priest loudly shouts at the Mestizo so as to prove that he will not be there as long as any crime occurs. He states that the Mestizo is the only one person who saw him travel

in the opposite direction towards the village, Carmen.

The whisky priest has arrived in the Capital city in the province of Carmen. While sitting on a bench in the public square, the whisky priest accidentally meets a beggar, who tells him that it is very difficult to make one's living. The whisky priest tells the beggar that he needs some wine. The beggar explains to him that he knows someone who sells alcoholic drinks, they go to the hotel together.

In a hotel the Governor's cousin sells the whisky priest some wine and brandy which the latter shares with the Governor's cousin and the beggar in order to secure Governor's cousin should not suspect that he has been fond of drinking wine and that he is not the one who is wanted by the police. This offer is cunningly made by the whisky priest, who expects that the Governor's cousin will honour him by taking a glass of brandy.

While the whisky priest, the beggar and the Governor's cousin, one and all, drink alcohol, the Chief of Police gets there and joins them to drink with them. According to the Chief of Police, he is discontented with their failure to capture the whisky priest, in addition, he tells them that the whisky priest has been hiding in the Capital city. As soon as the priest becomes cognizant of the real situation, he lets them know that he wants to leave; the Governor's cousin permits him to go away taking the bottle of brandy with him.

The priest goes out of the hotel at once. Outside the

hotel he by mistake knocks against the elbow one of the men who are firing guns , and he is immediately stopped. They examined the bottle and it is easily understood that it is a bottle of brandy, not a bottle of lemonade; therefore , the whisky priest suddenly starts to run for his life.

Firstly, the whisky priest gets to the house where his colleague , Padre Jose, lives, because he wants him to help him out of his terrible situation. Later, he remembers that Padre Jose is pusillanimous and weak, but he exalts him to the skies with the hope of securing his support. Thus , he has committed another ethical crime called hypocrisy .

Basically, the Red Shirts , the police, jail the whisky priest thinking that he is a smuggler. During this time in the jail the whisky priest meets an old man who has an illegitimate daughter, a criminal who tells him that he has killed a man by hitting him with a bottle , a woman who had religious books in her house, and a number of other people. First of all, the whisky priest explains to the people in the jail that murdering people is an original sin from the standpoint of religion and law. In fact, there has been some similarity between the ways in which the whisky priest and the old man did wrong. Once upon a time the old man's daughter had been admitted to be trained by monks of the monastery, but the man's daughter had come back to her father's home when the monks had fled. The religious woman in the prison said that the monks had inculcated in her heart hatred against her father. Simultaneously , the

whisky priest feels sorrows , pains for that situation and exculpates himself , pointing out that other priests had no right to make her hate her father, adding that they were supposed to teach love instead of hate. His talking in such a way demonstrates a goal: he gives us a message that even the deadliest sins can be tolerated by human love and noble behaviour. He also informs us that human love is by far more powerful and creative than hatred. After having made the speech above, the whisky priest comments that he is considered to be a smuggler by the police, but he has attested the fact that he is a real priest. Complete silence occurs among the people in the prison listening to the priest's talk ; for a moment he really thinks that these criminals could have denounced or murdered him. After a long period of silence one of them , one and all, being there says that none of them wants the government's blood money, that is they will keep his secret.

Fortunately, none of them report the whisky priest to the police station ; they avoid committing such offence although they know that they would be able to win a prize. The greater the sin one commits , the easier one approaches God. That is to say, according to Graham Greene, even if they may have been engaged in unlawful affairs , even if they have been excessively sinful, their not having betrayed the whisky priest to the police for a large reward signifies that they will repent and be able to approach the Glory of God swiftly, and that they

have really felt the great omniscience and omnipotence of God. My observation about Greene is reinforced with the notes of various critics in those works: one of them is The British Novel since the Thirties , " The most obvious example of a contemporary author concerned with 'the immanence of God' and the reality of evil; however, is Waugh's fellow Catholic Graham Greene. " ²⁶ The other work is Tradition and Dream :

In many ways , as his first fully mature work, Brighton Rock may be taken as the archetypal Greene novel in which the sinner seems nearer to God, more likely to receive the visitations of grace, than the innocent humanitarian. ²⁷

Another work is Elementary Teachings of Islam :

By belief in the Oneness of Allah, I mean that Allah is one and that there is none like Him; He has no partner; He neither begets nor is He begotten; He is indivisible in person ; He is eternal ;He is infinite; He has neither beginning nor end;He is All-Mighty, the All-Knowing, the All-Just, the Cherisher of all worlds, the Patron, the Guide, the Helper, the Merciful, the Compassionate. etc. ²⁸

In the last work entitled The Politics of Twentieth Century Novelists edited by George A. Panichas, the critic called Marie-Beatrice Mesnet says about the whisky priest :

Carrying with him forever the weight of his failings and the sense of his unworthiness , he had learned how to love: his daughter the symbol of his sin , and even the half- caste who betrays him. ²⁹

While the whisky priest is preaching to a woman, she stops him for a while and yells at the people entertaining

themselves in a racket, " Why won't they stop it? The brutes ! The animals !" ³⁰ The priest objects to the woman's attitude and maintains that one should put up with sorrows to be saved from sins :

'What's the good of your saying an Act of Contrition now in this state of mind ? '

'But the ugliness...'

'Don't believe that. It's dangerous . Because suddenly we discover that our sins have so much beauty.'

'Beauty,' she said with disgust. 'Here. In this cell. With strangers all round.'

' Such a lot of beauty. Saints talk about the beauty of suffering. Well, we are not saints , you and I. Suffering to us is just ugly. ' ³¹

At dawn the sergeant makes all of the prisoners get out in the yard, then he assigns a priest called Montez in the prison responsible for cleaning up the cells by emptying the dirty pails into the toilets. While the latter is carrying the pails in the yard, he sees the hostages, Miguel and even the Mestizo. He prays to God for the hostages silently.

When the whisky priest is trying to empty the pail in the last cell, the Mestizo stops him and speaks to him. It has definitely been obvious that the Mestizo will never betray the whisky priest to the officers in this circumstance. Graham Greene, of course, makes us feel that it is a revelation of the Holy Power and that it is a miracle of God, because a man like Mestizo would have acted in a different way and betrayed the whisky priest.

The whisky priest tells the sergeant that he wants

to negotiate with the Chief of Police after he has managed to do the work which the sergeant had assigned him to do. While he is discussing the problems with the lieutenant, he thinks :

It sometimes seemed to him that venial sins - impatience, an unimportant lie, pride, a neglected opportunity- cut you off from grace more completely than the worst sins of all. Then, in his innocence, he had felt no love for anyone: now in his corruption he had learnt...³²

When a human-being has been innocent or has committed fewer sins or is free from sins, he is supposed to be far from the presence of the greatness and glory of God. According to Graham Greene, no matter how great the sins he commits are, one can easily find out the divine existence of God. Briefly, Graham Greene has been giving more importance to the sinners than to the innocent, because he has discovered that the whisky priest used to like people when he was free from the guilt, additionally, he has found out that the whisky priest, who is charged with the possession of brandy, learns to sympathize with all sorts of guilty people staying among them in the prison.

After the whisky priest gets out of the prison, he comes to the bungalow expecting Coral's help, but he finds the house empty. As he has been hungry for two days, he gets the dog's bone with meat forcefully; first he gnaws at the raw meat on the bone and then gives the rest of it to the dog again. And he sets out for his journey towards the

North.

In order to avoid getting wet , he has to take shelter in a cottage on the road. Later on he finds a wounded child at the age of three among the corn heaps. He convinces the child's mother that he is a priest and that there is nothing to do for the dying child, who soon delivers his last breath. As if she had a natural right , she asks the priest to take her child to a Christian cemetery ; therefore,they walk for two days to get to the graveyard. At last , they arrive at a wide plateau with a graveyard and the woman quietly places the child's body at the foot of the cross.

Firstly , the whisky priest starts to go down the plateau leaving the woman alone in the graveyard. Later , he regrets for this thoughtless act and returns only to find nobody there. He utters the following words of remorse:

I shouldn't have left her alone like that.
God forgive me . I have no responsibility.
What can you expect of a whisky priest ? ³³

Upon his failure to find the woman , the whisky priest leaves the graveyard and walks for hours. Finally, he gets tired and stops to talk to a man who tells him that there is a village with a church in sight. The whisky priest rushes to the village and gets to the house of Mr Lehr whose job is farming. We detect some words of Graham Greene in the conversation between the whisky priest and Mr Lehr,expressing his criticism of the community, "All he knew the priest had told him: that was another thing this country taught you- never to ask questions or

to look ahead . "34

As is seen in the sentence quoted, Graham Greene has been fearlessly criticizing both the administrative system of the country , and the oppression against the religion , and the punishment for the clergy and the top authorities of the country.

While Mr Lehr and the whisky priest are talking to one another, Mr Lehr says, "My sister and I are Lutherans. We don't hold your church, father. Too much luxury, it seems to me , while the people starve."35

As shown in the above sentences , Mr Lehr is partly against religion. Due to the fact that the people have been living in poor conditions , he has absolutely blamed the performance of the church by speaking against it in a clear way .

In fact , he does not approve of the manners of all the priests and all sorts of religious men including the whisky priest. He believes that all sorts of the religious men exaggerate everything. He tries to imply that the religious people make a lot of fuss about inessentials. His opinion calls to the mind this proverb mentioned in the work titled English Idioms and How to Use Them, " Don't make a mountain out of a molehill." 36

Notwithstanding, Mr Lehr has not agreed with the whisky priest, he lets him hold a Mass in his stable in the village. He holds a religious Mass, but he knows that his performance is illegal, therefore, he is guilty from the standpoint of law. Because he manages to carry

out a performance forbidden by the laws and government. We are able to grasp this thought in Mr Lehr's words, " But you had better be careful. You know, of course, that it's against the law. " 37

While the whisky priest commits an offence , a question comes into one's mind as to whether Mr Lehr has not erred. It is no wonder that Mr Lehr takes part in the priest's offence by giving him permission to hold a Mass in his stable.

In the Mass the whisky priest listens to the villagers one by one, and all of the villagers confess their sins. The last one of the villagers repents and then goes away, but the whisky priest is jealous of them and thinks that if there were a monk or any member of the clergy who would listen to him, it would be to his advantage. Here again , the whisky priest has committed an ethical sin called envy by coveting the salvation of the villagers, who had confessed to him and been absolved. Graham Greene who contends that human-beings should be for peace approves of the deeds of the whisky priest who prefers peace to violence. In Encyclopedia of World Literature, General editor, Wolfgang Bernard Fleischmann comments on this subject :

The hero is a priest who dares to oppose the Communists and drinks to squelch his fear. Unrestrained in many aspects , he never loses his sense of guilt and shame or his knowledge that his Priesthood is irrevocable. In spite of the tempting sum being offered by those who wish to apprehend the ' whisky priest', the people, who love him, do not betray him. Finally, he knowingly walks into a trap because as a cleric he is required to

bestow the last rites on a criminal who has asked for them .³⁸

Editor called Roy Alexander who works for "Time Magazine " also supports this idea :

In The Power and the Glory Greene made his hero a ' whisky priest ' a weakling who in drink and loneliness had fathered a child, a physical coward who now found himself the only priest left in the totalitarian state of Tabasco. The priest is on the run, a reward on his head. For nearly eight years he has been slipping into the native villages saying mass, baptizing children, hearing confession. He is a bad priest and painfully aware of it . It is hard to say what keeps him going, since his courage derives from the occasional bottles of brandy he can scrounge. He has , in fact, tried to escape to a neighbouring state where he would be safe, but each time safety appears within reach, he is called to do a priest's duty and so remains. A cynic might say that he is an automaton, simply going through a priest's motions. But that would be to misread Greene's meaning: imperfect though he is - perhaps because he is imperfect - he is more aware of the need for love and God than those churchmen who escaped or married and saved their unworthy skins.³⁹

A large number of people participate the Mass which starts and finishes in a glorious atmosphere just as in the earlier days. To leave the place immediately, he goes to the place where the horses and the guide are, he is surprised at seeing the half-caste, who asks him to go and listen to the confessions of a bank robber called James Calver injured. He realizes that it would be a trap for him to be captured; therefore, he accuses of the half-caste

and himself. In addition, for a moment he imagines that he would be able to arrive at Las Casas, and confess his sins if it were not the half-caste urging him. According to his assessment, the fact that he does not go to the help of someone who is just about to die will be considered to be an immoral act. He has also understood that God will not approve of this act. This thought relieves him and he decides to be with the half-caste and they intend to go ahead towards the place where James Calver is supposed to be.

After they have walked for long hours, the whisky priest, the half-caste and the priest's man arrive at the district where James Calver is lying. The whisky priest gives forty pesos to the man who has guided him. He tells the man to take the mules back to Mr Lehr. At last, they arrive at the place where the huts are. The half-caste's bringing the whisky priest here does not imply that he is fond of helping others and that he is a good Catholic. In short, it is apparent that the half-caste makes use of the whisky priest as a means to apprehend James Calver. Thus, he has committed an inexcusable sin called betrayal from the points of religion and ethics.

As soon as James Calver, a bank robber, encounters the whisky priest, he tells the whisky priest to escape, moreover, he wants to help him by attempting to give him his knife. The whisky priest is pleased by this offer, a help from a criminal, for this reason, he prays to God to forgive him. The cottage is completely surrounded by the soldiers. The whisky priest surrenders to the lieu-

tenant who comes nearer to the door after James Calver has died in a natural death.

While they are on the road towards the Capital city, the whisky priest disputes with the lieutenant about their ideas. At the costs of being accused, the whisky priest says so :

Of course, not. It's God you're against. I'm the sort of man you shut up every day, and give money too. But I'm not worth fighting, am I ? You've said so. A liar, a drunkard. That man's worth a bullet more than I am . 40

During the dispute, he also says, " Pride was what made the angels fall. Pride's the worst thing of all. "41

As is observed in the above sentence, Graham Greene lets us know that pride is the most terrible property in human character. As all of us know, anyone who has plenty of pride is once and for all disliked by everybody. Not only has one of the greatest angels by the name of Satan been dismissed from the heaven because of the pride mentioned in the holy book Qur'an , but also he has been looked down on.

The whisky priest continues to humiliate and criticize himself :

I'm not as dishonest as you think I am. Why do you think I tell people out of the pulpit that they are in danger of damnation if death catches them unawares ? I'm not telling them fairy stories I don't believe myself. I don't know a thing about the mercy of God : I don't know how awful the human heart looks to Him. But I do know this -- that if there's ever been a single man in this state damned,

then I'll be damned too. I wouldn't want it to be any different. I just want justice , that's all.⁴²

In his life the whisky priest has been arrested for twice, but he has never lost his hope of salvation; he prays to God to let his daughter live for ever and not to leave her alone, without support.

While he is criticizing himself severely for having committed adultery, he wants his daughter to lead a good life. Then he remembers some people whom he had known formerly and prays to God to help them. This is considered to be a noble act for his part. Graham Greene comments on this aspect as "This was the love he should have felt for every soul in the world."⁴³

While waiting for meeting a violent death in the prison, he considers the years he has served the religion and spread the religious beliefs by having escaped from the police. Judging his acts on the basis of social,ethical laws and religious principles, he keeps on accusing himself, because there have been so many people , some of whom were taken as hostages in place of him on and on, and a few of whom had been more or less murdered or would be murdered. He cannot forgive his wrongs and give up performing his religious duty either, as he has liked people and had them feel comfortable from psychological point of view here and there , but on the other hand the whisky priest had been doing evil acts for the people and causing many harms to them. The fact that the whisky priest has behaved like a Shaman implies that he may be right only in the primi-

tive communities and in those limited conditions ,but it is difficult to concede that he is right in today's modern society. The whisky priest summarizes what he has done as follows:

I hadn't been so useless, useless. The eight hard hopeless years seemed to him to be only a caricature of service : a few communions , a few confessions and an endless example. 44

The other priests have chosen an easy life,I wonder why he would rather lead a life full of problems. First of all, Graham Greene regards the priest's behaviour to be foolish and comments on, " What a fool he had been to think that he was strong enough to stay when others fled."45

Then Graham Greene conveys that there must be an important reason for the whisky priest to put up with all kinds of difficulties , even death, "He knew now that at the end there was only one thing that counted to be a saint."46

In the above sentence, he lets us know through the whisky priest that all of the Catholics and the religious men should be saints. Adele King interprets this as in the following:

Without directly stating that God is influencing the thoughts of his characters, Greene suggests a mysterious divine presence in daily life. He contrasts those who are aware of this presence and the often weak and insignificant characters who ignore it. The novel shows that God is present in our shabby, corrupted world, and that the only worthy goal of man is to try to be a saint. 47

And Sean O'Faolain's view supports Mrs . King's :

In Greene as in much of modern fiction the hero

has given place to the martyr. Greene lives vicariously the broken lives of the betrayed ones of the earth. We, with whatever degree of misgiving as to his ideas about betrayal, partake in this general martyrdom, very much as we do also when we read Faulkner, or Hemingway, or Ayme, or Joyce, whose heroes are broken or 'betrayed' by a more human sort of enemy than Greene's Jansenistic invention of Innate Evil. ⁴⁸

So, Greene accepts the existence of evil in the universe and people who have the courage to face it attain almost martyrdom .

THE LIEUTENANT

Firstly, in the public square, we see the lieutenant, who is one of the two major characters in the novel and who is a foil to the priest. The lieutenant who lives the life of a recluse is not fond of women , and in spite of the fact that he has been considered to be a good man according to the moral laws and traditions , he is an atheist . His mind is preoccupied with the idea of putting his revolutionary ideals into effect. He is resolved to change the political system of the country ;so he condemns the clergy . Thus , he is strictly against the symbols of religion including all sorts of religious men and churches.

When we first meet him , he is in the police station where he cannot find the Chief of Police who always suffers from toothache, it is easy to find a common feature between the Chief of Police and the dentist , Mr Tench.As the Chief of Police is not in the police-station at that

time, the lieutenant does the questioning of the prisoners on his behalf.

The governor , as a responsible man for the top power of the state , has authorized the Chief of Police to arrest the American robber, James Calver, and the whisky priest who has not been able to go to Vera Crusa because of James Calver. The lieutenant who is an idealist through and through is against exploiting the labor of his people and all kinds of sources of his country , and he makes plans to take hostages with the purpose of apprehending the whisky priest . Over and above his Chief and the governor's wish, the lieutenant takes the risk of murdering the hostages.

As I have mentioned earlier , the lieutenant who has not been able to enjoy welfare in his childhood more or less is aware of the condition of the church and is aware of the endless needs of the people. He is also well aware of the way the farmers are being exploited by the church and the priests since they donate a quarter of their income to the clergy in a very humiliating way. The lieutenant who loves his people , does not want them to be exploited and is an idealist. In this respect , he is similar to the whisky priest ; they both love people and want them to be happy , but **they** choose different ways so as to reach their main goal. That is to say, the moral problem of this novel is based on this dilemma.

The Chief of Police , a man of the first rank of authority, listens to what the lieutenant accounts for his plan: how he is going to capture the whisky priest by

taking hostages and shooting them, but he does not overtly approve of the lieutenant's project as he already knows that killing a man is a juridical crime. For this reason, the lieutenant says that it will be down-to-earth to get rid of those people for ever.

As can be understood from the lieutenant's explanation, to murder hostages which is considered to be a juridical crime by him seems to be unimportant in reaching the aim at all costs. Of course, it is time to point out the moral understanding of Graham Greene here, "Children would have new memories :nothing would ever be as it was."⁴⁹ As the quoted sentence implies, does the moral understanding have to change according to the conditions? Naturally, this question stems from the lieutenant's behaviour.

The lieutenant certainly makes up his mind to take hostages starting from the region in which the whisky priest has been performing his religious mission so that he can capture the whisky priest, because the lieutenant knows that the whisky priest does not have a chance to live without getting in touch with people. Also he has been aware that the whisky priest has had an influential activity in the area where he had formerly worked and that there will be some people who may have to support him. After explaining what to do, the lieutenant asks the Chief of Police whether he can give a written order or not. Here's the answer of the Chief of Police, " Oh, not necessary. We know each other. " ⁵⁰ In fact, this statement by the Chief of Police implies that he has definitely avoided

fulfilling his true responsibility, that's why he is supposed to be guilty. The Chief of Police , as a top police officer , neither objects the lieutenant's taking hostages nor prevents the murder of the hostages.

The lieutenant asks the Chief of Police another question in order to be sure whether the Chief of Police and the governor approve of his plan , " It's worth a few deaths, but will he, do you think, support me if they make a fuss in Mexico ? " ⁵¹ The Chief of Police explains to him that it is impossible for the men in authority to support him in that situation. Neither the governor nor the Chief of Police prevent the lieutenant from enforcing the plan because both of them seem to be eager about being promoted and winning reputation. Thus, both the Chief of Police and the governor are willy-nilly incriminated in the lieutenant's offence , in brief, they may be supposed to have committed a crime as well.

As planned , the lieutenant and his soldiers arrive in the village where the whisky priest has taken shelter, then he makes his soldiers search for the whisky priest in the huts , after that he questions the villagers one by one ; finally, he proposes them rewards , yet, the villagers never betray him to the lieutenant. The lieutenant tries to convince the villagers saying that the only purpose of a religious man is to exploit them. He has time and again emphasized that the whisky priest is an outlaw. As he cannot accomplish the result expected, he takes a young man called Miguel as a hostage; even then

neither the villagers nor the Miguel's mother attempt to betray the whisky priest. No matter how well they may admire their own behaviour in this event from their point of view, all of them have committed juridical guilt, for they have protected and hidden an outlaw.

After the whisky priest comes to the capital city, he is arrested owing to the possession of brandy. He is questioned by the lieutenant after he has stayed in prison overnight, but he is considered to be a poor, old man; hence, he is released from the prison and also given some money by the lieutenant.

After a long time has elapsed, the lieutenant apprehends the whisky priest soon after James Calver's death. Surprisingly enough, the lieutenant argues with the whisky priest over their religious and political ideas, and in conclusion, the lieutenant tells him that he is a danger to them. That's why they want to kill the priest; moreover, the lieutenant emphasizes that he is not against him as a man. Here the two ideologies crash commented on in the work entitled Tradition and Dream:

For the first and almost the only time the representative of the secular interpretation of life, the non-religious, humanist view, is treated with a dignity and seriousness comparable to that accorded to the representative of the religious. The police lieutenant is conceived in imaginative understanding and is shown as equally dedicated as the priest if there are secular saints this man is one. This means that the argument - or rather, the dramatization of the argument - is lifted onto a plane that transcends anything in Greene's other fiction. It gives the novel a genuinely tragic quality.

Both the priest and the police lieutenant are men who love and who are moved by love; and in the end they come together, however momentarily, in something that can be called human companionship.⁵²

As soon as the lieutenant hears from the whisky priest that he is against God, he blames the priest and all of the religious men in the name of law:

You're so cunning, you people. But tell me this. What have you ever done in Mexico for us? Have you ever told a landlord he shouldn't beat his peon. Oh, yes, I know, in the confessional perhaps, and it's your duty, isn't it, to forget it at once. You come out and have dinner with him and it's your duty not to know that he has murdered a peasant.⁵³

Similarly, we see the lieutenant, who spends a night with the whisky priest in a hut on the road, expresses his opinions during a debate:

I've shot three hostages because of you. Poor men. It made me hate you. Those men I shot. They were my own people. I wanted to give them the whole world.⁵⁴

Apparently, the lieutenant is blaming the whisky priest for his murdering people. He is a true idealist who loves his own country and people, but at the same time, ironically, he shoots at them without hesitating a moment. In spite of everything, he may have been repenting because of his severe behaviour.

CAPTAIN FELLOWS AND CORAL

Actually, Captain Fellows is an easy-going English man, who has a banana farm. He is the sort of person who never feels any responsibility for nor gives any thought to other people except saving his benefit. He has never been interested

in conditions of the city and the misery of the people as seen in the following lines:

The swamp and vultures and no children anywhere except a few in the village with bellies swollen by worms who ate dirt from the bank in humanly.⁵⁵

The lines in the above quotations denote that the village, in which the Fellows have lived, is underdeveloped and is in a poor state. However, they are not bothered with the poverty around them. Comparing Mrs Fellows with Mr Fellows, we realize that she has got a mental illness; her daughter, Coral, who was educated through correspondence education, has not had higher education, but she was a clever, understanding and positive girl having no religious belief, either.

In general, being accustomed to living a comfortable life in Mexico, Captain Fellows is not interested in politics. One day Captain Fellows' daughter, Coral, has the whisky priest as a guest who comes to their house in the late hours of the day. Coral deliberately defends and has to hide the whisky priest who is an infringer of the law of the government and thus, according to the law, she ends up being an offender of the law.

During an extensive operation for catching the whisky priest, the lieutenant looks in the Captain Fellows' farm and tells Captain Fellows that the whisky priest is not wanted on account of murdering someone but betrayal. As soon as Captain Fellows learns about this fact, he comments on diversity of the concept of betrayal. He puts forward an idea that stealing something in barracks or offering

spirits to someone cannot be supposed to be a wrong act. Meanwhile, Carol gets her father and the whisky priest to meet one another. Without waiting any more moment, the whisky priest wants to have some brandy, which amazes Captain Fellows. As a matter of fact, the whisky priest's behaviour is regarded as strange by Captain Fellows, who is not a Catholic; however, he cooperates with his daughter. That's why he is guilty, too.

Being released and having arrived at the bungalow where Carol had lived before, the whisky priest finds the place deserted in part II, chapter IV. The remains of them, and their possessions are chairs with broken legs, broken bottles of medicine, torn-up papers and a wounded dog.

PADRE JOSE

As we know, Padre Jose is one of the minor characters in the novel. Although Padre Jose, who is an old and clumsy man, believes that sinful people will be able to be forgiven, he considers that it will be difficult enough for him to be redeemed. He blames his cowardice and avoidance of performing his religious duty on himself severely, and castigates himself as an immoral example which corrupts children's good morals.

Here is what Graham Greene says about Padre Jose:

He knew that he was a buffon. An old man who married was grotesque enough, but an old priest. He stood outside himself and wondered whether he was even fit for hell.⁵⁶

Generally, Padre Jose has not followed the ways of

his colleagues because he has preferred a comfortable, even if , cowardly life. The fact that he had abandoned the religious habits, the ways of life he had acquired until the age of sixty-two made his life unbearable because he was not praying to God for help , holding a Mass and baptizing the children. He regards the religious men who have been murdered for the sake of God as martyrs and moreover, he is jealous of their fame. So he displays jealousy which is supposed to be one of the most terrible sins. Luis, one of the minor characters, asks her mother whether or not Padre Jose is a saint; she retorts angrily and says "no". Because, according to her knowledge, Padre Jose has betrayed God, whereas, he has devoted himself to the service of God.

Basically, Padre Jose has been suffering from his terrific sins and deception. If Padre Jose is compared with the whisky priest, we certainly discover that Padre Jose is more cowardly than the whisky priest and that he has not been angry about being forbidden to offer religious service to the people who need it. It is possible for us to see this situation in the following event: one day Padre Jose goes to the cemetery ; there he sees a family digging a grave to bury a dead child who was at the age of five. The child's father, grandfather, mother, and uncle ask Padre Jose to pray to God for the child. He cannot stand being insisted and he raises his hands towards the sky, after making the cross sign. Padre Jose is afraid of performing his religious duty as well as not having spread the orders of God properly ;

therefore, he feels ashamed and sinful. The fact that he has evaded his responsibility and has not done what his conscience commanded him to do has been torturing him.

In brief, according to Graham Greene, Padre Jose is entirely a slave of the concept of "despair", which is one of the seven deadly sins. When the whisky priest stayed in the capital city and craved for Padre Jose's help, Padre Jose refused succouring with disgust. In fact, Padre Jose's having been jealous of the priest's courage and his ability to become a martyr causes him to commit an ethical offence. Here's the statement by Padre Jose, "Go, go. I don't want martyrs here. I don't belong any more. Leave me alone." 57

Eventually, the lieutenant who strongly and sincerely wants the whisky priest to confess gets to Padre Jose's house to take him with the hope of securing his aid, but he objects going with the lieutenant mentioning that he is a pensioner. Upon the lieutenant's insistence, Padre Jose's wife blames him in this way:

I can see through you. You want to trick him. I know your work. You get people to ask him to say prayers. But I'd have you remember this- he is a pensioner of the government.⁵⁸

Both the major and minor characters seem to have committed either an ethical or moral or religious crime and all of them persisted in their own rights to the extent that they become blind to the others' "rights". This heightens them to tragic heroes even in the case of the whisky priest to martyrdom.

A STUDY ON BRIGHTON ROCK IN REGARD TO
THE CONCEPT OF GUILT

I propose to study this novel by analyzing the individual characters in the same way as I did for The Power and the Glory. It is necessary to follow the same procedure so that the theme of the Concept of Guilt can be viewed as a whole.

In the novel the reader is first acquainted with a man who is a journalist, and one of the minor characters coming to Brighton, which is a holiday resort place in the southern part of England. Thousands of people came to visit Brighton to commemorate the descent of holiness upon Christ's disciples. Hale comes to Brighton not to commemorate this event, Whitsun, but for different purposes. Before giving a detailed summary of the novel, let us know Hale well. As I have mentioned above, Fred Hale, who is a journalist, has a sensitive and furious character. The newspaper called Daily Messenger, for which Hale works under the pseudonym "Kolley Kibber", prints a photograph of his. Anyone who finds the card Hale has distributed and takes it to the office of the newspaper or to Hale, and who claims that the printed photograph is Hale's would win a great reward.

Hale has visited a great number of places such as Queen's Road, Castle Square, and Palace Pier with the purpose of letting people know him. There is nobody who has

brought a copy of Daily Messenger, neither does anybody know him. He is alone and feels lonely in the places he visits.

In order to drink something he comes to a pub in which a singer whom he immediately takes a fancy to, is singing a song. While he is listening to the songs in the pub, he meets a seventeen-year-old Boy whom we are going to know as a gang leader with the name of Pinkie, later. Hale buys the Boy some whisky and grapefruit squash and gives him his five pounds and ticket. The Boy is apparently furious and seems to intend to take his revenge from Hale. After they have drunk their whisky and grapefruit squash, Pinkie leaves Hale in a nervous manner, so Hale discovers that Pinkie's mob intends to kill him, that's to say, Pinkie Brown and his gang members believe that Hale caused their former gang leader, Kite, to be killed by the rival gang whose leader is Colleoni. They hold Hale responsible for the death of Kite as they feel sure that Hale cooperated with Colleoni and his men. In fact, Hale had informed Colleoni that Kite, the former leader of Pinkie's mob, was trying to cut in on Colleoni's criminal territory.

Hale is afraid of being killed. As he knows that Pinkie's mob will not be able to kill him at crowded places, he feels safe when he is with people; moreover, this makes him comfortable. When Hale discovers that he is pursued by Pinkie's men, he wants to make friends with someone. According to Hale, it is the best way to find a girlfriend and carry a witness round with him to escape from the evil

deeds Pinkie's men might perform.

Hale makes friends with a girl who is serious , plain-dressed and fat instead of being beautiful, clever and smartly dressed so as to save his life. While he is persuading the girl named Molly to go out for lunch with him, Pinkie comes there and Hale immediately abandons the idea of taking her out, and leaves her there.

Subsequently, he finds a new girlfriend whose nickname is Lily, but her real Christian name is Ida, who is one of the major characters in the novel. Hale asks Ida to spend a day with him and to go to Palace Pier; she accepts his proposal with pleasure. They take a taxi. While they are on their way, Hale discovers that they are being followed by an Old Morris 1925; in the car he behaves towards her like a real lover so that he would not be recognized by Pinkie's gang in the Morris.

When Hale and Ida Arnold talk to one another at the entrance to Palace Pier, Ida requests him to buy her a watch or something else for present while she gets a wash. Unfortunately, when Ida returns to the place where she has left him, she cannot find him.

PINKIE AND ROSE

Sometimes I will present Pinkie and Rose, who are two of the major characters in the novel separately, and sometimes I am going to discuss them together as a whole because this will help us grasp the subject in a better way.

Pinkie, whom we can almost never forget throughout the novel, affects all of the events to a great extent.

Pinkie, who is one of the leaders of the two mobs living in the same district, exhibits the role of an evil character rather than a hero. Sean O'Faolain supports this idea:

His belittlement of human nature. One of these is that Greene by deliberately reducing man's stature and impugning his free-will, for the purposes of his theme, must always be in grave danger of making his people so subservient to his theme that they become its puppets. It must be left to each reader of Brighton, for example, to say whether Pinkie strikes them as a human-being or as a puppet.¹

He has been living in miserable conditions. Pinkie has a smooth skin and grey eyes and is immature. In fact, he is a boy, not a man. He has the characteristics of aggressiveness, cruelty, murderousness, and violence.

Shooting three times in a shooting booth, Pinkie wins a reward, a doll. Later, he comes to the tea-room and sits at a table which is unoccupied, tells the waitress who comes to serve him that he would wait for his friends. He gives the waitress the doll which he has won in a shooting-booth, thus, he learns what time it is. In the meantime, Pinkie's friends arrive at the place, but Pinkie tells them that there has been a mistake in the distribution of cards. Because Pinkie thinks that Spicer, whom I am going to present as a minor character later, may be known by the waitress who has been working in Snow's Restaurant for sometime. Although he orders each of the members of his mob to fetch the card which might be used as an evidence against them, nobody approves of their leader's opinion. Eventually, Pinkie himself decides to go to the restaurant so as to take the card and destroy it.

He sits at the table where Spicer has sat before and talks to the waitress who has served Spicer. Unfortunately, she claims that she has got the card because she wanted to get the big prize.

The girl who works as a waitress at Snow's is called Rose. She is one of the major characters in the novel and is sixteen years old. Rose, who has not had any life experience and who was born and brought up in poorer conditions, is a naive girl. As we are going to see throughout the novel she has got a personality that represents noble love, goodness, kindness, and childish innocence.

The waitress who says that she will not easily forget the faces of the people she has briefly seen arouses Pinkie's suspicion. Having found the card, she runs after the man but she cannot catch him. She says that she can recognize the man whenever she meets him. The fact that Pinkie has doubts about what Rose talks causes him to make friends with her.

Although Rose has an appointment with Pinkie, she is late; yet, they meet at the decided place. In addition, Rose receives some money from the Newspaper Office for the card she has found in the restaurant, but she mentions that the picture she saw in the newspaper did not look like the man she had seen before. Furthermore, she points out that there is some strangeness in that situation.

As Pinkie hears what she says, he threatens her by showing a bottle of vitriol. And he says, "You and me's going to be friends. I don't want a friend with her skin

burned off. "² For this reason, the fact that Pinkie threatens her denotes that he has committed a legal crime.

Then they come to a dance-hall called Sherry's, which is one of the places Rose has liked best. Pinkie, who is almost thoroughly uneducated in any field, neither knows how to have fun nor likes music. At Sherry's he tells Rose that Sherry is the place that he cannot stand as he does not like any of the sorts of entertainment that take place there.

Pinkie and Rose are presented side by side throughout the novel for they have similar characteristics. The similarities which I have tried to demonstrate are that they have child-like physical appearance and are Roman Catholic and virgin. Pinkie, who, we are told, was a choirboy when he was a boy, reveals his ideas about Hell, flames and damnation at Sherry's.

Pinkie comes home after having left the Dance-Hall and learns that two people from the district his mob has ruled refuse to give protection money. Thus, Pinkie goes to the house of Brewer, who does not pay subscription with Dallow, who is one of the minor characters in the novel. It is after midnight. Pinkie forces Brewer to come out by ringing the bell loudly. There is a sick old woman in Brewer's house. So Brewer goes out of the house so that she would not be disturbed by the sound of the ringing bell. As he has not contributed the protection money, he is terribly beaten and hurt by Pinkie; consequently, he

pays them the protection money. We observe that Pinkie really behaves insanelly here. The fact that Pinkie makes Brewer fulfill a duty which laws do not command is proof of his disobedience to laws. He is guilty because he has broken the laws of the state.

The letter sent to Pinkie contains some information about the rival gang leader Colleoni, who wants to negotiate with Pinkie in the hotel named Cosmopolitan. Pinkie accepts the offer of the rival gang leader, as a consequence of which they meet at the Cosmopolitan Hotel.

Meanwhile, it is necessary to make mention of Colleoni, a rival gang leader, who influences Pinkie strongly and directly. Colleoni is a powerful gang leader who is living in comfortable, rich conditions and has good relations with the police and the authorities of the government. Pinkie undoubtedly lives in miserable conditions and knows about these things. When Pinkie is negotiating with Colleoni, Colleoni's despising looks, words that slight him, and his treating him like a child cause him to revolt against Colleoni, his men and supporters. This can be observed in Colleoni's speech in Brighton Rock :

You're wasting your time, my child. You can't do me any harm. If you want a job though, come to me. I like push. I daresay I would find room for you.³

With his behaviour and remarks, Colleoni has committed both juridical guilt and religious sin. He is also a criminal because he has already murdered Kite, who was a former leader of the gang Pinkie has been ruling. Both

Pinkie and Colleoni are wicked, but who is more wicked? And why? In order to decide who is more wicked, we have to compare the offences which both of them have committed. As it is known, Colleoni and his mob had killed Kite and they have been taking protection money by threatening people. As to Pinkie, he and his gang killed Hale and Pinkie ordered his men to collect subscription money continuously. In addition, Pinkie himself murders Spicer, who is one of his gang members, and slashes Brewer's face with a razor. As if all of these evils have not sufficed, he forces Prewitt, the gang lawyer, to lie about Spicer's death. Suffice it to say that Pinkie never stops committing crimes. Furthermore, he marries Rose lest she should witness against him. From this comparison we, without spending much effort, state that Pinkie is more wicked than Colleoni.

Provided that we change the above question to " Both Pinkie and Colleoni are guilty, but who is more powerful and dangerous ? ", the answer changes too.

Colleoni's gang members are greater in number than Pinkie's gang. Although Colleoni is an experienced one, Pinkie is only a youngster. While Colleoni lives in comfort and leads a luxurious life, Pinkie and his men live in miserable conditions. In spite of the fact that Colleoni has got an absolute, strong authority over his mob, Pinkie's authority is weak over his mob; moreover, his gang is just about to scatter. Colleoni has got a reputation and a lot of close friends who are government officials, policemen and parliamentaries as opposed to Pinkie's lack of love, friends, loyalty and economic power. As a consequence,

we are able to declare that Colleoni is more powerful and dangerous than Pinkie. As can be seen in the following sentences:

You do understand me ,don't you? Mr Colleoni said without moving; holding his hand very still he kept the cigar ash,quite a long ash now,suspended.'Brewer's has been complaining. You don't do that again. And Tate...you mustn't try tricks with Tate.' His old Italianate face showed few emotions but a mild amusement ,a mild friendliness; but suddenly sitting there in the rich Victorian room, with the gold lighter in his pocket and the cigar-case on his lap, he looked as a man might look who owned the whole world, the whole visible world,that is; the cash registers and policemen and prostitutes, Parliament and the laws which say 'this is Right and this is Wrong'⁴

After leaving the Cosmopolitan Hotel to go home,Pinkie is arrested on the way by the Police and taken to the police station. The police inspector tells him not to make any trouble and even to leave Brighton; moreover, he adds that his gang is too weak to resist Colleoni's men. Briefly, the police inspector's speaking in this way shows that the state police defend those who are powerful and exploit the poor by violating the laws of the state,and those who live taking subscriptions and bribes rather than those who are honest. In brief, the inspector takes Colleoni's side. He has abused his post and so he has committed both juridical and ethical crimes. He has committed an ethical offence as he has not been able to be a virtuous man; he has committed juridical offence since he has protected the unjust people neglecting his

own responsibility for the state.

When Ida Arnold, who is one of the major characters in the novel asks Rose who the person in the restaurant was and whether she might have seen his photograph in the restaurant or whether she might have remembered him, the writer describes Rose's psychological state to be pale, determined, out of breath and guilty. According to this description, Rose is overcome by anxiety due to keeping a forbidden secret; therefore, her behaviour indicates that she feels guilty in the religious sense.

Despite the fact that Rose tells Pinkie that she will never forget the faces she has once seen, she is trying to conceal what she has learnt from talking to Ida. Rose affirms that she hasn't got any memory for faces. Rose's talking in this way indicates that she has lied and for this reason she is definitely guilty from both ethical and religious points of view and she is conscious about it.

After Pinkie has left the police-station, he comes to the restaurant called Snow's and talks to Rose who has been waiting for him there. Rose tells Pinkie that she has phoned him in order to give him a message; and then she asks him whether he has received it or not. When Pinkie asks her to whom she has left the message, her response is very interesting, "I think it was the man who left the ticket."⁵ Rose is sufficiently attesting something important with her statement. She reminds Pinkie that it was not Hale who left the card at the Snow's but the man whom she spoke to on the telephone. This is an important statement because she has discovered that Pinkie has

committed an ethical crime telling a lie.

With the purpose of persuading her, Pinkie takes her to Peacehaven outside Brighton. Rose with kind-hearted, well-intending and noble feelings tells him that it was charming to be with him in the country. Pinkie asks her why she telephoned, what she wanted to tell, and with whom she spoke on the telephone. As a consequence of these questions, Rose explains to him that a woman has asked her who the man was, and about the man who left the card, and what he was like. Pinkie obediently listens to the things that Rose means to explain; however, he continues lying by mentioning that that was not the man she heard speak and emphasizing that the man's dead. In brief, Pinkie has been insisting on committing ethical crimes.

What makes Pinkie commit a crime is not only the conditions and environment in which he has been living but also the family surroundings in which he was brought up. Pinkie's showing signs of chill, frigidity for both women and girls, the reason for his disliking women generally depended on the bad experiences of his childhood. In other words, his mother and father have committed a psychological guilt because they did not care about their behaviour which ruined their son's life in the future.

This can be demonstrated in the following sentences quoted:

Saturday, he thought, today's Saturday remembering the room at home, the frightening weekly exercise of his parents which he watched from his single bed. That was what they expected of you, every polony you met had her eye on the bed: his virginity straightened in him like sex. That was how they

judged you; not by whether you had the guts to kill a man, to run a mob ,to conquer Colleoni.⁶

This idea is also supported with the following lines in the work entitled Tradition and Dream :

Ida ,with her frank enjoyment of sexuality,stands for everything that is loathsome to Pinkie, the ex-choirboy who has dreamed of being a priest and in whom as a child horror of sex has been awakened by the spectacle of the Saturday-night copulations of his parents . The battle between them and the principles they embody is fought out to the bitter end, to Pinkie's death.⁷

Rose is willing to walk in the field and wants to chat with him, but not Pinkie. Although they have not spent a lot of time at Peacehaven , Pinkie proposes to return to the city. Rose gets angry at this offer and says," If I don't suit you, you can leave me alone. I did not ask you to come out. "⁸ This is the first time he has witnessed her to speak to him as fiercely as this. He tries to conciliate her thinking that the secret Rose kept was going to save both his and his friends' lives.

At first, they get on the bus going to Brighton. When they arrive there , a cheap photographer attempts to take a photograph of them but Pinkie prevents him from taking a picture.While walking in the street , they stop near a photographer's kiosk to look at pictures. At that moment Rose recognizes Spicer's photograph and claims that the man whose death Pinkie mentioned and who left the card in the restaurant is not dead. Rose is absolutely sure that the man whom she had seen in the restaurant

has not died, because Spicer's photograph at kiosk is the most significant evidence.

Having left Rose, Pinkie comes to his room at Frank's. As soon as he arrives there, he looks for Spicer and finds him in his room. Spicer is sleeping in his bed. Pinkie does not like Spicer for he has been preventing him from committing so many crimes. Pinkie claims that Spicer is paranoid.

When Rose is asked questions concerning the death of Hale in the restaurant called Snow's, the fear that Rose might be able to identify Spicer makes Pinkie decide to send him on holiday; later Pinkie changes his mind, phones Colleoni and asks him to kill Spicer at the race-track. This situation is supported by two different critics, both of whom agree that this is a betrayal motive. The comment mentioned in the work, The Politics of Twentieth Century Novelists, is "Evil is just such a treachery, a betrayal of our neighbour, of ourselves, of God."⁹ We can also mention the other critic's remarks in his work titled The Vanishing Hero here :

In Brighton Rock the whole central story of Rose and Pinkie turns on betrayal or the fear of betrayal. Pinkie murders Spicer, then seduces Rose lest she should betray him. ¹⁰

As I mentioned previously, Colleoni is one of Pinkie's enemies, however, now Pinkie wants him to kill one of his men. This also signifies that Pinkie is not faithful either as he will betray his friend. Moreover, when he gives Spicer an appointment at the races, we clearly perceive

that he behaves in a hypocritical manner, Thus, he has been committing an ethical guilt being by hypocritical.

Generally, Brighton is very crowded because of horse-races. Of course, Pinkie takes Spicer to the horse-races, orders him a glass of beer, and behaves towards him well enough. In accordance with a plan prepared previously a group of men surround Pinkie and Spicer and begin to beat them. Pinkie hears Spicer scream at Colleoni's men, "You fools , it is not me, it's him you want."¹¹ According to Pinkie's speech, apparently he is going on betraying his friend. This is certainly a proof that he is guilty.

When someone shouts that policemen are coming, Pinkie is being terribly beaten by Colleoni's men. As the police arrive at the fighting place, Pinkie manages to run away wounded among Colleoni's men.

Pinkie comes to Snow's where Rose has been working and sees her work in the restaurant , and then he thinks, " If she spends me **away**, he thought, I'll crack this vitriol bottle."¹² Here, we perceive that Pinkie is not sincere, neither is he in love with her.

Rose takes him to the cellar bringing hot water and handkerchief in order to help him clean and cure his wounds. After having left the cellar in the restaurant , he comes to his bed-sitting-room at Frank's. When Cubitt, a gang member, asks him where Spicer is, inconsiderately Pinkie replies that Spicer has been murdered. Of course, Pinkie is lying as he has not seen him die. And he says that Colleoni's men had killed him. He has been committing an ethical guilt lying in an **obvious manner**.

Pinkie asks the gang lawyer whether there will be any problem or not in marrying a girl who is under the age of sixteen. At first his lawyer explains to him that there may be some problems as Pinkie himself is under age. Then Pinkie expresses that he will try illegal ways his lawyer immediately warns him not to do so. After having discussed his marriage problem with his lawyer, he is astonished to see Spicer in his room. Spicer is wounded and unable to move. Pinkie deliberately pushes Spicer from the top of the stairs and Spicer dies having fallen down the stairs. The gang lawyer is astonished at the way that Spicer has died, but Pinkie orders him to shut up and to explain to everybody that Spicer has fallen down the stairs accidentally, and died. Pinkie instructs Prewitt to stay where he is and says that he does not want another accident. As can be inferred from the sentences, Pinkie confesses that he has killed Spicer, in addition, he is threatening Prewitt. That is to say, he is committing both juridical and ethical guilt by murdering someone. Moreover, he is committing a juridical crime the second time by threatening the lawyer of the gang. To tell the truth clearly, one crime is following another like rings of a chain, like waves caused by a stone thrown into serene water. Pinkie is accustomed to getting involved in successive episodes of crime infinitely.

Pinkie goes to the restaurant, where Rose has been working, leaving Dallow and the lawyer of the mob at home. There Rose is confronted with Ida's impolite questions.

Upon his failure to see Rose, he gives the waitress serving him some money and learns that Rose is in her room. pinkie asks Rose to marry him. Rose becomes very happy with the proposal of marriage, but she reminds him that she is under the age.

After Pinkie and some of his gang members drink some alcoholic beverages at the best Inn, they go back to their homes. In the meantime, Pinkie promises his friends that he will never marry. Pinkie says, "I'm not going to marry. Nothing's going to make me marry. I won't marry." 13

When they arrive at home, Pinkie is right away informed that Rose is in his room. Immediately, he goes to his room, and talks to Rose who shows him a local newspaper containing some information concerning Spicer's death. While talking to Rose, Pinkie relates that Spicer's death has occurred on the landing of the house. While Pinkie is relating this, Rose points out to the contradiction and she definitely learns that Pinkie is once more lying.

At night Pinkie sends Rose to her family. The following day he leaves his room intending to plead with her family for her hand. While walking in the street, he first sees Paradise Piece in which he was born and brought up, then Nelson Place where Rose has been living. These two districts are similar to each other in common features. First of all, both of them are poor districts and underdeveloped surroundings. Pinkie comes to Rose's poor family to tell them that he wants to marry Rose. Owing to being under age, he emphasizes the importance of their permission.

At the beginning Rose's father refuses Pinkie's request; but first Pinkie offers them ten pounds , then fifteen guineas.

Pinkie has everything necessary prepared for the marriage. Pinkie and his friends including the gang lawyer, Prewitt come to town hall for the wedding ceremony , but Rose is late; so the bridegroom asks her why she is late. She replies, " I don't know, Pinkie. I got confused. I thought I'd go to confession. I wanted to be in a state of grace when I married you."¹⁴

I comprehend that Rose is sincere, full of love, and wants to marry Pinkie in the pure, innocent world of her spirit and physical body. In spite of these qualities, she has a weak and passive personality. She is enslaved by her passion for Pinkie. And she says, "We are going to do a mortal sin."¹⁵

The above thought is substantiated by a critic named Sean O'Faolain :

It has been said frequently that his obsessive theme is the Hunted Man. This is true only if we take the phrase in the sense of a man hunted by himself. ¹⁶

After registrar has had Pinkie and Rose sign the covenant, Pinkie takes Rose to the most expensive hotel called Cosmopolitan in the district, but the hotel clerk behaves towards them in an impolite manner and tells them they do not have a vacant room. The way the clerk speaks forces Pinkie to commit a crime. The clerk has

spoken without referring to the hotel register and he has despised Pinkie and Rose. Moreover, The fact that he does not treat them well has become the source of Pinkie's committing more crimes.

While they are looking for a place to stay, they proceed in front of the shops and crowded places; Pinkie buys a new record for Rose as a present and they go to the cinema to watch a sentimental movie. After they watch the movie, Pinkie takes her to his room at Frank's to spend the night. As they have married without permission from the authorities of the church, and without confession she feels that they would be sinful just As Adam and Eve. Here are Pinkie's words , " It's mortal sin." ¹⁷

The following passage, extracted from a work entitled Whatever Became of Sin?, gives some explanations about this idea :

For centuries a distinction was made between sacred and profane love, between the carnal and the spiritual, between sexual purity and impurity. For centuries ' being good' meant to millions of people something about restraining, suppressing, or denying sexual feelings and actions.

Adultery, likewise, is less 'sinful' for its sexual content than for its violation of trust and integrity. Indeed, the sin of infidelity, of personal disloyalty to a spouse, to a family, to a friend , to trusting friends, to students- this we should surely record as a major sin. In many connections it is an official and actionable crime, but I would emphasize the kind of infidelity and broken trust which may not break the law but does break the heart.¹⁸

In general , Rose is aware of having committed a sin.

Furthermore, as I have mentioned before, she is a Catholic. She believes that although she may be able to live in good conditions in this world, she might be punished because of her sins in the spiritual world.

Pinkie realizes that Rose, in spite of her naivety, has been telling some lies to him and this encourages him to stop her, whom he never loved dearly. While Pinkie discusses Rose's situation with Dallow, he says that it will be easy for them to silence her as she is an inexperienced and young girl. Likewise, in another part of this novel, Pinkie is also telling Dallow about Rose's situation dealing with the plan which does not allow for divorce, only murder.

To my mind, Pinkie is always likely to be inclined to kill a man, which is assumed to be the most deadly sin. In addition, we definitely grasp that he has planned to murder someone again.

Pinkie, who realizes that the lawyer of the gang has been living in such psychological conditions as to reveal the event of the death of Spicer in any case, promises him to give enough money for his travel which will help the lawyer recover from the illness. His real aim is to prevent him from revealing the truth.

In fact, Pinkie manages to send the gang lawyer on a long journey. A man called Jonnie telephones Dallow and tells him that there has been nobody who has followed or talked to the gang lawyer. This news makes Pinkie happy; for this reason he takes Rose and his gang members to the tea-house for the first time since Hale's death. Pinkie's

mob has been almost dissolved; as Spicer has died, Cubitt has left the mob , Prewitt being a gang lawyer has been sent on a journey. Ida Arnold and her boy-friend, Phil, are there, too. Pinkie, being disturbed by Ida's laughter takes Rose out of the tea-house for a stroll. While they wander about the Pier and the various sight-seeing places, we have a chance to learn Pinkie's thoughts about the world from his own words:

'Don't you believe it,' he said, ' I'll tell what it is . It's jail, it's not knowing where to get some money. Worms and Cataract and Cancer.' 19

Exactly as Pinkie has made this earth hell and prison for himself, so he has been depicting this world as a horrible place containing numerous problems. This shows that he is full of despair for the life, for this reason he is sinful from the religious point of view because he denies the Glory of the power of God.

While they go to Peacehaven by car, Pinkie gives Rose a piece of paper which contains the message Rose wants to leave behind before committing suicide. They come to a hotel to eat something, but there comes a waiter who is Pinkie's former school friend. After they have drunk the brandy, and before going to Men's room at the hotel, Pinkie tells Rose to write something important like a life without Pinkie is impossible for her. In my opinion, Pinkie's words have incited her to commit suicide. This is supposed to be as grave guilt as killing someone.

Rose, who had got a sheet of paper some time ago, writes down what is planned and gives the paper to Pinkie

who decides a false suicide when he realizes that he will not be able to escape from her. Before long they came to the place where suicide will take place, and Pinkie taught her how to use a pistol there. Pinkie persuaded her so effectively that she had believed throwing of the pistol away would be supposed to be cowardice or betrayal. She was about to fire at herself when Ida, the policeman and Dallow arrived, but Pinkie threw the vitriol bottle at Dallow since he thought that Dallow had betrayed him. Simultaneously, the policeman hindered Pinkie from throwing the vitriol bottle, hence, the vitriol bottle burst and the contents were spilled in Pinkie's eyes and he was astonished at what happened. In the end he committed suicide by jumping into the sea from the cliffs. Thus, he commits an unforgivable wrong again.

Rose returns to her family. Later, she visits the church and confesses to the priest that she is sinful as well as being pregnant. Furthermore, she considers herself to be guilty for she has not done what Pinkie wanted her to do. The priest listening to all of the things that she has confessed advises her to trust in the Mercy of God and the forgiveness of Him, and to pray to God for help. Having left the church, she goes to Pinkie's room at Frank's in order to get her record. Rose, who has found the real power for a living through the priest's speech, would have the greatest depression on listening to Pinkie's voice in the record because the lack of Pinkie's love for her had been recorded in it.

In fact, Rose has a weak and passive personality. She is unable to prevent him from doing wrong, nor does she help him to prosper; as for Pinkie, he has committed not only numerous offences during his whole life but also the evil he has left after he died has continued to be effective in place of him. One of the critics named Boris Ford advocates our opinion as follows:

Brighton / Hell exists both in its own right, and as a vehicle for Pinkie's character, a projection of his sterile guilt. This balance works both ways so that the personal guilt and the particular character define themselves in 'real' social environment.²⁰

W. Allen, the author of Tradition and Dream also agrees with Greene's ideas and states:

It is executed throughout in images of squalor, dirt, disgust; there is no saying yea to life here. Whatever illusions the characters have are denied; and the novel ends on a note of almost unbearable irony with the pathetic child-widow Rose about to hear for the first time the terrible words of the gramophone recording Pinkie had made for her, 'God damn you, you little bitch, why can't you go back home for ever and let me be?'

Pinkie, with his 'starved intensity, a kind of hideous and unnatural pride', his ruthless suppression in himself of any stirring of pity, his conscious dedication to evil, is extraordinarily vividly realized. We see a whole world through his eyes; and because we also see him through the eyes of others, witness his inadequacies and incomprehensions, he carries with him an awful pathos.²¹

In committing his crime, Pinkie commits a religious

sin because murder violates the Bible's Commandments, God's Commandments . In spite of the fact that he holds a weak belief in heaven, his faith and convictions about the 'damnation' and 'torments' of hell are strong. Pinkie is guilty of religious despair, because he does not believe that God will confer him salvation. This belief is the most deadly sin as the despairing soul denies the saving power of God's grace. Another thing is an unpardonable act for Pinkie who declares his despair by committing suicide.

Although Pinkie , the major character , is seventeen years old, he manages a mob and considers the world to be the ravaged and disputed territory between two eternities. However much he wanted to be a priest , while he was an ex-choirboy, however much Rose's love for him was a chance for him and for his salvation, he did not care about these thoughts ; on the contrary , he continued committing crimes, as can be seen in the following sentences extracted from the work entitled The Politics of Twentieth-Century Novelists :

He has known poverty and crime,' a dark hole' from which he once thought of escaping by becoming a priest. Having become, too young, the leader of a gang of hoodlums , he finds himself trapped by an initial crime in a train of horrors without end.²²

IDA ARNOLD AND PHIL CORKERY

Ida Arnold is one of the major characters in the novel. Ida who represents humanity does not have any religious

belief, so she enjoys secular pleasures such as drinking alcohol, singing songs, gambling, and love-making. As she does not believe in God and the spiritual world, she believes in mundane justice, law and order to be true in this world.

Ida Arnold, about whom we have the above knowledge, meets Hale ,who is a reporter, in the club where she sings. Hale takes her out of the club for a short trip. When they arrive at the entrance to the Palace Pier, Ida Arnold wants to get a wash. After having got a wash, she returns but unfortunately she is unable to find him at the place of appointment. After the holiday is over, she returns to London. She meets one of her old boy friends at the bar called Henekey. Ida Arnold learns from her friend that Hale has died and Daily Messenger has paid ten guineas to a man who had found him. When Ida Arnold asks her old friend whether he has committed suicide or not he says that he has died because of hot weather and heart-failure.

Hale's death causes Ida Arnold to be very sorry and one of her sorrows about the event is : it must have been an error for Ida to go to get a wash leaving Hale alone at the entrance to Palace Pier. In one respect, she has been holding herself responsible for the terrible event which had happened to Hale. In fact, she might have had him forgive her if she could have managed to have the murderer of Hale arrested.

First, in order to make the reasons of his death

clear Ida Arnold attends Hale's funeral, then she looks for the girl and finds her with whom Hale had met in Brighton beforehand. By means of the girl's speech, she reaches the conclusion that he may have been murdered. At the same time she makes up her mind to find the criminals. And she says, "I'm going to make these people sorry they was ever born. " 23

Firstly, Ida Arnold rents a room at the Boarding House in Brighton. Staying there for some time might cost her a lot of money because she has planned to investigate the event concerning his death. Later she goes to Kemp Town so as to bet on a horse named " Black Boy " with the tip Hale had given her.

Ida Arnold has an appointment with Phil Corkery at Snow's at one o'clock. There is a lot of time until one o'clock, so she goes to the pub to have some beer. While she is drinking beer and talking with the waiter, she learns that Pinkie has inherited Kite's mob and he is the leader of the mob hurting Brewer. Also she succeeds to obtain some knowledge about Colleoni's identity, by whom Kite, the former leader of Pinkie's mob, was killed.

While waiting for her friend at Snow's, she meets a waitress called Rose who has found Hale's card and taken it to the Press Office of the Daily Messenger and gotten a reward in return. Ida Arnold asks Rose a lot of questions related to meals and drinking of the reporter while she and Phil Corkery are having their

meals and beer. After Ida Arnold has talked to Rose , Ida and Phil discuss the prevailing conditions and then decide to go to the police-station so that the police could deal with Hale's death. There she speaks to the police-inspector and explains to him everything she has actually learnt. She emphasizes that Hale has not died a natural death but that he has been murdered. With great resolution she claims that Hale did not have any meal, nor order 'Bass' which he never liked. The inspector who listens to Ida Arnold is not interested enough in the matter, on the contrary , he says :

So the police won't do a thing ? You won't question that girl at Snow's ? The case is closed, Mrs Arnold. And even if it had been suicide, why open old wounds ? ²⁴

It should be the police inspector who should carry out justice and restore social order, but from his practice we deduce that he has never behaved towards people equally, nor has he ever demonstrated any sign of conscience in performing his duty ; consequently, he may be regarded to be guilty from both ethical and juridical points of view.

Fortunately, Ida Arnold makes a lot of money by means of the horse named 'Black Boy' which has come in first in the race. Her constancy and love for him continue as she becomes rich with the tip Hale had given, with which she has made a bet.

Ida Arnold's trying to persuade Rose to abandon Pinkie makes Rose angry; that's why she rejects Ida's suggestion.

Here is her statement :

You're just a witness like that other man was. I only want to save you. He'd kill you soon as look at you if he thought he wasn't safe. ²⁵

Pinkie, Rose , Dallow, Judy and Phil are in the pub where Ida Arnold has been usually singing. In spite of the fact that a few of the witnesses have been killed and some of them compelled to take a travel , Ida Arnold tells Phil that she would endeavour to save Rose and to bring the murderers to justice.

In order to leak information about Prewitt, Ida Arnold threatens Dallow. It has been clever of Ida Arnold to threaten Dallow and offer a bribe of twenty pounds so that he would give more secret information. As a result of giving twenty pounds to Dallow as a bribe, she is annihilating Dallow's virtuous characteristics.

After Dallow's explanations , Ida Arnold makes him rent a taxi and both of them go to the fixed place where Rose is likely to commit suicide, and so do the police. After suicide has been prevented , Rose is taken to her family in Nelson Place. Later, Ida Arnold returns to her home in London and receive a letter sent by her husband. Although her husband wants to be reconciled, she is hesitant about reconciliation.

As I have mentioned in the previous paragraphs, Ida Arnold represents humanity. Indeed, Ida Arnold represents what Pinkie and Rose do not want to be and everything that Pinkie and Rose are not. Ida Arnold is not concerned

with sacred matters because she does not have any belief in God, and the concept of the spiritual world called 'heaven or hell', which contradicts her material world. This idea is also supported in the work, Tradition and

Dream :

It is also, and much more importantly, dramatization of the clash between two opposed attitudes to life and man's total experience, that represented by the good-hearted, sentimental, life-loving, and good-time-loving, promiscuous Ida Arnold, who, as she says herself, knows the difference between Right and Wrong (God doesn't mind a bit of human nature), and that represented by Pinkie, the stunted, seventeen-year-old gangster-leader, who as a Catholic thinks in terms not of right and wrong but of good and evil and in his demonic ambition and ruthlessness- towards himself as towards others- deliberately opts for evil and damnation.

These two views of life, the secular and the religious , are at eternal enmity one with the other, and it is in Ida that Pinkie recognizes his enemy. She is indeed almost the pursuing fury with her passion for justice, for fair play, for seeing Right done and Wrong punished.²⁶

Spicer is one of the minor characters in the novel. He is a middle-aged , neurotic, and sentimental man who is worried about the death of Fred Hale with nickname Kolley Kibber. As mentioned previously, Spicer and his friends have killed the reporter together. Spicer hands out the cards to the programmed places where Hale probably drops in , in order that they would give the im-

pression that Hale has died a natural death. Spicer continues telling Pinkie that he has distributed the cards in accordance with his instruction, stating that they killed Hale.

Spicer's and his friends' having murdered Hale comprises two types of crimes: First, they are guilty and sinful according to the law and the principles of religion. Second, they have jointly done something evil by killing a man.

In general, we have been observing that Pinkie's gang has constantly been wounding people, getting protection money, and killing people. Spicer is, of course, against murdering and injuring people, besides, he is in no way willing to take part in committing crime any more. In order not to be a suspect, not to be suspected by Rose, Spicer who is sent on holiday on and on thinks about whether or not the police have investigated the case of Hale. Moreover, he had continuously been suspicious of the police and intuiting that the reasons for Hale's death would be some time discovered. His sense of responsibility and guilty conscience have never deserted him; he has not had any trust for the medical evidence either. This can be noticed in the following sentences by the writer :

He told himself that he could face a police inquiry, but he couldn't stand this not knowing, the false security of the verdict.²⁷

After some time Spicer and Pinkie go to a horse-race, Pinkie orders him a glass of beer which makes him happy;

because he decides that he is admired by the gang leader. While they are watching horse-racing, there are still long queues at the windows. All of the race-horses are cantering to the place of starting. Spicer bets some money on a horse called Memento Mori which comes in second in the race. Therefore, Spicer gets ten pounds and becomes merry. Yet, his happiness does not last for a long time, because Colleoni's men attack them and Spicer is beaten and terribly wounded by them. Later, Spicer who comes home with injuries is killed by Pinkie.

JOHN CUBITT, TED DALLOW AND JUDY

John Cubitt is one of the minor characters. Cubitt who is large, red-haired, and freckled does not usually give much importance to earthly pleasures. However, he often drinks and becomes drunkard and thinks that all of the events are determined by the fate.

Generally, Cubitt almost shares the same ideas with Spicer. He has been trying to prevent Pinkie from doing wrong, because he is anxious about Pinkie's deeds which become ruthless day by day. So he supports Spicer's thoughts which are directed at obstructing Pinkie's illegal performances. When he talks to Pinkie, John Cubitt says that Pinkie acts as if it was last year they killed Hale, not last week, and thus, criticizes his cold-heartedness.

John Cubitt is against committing a crime again but he has been forced to do so. Besides, he dislikes the marriage of Pinkie and Rose. Obviously, John Cubitt

despises Rose by saying a dutches . His behaviour is always considered to be a religious sin.

Cubitt abandons his mob and house on account of being beaten by Pinkie. He goes to the hotel called Cosmopolitan where Colleoni always stays. He really thinks of telling Colleoni that he has planned to work for his benefits, but he is unable to see him. Meanwhile, he meets Ida accidentally. Ida Arnold behaves towards him more kindly and womanly. Ida Arnold pays his bill of alcohol and so Cubitt starts to reveal her all kinds of illegal operations his gang has carried out. And he says, "Oh, He can't scare me. No broken banistars."²⁸ As a matter of fact, Cubitt's words above are betrayal for both Pinkie and his mob, but in spite of everything he returns home with the hope of making peace with Pinkie. Unfortunately, Cubitt's offer is refused by Pinkie.

Dallow who is the most powerful member of Pinkie's gang had a broken nose. Dallow had taken part in murdering Hale like the other members of the gang. Although Dallow has been staying at Frank's boarding house, he has had an unforgivable affair with Judy whose husband is the owner of the boarding -house. Of course, this affair indicates Judy's betrayal of her husband. That is, she is guilty from ethical point of view, and so is Dallow.

No matter how many people Pinkie murders, he will never give up performing his acts. As Dallow is absolutely aware of this condition, he objects to Pinkie's nasty-plans and states that he has been tired of slaying people, "Pinkie, I won't stand for any more killing."²⁹

One reason for Dallow's being blamed by Ida Arnold is that he has participated in murdering. Ida Arnold's blackmailing and giving him twenty pounds as a bribe causes him to betray his friends, that's why he is guilty according to the understanding of ethics. Both John Cubitt and Ted Dallow betray Pinkie as one of them tries to serve Colleoni and provide secret information for Ida Arnold, and the other helps Ida Arnold pursue Pinkie ; as to Judy, she has a love-affair with Dallow although she is married ; in brief, the three of them are guilty of one form of betrayal, disloyalty or another one.

PREWITT

Formally, he was the lawyer of the gang. Although he is an educated man, his personality is not well-developed; he is easily influenced and he acts under the influence of someone or an event, he is a coward and he runs after his own benefit.

When Prewitt answers Pinkie's questions concerning the marriage, he says that they are under age and that there may be some problems to be solved. In the course of discussion, he witnesses that Pinkie murders Spicer by pushing him from the stairs. Although he is an eye-witness, Pinkie forces him to announce that Spicer has fallen down and died accidentally. Prewitt who is astonished at Pinkie's behaviour and performance speaks in this way, " I'll deny it. I'm going out of here, I'll swear I was never in the house. "³⁰ A famous critic,

Boris Ford ,argues that Prewitt and Pinkie are guilty as in the following quotation :

In Brighton Rock, the first of Greene's Catholic novels, the corrupt lawyer, Mr Prewitt, to whom Pinkie applies for advice about his marriage , fittingly quotes Mephistopheles. ' Why, This is Hell' he says, 'nor are we out of it,' and the remark applies, of course, to the career of the damned Pinkie. ³¹

Then he is forced by the gang leader, not to tell the truth, as a result, he cannot stand against his performances.

Every now and then Mr Prewitt is visited by Pinkie who asks him whether a woman has asked a number of questions pertaining to Spicer's death recently. Mr Prewitt is both astonished and angry at Pinkie's words ; hence, he states that he can rot himself but that Pinkie will be hanged.

He regrets having accepted Pinkie's commision, as a result of this he loses his former job ; moreover, he has been suffering from his guilty conscience because of Spicer's death, He knows that he is guilty because he is keeping the secret about Spicer. Moreover, he is in a psychological depression due to the Spicer event. He goes on to say, " I could shake the world. Let them put me in the dock if they like. I'll give them revelation. I've sunk so deep I carry. "³²

In fact, what he says does not agree with what he does. He does not have enough courage to act against injustice in spite of being an educated man, but he comes

to the point of revealing Spicer's event. As a result he cannot find any chance to state everything publicly.

COLLEONI

First of all I have to mention that Colleoni is the most powerful leader of the rival gang competing with Pinkie. He is a well-known man because of his richness and distinguished friends ; he is a small, middle-aged, well-groomed and dressed man. He considers himself to be a businessman rather than a blackmailer or an unlawful gang leader.

Secondly, there is another thing we should not forget, that is , Colleoni's mob had killed the former leader of Pinkie's gang called Kite; therefore, both Colleoni and his group are actually guilty.

In general, Colleoni who is wearing a double-breasted waist-coat was living in comfortable, rich conditions and had good relations with the police and the top officials of the government. Pinkie knowing about the rival gang leader's luxurious life and his miserable conditions is jealous of him ; furthermore, Colleoni's power and fame are tempting for him. For example, when they meet at the lounge of the Cosmopolitan Hotel, Colleoni views Pinkie up and down. Colleoni's despising looks, disregarding Pinkie's words and treating him like a child make Pinkie revolt. Here are Colleoni's words:

You're wasting your time, my child. You cannot do me any harm. If you want a job though, come to me. I like push. I daresay I would find room for you. 33

It is Colleoni who has committed both juridical and religious offence as it is understood from his behaviour and words mentioned above.

Cubitt, who comes to the Cosmopolitan Hotel so as to see Colleoni, meets one of Colleoni's strong men who gives sufficient information about both leader and mob. Indicating that his power comes from his illegal connections :

He'll go in for politics one day. The Conservatives think a lot of him. He's got contacts. Take my advice. Get out. Mr Colleoni's going to clean up this track. He likes things done properly. No violence. The police have great confidence in Mr Colleoni. ³⁴

The fact that politicians and the police contact with the gang, which continuously takes protection money, commits a great number of crimes, which is brutal and illegal, signify that they have partly participated in offences Colleoni and his men have carried out. Witnessing such kind corrupted society where the good ones like Rose and Spicer are only the identically naive people, Pinkie's existence as the incarnation of evil seems to be created on purpose to reveal Greene's idea of Jansenism. Jansen was one of the bishops in Catholic church who believed in Fate but denied the free-will, We can grasp what Jansenism means and how it emerged from the following statements :

We had here better redefine our terms since Jansenism is one of those words that has been so loosely used-almost as a term of common abuse without any precise meaning, like Pink, or liberal,

or left or Romantic- that anybody using it as a term of literary criticism is under an obligation to say what precisely he means by it. The word, we will recall, originated quite simply out of an exchange of ideas between the abbe'of Saint-Cyran, and Jansen, Bishop of Ypres, with a view to a reform within the Catholic church.

From these we gather that the central doctrine was that man cannot be saved by his own efforts. Alone he is helpless. He depends for salvation on the arbitrary, if not actually capricious gift of Grace which he can neither achieve of his own efforts nor, if it is granted to him, resist.

To him, if a man failed it was only because he had not been given enough assistance from his Creator, which, of course, means the end of free-will. ³⁵

THE HEART OF THE MATTER

This chapter is devoted to the summary and analysis of The Heart of the Matter from the point of view of guilt concentrating on the characters one by one or sometimes taking a few of them together according to their relations to each other, but not according to the chronological order of the events or the characters depicted in the book. It seems to be impossible to isolate some minor characters from the principal characters since many of them serve as a foil to one another.

Before going into the detailed analysis of the characters and their relationship, I found it most appropriate to speak about the setting, the time and the main events within the plot structure.

The story takes place in Sierra Leone, in a British colony which is consisted of the Commissioner, the Deputy Commissioner of Police, the other policemen, British officials, detribalized natives, immigrant West Indian Negroes, Asiatics, and Syrians. The Commissioner, Scobie; and some of British officials are married, but others are bachelors. The time is the Second World War, when the wharf in Freetown, Sierra Leone, is still visited by trading ships; thus, encouraging the outlaws to indulge into illegal business such as smuggling.

Our story is mainly based on diamond smuggling and the interrelationship among the people of the Colony and the natives. Also love triangle is settled among the leading characters such as Major Scobie, Louise-Helen Rolt, vice versa Louise Scobie - Wilson and Major Scobie.

HENRY SCOBIE, LOUISE SCOBIE, HELEN ROLT AND MINOR CHARACTERS : YUSEF, ALI AND THE COMMISSIONER

When Henry Scobie, who is one of the principal characters, comes to the police-station where he works, he thinks of the number of crimes and injustices which have been committed within the charge-room and cells. While the police are supposed to catch the guilty people to secure the well-being of the society, they also commit a lot of crimes like outlaws :

In the dark narrow passage behind, in the charge-room and cells, Scobie could always detect the odour of human meanness and injustice-it was the smell of a zoo, of sawdust, excrement, ammonia, and lack of liberty. The place was scrubbed daily, but you could never eliminate the smell. Prisoners and policemen carried it in their clothing like cigarette smoke. ^I

Boris Ford, in his book called The Pelican Guide to English Literature, makes some comments quoting the above passage and relates the "bad smell" to lack of liberty metaphorically :

In each case, a combination of physical accidents generates a mood and a point of view whose main consciousness is Scobie.

Thus, because the prison's 'lack of liberty' is , by metaphor, an actual smell. It emerges not as a particular social condition with particular causes, but as an irreducible fact of life . The argument of the first quotation grows, therefore, from a context which makes it seem the only possible one.²

As it might be understood from the above given lines, Scobie is a Deputy Commissioner of Police who works for the Police-department and is devoted to his job. He assumes the police-station as his home rather than a place where he works which comprises a study , a table, two kitchen chairs , some rusty handcuffs hanging on a nail and a filing cabinet. This situation demonstrates that Scobie attaches more importance to his work than to his house.

As soon as Scobie enters his room and sits at his table, his sergeant comes into his office and tells him that the Commissioner wants to speak to Scobie. The Police Commissioner , who is fifty-three years of age, is the oldest man at the police headquarters with twenty-two years of service. The Commissioner tells Scobie that he is going to retire and a young Commissioner called Baker will succeed him, so he wants to learn what Scobie can do as he believes Scobie is a promising young man. As a matter of fact, Scobie states that he is determined to continue his work as he knows his job very well and likes it. When the Commissioner asks Scobie whether or not he is aware of the prevailing rumours, Scobie says

that he is in the Syrians' pay. Normally, he acknowledges that his name has been involved in some rumours of bribery and that we have the first hint of the fact that he has thus committed ethical guilt. The Commissioner is not satisfied with this explanation and says, "No, you sleep with black girls."³ Through this remark, it is certain that the Commissioner is accusing Scobie ; subsequently , he concludes his speech with this sentence, "The man before you slept with dozens."⁴ As can be inferred from the above sentence, the Commissioner is guilty of committing countless ethical offences. His indulgence in illegal affairs with other women can be explained in terms of lack of love in his part toward his wife.

In the beginning Scobie probably loved his wife Louise, but the fact that he does not love his wife anymore is reflected in the following lines :

Kindness and pitty had no power with her; she would have pretended an emotion she didn't feel, and like an animal she gave way completely to the momentary sickness and recovered as suddenly. When he found her in the bedroom under the mosquito-net she reminded him of a dog or a cat, she was so completely 'out'.⁵

Scobie's not being appointed as a commissioner in place of the Commissioner who is going to retire soon affects his family relations; besides, his failure to be promoted naturally makes his family unhappy. This can be observed in Louise's words, " She says the Commissioner's retiring and they've passed you over. I'll never be able

to show my face at the club again."⁶ Peter Taylor makes a comment sharing my opinion in his introduction to the book called The Heart of the Matter published in 1968 :

Scobie is torn apart by the results of his failure, both in his professional life, (he is passed over for promotion, which wounds his wife Louise's pride) and in his professional relationships with his wife, his mistress Helen and even his faithful African servant Ali.⁷

Alluding to the rumours concerning Scobie's not being promoted, his wife asks him whether or not he is in the pay of the Syrians. By asking these types of questions she reveals her suspicion as to whether her husband has taken bribes or not. Louise also wants to support her husband by earning some money by selling her writing; yet, she takes this matter as her husband's failure so seriously that she feels to be ruined and wants to leave the place where they live, " If only we could go to South Africa. I can't bear the people here."⁸

As a matter of fact , Scobie cannot give Louise any credible excuse about his not being a Commissioner , so his wife goes on blaming him because of his failure:

You haven't got much faith , have you, Ticki ?
-Ticki, I sometimes think you just became a Catholic to marry me. It doesn't mean a thing to you, does it ?⁹

Her accusation shows that, she is a strict Catholic who attributes her husband's failure to lack of faith.

As it always occurs , Scobie and Louise come to the

club for a change, in which one of the minor characters called Reith, who is the chief assistant to the Colonial Secretary, introduces Scobie and Louise to Wilson who is one of the U.A.C. clerks in Sharp Town. While Louise is speaking to Wilson, Scobie moves away towards the bar. Later, Scobie comes back to the lounge, looks for Louise, sees Louise's and Wilson's chatting very closely and hears that Louise invites Wilson to dinner. Scobie's leaving Louise alone with Wilson with whom they have met a short time ago, indicates that Scobie by letting his wife to go out with Wilson and thus trying to secure his place seems to be guilty again from ethical viewpoint.

Scobie helps an illiterate, repulsive Syrian prosperous businessman called Yusef whose car has broken down. While Scobie drives him to his house, Yusef tells him about his stores which are in Sharp Town, Macauley Street, Durban Street, and Bond Street. Scobie takes Yusef to his house by his car, Yusef offers him to have a little whisky; besides, Yusef wants Scobie to take a roll of silk but Scobie refuses to do so. After Scobie mentions Yusef's having sold someone some of those fake diamonds last year, he asks Yusef how long the rice shortage will continue. By stating that he does not have any knowledge about that subject, he gives the explanation below, "I've heard, Major Scobie, that they can't get their share of the free distribution unless they tip the policeman at the gate."¹⁰

The above sentences give us the impression that the police and the police institution are far away from exercising justice and their responsibilities. In addition, in the following paragraph, we are able to discover that law and justice are destroyed and people who live in the colony are corrupted :

Nobody here could ever talk about a heaven on earth. Heaven remained rigidly in its proper place on the other side of death, and on this side flourished the injustices, the cruelties, the meanness that elsewhere people so cleverly hushed up. Here you could love human beings nearly as God loved them, knowing the worst; you didn't love a pose, a pretty dress, a sentiment artfully assumed. ¹¹

Arnold Kettle, who is a professor of Literature, makes a comment about the paragraph quoted above without changing it and interprets it as " Scobie, the principal character, is considering the corruption of the colony as he drives his car. " ¹²

After work, Scobie returns home with a bleeding hand. Louise cannot bear the sight of blood, so Scobie goes to the bathroom to which his faithful boy named Ali, who has been serving Scobie for fifteen years, brings hot water, washes his master's hand neatly and bandages it as expertly as a doctor. While Scobie is in the bathroom, Wilson is carrying on a conversation with Louise who enjoys it very much. In fact, Scobie does not make any effort to make his wife happy, instead, he encourages

the relation between Louise and Wilson, he has set the stage for a medium of betrayal behaving wrongly and helping them act freely. The related passage reads like this :

The wounded hand jarred him a little and anyway he was unwilling to join the two downstairs, for his presence would embarrass Wilson. A man couldn't listen to a woman reading poetry in the presence of an outsider. ¹³

Louise's unhappiness does not end in spite of Wilson's love and care. Because of Louise's insistence to go to Ethel Mayburry in South Africa, Scobie goes to the bank to borrow two hundred and fifty pounds as an overdraft as he has as little money in his bank account as twenty eight pounds. The bank manager politely refuses to lend Scobie any money because he feels that Scobie is a man whom one can hardly rely on. Scobie who cannot succeed in borrowing any money from the bank is very sad. It seems to him that he must have failed in some way in manhood.

After Scobie has left the bank, he went to the port and started to inspect the ship named The Esperança. During the inspection of the ship, in spite of Portuguese captain's claims on the contrary, that there is not any forbidden thing in the ship, one of the ship stewards lets Scobie know through one of the Field Security men that the letters have been kept in the bath. First, Scobie examines the captain's cabin, then continues inspecting the bath. He examines the lavatory, lifting up the wooden seat, pulling the lavatory-chain. He examines the cistern

lifting the cap of it and at last easily finds the letter there. Thus, the Portuguese captain is guilty before justice by breaking the established moral and legal codes. This can be seen in the following lines:

The man had lowered his bulk on the edge of the bath as though it were a heavy sack his shoulders could no longer bear. He kept on wiping his eyes with the back of his hand like a child- an attractive child, the fat boy of the school. Against the beautiful and the clever and the successful, one can wage a pitiless war, but not against the unattractive: then the millstone weighs on the breast.¹⁴

The Portuguese captain knows that he has committed a juridical offense but he feels that he has to perform this compulsive act. He mentions that he has got a daughter who loves him a lot and has not got a wife but a woman who is awfully jealous of his daughter; therefore, the Portuguese captain entreats Scobie to give up taking the letter, "Your authorities," the captain says, "will blacklist me. You know what that means. The consul will not give a navicert to any ship with me as captain. I shall starve on shore."¹⁵

The Portuguese captain tells Scobie that the woman in Lisbon controls each of his act there, so he adds that it is impossible for him to write a letter to his daughter in Leipzig from there. The Portuguese captain who is not able to convince Scobie with his excuses, feels like bribing Scobie, "I'm a poor man, but I have enough

money to spare. I have English pounds . I will give you twenty English pounds.....fifty. A hundred..... that's all I have saved."¹⁶

Contrary to our expectations, Scobie takes the letter to the police-station to write a report. He is supposed to post the letter with the report enclosed and thus inform the London censors ; instead, he opens and reads it and then burns it in the garden. Scobie's behaviour which adds up to his illegal attitude can by no means be explained :

Scobie took the letter and opened it. The act was irrevocable, for no one in this city had the right to open clandestine mail. A microphotograph might be concealed in the gum of an envelope. Even a simple word code would be beyond him; his knowledge of Portuguese would take him no farther than the most surface meaning. Every letter found- however obviously innocent- must be sent to the London censors unopened. Scobie against the strictest orders was exercising his own imperfect judgement.¹⁷

After Scobie finishes his work in the office, he goes home, and as he drinks he has to endure his wife's accusations. And she says :

Ticki, I can't bear this place any longer. I know I've said it before, but I mean it this time. I shall go mad. Ticki, I'm so lonely. I haven't a friend, Ticki. Ticki, why are you such a coward ? Why don't you tell me it's all off? And you couldn't get the money. ¹⁸

In spite of the fact that Louise knows that Scobie

does not have enough money, her forcing him to find the money which he is not able to provide normally causes Scobie to leave the right path. As it is remembered, Scobie has refused to take a hundred-pound bribe, but now he starts to repent what he has done before as he utters the following words :

He thought to himself : what a fool I really was not to take the hundred pounds. I destroyed the letter for nothing, I took the risk.¹⁹

On the other day, Scobie goes to Bamba with his servant, Ali, to be at the funeral of Pemberton, who has committed suicide. Scobie secretly learns this which was tried to be concealed.

While Scobie is at Bamba , a Syrian businessman, Yusef, comes to visit him. Meanwhile, Yusef tries to convince Scobie to collaborate with him in "Diamond" business :

I just want you to understand ,Major Scobie, that you can depend on me. I have friendship for you in my soul. That's true, Major Scobie, it is true. I know how things are, Major Scobie ,and If I can help.....I am a well-off man. I'm not offering you a bribe, Major Scobie. A loan at any time on a reasonable rate of interest four percent per annum. No conditions. You can arrest me next day if you have facts. I want to be your friend, Major Scobie. ²⁰

From Yusef's words above, it is understood that he is very likely to make Scobie participate in the diamond

smuggling indirectly. Knowing that Major Scobie is in a tough position in regard to money, the reader immediately gets suspicious whether Major Scobie will accept the offer or not. If he accepts, he will add up to his initial juridical and ethical guilts.

After Scobie has finished his work at Bamba, he returns home where he tells Louise about Father Clay, Yusef and the suicide of Pemberton. When Louise wants to learn whether Scobie has provided enough money for the ticket, Scobie responds that he has not succeeded in providing money, but there are a few plans to be considered :

The sense of failure deepened round him. All the way back from Bamba he had faced one fact—that there was only one man in the city capable of lending him and willing to lend him, the two hundred pounds and that was a man he must not borrow from. It would have been safer to accept the Portuguese Captain's bribe.²¹

Scobie's sudden consent to Louise's long-desired journey with Mrs Hallifax by ship leads itself to suspicion that he has procured some illegal or unethical financial means. His own explanation is that he has borrowed money at a low interest rate, that is, four percent per annum. This is almost tantamount to taking bribes. Thus, we might deduce the fact that he has committed an ethical offense.

After the departure of Louise's ship from the port, Scobie goes to work, then returns home. During that

night, he tries to sleep on a chair, but late at night he is waken up by the noise and the headlights of a car awaken him. Opening the door , he comes face to face with Yusef from whom he has borrowed money at a low interest rate. This time he receives him very well. During their conversation , Yusef offers Scobie to have a refrigerator but Scobie rejects his offer of the refrigerator. At last, he tries to explain the reason for his coming :

I want to talk to you as a friend, Major Scobie. There are diamonds and diamonds and Syrians and Syrians. You people hunt the wrong men. You want to stop industrial diamonds going to Portugal and then to Germany or across the border to the Vichy French. But all the time you are chasing people who are interested in industrial diamonds, people who just want to get a few gem stones in a safe place for when peace comes again.

Tallit's cousin is sailing in the next Portuguese boat. His luggage will be searched ,of course, and nothing will be found. He will have a parrot with him in a cage. My advice, Major Scobie, is to let Tallit's cousin go, and keep his parrot.²²

Thus, Yusef not only admits his participation in diamond smuggling but also betrays Tallit's cousin and this doubles his crimes.

As it is known , it is the war time and outcome of it can be traced in everywhere. For instance, Scobie, Wilson, policemen and the health personnel come to the bungalow in Pende. On the jetty they wait for the survivors

who are cut off by the war, staying in the sea for forty days. Some of survivors who were saved had lost their friends, fathers, mothers, brothers, sisters, husbands or wives. All of them are in terrible condition. Scobie cares for the health conditions of the patients with the help of the doctor. One of the victims who is a girl dies. Major Scobie does not attend the funeral; instead, he walks in the fields and goes down to the jetty and watches the sailing boats.

Helen, who is one of the victims and principal characters, gets over the illness, leaves the rest-house and settles at one of the Nissen huts. In an evening the sirens wail for a total blackout, during that time Scobie is busy with the control of his boat and he sees the light turn on in the Nissen huts. It is raining outside and he starts to walk to the place where the light exists. As it is seen in the following lines, Major Scobie begins to feel new sensations owing to Helen and this foreshadows his interest in her :

Except for the sound of the rain on the road on the roofs, on the umbrella, there was absolute silence: only the dying moan of the sirens continued for a moment or two to vibrate within the car. It seemed to Scobie later that this was the ultimate border he had reached in happiness: being in the darkness alone, with the rain falling, without love or pity. ²³

Scobie gets to the Nissen hut and talks to Helen. As it has been raining, Helen politely asks Scobie to

come in. She tells him that her husband was drowned in front of her eyes, her mother died ten years ago, and her father is a clergyman. She also tells him that she is afraid of that place. Scobie tells her that there is nothing to be afraid of, mentioning that there is a watchman always on duty. Then he goes back to his house.

The next day Scobie goes to work, the Colonial Secretary comes to his office and tells him that the Commissioner wants to talk to him. Scobie who comes to the Commissioner's office encounters Colonel Wright, who comes from Cape Town, who is the M,15 representative. When Scobie talks to them, he says that it is their duty to stop diamond smuggling. The Colonial Secretary asks Scobie a few questions about the diamond smuggling, "Do you get much information from Yusef? I said are you in touch with Yusef? Do you see him often?"²⁴ Also Colonel Wright asks Scobie several questions about the same topic:

Let's boil it down to one question. Tallit, Major Scobie, has made counter accusations against the police, against you. He says in effect that Yusef has given you money, has he?²⁵

Both the Colonial Secretary and Colonel Wright accuse Scobie of taking bribes through their questioning. Scobie defends himself against the charges saying that Yusef has given him nothing. After listening to Scobie, Colonel Wright says, "You must forgive me for bothering you. I received a report. I had to take the matter up officially. I'm quite satisfied."²⁶

Scobie goes and visits Yusef and inquires about the incidents to find out whether or not he is guilty of betraying Tallit and thus distracting the attention of the police to wrong directions. Yusef unashamedly admits that he has done it.

Distressed more than ever, and knowing that he is as guilty as Yusef he visits Helen Rolt to get some relief. Scobie wants to learn whether she knows how to type or not. She says that she can get along quite fast with one finger, Scobie adds that they are very short of secretaries and he is going to help her to have a secretarial job. When Scobie talks to Helen, she says, "It's so good to talk to you. I can say anything I like. I'm afraid of hurting you. You don't want anything out of me. I'm safe."²⁷ Both Scobie and Helen Rolt developed a kind of mutual interest in one another. Helen Rolt who has been shipwrecked lost her husband and needs attention. Similarly, Scobie who has found no understanding from his wife and has been almost mistreated by her is very much attached to Helen Rolt.

When Scobie and Helen Rolt carry on a conversation, Helen Rolt asks him whether or not his work is more important to him than she is:

"Yes," he said gravely, "but I'd sacrifice it for you." "I suppose because you are a human - being. Somebody may love a dog more than any other possession, but he wouldn't run down even a strange child to save it."²⁸

As can be seen in these lines, Scobie is full of love for human-beings. We discover that Graham Greene shows through Scobie's attitude that he considers killing anyone as the most hateful sin. In brief, he puts forward the idea of destroying someone as a main crime. Then Helen Rolt and Scobie continue talking about their friendship. Helen Rolt wonders whether Scobie will divorce Louise or not; Scobie tells her that divorcing her is impossible according to the Catholic principles. Helen Rolt who listens to Scobie says furiously:

If she knew this, you'd go back like a whipped dog. You'll never marry. It's a wonderful excuse being a Catholic. It doesn't stop you sleeping with me- it only stops you marrying me.²⁹

It is not surprising for us to come to a decision that Scobie definitely commits adultery which is supposed to be both ethical and religious points of view as a sin. In my opinion, Graham Greene has severely been criticizing the strict Catholic rules through the words of Helen. This situation is clearly defined as adultery in Karl Menninger's book titled Whatever Became of Sin :

Adultery, likewise, is less "sinful" for its sexual content than for its violation of trust and integrity. Indeed, the sin of infidelity, of personal disloyalty to a spouse, to a family to a friend, to trusting friends, to students- this we should surely record as a major sin.³⁰

As it always happens, he leaves the Nissen hut where Helen Rolt lives and then goes to his house in which he

finds a telegram sent by Louise. It gives him an odd shock, which is like a blow struck by a boxer. From the letter he learns that she is on the way home. He feels himself in a desperate condition since he thinks that he is not able to make both women in his life happy; and that he is really a nuisance. Here are Scobie's words:

They wouldn't need me if I were dead. No one needs the dead. The dead can be forgotten. O God, give me death before I give them unhappiness.³¹

Scobie's guilty conscience begins to disturb him. This might be explained his being a Catholic on the religious level, but Graham Greene attributes secular interpretations rather than religious. He is also restless in psychological terms since he cannot cope with having two women in his life.

In the evening, Scobie's faithful boy called Ali gives him a letter written by Helen. Some parts of the letter are:

My darling, this is serious. I can't say this to you, so I'm putting it on paper. Only I'll give it to Ali. You trust him. When I heard your wife was coming back I was angry and bitter. It was stupid of me. Nothing is your fault. That's why I'm writing. Because last night you made promises about not leaving me, and I don't want you ever to be bound to me with promises. My dear, all your promises belong to your wife. Nothing you say to me is a promise. Please remember that. If you never want to see me again, don't write, don't speak. And, dear if you want to see me sometimes, see me sometimes. I'll tell any lies you like. My dear, my dear, leave me if you want to or have me as your whore if you

want to. Good night. Don't worry, my darling.³²

As it is seen from the letter, Helen Rolt in her solitude and isolation sees Scobie as the only means of her salvation and thinks that she is really in love with him. But later on, we'll see her unfaithfulness to him, just after Scobie committed suicide.

Meanwhile, the Esperança has got to the port again. Scobie speaks to the Portuguese captain who immediately recognizes him. The Portuguese captain gives him a present since Scobie has helped him in former times. Here are the Portuguese captain's words, "I pray for you at Mass, and I have brought you this. It was all that I could find for you in Lobito."³³

Scobie was in the port. As soon as the liner has anchored, Scobie enters the ship to look for Louise. After a short search, he finds her in a cabin and welcomes her sincerely but without affection. After they come home, Louise begins to put her clothes into the cabinets and confesses her love to him and asks him to join her at the church:

Darling, I have made a lot of resolutions while I have been away. Everything now is going to be different. I'm not going to rattle you any more. Darling, you'd laugh at me. It was so silly. But suddenly I saw what a fool I had been to worry like that about the commissionership. I'll tell you one day when I don't mind your laughing. Henry, darling, you'll think I'm very sentimental, but tomorrow's Sunday and I want us to go to communion together. Missing Mass on Sunday's a mortal

sin, just as much as adultery.³⁴

According to her statement, we figure out that she has been repenting for her former wrong behaviour. She has not been attaching importance to the commissionership, but she has been maintaining her religious belief in a strong way. Forgetting God's power of forgiving, Louise does not explain what is written in the holy book, instead, she puts her interpretations forward in a wrong way, so she may have committed religious sin.

Later, when he visits Helen again, he reveals his indecisiveness and feeling still responsible towards his wife:

If I don't go to the Communion, you see, she'll know there is something wrong-seriously wrong. I can regret the lies, the Mass, the unhappiness but if I were dying now I wouldn't know how to repent the love.³⁵

In my opinion, he falters between Louise, Helen and God. Even if he repents and regrets, he knows that he is going to commit an ethical guilt as he will not give up visiting Helen Rolt. Provided that he does not repent, he does not know what to do. Indeed, he has been conceding that his behaviour is wrong:

There is a difference-a big difference. It is not easy to explain. Now I'm just putting our love above-well, my safety. But the other's really evil. It's like the Black Mass, the man who steals the sacrament to desecrate it. It is striking God when he's down- in my power.³⁶

Scobie enters the room while Wilson is lying on the

floor. A few minutes later, Wilson leaves Scobie's house. When Scobie asks Louise what has happened before he has got home, she replies that Wilson has wanted to make love to her. Scobie seems not to be affected by the scenes probably due to his real attachment to Helen Rolt. Scobie prefers to be silent in spite of the fact that Wilson has been flirting with his wife. Therefore, he is supposed to have lost the concept of honour and is corrupted. That's why he is guilty before the law and the ethical principles. Louise finds out this situation and says, " He made me angry. He called you Ticki! Darling, he is spying on you. Henry, do you never get furious at anyone? Don't you mind him making love to me."³⁷

Scobie does not get angry with Louise, nor does he expect her faithfulness. Here are his words, " I'd be a hypocrite if I were angry at that. It's the kind of thing that happens to people. You know, quite pleasant normal people do fall in love."³⁸

It's clear that Graham Greene who makes Scobie speak in this way puts forward new conceptions of ethics, going beyond the principles of religion and ethics and shows that Scobie, after all, is not an intolerant man. The Commissioner tells someone to call Scobie who is in his office and says :

I've got good news for you. Baker is not coming here. They need him in Palestine. They've decided after all to let the right man succeed me. I think Colonel Wright's word was the deciding factor. You impressed him, Scobie. Next year, you will be the

Commissioner. Your wife will be pleased.³⁹

Whatever Scobie tells the Commissioner about his health problems ,he is content with the offer of being a commissioner. Outside Ali stands by his car talking to his brother. When the boy who is with Ali together sees Scobie approach, he slips away. Scobie asks Ali who he is and adds the following :

Has he ever made you a proposition, Ali ? I mean has he asked you to report on me for money? Lots of people are interested in me and pay good money for reports. They think me bad man, Ali.⁴⁰

Scobie's using the above statement about Ali who has been very loyal to him for fifteen years seems to imply his doubts about his loyalty. Thus, Scobie commits an ethical crime. Meanwhile, Scobie's mistrust of his servant, Ali, causes Ali to meet a great disaster. Actually, Scobie's inconsistent act to Ali is the basic reason for Ali to be killed. That's why Scobie is guilty. Boris Ford in his work entitled The New Pelican Guide to English Literature agrees with my opinion of Scobie who not only proves incapable of maintaining a healthy relationship both with his wife and mistress but also, sacrifices his integrity and causes others' destruction.

Let's now see how the incidents developed to cause Ali's death :

Thus, Scobie's mistrust of Ali, his only real friend leads to the latter brutal death. The narration makes this seem an inevitable tragedy arising from Scobie's quixotic surrender to Helen

Rolt's demands upon him- Scobie's 'responsibility' perhaps, but not his fault. But in fact, either this catastrophe does reveal a moral fault in Scobie which particularizes his condition; or if not, then it is imposed on to his likely behaviour to 'prove' how brutally meaningless life really is.⁴¹

While Scobie is at home, someone suddenly enters the room and drops a small ball of paper on the table telling him that Yusef wants to see him. We can find a great deal of information covering this subject on page two hundred and thirty-six :

Scobie picked up the ball of paper: it was light, but it had a small hard centre. At first, he didn't realize what it was: he thought it was a pebble put in to keep the paper steady and he looked for writing which, of course, was not there, for whom would Yusef trust to write for him? Then he realized what it was - a diamond, a gem-stone. He knew nothing about diamonds, but it seemed to him that it was probably worth at least as much as his debt to Yusef. Presumably, Yusef had information that the stones he had sent by the *Esperança* had reached their destination safely.⁴²

As I have mentioned on earlier pages it is clear that Scobie must have helped Yusef who smuggles diamonds in an informal way by handing the package out to the Portuguese captain. As a result of his services, Yusef has sent him a diamond. Both of them are guilty as well, because one of them uses his authority illegally, the other exports diamonds secretly without paying any tax.

Later, Ali forces the boy, who brings the ball of paper,

to go into the room where Scobie is. Scobie says, "Take this back to Yusef and tell him I want to know where he gets a stone like that. I think he steals stones and I find out by and by. Go on. Take it."⁴³ According to his statement, Scobie definitely believes that Yusef has been smuggling for a long time. His servant's knowing a lot about the relationship between Scobie and Yusef starts to disturb him.

Before Scobie goes to Yusef's store, he talks to the corporal going rounds and asks him if they have patrolled at the Kru Town end, and so he learns that the wharf rats are out. Then he goes to Yusef's store and asks him why he had sent that diamond. Scobie tells Yusef about his worries mentioning that both Ali and his boy have witnessed that situation which requires great secrecy because of Yusef's boy's indiscreet. Yusef tells Scobie that one must always have boys one trusts and continues speaking:

Do not worry. I will not have you worry. Leave everything to me, Major Scobie. I will find out for you whether you can trust him. I will look after you. You will just write a little note to your boy, Major Scobie, ask him to come here. I will talk to him. My boy will take it to him. You will send some token with my boy to show that he comes from you. Your signet ring.⁴⁴

. At length Yusef succeeds in persuading Scobie to give his broken rosary to him. As soon as Yusef's boy takes it, he goes to tell Ali to come to the wharf. Scobie pours himself a whisky and then another one. In the

Meantime Yusef tells Scobie that he has appreciation of Shakespeare and sometimes he is crazy about Shakespeare and the gems of English literature. They go on talking to each other and drinking whisky. He tells Scobie that there are rumours that after all justice is to be done and Scobie is to be made Commissioner. In the course of that time something unexpected happens somewhere among the huts and warehouse and cries come through the window; Scobie goes out of Yusef's house to see what has happened. Scobie goes to the scene of the event and sees the dead body of Ali lying there. It will be illuminating for us to read the following sentences on page two hundred **and forty-seven** :

The body lay coiled and unimportant like a broken watchspring under a pile of empty petrol drums: it looked as though it had been shovelled there to wait for morning and the scavenger birds.

Scobie had a moment of hope before he turned the shoulder over, for after all two boys had been together on the road. The seal grey neck had been slashed and slashed again.⁴⁵

As a matter of fact, Ali has been killed by Yusef's men according to Yusef's plans; so Yusef commits both juridical and religious crimes for his premeditated action to make his men kill Ali. As for Scobie, he is guilty as he has approved of Yusef's plan although he has not seen it. This situation can be observed in Scobie's thoughts declared in the following paragraph :

Oh God, he thought, I've killed you : you have served me all these years and I've killed you at the end of them, God lay there under the petrol drums and Scobie felt the tears in his mouth, salt in the cracks of his lips. You served me and I did this to you. You were faithful to me and I wouldn't trust you.⁴⁶

Scobie's betrayal to his servant Ali has been also **elaborated** in the work titled An Introduction to the English Novel by Arnold Kettle :

What artistic or human probability is there in the sacrificing of Ali, Scobie's servant, at the end of the book ? That Scobie should at this point, whatever his suspicions or his corruption, hand over Ali to the mercies of Yusef, makes nonsense of the whole conception of Scobie on which the book is hinged.⁴⁷

In other words, Scobie's attitude towards Ali does not add much to his wickedness, hypocrisy, and crime we have witnessed so far.

After Scobie leaves his office, he goes to the Nissen hut to visit Helen Rolt. They meet each other on the way to the Nissen hut, Helen Rolt gets into his car. She tells Scobie that she has learnt what happened to Ali, and adds that she is very sorry. Later, she mentions that some of these misfortunes come over Scobie because of her, that's why she insists that the best way of getting rid of those adversities is to get away from him. Helen is determined to give up this amorous but

forbidden affair. At last they say ' goodbye ' to each other, in this position Scobie has been very sorry and desperate. He commits religious sin praying God to give him death as follows :

O God, he prayed, his hands dripping over the wheel, kill me now, now. My God, you'll never have more complete contrition. What a mess I am . I carry suffering with me like a body smell. Kill me. Put an end to me. ⁴⁸

After Scobie has said goodbye to Helen Rolt, he comes home where Louise is waiting for him to talk about giving a Christmas party. She is cheerful as she has got what she wanted so much because Scobie is going to be the Commissioner. In brief, she is successful. Scobie who notes her cheerfulness , her victory and her smug thinks of the dead body of Ali under the black drums, the exhausted eyes of Helen, and his companions lost and in exile, and what he has done. We can read Scobie's thought in the following lines :

He thought it was the hysterical woman who felt the world laughing behind her back that I loved. I love failure : I can't love success. ⁴⁹

In the above lines , Graham Greene especially emphasizes that no success can be built upon the failure, unhappiness and defeat, of the other people. This is the turning point in the novel where Scobie begins to feel his responsibilities to others and is ashamed of the things he has done.

In fact, Scobie is ill. He goes to Dr Travis who examines him and writes a prescription for him. Then he goes to church in which he prays to God that it is impossible for him to leave Helen and Louise because of his love for them and that it is also impossible for him to go to confession on Christmas day which may be considered to be hypocrisy, if so, he confesses that he will commit suicide :

He said, O God, I am the only guilty one because I've known the answers all the time. I've preferred to give you pain rather than give pain to Helen or my wife because I can't observe your suffering. I can only imagine it. But there are limits to what I can do to you-or them. I can't desert either of them while I'm alive, but I can die and remove myself from their blood stream. They are ill with me and I care them. I can't face coming up to the altar at Christmas-your birthday feast- and taking your body and blood for the sake of a lie. I can't do that. 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 am going to damn myself, whatever that means.⁵⁰

After dinner, Louise goes to bed upstairs. Scobie is alone and desperate. We can learn from pages two hundred and sixty-four to two hundred and sixty-five what he does at that moment:

He added two more dozens for greater certainty to have exceeded by two doses in ten days could

not, surely, be regarded as suspicious. After that he took a long drink of whisky and sat still and waited for courage with the tablets in the palm of his hand. He pushed the tablets in his mouth six at a time, and drank them down in two draughts.⁵¹

The moment of finishing point has neared. He commits suicide taking a lot of drugs, and so he commits a major crime which is both religious and juridical. Samuel Hynes makes a comment in his book entitled A Collection of Critical Essays, like this, "It is Helen Rolt, whom pity and loneliness will drive Scobie to make love to, in an affair that so torments Scobie's Catholic conscience that only an overdose of tablets can rescue him."⁵²

As a matter of fact, Scobie seems to forget the mercy, the forgiving power of God, and fall into despair which is one of the seven deadly sins; so he commits an original crime by committing suicide. This idea is also maintained by Sean O'Faolain in his work called The Vanishing Hero :

Every man in Scobie's position must try endlessly, hoping for the power he momentarily lacks. Scobie's refusal to go on trying was, in Catholic theology, a denial of God's willingness to co-operate on the battle-field totally at contrast with his final hope that God would co-operate in mercifulness beyond the battlefield.⁵³

After Scobie's death, a little time has passed. Bagster who is a Flight-lieutenant, whom Helen Rolt has

known formerly, comes to visit Helen Rolt in the Nissen Hut. In spite of the fact that Helen Rolt loves Scobie, she sleeps with Bagster and betrays the memory related to Scobie.

LOUISE SCOBIE, WILSON, HARRIS AND TALLIT

Our first encounter with Wilson occurs when Wilson, who is one of the minor characters, sits down on the balcony in Bedford Hotel waiting for his gin and watching the sea. There is one Indian with him on the balcony, too. Wilson likes reading novels and poetry, which provides him with a romantic taste. He is a new accountant at the U.A.C. He is a person who believes in intelligence above honesty. Wilson sees the three merchants, who come from the quay, who are surrounded by the small boys with the school caps. Mr Harris, who is a middle-aged man, and a cable-censor, comes to chat with him. On the balcony Mr Harris comments on the negroes. In the first place, he divides them into two groups: real niggers and niggers. He mentions that he hates the niggers:

I hate the place, I hate the people. I hate the bloody niggers. Mustn't call 'em that you know. Just West Indians and they rule the coast. I haven't anything to say against a real nigger. God made our colours. But these, my God! The Government's afraid of them. The police are afraid of them.⁵⁴

Both his discriminating between real niggers and niggers and his despising of people from West Indians indicate that he is not humanist enough but also sinful from religious point of view since discrimination of human beings is forbidden in all organized religions. The fact that the police and the government are afraid of the negroes reveals the extreme corruption of the country. Of course, prejudice of the police of the colored people should be juridical guilt because they do not carry out their duties in a proper way.

A dentist brings Wilson to the club which Scobie and his friends usually attend. Louise shares almost identical thoughts with Wilson, who is fond of reading, about literary and social subjects. As the conversation continues among them they reveal their defective characters. For example Harris does not like Syrians and he also gossips about the behaviour of the Syrians; consequently, he commits an ethical offense. Later, Harris points out that Scobie is not a bad sort, but Wilson does not agree with him. Wilson remarks upon the fact that Scobie came to marry her as she was too good for him. It is clear that Wilson perpetrates an ethical offense by gossiping about Scobie's private family life.

Mr Wilson and Father Rank , who is a Catholic priest, have been guests in Tallit's house. While they carry on a conversation , Tallit criticizes Yusef and gossips

about his work, and so does Wilson. Here are Wilson's words:

I have only been here a few weeks, Wilson said, and everyone talks to me about Yusef. They say he passes false diamonds, smuggles real ones, sells bad liquor, hoards cottons against a French invasion, seduces the nursing sisters from the military hospital.⁵⁵

Wilson's statement about Yusef is pure gossip which is accepted as ethical guilt. After Wilson's speech, Tallit starts to talk about Yusef :

The other night a police car brought Yusef home. I saw it from here plainly. I thought I saw Major Scobie. He was careful not to get out. Of course, I am not perfectly sure. It looked like Major Scobie.⁵⁶

In Tallit's clear statement, Tallit has been stressing that there is a business relationship between Scobie and Yusef. In this manner, he may have blamed Scobie, but Scobie is innocent at that moment because he has helped Yusef as Yusef's car was broken down ; therefore, Tallit, talking behind Yusef's back without sound proof, commits again an ethical crime.

Every now and on, Louise and Wilson climb up the hill from which they watch the huge harbour, tiny boats moving like flies among the ships. There has been a wonderful natural view. At once, Wilson tells Louise that

her husband has enough good taste to discover these places. Louise approves of Wilson's statement, but she adds that her husband is far from taking notice of herself. They go on walking until they arrive at the abandoned train station where Louise often comes. None of the houses are visible from there any more, they could see the beauty of the sunset. They lean and get their breath again against the wooden wall of the small abandoned station watching the light fade out as quickly as it came. Louise put her head against quichet and smiles at Wilson. We can read this situation in the book as follows:

An ant moved from the woodwork on to her neck and he leant close to flick it away. He had no other motive. When he took his mouth away from hers the lipstick was like something he'd never tasted before and that he would always remember. It seemed to him that an act had been committed which altered the whole world. ...and he kissed her again; their mouths clung like bivalves and then she pulled away and he heard the sad-to and fro- of Father Rank's laugh coming up along the path.⁵⁷

As can be seen in the above sentences, despite the fact that Louise is a married woman, she breaks the laws of marriage by seducing Wilson; therefore, it is certain that she betrays her husband and mars her husband's honour. As to Wilson, although he is a guest in Scobie's house, his behaviour shows his unfaithfulness to Scobie. Moreover, Louise says to Wilson, " Henry doesn't love me.

I hate him. I am leaving him. I told you. I am going to South Africa. Of course, I like you, Wilson."⁵⁸

Wilson immediately says that he is in love with her. We definitely believe that both Louise and Wilson are disloyal to Mr Scobie, so both of them perpetrate moral and religious crimes. Wilson had made someone call the boy who worked with Yusef, because this boy's brother was Wilson's boy. Firstly, Wilson praises, then he offers a bribe, and then he threatens him. As we know, offering bribes is supposed to be both ethical and juridical crime. Threatening someone is a juridical crime. Wilson's treatment of him is also symbolical of the way the Whites' exploiting the natives. Here are Wilson's words :

'You got a message,' Wilson said, 'from my boy. He tell you what I want, eh? He's your young brother, isn't he?'

'I pay you five shillings more. If Yusef sack you I pay you ten shillings. If you stay with Yusef one year and give me good information- true information- no lies, I give you job as steward with white man. Understand?'

'If you give me lies, then you go to prison. Maybe they shoot you. I don't know. I don't care. Understand?'

'Every day you see your brother at meat market. You tell him who comes to Yusef's house. Tell him where Yusef goes. Do you know Major Scobie?'

'I want to know where he meets Yusef, see? What do they talk about? You bring them in drinks some time when steward's busy? What do you hear? I don't want to hear whether he is good or not.'⁵⁹

On the corner of the street Scobie meets Wilson, who tells him that he loves Louise and asks him what he will do if he tells Louise everything about Helen Rolt. Thus, he also indulges into blackmailing Scobie. Scobie is not astonished at this news; he states that Louise has had this news; in addition, he emphasizes that she believes his story. In answer to his words, Wilson says, " I love her, Scobie. Love, you don't love anybody except yourself, your dirty self. One day I'll ruin you, Scobie. I could make her happy."⁶⁰ The fact that each of Wilson's words is provocative should be accepted as guilt.

FATHER RANK AND FATHER CLAY

Father Rank is one of the minor characters who is a Catholic priest, who usually wears a long soutane. While he is in the house of the Syrian businessman called Tallit, he utters the following words to the guest happening to be there :

I have been here for twenty-two years and I have never known anything proved against a Syrian yet. Yusef is a dirty dog. Not that you can believe a single thing you hear in this place. Otherwise, everybody would be living with someone else's wife, every police officer who wasn't in Yusef's pay would be bribed by Tallit here.⁶¹

According to Father Rank's statement presented above, he commits an ethical crime by gossiping during the dinner. Moreover, from his words we grasp that people

are corrupted and are liars and lose their virtues such as loyalty, sincerity and charity. We discover that all of them are more or less guilty. Occasionally, Father Rank goes to visit and talk to Scobie, who has been in the house. Scobie says that he has run out of whisky, but he adds that he has got some beer. While drinking the beer, Father Rank asks Scobie whether he has ever heard from Louise. Scobie answers that although seven months have elapsed since she has gone away he could not hear from her, and he does not think of going on his official leave, either. Then Father Rank frankly talks about his career. He states that some of the people invite him to dinner to hear the gossip, and that the others send for him while they are dying. Father Rank, with the greatest astonishment and unhappiness, implies that he has **not been** any good to the living. We see his detailed speech on page one hundred and eighty-three :

When I was a novice , I thought that people talked to their priests, and I thought God somehow gave the right words . Don't mind me, Scobie, don't listen to me. It's the rains- they always get me down about this time. God doesn't give the right words, Scobie. I had a Parish once in Northampton. They make boots there. They used to ask me out to tea, and I'd sit and watch their hands pouring out, and we'd talk of the children of Mary and repairs to the church roof. They were **very** generous in Northampton. I only had to ask and they'd give. I was not of any use

to a single living soul, Scobie. I thought in Africa things will be different. You see I'm not a reading man, Scobie. I never had much talent for loving God as some people do.⁶²

As can be inferred from the above sentences, Father Rank commits a religious sin not citing that God does not give the right message, but implying that he has done nothing to be better equipped to meet the needs of the people who depend on his guidance. Moreover, we find out that he leads a lazy life and does not give his religious community the useful thing which might comfort their souls. Graham Greene tries to demonstrate how wrong this idea is and how incapable and incompetent a priest can be; as a result, he causes a lot of people to commit religious sins making wrong religious comments. Here, we can set a comparison between the whisky priest who in spite of all of his degenerated life was able to soothe the distressed people.

Scobie only comes to the church in the afternoon, waits for Father Rank to go into the confessional. Later, he tells Father Rank that he wants Father Rank to make him believe in the mercy of God. Father Rank says something about repenting :

Before you come here, you must know the wrong. You've done. And you must have a real purpose of amendment. We are told to forgive our brother seventy- times seven and we needn't fear God will be any less forgiving than we are, but nobody can begin to forgive the uncontrite. It's

better to sin seventy times and repent each time than sin once and never repent.⁶³

Through Father Rank's sermon Graham Greene seems to absolve the people who often commit crimes but each time pray to God to forgive them, who are closer to God and better than the ones who do not repent at all.

On the last page of the book, while Father Rank talks to Mrs Scobie about Mr Scobie, he says the following words :

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.⁶⁴

Here, his ideas sound much more frank than his earlier speeches. In fact, Graham Greene sends us a message through the priest and criticizes the clergy and the church that interfere in the affairs between man and God. This thought is supported by the following lines in the book called An Introduction to the English Novel written by Arnold Kettle :

The implication of The Heart of the Matter is that human action, as such, doesn't really matter much at all. The ethics and aspirations of sinful humanity are at best but poor things. It is the relation between man and God that is important.⁶⁵

We cannot end without mentioning the second priest called Father Clay who gives us true information about

the death of Pemberton who has committed suicide at Bamba. This is how his words go, "Suicide" Father Clay said, "it is too terrible. It puts a man outside mercy. I have been thinking about it all night."⁶⁶ From these sentences we can infer that Father Clay maintains that Pemberton has perpetrated the worst, the greatest sin, by committing suicide.

In brief, The Heart of the Matter displays a realistic account of the whites in colony life who are not only deteriorated in heart and spirit but also harm people around them, mostly natives and thus causing the destruction of their lives along side with others. In this respect, Scobie who has been guilty of blackmailing, bribery, smuggling, adultery and betrayal seems less offensive to those who are equally guilty. Louise who is ambitious as Lady Macbeth, indulges into adultery, Wilson corrupted in heart, Father Rank unable to practice his career properly, the Syrian, Yusef and many others are as guilty as Scobie. One could also notice that Scobie's repentance comes when he causes the death of Ali who seems to be exempt from the rest of the people.

CONCLUSION

In this chapter, I would like to restate my earlier findings about Graham Greene's life, literary achievements, philosophical thoughts and thus relate them to the subject-matter of my thesis : the analysis of crime and sin motives in his novels, mainly in his trilogy consisting of Brighton Rock, The Power and the Glory, and The Heart of the Matter.

Generally speaking, Graham Greene's novels are considered in two main groups or categories- entertainments and serious novels- though there is not any clear line of demarcation, he is concerned with sin, spiritual suffering, damnation, loneliness, despair, betrayal, and the possibility of salvation in his serious novels which usually have the Catholic theme as their focal point.

Graham Greene uses Catholicism to portray the conflicts which occur in the soul of man, that is man's dilemma in one's own conscience and mind; besides, his basic task is to depict the struggle between evil and good. This struggle between evil and good is observed throughout his trilogy - Brighton Rock, The Power and the Glory, and The Heart of the Matter. In Brighton Rock the hero, Pinkie, represents evil, the heroine, Rose, exemplifies goodness, and Ida Arnold represents humanity. In The Power and the

Glory the whisky priest exhibits goodness but the lieutenant symbolizes evil. As for The Heart of the Matter, Scobie represents goodness, Yusef represents evil, Helen Rolt symbolizes general humanity.

Indeed, Graham Greene does not consider the religion with an innocent faith of a believer, on the contrary, he attempts to expound the ways of faith in God by means of analysis and research. This thought is supported by the following lines in the book entitled Twentieth Century Authors, A Biographical Dictionary of Modern Literature, "His preoccupation of psychology, abnormal psychology, and he is a passionate analyst of every shade of religious feeling."¹

Graham Greene tries to explain to us not only the nice aspects of the life but also corrupted, painful, agonizing, disastrous, destructive aspects of it. By employing the opposites like good- bad, ugly- beautiful, moral- immoral, virtuous- vicious, he aims at approaching the true path. According to him, no one believes in God if he has not experienced evil. On this subject a famous critic, Sean O'Faolain, supports our opinion and says :

It must be clear to us all by now he has made it clear- that his attraction to evil and ugliness was originally instinctive or emotional and that he has gradually built it an intel-

lectual scaffolding. It is the natural way of the artist : first feeling, then perception. Evil and ugliness inspire him. They are the compost of his flower-garden. Faith, for him, is not a gift, it is won from Despair. Love relies on the validity of Hate. His hope of Heaven depends on the reality of hell. He believes in God because he believes in Satan.²

One of the well-known moralists, Pierre Emmanuel says that the nearest way which takes one to faith in God seems to be the way that leads in the opposite direction ; moreover, he shares the same notion with Graham Greene :

It is not morality but immorality (ugliness and evil) that brings us to God-the nauseating experience of finding ourselves face to face with our own naked shame and stale self-disgust.³

In The Heart of the Matter Ali's death pains Scobie a lot as both Scobie has betrayed Ali and thinks that he has caused Ali's murder, as a result of which Scobie prays to God and wants to die. Scobie's leaving his mistress, Helen Rolt, as compulsory behaviour gives both of them suffering, another possible way of reaching God's mercy :

Oh God, he thought, I've killed you: you've served me all these years and I've killed you at the end of them. God lay there under the petrol drums and Scobie felt tears in his mouth, salt

in the cracks of his lips. You served me and I did this to you. You were faithful to me, and I wouldn't trust you.

He again thought: if I were dead, she would be free of me. One forgets the dead quite quickly; one doesn't wonder about the dead - What's he doing now, who is he with This for her is the hard way.⁴

Similarly, in Brighton Rock, Rose, one of the main characters lives in fear because of Pinkie's horrifying behaviour. In most cases, she puts up with Pinkie's unlawful activities for the sake of discovering the truth. This situation can be clearly seen in the book as follows :

She stood there waiting : she couldn't answer she was breathing hard as if she'd run a long way- and she looked old. She was sixteen, but this was how she might have looked after years of marriage, of the childbirth and the daily quarrel : they had reached death and it affected them like age.⁵

As it happens in the other two famous novels, the priest, the principal character, in The Power and the Glory is distressed by the miserable living conditions and lack of a priest whose duty is to give the people religious relief. His meditations reads like this:

Ah, father, for a hammock you must go to a town. Here you must take only the luck of the

road.

" Never mind. Anywhere to lie down. Can you give me- a little spirit?"

" Coffee, father. We have nothing else."

" Some food."

" We have no food."

" Never mind."

" The boy, father, has not been baptised. The last priest who was here wanted two pesos. I had only one peso. Now I have only fifty centavos."

" Tomorrow," the priest said wearily.

" Will you say Mass, father, in the morning?"

" Yes, yes."

" And confession, father ; will you hear our confessions?"

" Yes, but let me sleep first." He turned on his back and closed his eyes to keep out the smoke.

" We have no money, father, to give you. The other priest, Padre Jose..."

" Give me some clothes instead," he said impatiently.

" But we have only what we wear."⁶

We especially have to think of the events reflecting deep and sober ideas while we read Graham Greene's novels, so we cannot read his works considering the events as ordinary every day events. Because ,Graham Greene tells us not only about the local events but also universal events, behaviour, thoughts and acts ; for this reason his novels are not particular but universal. In the following lines taken from The Politics of Twentieth Century Novelists this idea is explicit:

Greene arouses his reader, draws him in by his skill at storytelling , and thereby brings him

face to face with things he would prefer not to see, asking him to read events and situations not just as they seem but as the signs of a deeper reality.⁷

Graham Greene tries to expose the events and characters in his novels as they are without losing his responsibility as a writer that is to reflect life as it is. He also manages to present everything to the readers without changing them as he has no affinities with any of the political parties, the state, or the creed. His being a journalist helps him to understand human-beings and events and relate them with a matter of fact tone :

Greene's novels are drawn from life as it is ; his characters are grounded in it. Just as we, they live , full in love, toil, struggle and die. We learn their habits their flaws and virtues, their weaknesses and acts of courage.

The author, George A. Paniches, gives Graham Greene's actual words for that:

.....to tell the truth, as he sees it.....
I don't mean exposing anything. By truth I mean accuracy-it is largely a matter of style.⁸

After analysing the principal characters of his novels mainly, Scobie , the whisky priest and Pinkie who have self-sacrificial attitudes after committing both juridical and religious crimes, one can claim Graham Greene has been under the influence of so-called

" Jansenist " thinking in Catholic creed which I tried to explain earlier. To restate the meaning and background of Jansenism I shall refer to Peter Wolfe, the writer of the book entitled Graham Greene the Entertainer. He describes it as follows :

Specifically, he calls for a Jansenist reading Cornelius Otto Jansen (1585-1638), bishop of Ypres and theology professor at the University of Louvain, wanted to reform the Church in line with Augustinian doctrine. Like Augustine, Jansen denied free choice. We can neither know nor save **ourselves**. Our lot is decided by God, not by our exertions. God chooses certain people for punishment ; others He " converts." Only the converted receive divine grace.⁹

In fact, Graham Greene tries to point to a similarity between the death of the whisky priest and the death of a saint by the projection of a story Juan, the hero of the story, was caught by the police and shot and his ear is cut as a token to be shown to the villagers to convince them of his death and his vulnerability. However, each time it was shown to the villagers Juan was heightened to the level of martyrdom and more respected as a saint.

George A. Panichas in the book called The Politics of Twentieth Century Novelists states that Greene's impartiality to any political doctrine but his close

affinity to Catholic creed reinforced his realistic attitude to life different from the other writers of our time who used to cling to one idea or world view all through their lives:

If they (the writers) don't become loyal to a church or a country, they are apt to become loyal to some invented ideology of their own, until **they are** praised for consistency, for an unified view. Even despair can become a form of loyalty.... Loyalty confines us to accepted opinions: loyalty forbids us to comprehend sympathetically our dissident fellows ; but disloyalty encourages us to roam experimentally through any human mind....¹⁰

In my opinion, another novelty brought to the understanding of the religion of our age by Graham Greene is concerned with refusing any go-between between man's faith and God. This situation can be easily comprehended from the statements of Father Rank in The Heart of the Matter :

Father Rank clapped the cover of the diary to and said furiously, "For goodness" sake , Mrs Scobie , don't imagine you-or I- know a thing about God's mercy."

"The Church says..."

"I know the Church says. The Church knows all the rules. But it doesn't know what goes on in a human heart."¹¹

Now I can offer an important proof from a work called

An Introduction to the English Novel which supports my opinion and Graham Greene's :

The "moral" of The Heart of the Matter in terms of human action is that Scobie should have saved his own soul and left the non-Catholics to the mercy of God, which as Father Rank points out in the final chapter is more profound than Louise Scobie's. The implication of The Heart of the Matter is that human action, as such, doesn't really matter much at all. The ethics and aspirations of sinful humanity are **at best but poor things**. It is the relation between man and God that is important.¹²

Graham Greene especially points out the significance of the existence of the sinners to foil with the innocent people ; indeed, he considers that the sinners are closer to God than the innocent people since they have the chance to ask God's pardon more than anybody else. The whisky priest in The Power and the Glory exemplifies this type of person who is sinful but at the same time able to repent. As can be understood from the following lines :

That was another mystery: it sometimes seemed to him that venial sins- impatience, an unimportant lie, pride, a neglected opportunity- cut you off from grace more completely than the worst sins of all. Then, in his innocence, he had felt no love for anyone : now in his corruption he had learnt....¹³

One of the critics in "The Editors of Time" describes

the priest as practising a morality different from the conventional :

Deliberately choosing a sub-world of depravity for his setting , he as much as told practitioners of respectable morality that they were mired in smugness while sinners were tortuously, blindly moving toward grace.¹⁴

A thought nearer to the priest's insight to The Heart of the Matter can be traced in Brighton Rock. Here, the priest is speaking to Rose, one of the main characters:

He said: "There was a man, a Frenchman, you wouldn't know about him, my child, who had the same idea as you. He was a good man, a holy man, and he lived in sin all through his life, because he couldn't bear the idea that any soul could suffer damnation."

She listened with astonishment. He said: " This man decided that if any soul was going to be damned , he would be damned too. He never took the sacraments, he never married his wife in church.

I don't know, my child, but some people think he was well a saint. I think he died in what we are told in mortal sin- I'm not sure :it was in the war : perhaps..." He sighed - and whistled , bending his old head. He said , " You can't conceive, my child, nor can I or anyone-the ...appalling... strangeness of the mercy of God."¹⁵

The evil character of Brighton Rock , Pinkie has been explained by Otto Fuerbringer in likewise manner. Here, we can see that Catholic trend according to Graham Greene

and the way he has been interpreted by the critics enables the sinner to be redeemed by descending to the lowest pit of evil and ascending to heaven:

Pinkie Brown, his vicious teenaged gangster, seems to be all evil, yet Greene also seems to say that the path of sin is precisely the road to God. He goes even further : better a Catholic sinner than a decent non-Catholic, he says, for the sinner knows that the world is a battleground of good and evil and can, if he is in earnest, always find the road to God. From that time on, in his Catholic novels, Greene never stopped making the point that sinners can best sniff out the way to heaven. ¹⁶

As we absolutely know, the main theme of his serious novels is based upon any form of betrayal. In his first serious novel, Brighton Rock, Dallow who is one of the minor characters betrays the major character called Pinkie who throws a bottle of vitriol at Dallow as a punishment for betraying him. In the same work we realise that Pinkie betrays Spicer over again, and that Colleoni deceives Pinkie, in brief, they betray each other. Grasping the existence of this situation is not difficult in the sentences :

" I didn't want them here today," the Boy said.
" We've got something to do today the mob are better of." Like a cruel child who hides the dividers behind him, he put his hand with spurious affection on Spicer's arm. " I don't mind telling you. I'm going to make it up with Colleoni. I

wouldn't trust them. They are violent. You and I, we'll handle it properly between us."

He heard Spicer scream, "Pinkie" and saw him fall: a boot with heavy nails was lifted, and then he felt pain run like blood down his own neck. "You fools," he said, "it's not me, it's him you want," and turned and saw faces ringing him all round. They grinned back at him: every man had his razor out; and he remembered for the first time Colleoni laughing up the telephone wire.¹⁷

In his other work entitled The Heart of the Matter

we conceive that there is betrayal in the relations of the characters for each other; in fact, betrayal shows itself again and again throughout the novel in one form or in another form.

In short, Graham Greene's mind is pre-occupied with the most crucial problems of betrayal, sin, crime, Hell, salvation, redemption, Heaven, desperation, the saving mercy of God's grace; all of them having metaphysical dimensions which are very difficult and subtle to be handled in the novels related to the relentless modern life.

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