

MORAL EARNESTNESS AS PORTRAYED IN GRAHAM GREENE'S
THE POWER AND THE GLORY

A MASTER'S PROJECT
BY
THONGCHAI PHOTONG

Presented in Partial Fulfillment of the Requirements
for the Master of Arts Degree in English
at Srinakharinwirot University
October 2007
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Abstract :

This study aims to explore moral earnestness as portrayed in Graham Greene's ***The power and the Glory***. The main concepts concerning moral theories and religion are the framework for an analysis based on their relation to the main characters' problems.

The results show that religion still influences people, and mainstream Christians still have faith in God, they also attained the rituals strictly although at that time, Catholicism was against the government law. The faith in God of parochial Christians is contrasted to that of the whisky priest's. Through the whisky priest, the protagonist of the story, Greene presented the true nature of moral earnestness clearly. The whisky priest and Carol Fellows are true Christians. Human's bad behavior or hypocrisy such as lying, being selfish, pretension and betrayal are discussed based on obvious characters including Captain Fellows, The Mestizo and Padre Jose. Earnestly and morality are seen when the protagonist is able to criticize himself and his own actions.

The whisky priest is divined by his true faith in God. In contrast, the bad characters behave badly because they are arrogant, selfish and superficial. In other words, they deceive themselves while disobeying God.

การวิเคราะห์คุณธรรมที่นำเสนอในงานเขียนของ เกร แฮม กรีน

เรื่อง เดอะ เพาเวอร์ แอน เดอะ กลอรี

บทคัดย่อ

ของ

ธงชัย โพธิ์ทอง

เสนอต่อบัณฑิตวิทยาลัย มหาวิทยาลัยศรีนครินทรวิโรฒ เพื่อเป็นส่วนหนึ่งของการศึกษา

ตามหลักสูตรปริญญาศิลปศาสตรมหาบัณฑิต สาขาวิชาภาษาอังกฤษ

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สารนิพนธ์ฉบับนี้มีจุดมุ่งหมายเพื่อศึกษาคุณธรรมที่นำเสนอในงานเขียนของ เกรแฮม กรีน เรื่อง *เดอะ เพาเวอร์ แอน เดอะ กลอรี* โดยนำทฤษฎีเกี่ยวกับคุณธรรม และ ศาสนา มาเป็นกรอบในการวิเคราะห์คุณธรรมของตัวละคร นอกจากนี้ผู้วิจัยยังศึกษาการกระทำที่แสดงถึงการเสแสร้งของตัวละคร

ผลการศึกษาพบว่าศาสนามีอิทธิพลต่อการดำรงชีวิตของมนุษย์ ชาวคริสต์ยังคงมีความเชื่อความศรัทธาในพระเจ้า พวกเขายังคงยึดมั่นในพิธีกรรมทางศาสนาต่าง ๆ ถึงแม้ว่าถึงเวลานั้นจะขัดต่อกฎหมาย ความศรัทธาต่อพระเจ้าสะท้อนให้เห็นคุณธรรมของตัวละครที่แสดงออกมา ซึ่งสามารถแบ่งออกเป็นสองประเด็น ประเด็นแรก คือแก่นแท้ของคุณธรรมที่แท้จริง ซึ่งแสดงออกมาจากความตั้งใจของมนุษย์ซึ่ง กรีนได้นำเสนอคุณธรรมที่กระทำอย่างตั้งใจได้อย่างชัดเจนผ่านตัวละครสองตัว พระในศาสนาคริสต์ ผู้ซึ่งไม่ยอมปฏิบัติตามกฎหมายที่ห้ามพระปฏิบัติพิธีกรรมทางศาสนา และ แครอล เด็กสาวอายุสิบสามปีผู้ซึ่งไม่ศรัทธาในพระเจ้า แต่เขามีจิตใจที่ดีงาม ประเด็นที่สอง คือการเสแสร้งของมนุษย์ เช่นการโกหก การหลอกลวง การแสดงความเห็นแก่ตัว และการทรยศ ตัวละครที่ กรีน นำเสนอที่เด่นชัดในประเด็นนี้คือ กัปตัน เฟลเลอะ เดอะ เมสดีโซ และ พาเครย์ โจเซ่ การกระทำของตัวละครทั้งสามนั้นได้สะท้อนให้ผู้อ่านรับรู้ถึงความน่าสมเพชของคนที่มีมุงเน้นแต่ผลประโยชน์ส่วนตัว ซึ่งมีผลมาจากการขาดคุณธรรมในจิตใจคน และการกระทำของเขาได้สร้างความเดือดร้อนแก่ผู้อื่น

คุณธรรมนั้นขึ้นอยู่กับจิตใจของมนุษย์ ถ้าคนเราทำความดีโดยตั้งใจแล้วเขาก็จะมีความสุขและส่งผลไปสู่ผู้คนรอบข้าง และในทางตรงกันข้ามถ้าผู้คนประพฤติตนอย่างเสแสร้งผู้คนรอบข้างก็จะได้รับเดือดร้อน

The master's project Committee and Oral Defense Committee have approved this Master's project as partial fulfillment of the requirement for the Master of Art Degree in English at Srinakharinwirot University.

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CHAPTER ONE

INTRODUCTION

Background

Great novels appeal to readers' imagination and enhance their knowledge and experience about life. Among all literacy genres, the novel has been the most dominant because its theme involves the nature of life in many aspects. In addition the theme of the novel deals with human suffering both individually and collectively. It deals with various subjects: social problems, psychological problems, philosophical and religious ones. In Joseph Conrad's *Typhoon*, captain Macwhirr rode the storm in the *Nan – Shan* and dealt courageously with 200 fighting Chinese coolies and the danger of mutiny. In *The Rescue*, Tom Lingard saved the upper-class people perilously stranded in their yacht; while in *Heart of Darkness*, "Mr. Kurtz, an ivory – trader in the Congo, succumbed to the strange evils of the jungle and proved a hollow man" (Blamires 437). Conrad's novels represent the spirit of humans, and explore human behavior and their worth. They have also proved man's psychological endurance and morality. In E. M. Forster's *Where Angels Fear to Tread*, the theme portrayed the conflict between English middle-class respectability which under a hypocritical exterior is narrow-minded, provincial and crudely insensitive, and Italian frankness and impetuosity. In *Howards End*, Forster presented the collision between the Wilcox family who are solidly efficient but narrow in their sensitivities, and the half-German Schlegel sisters who are deeply interested in culture and sensitive to human needs. And in *A Passage to India*, Foster explored the difficulty of reaching understanding and full communication between the English and the natives in British India. "Forster's message throughout his work is based on respect for passion and truth,

personal relations, and integrity as opposed to conventionalism and rule by accepted catchwords” (Blamires 445-7). In Toni Morrison’s *The Bluest Eye*, the theme portrayed the life of a rejected young black girl who yearns for blue eyes, symbolizing western beauty, and in so doing her life is totally destroyed. Furthermore “*The Bluest Eye* is not just about the black girl’s misfortune, but about racism, class, sex, politics, gender, and exploitation in the chaotic world of capitalism” (Srisermbhok 43-4). Conrad’s novels, Foster’s works and Morrison’s *The Bluest Eye* eventually reflected both individual and collective problems.

To explain the value of the novel, D.H. Lawrence in “*Why the Novel Matter*” noted that:

The novel is one bright book of life. Books are not life. They are only tremulations on the ether, but the novel as a tremulation can make the whole man alive tremble which is more than poetry, philosophy, science, or any other book tremulation can do. (qtd. in Srisermbhok 81)

Many novelists created several works, such as Daniel Defoe portrayed the adventurous life of a man on an isolated island in *Robinson Crusoe* (1719). In the Victorian era (1832–1901), the variety of well known works dealt with social, economic, religious and intellectual issues including problems involving the industrial revolution, growing class tensions, the feminist movement, and pressures towards political and social reform (Goodvin online).

In the twentieth century, several writers presented modern human life and reflected on the social condition, social injustice and the selfishness of the upper class. The hearts of those stories are concerned with the moral conscience of mankind. They also show the psychological struggles against social conflicts. “Many of them are firmly based on a well-tiered moral and intellectual body of law” (Tilbble 195-97). The great

contemporary writers in this period and some of their greatest works include James Joyce, D.H. Lawrence and Virginia Woolf. Joyce's increasingly complex works included *Ulysses*, an interpretation of the Odyssey set in Dublin, and culminated in the famously obscure *Finnegans Wake*. Lawrence wrote with understanding about the social life of the lower and middle classes, and personal life of those who could not adapt to the social norms of his time. He attempted to explore human emotions more deeply than his contemporaries and challenged the boundaries of the acceptable treatment of sexual issues in works such as *Lady Chatterley's Lover*. , Virginia Woolf was an influential feminist, and a major stylistic innovator associated with the stream of consciousness technique. Her novels included *To the Lighthouse*, *Mrs. Dalloway*, and *The Wave*. In the middle and later 20th century, major novelists included the satirist such as Evelyn Waugh's *Decline and Fall*, *Vile Bodies*, *The Loved One* and *Unconditional surrender*. William Golding's *Lord of the Flies*, *The Inheritors*, and *Homo Sapiens*. Charles Williams's *War in Heaven* and Graham Greene's *The Power and the Glory* (Blamires 137-64).

Among all afore mentioned writers, Graham Greene is one of the most acclaimed writer in his investigation of the true moral virtue or moral earnestness as reflected in his great works: *The Power and the Glory* and *The Heart of the Matter*. Martin stated that "Greene's novels, all explored the difficulty of witnessing, of retaining or achieving religious faith against prevailing attitudes, often to the detriment of personal self-interest. His novels are also good stories; enjoying melodrama and sentiment, and loathing do-gooders" (184). Greene created the main character with the highest morality, so all of them are complicated, haunted by guilt and failure, questioning their own ability to feel love and stress on a supposed moral profundity (Rogers 449-51). Moreover Greene likes to search out unhappy pleasant and unpleasant people. "Some of them are very serious, while some others are entertaining" (Thornley 169).

The Power and the Glory is one of the great novels of the century. The heart of the story is relevant to the morality of the whisky priest and other characters under the conflict between the Communist government and the Catholic Church in Mexico. Greene set the story in southern Mexico under the administration of the Communist government where there had been a bitter struggle between the state and Roman Catholic Church (Blimires 106). The whisky priest presented the highest morality, in which he misbehaved himself. He accepted his sin even though it was against the law. Martine Travers in his book ***An Introduction to Modern European Literature*** writes:

The Power and the Glory is structured around a clash between two irreconcilable forces: an unnamed drunken whisky priest. With a loose grip on conventional morality and unsure in his ministering of rite and ceremony, he is elevated about his shortcomings by his capacity for self-sacrifice, and by a determination to serve and continue serving his flock, knowing that he will pay for this solicitation with his life. It is in the priest's actions that the bedrock of real idealism is laid. (184-5)

On the whole, morality and immorality were portrayed throughout the story; however deeply, true moral earnestness appeared too. The whisky priest, the main character of the story, was presented with bad conduct in his youth. His paradoxical conduct presented the great morality of a human who dedicated his life for the goodness and the faith of God. The other characters were presented as conventional people who are superficial in their moral acts. As morality is the great ethical principle, it impacts human's happy life; likewise such philosophers as Jeremy Bantham and John Stuart Mill stated that "pleasure and happiness are ultimately valuable and that the morally right action in a particular situation is the one which produces the greatest pleasure or

happiness” (qtd. in Anthony 2). An analysis of *The Power and the Glory* in this research will present the moral paradox in the whisky priest’s behavior and his mission to God.

Apparently, Graham Greene is critical of his unconventional characters’ moral conduct. Almost all of them reflected human selfishness. To make it clear, this study will explore the moral earnestness of the whisky priest with contrast to other characters.

Objectives of the Research

The objectives of the study are as follows;

1. To explore the moral earnestness as embodied in the whisky priest’s behavior.
2. To underpin conventional hypocrisies and pretension.

Research Questions

This study examines the concept of morality, and the relationship between man and God through the following research:

1. How does the writer reflect the whisky priest’s search for God through his symbolic journey?
2. What are hypocrisies portrayed through the other characters in the novel?

Significance of the Study

In several ways, this study is an attempt to understand the moral earnestness that is a milestone in the lives of humankind. Hence, this study provides the following benefits, including:

1. The study is useful for readers and students through understanding the language used.

2. The readers will understand more about human behavior.
3. The readers will gain more insight into social, political and moral issues by understanding man's limitations and the true meaning of life.

The Scope of the Study

The study is concerned with the moral earnestness portrayed in ***The Power and the Glory***. Thus the overall research focuses on the whisky priest's journey to self-discovery through his mission to God.

Procedures

This is descriptive research analyzing the protagonist and the main characters' moral conducts in different situation.

The Format

The study is divided into four chapters

Chapter One: Introduction.

1. Background
2. Objective of the study
3. Research questions
4. Significance of the study
5. Scope of the study
6. Procedures

Chapter Two: Review of related literature.

1. Conceptual coming morality
2. Morality and religious
3. Theories concerning morality
4. Related biographical background
5. Synopsis
6. Criticism

Chapter Three: Formal investigation of the internal conflict and struggle of the whisky priest and the other relevant characters.

1. The general concept of morality
2. The earnestness morality of the whisky priest and related characters
3. The hypocrisies and moral pretension

Chapter Four: Conclusion

CHAPTER TWO

THE REVIEW OF RELATED LITERATURE

This chapter reviews the related literature divided into four parts. The first part demonstrates conceptions of morality. The second part discusses morality and religions. The third part discusses the theory of morality. And the last part is the related literature pertaining to Graham Greene's *The Power and the Glory*.

1. Conception of Morality

When we talk about morality we will recognize the good condition of humans such as good manners or good intention. Many theorists provided various definitions of morality. According to *Wikipedia the Free Encyclopedia* (online), morality is the concept of human ethics which pertains to matters of right and wrong. It is also referred to as good and evil that concern the individual conscience and principles and judgments. Sometimes it is called moral values which are shared within the cultural, religious, secular or philosophical communities and codes of behaviors. The *BBC English Dictionary*, defined morality as the belief that some behavior is right and acceptable and that another behavior is wrong. *Longman Active Dictionary of English* gave the definition that morality is the way which is considered right and proper. Furthermore, Anthony stated that "morality is based on a normative theory: It is also tied to fundamental ideas and beliefs about what is good and to beliefs about what is desirable or worth pursuing for its own sake" (2). Additionally, "morality pertains to matters of what is right and wrong, good and bad, or praiseworthy and blameworthy. It strikes at the very core of human existence, exposing fundamental assumptions about liberty, equality,

justice, fairness, goodness, human dignity, self – realization, happiness, respect for a person, benevolence, self – interest, and all other values – related issues concerned with living a decent moral life within an ethically acceptable social system” (Anthony 3). In addition, Fagothey stated that “morality is the quality in human acts by which we call them right or wrong, good or evil. It is separated into two kinds: firstly conventional morality is an act that is either good or bad of its own very nature but only because it is commanded or forbidden by some law or custom, and the other, instinct morality or natural morality is an act that is good or bad of its own nature independent of any command or prohibition” (67). Morality sometimes is a rule of society. Taylor suggested that “morality is something that goes on in the world, and which appears in all societies and all periods of history. It may indeed, be doubted whether moral ideals have been realized in any historic society. It also can be initially identified by a set of terms used as predicated in moral judgments: terms such as “ought” “duty” “right” “good” “virtue” and their opposites” (16-17). In conclusion, it could be summarized that the term moral theory would refer to a set of abstract moral principles that outline standards of the right conduct and the judgments of particular actions as right or wrong. It is also conceived as a guideline for human pleasure or happiness in life that is based on goodness, justice, equality, liberty, dignity, and virtue.

2. Morality and Religions

Because morality is closely relevant to religions and its core, religion therefore influences moral principles. Although each religion has individual moral principles and is different from each other, their purpose is the same; they teach people to be good. In Buddhism, the Lord Buddha developed a comprehension moral code intended to bring

about happiness and liberation. It began with the four noble truths: (1) life is suffering; (2) suffering has a cause, which is desire, or craving; (3) suffering has an end; (4) the end of suffering is achieved by means of the noble eightfold path. The noble eightfold path consists of (1) right order standing; (2) right aspiration; (3) right speech; (4) right action; (5) right livelihood; (6) right effort; (7) right mindfulness; and (8) right concentration (International Encyclopedia of Ethics : 108 - 109).

The other code of Buddhism doctrine is the emphasis on systematic, cause – and – effect. In order to follow the advice given in the Dhammapada - “Cease to do evil, / learn to do good,/ purify your mind”- one must begin with a series of freely adopted precepts to address the grosser physical elements of life. The five precepts, once internalized, set the stage for more advanced levels of endeavor. They exhort one to:

1. Refrain from taking life.
2. Refrain from taking what is not given.
3. Refrain from engaging in sexual misconduct.
4. Refrain from telling lies.
5. Refrain from taking intoxicants.

The five precepts apply to all who themselves consider to be Buddhists, Buddhist monks and nuns.

For Christianity, according to the *International Encyclopedia of Ethic* the beliefs and practices of Christianity generally emphasize the goodness and primacy of God, the prevalence of human sin, redemption in Christ, and self – giving love or the highest virtue; Christianity moral theology teaches their people to believe in love – love of God, love of neighbors, and love of self. The Jewish scriptures said that “you shall love the Lord your God with all your heart, soul, mind, and strength, and your neighbor as yourself” (International Encyclopedia of Ethics 147). This quote shows that it is not the

general love as desire or kinship but it is a self – giving love that creates and finds fulfillment in the other.

Sin is the most controversial aspect of Christianity because the Christian believes that everything that human beings do and particularly the good that they do is infected by an evil for which they are responsible but over which they have little control. Hence all human actions fall short of the good; although some are clearly worse than others, none is wholly good.

To sum up, both Christianity and Buddhism show the universal concepts of morality. Because both religions have the same goal, there are some constituents of morality which are in accordance with following:

God

God is the supreme supernatural being involved with human life in such a way as to influence the nature of morality (International Encyclopedia of Ethics 352). God was created as a symbol of religions so God represents the morality of each religion. God is good. He has created the world. He has created humanity as part of the world in such a way that humans are to live in the manner that God has required of them. God's actions and commandments defined what is right and morally correct.

Divine

The divine is a command that moral theories maintain ethical values and principles binding upon human beings dependent only on the command of God or Gods (International Encyclopedia of Ethics 234).

Goodness

Goodness means which one ought to be done or, alternatively, gives a substantive answer to the question, what ought one to do (International Encyclopedia of Ethics 335). Plato stated that the good, truth, the beautiful correspond to the perfection of

a faculty in humanity. “The beautiful is the perfect object of the faculty of the judgment. Truth was the perfect object of the faculty of the intellect, and the good was the perfect faculty of the will” (qtd. In Anthony 7-12). Aristotle divided two kinds of good: the intrinsic good and nonintrinsic good. Intrinsic good is valuable for its own sake, while nonintrinsic good is sought for the sake of some intrinsic good. David Hume explained that the conception of good has been the notion of that one ought to do (International Encyclopedia of Ethics 356).

Virtue

Virtue is the principle of goodness and rightness in character and conduct that leads a person towards moral excellence and away from moral depravity. Virtues are different depending on religion such as in Buddhism; virtue teaches people to realize the Eightfold Path, consisting of views, speech, thoughts, actions, living, recall, exertion, and meditation. Christianity’s virtue emphasizes the love, forgiveness and belief in the good. And Islam’s virtue focuses on believing in Allah and living a virtuous life according to the Five Pillars of Muslim law: the creed, the prayer ritual, beneficence (love acts to others), fasting, and the pilgrimage (International Encyclopedia of Ethics 912-3).

3. Theories Concerning Morality

3.1 Characteristics of Morality

Morality is complicated because it is abstract and difficult to analyze, but it has some characteristics. In ancient times, the Greek ethical theorist said that morality is about the good life that refers to the good behavior of humans in society. Socrates believed that happiness or living well is an object of desire for everyone, which occurred when humans exercised the right conduct. Later on, other philosophers also assumed that happiness is a goal of action that was the result of good manners (Striker online).

According to the *Australian Humanist, Humanism and Morality* No. 69, Autumn 2003 (Perkins online), Morality is a part of human life. Most people are familiar with “common sense moralities” based on the norm, such as “treat others as you would like to be treated”, “keep your promises”, “be fair” and “do your best”. Along these common guides to behavior, there are also values that are generally held to be good. Furthermore happiness, honesty, justice, charity, courage, integrity, community, love, knowledge and freedom, are as recognized basis of morality. Resnik suggested a basic set of eight characters of morality as the follows;

1. Non-munificence: Do not harm yourself or other people.
2. Beneficence: Help yourself and other people.
3. Autonomy: Allow rational individuals to make free and informed choices.
4. Justice: Treat people fairly.
5. Utility: Maximize the ratio of benefits to harm for all people.
6. Fidelity: Keep your promises and agreements.
7. Honesty: Do not lie, defraud, deceive or mislead.
8. Privacy: Respect personal privacy and confidentiality.

Additionally, Fagothey summarized the characteristics of moral value into five characters as follows;

1. Moral value can exist only in free being and free acts.
2. Moral value is universal in the sense that what holds for one holds for all in the same condition.
3. Moral value is self-justifying so at least it appears on the surface, though we shall have to delve deeper into it later.
4. Moral value has preeminence. It can be compared with another moral value.

5. Moral value implies obligation.

According to Resnik and Fagothey, the characteristics of morality are in positive acts. Hence it is accepted as the foundation of human goodness.

3.2 Moral Earnestness and Hypocrisies

Historically, there were great changes in the early eighteenth century, the social system was changing from agriculture to industrialization, and people became more materialistic. They worked hard to get a lot of money; as a result they lost the concept of good and virtuous. Houghton added that in the early Victorian era, the world was wildly changed; people lived under the shadow of revolution. The classes of society appeared clearly. People were divided into the rich and the poor. The aristocracy became too selfish and fascinated with money. People were far away from religions and forgot God's doctrines. There was no true morality; the moral earnestness was lost. So the forms of morality changed from the ancient view. People did not understand the value of good acts. Although they conformed themselves to conventional values such as going to church on Sunday, giving money to beggars, following the law, saying the right thing or doing the right thing, they refused to take life candidly (239-42). In addition Houghton added that "people always shut their eyes to whatever was ugly or unpleasant and pretended it did not exist" (395). All of these remind us that fake morality, moral pretension, and evasion are the hallmarks of hypocrisy. Generally, morality and hypocrisies were concealed in human behavior. We could not judge people's morality even if they look better than others. True morality or moral earnestness is hard to be justified. So to explain morality is not only to judge peoples' external conduct but from their intention.

Moral earnestness is not only about the right behavior under social rules or living on the right conventions, but it is considered from the people's intention. True moral conduct is not fixed conventionally, as Fagothey in the ***Right and Reason*** concluded:

Some acts have only a conventional morality; of themselves indifferent, they become good or bad only because someone in authority has commanded or forbidden them. But there are other acts which have natural morality; they are good or bad of their very nature and no human law or custom, no form of social approval or disapproval can make them otherwise. (77)

3.3 The Moral Judgment

To apply the theory of morality in judgment, Harris, sorted out "the level of morality into three levels with a systematic ordering; the moral standard, the moral principle and the moral judgment".

1. A moral standard is a basic criterion for determining what is right or wrong. It has a general form: "Those actions are right that possess characteristic X." Thus, those and only those actions are right that possess some characteristic X. We could fill in X by a phrase such as, "producing the greatest total amount of human well-being" or "equally respect the humanity of each person."

2. A moral principle makes a class of actions that is right or wrong and gives direction for the relationship of the individual to other individuals or the relationship of the individual to the group. Moral principles have the following form: "Those actions of type Y are right (or wrong)." Such actions are right because they conform to the moral standard by possessing characteristic X or wrong because they fail to conform. Examples of moral principles would be, "Bribery is wrong" and "Killing

innocent people is wrong." These practices might be wrong because they fail to promote human well-being or because they fail to respect the humanity of each person. In any case, they serve to show the moral standard for a broad class of actions.

3. A moral judgment is a moral evaluation of a particular action or of persons. It can evaluate action obligatory, permissible, impermissible or supererogatory. Moral judgments have the following form: "Action Z is right (or wrong)." Examples of moral judgments would be "John should not have bribed the foreign official to buy his product" or "John should not have agreed to work on the defense contract" or "Jane was right to have refused to sign that design." Moral judgments apply moral standards or moral principles to specific situations. They are thus the ultimate goal of moral reasoning (65-66).

Furthermore, Immanuel Kant (1724-1804) viewed that "moral obligations are imposed by the categorical imperative – the commands of pure reason. The Good will (the morally good agent) responds to the dictates of reason with the purely rational motive of respect for the moral law. He also concluded that consciousness and sense of duty makes an agent morally good" (Carl 129). Kant also stated that "when we evaluate our actions as right or wrong, good or bad, we should recognize the conscience and the reason for each action" (qtd. In Anthony 30) .

To sum up, a moral judgment is very complicated. It is not easy to judge whether someone is moral or not. There are many factors such as situation, reason and social custom. For making right conduct judgments, most of us recognize the value of moral consistency. The requirements of consistency take several different forms. (1) If a consulting engineer breaks confidentiality with her client because it is in her interest to do so but condemns another engineer for doing the same thing, we are inclined to say that

she is inconsistent. She is not applying the same standards to herself that she expects everyone else to follow. (2) We also expect a person to be consistent with her own moral standards. If she keeps strict confidentiality one time and breaks it another time, even when there is no important difference between the two cases, we again say that she is inconsistent. (3) Finally, our moral beliefs must be consistent with one another. Our moral beliefs about confidentiality must be consistent with our beliefs about bribery, whistle blowing, and the environment. Ultimately, we must know how our moral beliefs in professional ethics relate to our beliefs about abortion, the moral justification of racial and sexual quotas in hiring, euthanasia, and any other moral issue.

4. Related Biographical Background.

Greene started writing with *The Lost Children and Other essays* to record his unhappy childhood life (Blamires 105). At that time he was a journalist in Nottingham. After that he was officially a member of the communist party for four weeks, but his work concerned social and political situations in the lives of the oppressed. Such problems and characters are, however primarily influenced by his commitment to the dogma of the Roman Catholic Church. Green was received into the Roman Catholic Church here in 1926. Greene in *Journal Without map* said that: "I had not been converted to a religious faith. I had been convinced in the probability of its creed" (1936)

And whether he was writing many novels, the central theme of his novels was likely to reflect a dogmatic preoccupation which sometimes offends both Catholic and non Catholic alike, *Brighton Rock* (1938), *The Power and the Glory* (1940), *The Heart of Matter* (1948) for example. Furthermore there are many novels which appeared next such as *The Man Within* (1929), *It's a Battlefield* (1934), *Journal without a Map*

(1936), *The End of the Affair* (1951), *The Complaisant Lover* (1959), *A Sort of Life* (1971) *The Human Factor* (1975), *Ways of Escape* (1980) and so on.

5. Synopsis

The story starts as the priest is waiting for a boat that will take him out of the capital city. He is on the run from the police because religion has been outlawed in his state and he is the last remaining clergyman. While talking to a man named Mr. Tench, he is summoned to a dying woman's house and as the result, misses his boat. He hides in a barn on the estate of a plantation owner, befriending the owner's daughter. Forced to move on, he heads for the village in which he used to live and work as pastor. There he meets Maria, a woman with whom he has had a brief affair, and Brigida, his illegitimate daughter. He spends the night in the town and wakes before dawn to say mass for the villagers. The lieutenant - a sworn enemy of all religion - arrives at the end of mass, leading a group of policemen in search of the priest, and the priest goes out to the town square to face his enemy. No one in the village turns him in, however, and the lieutenant does not realize. He says they will be executed if he finds that the villagers have been lying to him about the whereabouts of the wanted man.

The priest heads to the town of Carmen, and on the way he meets a man known simply as the mestizo. Uninvited, the mestizo accompanies the priest on his journey, and it very soon becomes clear that he is an untrustworthy figure, and most likely interested in following the priest so that he can turn him in and collect the reward money. The priest finally admits that he is, indeed, a priest. But the mestizo, who has become feverish by the second day of their journey together, does not have the strength to follow the priest when

he veers off course. The priest knows that if he enters Carmen he will surely be captured, and so he lets the Mestizo ride on towards the town by himself.

The priest then backtracks to the capital city. He is in disguise, wearing a drill suit, and he tries to procure a bottle of wine so he can say mass. He meets a beggar who takes him to a hotel and introduces him to a man who says he can supply him with the wine. The man arrives and sells the priest a bottle of wine and a bottle of brandy. But taking advantage of the priest's offer to share a drink with him, the man proceeds to drink the entire bottle of wine, thwarting the priest's plan. The priest then leaves the hotel but is caught with the bottle of brandy by a state official. After a lengthy chase through the streets of the town, during which the priest unsuccessfully attempts to take refuge at the house of Padre Jose, he is caught and taken to jail. In jail he speaks with the prisoners, admitting to them that he is a priest. A pious woman, in jail for having religious articles in her home, argues with the priest. The next day, the priest is ordered to cleanout the cell and, while doing so, meets the Mestizo again. But the Mestizo decided not to turn the priest in to the authorities. The priest has another face-to-face encounter with the lieutenant, but again goes unrecognized, and is allowed to go free.

The priest spends a night at the abandoned estate of the Fellows and then moves on to an abandoned village. He meets an Indian woman whose son has been shot and killed by the gringo, an American outlaw who is also on the run from police. He accompanies the woman to a burial ground and then leaves her there. Fatigued, and almost completely drained of the will to live, the priest staggers on, eventually coming upon a man named Mr. Lehr who informs him that he is out of danger, having crossed the border into a neighboring state where religion is not outlawed.

After spending a few days at the home of Mr. Lehr, the priest prepares to leave for Las Casas. But before he can depart, the Mestizo arrives, informing him that the gringo

has been mortally wounded by the police and is asking for someone to come and hear his confession. The priest, aware that he is walking into a trap, finally agrees to accompany the Mestizo back across the border. There he meets the gringo, who refuses to repent for his sins and then dies. Then, as expected, the lieutenant arrives and takes the priest into custody. The two men have a long conversation about their beliefs and then, when the storm front clears, the lieutenant takes the priest back to the capital city for his trial.

On the night before the priest is to be executed, the lieutenant goes to the home of Padre Jose to see if he will come and hear the confession of the captured priest. Padre Jose refuses and the lieutenant returns to the police station with a bottle of brandy for the priest. That night, the priest tries to repent for his sins, but finds he can not. He wakes up the next morning afraid of the impending execution.

The next day, Mr. Tench watches the execution from the window of the jefe's office. Later that night the boy hears about what happened to the priest and realizes that the man is a martyr and a hero. He dreams about him that night, and wakes up to the sound of knocking at the door. Opening the door, he finds a man seeking shelter, and when the boy learns that the man is a priest, he swings the door wide open to let him in.

6. Criticism

Because *The Power and the Glory* is closely relevant to human life and reflects subtle criticism on Catholicism in the twentieth century and it is so popular and interesting, many writers have reviewed it. Travers stated that "*The Power and the Glory* was intended to be read as a critique of the totalitarian ethos by many nations in the age of Fascism" (185). It seems to be a realm of pure transcendence; the traces of a consciousness inflected against certain formations within contemporary history which are

discernible. It truly, possess the political moment. It was advocacy of the claims of religious sanctity. Blamires suggested that “Greene created the whisky priest, to distinguish between the catholic ethics, which is rooted in the idea of grace and of dependence on the sacraments, and humanistic notions of virtue which lack spiritual dimension and supernatural orientation” (465). When ill-handled, this distinction leads to the dangerous trick of surrounding selfish unbelievers a superiority that seems to have been purchased on the cheap in the religious market. But the clear identification of salvation as open to the sinful man who clings to his faith and at least tries to repent leads to a fine and moving picture.

Srisermbhok in *Manutsat Paritat : Journal of Humanities* stated that Greene’s anti-institution moral vision is remarkably illustrated in his best novel; the title ***The Power and the Glory*** was taken from a line in the Bible, immediately implying to us the heart of the subject matter. The matter of the story presents to the spiritual beliefs of the whisky priest, moral and immoral minds of others. Greene demonstrated the priest’s spiritual conflicts arising from within as well as the dichotomy between the church and the state. The paradoxical characters in each situation pictured us the moral sensitivity and the plea of other characters both good and bad such as the whisky priest. His overall physical image is the misconduct of the priest but in his intention, it was paradoxical to his behavior. The lieutenant did evil things to people from the highest motives because he wanted to eliminate poverty and oppression; he oppresses those who oppose the revolution. Coral represented the Good Samaritan who was willing to sacrifice her life for the priest. The Yankee robber, the Mestizo and Padre Jose represented the badness of human conduct. The story portrayed the good and bad of people (42-55). Hence the characters in the story were affected to the earnest mind of the whisky priest.

In addition, Rev. Dr. Jim Nelson (online) gave the general human evaluation of the priest, stating that the whisky priest is like a normal person. He might make the misconducts that general people make.

He is an everyman; he is you; he is me. Which of you here hasn't give in to your lesser self at some point? Anyone here been addicted to anything, something that is harmful, whether it is a substance, a habit, overworking maybe, or a compulsion of some kind, a certain perfectionism, or silence in the face of wrongdoing, or passivity in the face of evil? I would guess all of us have. Or has anyone not fathered something illegitimate, broken some innocence, harmed something beautiful, even in a small way.

Rev. Dr. Jim Nelson (online)

But on the contrary, the whisky priest was different from the others; he was aware of his sins. He accepted himself for who he was and did the right things instead. The whisky priest's behavior helped us recognize the great man who has faith in God, his duties, his good. Indeed the whisky priest had profound meaning for the religious consciousness.

In conclusion, the review of literature of morality as claimed above was applied to explore how moral earnestness is portrayed as the frame work for ***The Power and the Glory.***

CHAPTER THREE

ANALYZING THE PROTAGONIST AND THE MAIN CHARACTERS' MORAL CONDUCTS

This chapter presents an analysis of moral earnestness as portrayed in Graham Greene's work "*The Power and the Glory*". The characters in the story were examined considered whether they are really moral according to related moral theories, and also examined the hypocrisies of morality under the government law.

Main Concepts on Morality

As mentioned in chapter two, morality is the rightness and goodness of human's behavior. In every era, morality is an important principle for human standard concerning the happiness of life and world peace. In *The Power and the Glory*, Graham Greene focused on the theme of morality through his novel. He presented a society where Christianity had deteriorated against the government laws. However people were still seeking for true moral code:

In the back room of the Academia Commercial a woman was reading to her family. Two small girls of six and ten sat on the edge of their bed and a boy of fourteen leant against the wall with an expression of intense weariness. "Young Juan," the mother read, "from his earliest years was noted for his humanity and piety. Other boys might be rough and revengeful; young Juan followed the precept of Our Lord and turned the other cheek. One day his father thought that he had told a lie and beat him: later he learnt that his son had told the truth, and he apologized to Juan. But Juan said to him, "dear father, just as our Father in heaven has the right to chastise when he pleases..." (25-26)

The quote above shows that even though the Christian doctrines were against the laws under communism, adults were still teaching their children about morality. It means that people were looking deeply for morality and teaching their children to be religious. Furthermore, people still practiced ritual. In Christianity, ritual is very important. It expresses the faith of God so the Christians have to attend the ritual. In the story Greene presented us, the villagers were waiting for the priest to perform his duty such as saying Mass, listening to confession, baptizing and performing funerals. After the priest left Captain Fellow, he was in a village and met the villagers. One villager asked him to baptize a child, say Mass, and listen to confession.

“The boy will watch. He knows”

“Were you expecting me?”

“No father. But it is five years since we have seen a priest...it was bound to happen one day.” (43)

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

“Tomorrow” The priest said warily.

“Will you say Mass, father, in the morning?”

“Yes, but let me sleep priest” (44)

According to the above, the villagers were very pleased to welcome the priest warmly and asked him to baptize their children, say Mass and listen to confession on the next day. They were very happy when the priest accepted their request. This shows that the villagers were strict on Christian rituals. Throughout the story, Greene had presented the faith in the ritual of the villagers.

One of the men said, “Will you be here long, father?”

He said, “I thought, perhaps... I could rest ... a few days”

One of the other men said, "Couldn't you go a bit father north, father, to Pueblito?"

"We've been traveling for twelve hours, the mule and I."

The woman suddenly spoke for him, angrily: "Of course he'll stay here tonight. It's the least we can do."

He said, "I'll say Mass for you in the morning," as if he were offering them a bribe, but it might almost have been stolen money from their expressions of shyness and unwillingness.

Somebody said, "If you don't mind, father, very early.... in the night perhaps." (63)

A woman felt angry when the priest said he would rest there for a few days because she thought he would not do the ritual and finally the priest accepted to do so.

From the extracts above, Greene emphasized the belief in ritual that were transfixed in the people's thoughts. They thought that the rituals show their faith in God and also were symbolic of the moral man. Morality is not only ritual or good behavior, but the true human's mind or human's intention which is more important than ritual. The person who has a good behavior or strictly observes the ritual is not absolutely a real moral man. In contrast, the person who makes a mistake might turn out to be truly moral. The same as the whisky priest, who is the most supreme man when revealing his moral earnestness during his escape from the government's hunting.

The Moral Earnestness of the Whisky Priest and Related Characters:

In the modern concept, morality consists of two ideas as folloes: the moral principle of religious teaching and the moral principle of government law. The moral principle of religion is natural morality which emerges by itself. It reflects the real morality that is from the intention of people. On the other hand, the moral principle of government laws is conventional morality that is written by the state to control bad behavior. So a person who follows the governments' laws might not be a good person

by nature. In addition, Immanuel Kant confirms that the good will (the morally good agent) responds to the dictates of reason with the purely rational motive of respect for the moral law and he concludes that conscientiousness, the sense of duty, makes an agent morally good (Carl. 1988 : 129). Likewise in *The Power and the Glory*, Greene presented morality which is not superficial but it is the true morality. Because morality is abstract and very complex, Greene portrayed it throughout the characters in various ways such as the whisky priest who was presented in the bad conditions that contradicts his good will. Padre Jose who was presented with the right behavior along with the moral character but they turned very bad at the end. The same goes for other characters such as the lieutenant, Carol, Captain Fellows, the Mestizo and the other people that the whisky priest met. So in modern life we can not judge people only on the surface but should evaluate them on their intention.

First of all, Greene portrayed morality through the whisky priest, the main character while he was on his journey. The whisky priest behaves badly as he is addicted to whisky, has a wife and breaks the law.

“Hungry?”

“A little. It does not matter.” He said with a rather repulsive humility, “If you would do me a favour....”

“What?”

“A little brandy” (38)

The whisky priest’s answer made us know his behavior. He was addicted to brandy which is wrong to his priesthood status and is also was against the Government’s law at that time.

“You see, I want to spend them on drink.”

“What sort of drink?”

“The kind of drink a stranger doesn’t know how to get in a place like this.”

“You mean spirit?”

“Yes – and wine.” (104)

It is clear that the whisky priest was an alcoholic. His behavior shows that he broke the law and he was not a good priest. Captain Fellows satirized the whisky priest when his daughter asked him “What’s a religion?” He said “Begging for brandy. Shameless.” Moreover we know later that he had a wife named Maria and a child named Brigida. All of this reflects the whisky priest’s sins which he could not be rid of and he started to receive himself-tortured by his sins. However, we find out later that, is very kind and good. He is honest and true to others. During the journey, he is preoccupied with his mission to God:

But the stranger got up as though unwillingly he had been summoned to an occasion he couldn’t pass by. He said sadly,

“It always seems to happen. Like this.”

“You’ll have a job not to miss the boat.”

“I shall miss it,” he said “I am meant to miss it.” He was shaken by a tiny rage. “Give me a brandy.” He took a long pull at it, with his eyes on the impassive child, the baked street, the vultures moving in the sky like indigestion spots.

“But if she’s dying...” Mr. Tench said.

“I know these people. She will be no more dying than I am”

“You can do no good” (16-17)

The conversation between the whisky priest, the strange man, and Mr.Tench above shows us that the strange man felt sad towards a child. He would like to help the child but Mr.Tench prohibits him because it’s against the laws.

“You know nothing,” the stranger said fiercely. “That is what everyone says all the time – You do no good.” The brandy had affected him. He said with monstrous bitterness, “I can hear them saying it all over the world.” (17)

It is clear that the whisky priest began to express his willingness to help although that was against the laws. He said that: "Everyone says all the time – You do no good".

His speech sounds as if these words were evil. Later on, he decided to go with the child, and the priest gradually revealed his goodness. He performed his priestly duty wherever he went.

"The boy, father, has not been baptized. 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 confession?"

"Yes, but let me sleep first." He turned on his back and closed his 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."

"Take mine in exchange." (44)

The conversation between the whisky priest and the old man in the village illustrates the whisky priest's mind. He agreed to baptize, say Mass and hear confession although the villagers don't have money for these.

During his journey, the whisky priest expressed two different experiences in two different phases. The first was his life during the great period of Christian Church or conventional phase and the second was the experience phase after the Church was destroyed by the communist government. The conventional phase was the great time of the Christian Church. He was in an honorable position. People praised him and treated him as a special person. Although he did only the priest's duty; he would get donations from Christians. He lived with luxury and was protected by the power of

the Catholic Church. Consequently, in this phase he did not understand the true meaning of God's sermons and he did not understand real life suffering:

What an unbearable creature he must have been in those days – and yet in those days he had been comparatively innocent. 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 sin of all. Then, in his innocence, he had felt no love for anyone. (139)

The above quote reflected the priest's morally superficial mind. He had just done his duty. For ritual, he just prayed but did not understand its meaning. He thought that ritual reflected the goodness and faith of God.

However, in the second phase after the Church was destroyed and the priest was hunted by the communist government. At this moment he did not have any Church for protection so he had to escape from the government hunting. Actually, at this time he was being hunted both by the government and by his own spiritual quest. Even though, he could escape from the government but he could not escape from his spiritual commitment because his spirit was full of faith for God and, especially, he had turned to be moral. He began to learn the true meaning of morality. And this time he had evaluated himself critically. He criticized his bad behavior in the old days.

“But I'm a bad priest; you see I know – from experience – how much beauty Santa carried down with him when he fell. Nobody ever said the fallen angels were the ugly ones. Oh no, they were just as quick and light and...” (131)

He got insight toward the whole situation and viewed both the goodness and badness of his behavior in the old days. He began to understand the true meaning of God's sermons; he accepted his sins and criticized himself.

Throughout the story we found that there were two major reasons that encouraged the whisky priest to become a better man. The first reason was his kindness by nature and he was brave enough to do the right thing.

Yes perhaps you are right. You see I am a bad priest and bad man to die in a state of mortal sin – he gave an uneasy chuckle – it makes you think. (126)

According to what the priest said, it was obvious that he was conscious about his sin and he accepted it. As we know that the priest made a mistake when he was in the conventional phase, but now he had gained experience and had learnt a lot about the nature of life.

Pride was what made the angels fall. Pride's the worst thing of all. I thought I was a fine fellow to have stayed when the others had gone. And then I thought I was so grand I could make my own rules. I gave up fasting, daily Mass. I neglected my prayers - and one day because I was drunk and lonely - well, you know how it was, I got a child. It was all pride... (196)

The priest's conversation with the lieutenant above showed us about his young priesthood. He was innocent because he was too naive and careless. He was irresponsible toward his duty, but it was unintentional. Lewis and Ann (1980 : 418) stated in Graham Greene *The Power and the Glory Text Background and Criticism* that innocence is paradoxically undesirable for every reason because it invokes

nostalgia for the innocent, being free of all knowledge of evil, is unconsumed by the agony of guilt. But the innocent person must exist in our fallen world of evil pain and guilt; and in order to achieve the privet virtue of love he must sooner or later become aware of bleak reality. The whisky priest remembered his own innocence phase when he had felt no love for any one; he had not understood the meaning of prayer and he had conducted himself wrongly. But when he passed his innocence phase he became a better man. He could differentiate between the good and the bad. He accepted truth and understood as the meaning of life. Finally he corrects his wrong and becomes a good man.

Next, the second reason is about the soul. The whisky priest was deeply faithful to God as his soul was dedicated to God. Although he escaped from God he did not succeed and he missed the ferry.

He felt an unwilling hatred of the child ahead of him and the sick woman- he was unworthy of what he carried. A smell of damp came up all round him; it was as if this part of the world had never been dried in the frame when the world spun off into space: it had absorbed only the mist and cloud of those awful regions. He began to pray, bouncing up and down to the lurching slithering mule's stride, with his brandied tongue: "Let me be caught soon..... Let me be caught." He had tried to escape, but he was like the King of a West African tribe, the slave of his people, who may not even lie down in case the winds should fail. (19)

The quote above illustrates the priest's moral sensitivity and that he could not escape from God because he still had faith in God. He is like the King of a West African tribe that could not leave his people. He is a slave of his people and likewise the priest is a slave of God.

Greene also presented Carol Fellow; the thirteen year old who lived with her parents, Captain Fellow and Mrs. Fellow. She was presented as the innocence concept

by nature. She was a mercy girl. She was a Good Samaritan who was willing to protect the priest's life. She did not only give the priest food and shelter but she was willing to protect the priest from the lieutenant. The quote below showed us Carol's the Good Samaritan.

"Lying? Good God" Carol Fellows said. "You don't mean he's here."
 "Of course, he's here" Carol said.
 "Where?"
 "In the big barn" she explained gently "We couldn't let them catch him" (36)
 "Good bye" she said "I hope you'll escape" A faint sigh comes out of the darkness: she said gently. "If they kill you I shan't forgive them – ever" (42)

The two previous quotes show us that Carol Fellows was a good girl. She did not want anyone to harm the priest. Her actions showed her innocent mind and how different she was from her parents. Although she said she didn't believe in God she had good intention and a pure mind.

"Oh" she said I don't believe in that"
 "Not in praying?"
 "You see, I don't believe in God, I lost my faith when I was ten. (41)

Carol's statements let the readers know that she did not believe in God. But it was very surprising that she was still a moral girl. She was straight forward. Carol's conduct presented her good mind. Furthermore she also confirmed that morality was not the ritual but the intention of the human's mind. And at the end, her innocent mind returned to harm herself. She died ambiguously which was a puzzle to the readers and it was a question "Why and how did Carol die?"

Greene also significantly employed the quality of good and evil in an ironic manner. The bad characters turned out to be good, whereas the good characters turned out to be evil. For example the lieutenant appeared to be cold, bad and very strict, what he had done was unkind and indifferent. In chapter two the lieutenant was presented as firm and commanding:

Where is the Jefe? The lieutenant asked. No one knew: they thought he was playing billiards somewhere in town. The lieutenant sat down with dapper irritation at the chief's table: behind his head two hearts were entwined in pencil on the whitewash. "All right," he said, "what are you waiting for? Bring in the prisoners." They come in bowing; hat in hand, one behind the other. "So-and-so drunk and disorderly." "Fined five pesos." "But I can't pay, your excellency." "Let him clean out the lavatory and the cells then." "So-and-so. Defaced an election poster." "Fined five pesos."..... (21)

Because he was a police officer, he had to follow the government laws. As we know that the law was one kind of moral standards in the politics and the government which was used to control the human's evil behaviors. Therefore, the lieutenant had to be very strict and to screen his society. But it was very surprising that the lieutenant at the end of the story showed his emotion.

"I had to think out for myself. But there are some things which you don't have to learn in a school. That there are rich and poor." He said in a low voice, I've shot three hostages because of you. Poor man. It made me hate you."

"Yes," the priest admitted, and tried to stand to ease the cramp in his right thigh. The lieutenant sat up quickly, gun in hand: "What are you doing?"

Nothing. Just cramp. That's all." He lay down again with a groan. The lieutenant said, "Those men I shot. They were my own people. I wanted to give them the whole world." (198)

Deeply, the lieutenant was the one who had the moral mind. His words reflected his real mind. He was just because he had some bad experience from the priest who charged some money from the confessors. Consequently, he thought that every priest is bad. However he still respected the priest's soul and sympathized with the three priests he had shot. Moreover, the lieutenant did his best to save the priest spiritually even though it was against his principle.

"If you would give permission for me to confess..."

The lieutenant said, "But there's no priest."

"Padre Jose."

"Oh, Padre Jose," the lieutenant said, with contempt, "he's no good for you."

"He's good enough for me. It's not likely I'd find a saint here, isn't it?" (201)

The conversation between the whisky priest and the lieutenant above shows that the lieutenant respected the whisky priest's soul. He gave permission to the whisky priest to make a confession. He also claimed that Padre Jose was not good enough for the whisky priest. But he tried to persuade him to come for the whisky priest's confession. Furthermore, the lieutenant expressed some moral concern for the priest.

"I should like to do something for you," the lieutenant said.

"I've brought you some brandy."

"Against the law?"

"Yes."

"It's very good of you." He took the small flask, "You wouldn't need this, I dare say. But I've always been afraid of pain."

"You're a good man. You've got nothing to be afraid of."

You have such odd ideas," the lieutenant complained. He said,

"Sometimes I feel you're just trying to talk me round."

"Round to what?"

"Oh, to letting you escape perhaps – or to believing in the Holy Catholic Church, the communion of saints....how does that stuff go?"

"The forgiveness of sins."

“You don’t believe much in that, do you?”
 “Oh yes, I believe,” the little man said obstinately. (206)

The lieutenant was true to respect the whisky priest and would let him confess at the Catholic Church. This shows the power of goodness of the priest that made the lieutenant accept his morality.

Hypocrisies

In real life, we cannot evaluate the value of people’s minds by their personal characteristics. Some may behave rightly according to the law or conventional code, but we can not judge if they are moral or not. Likewise, Houghton.1957 said that in the early Victorian period people were pretentious. Most of them were not sincere and people lived in distrust. They showed their hypocrisies to each other and that was called the fake society. Hypocrisy could be found everywhere. Likewise in ***The Power and the Glory***, Greene efficiently illustrated hypocritical people clearly. The Mestizo, Captain Fellows and Padre Jose were the representatives of badness.

Mestizo was the half-Indian who met the whisky priest many times. He always called himself “a good Catholic.” He was full of absolute sins –hypocrisy, lying, deception, revenge and the worst of all betrayal. Many scenes reflect his badness such as in Part three Chapter One, He tried to persuade the whisky priest to fall into his trap. He lied to the priest to make the Yankee confess before dying.

And I haven’t,” the man put in triumphantly, “or I wouldn’t be here, would I ? Listen, father, I’ll admit a lot. You don’t know how a reward will tempt a poor man like me. And when you wouldn’t trust me, I thought, well, if that’s how he feels I’ll show him. But I’m a good Catholic, father, and when a dying man wants a priest” (178)

What the Mestizo said reflected his badness. He tried to tip trapping the priest. Although, the priest did not trust the Mestizo, he followed him. The Mestizo's lying was the worst because he intentionally lied to trap the priest for a reward from the lieutenant for his own personal benefit whereas Coral's lying was to save the priest's life. The priest was lying about his name to protect himself and the unknown woman lying to the sergeant cannot at all be considered sinful. All of their lying was not harmful to anybody but for the Mestizo lying was for his benefit and would harm someone. Mestizo was presented as the worst figure for his betrayal. The priest was critical of the Mestizo; as he implicitly said to the Yankee.

“We shall be lucky if we haven't worse.”

“What do you mean, father?”

“The priest said, He's only killed and robbed. He hasn't betrayed his friends.” (178)

The priest claimed the Mestizo who was worse than the Yankee because he killed and robbed. It was a cruel action by itself, but betrayal was harming others to trust and harm them. It was like killing a man.

Captain Fellows was one of the characters who showed the quality of bad manners. He was openly happy all the time.

Captain Fellows sang loudly to himself, while the little motor chugged in the bows of the canoe. His big sunburned face was like the map of a mountain region – patches of varying brown with two small blue... He composed his song as he went, and his voice was quite tuneless.

“Going home, going home, the food will be good for me-e-e. I don't like the food in the bloody cite.” ... “I don't like your snouts, O trouts. I don't like your snouts, O trouts.” He was a happy man. (30-31)

Captain Fellows was a warm person who loved his family and was a happy man.

Thus his mind might be generous like his action. But later, Captain Fellows turned to be narrow-minded. He was unhappy when he knew that the priest was staying in his home.

Quien es usted? Captain Fellows said.

"I speak English." He clutched a small attaché case to his side, as if he were waiting to catch a train he must on no account miss

"You've no business here."

"No" the man said, "no"

"It's nothing to do with us," Captain Fellows said "We are foreigners."

The man said, "Of course. I will go." He stood with his head a little bent like a man in an orderly-room listening to an officer's decision.(37)

When Captain Fellows knew that the priest was in his barn, he went to the priest and told him to leave.

"Captain Fellows relented a little." He said

"You'd better wait till dark. You don't want to be caught"

"no"

"Hungry?"

"A little. It does not matter." He said with a rather repulsive humility, "If you would do me a favor..."

"what"

"A little brandy"

"I'm breaking the law enough for you as it is, Captain Fellows said.

He strode out the barn, feeling twice the size, leaving the small bowed figure in the darkness among the banana.(39)

The conversation between Captain Fellows and the priest above showed his selfishness. But his words concealed some kindness. It may say that he had to follow the law so he did what he did. The official law is the big reason to influence him to behave like that. Sometimes the law and morality are contradicting like in Captain

Fellows' action. He might welcome the priest if it was not against the law. Actually Captain Fellows is good. In his speech, he told the priest to wait until it was dark before leaving from his barn and he also offers some food to him. His speech signals us his true mind. If he is not kind, he would not have guided or offered anything to the priest. Therefore, it could be said that he was controlled by the official law which prohibits him to act morally.

Padre Jose, the priest who conformed himself to the communist authority and under his wife, was selfish. In comparison, he was worse than Captain Fellows. He forgot his duty; he had just obeyed his wife. He was mocked even by the children and the villagers. All together he has sold his soul to the devil.

“He will be, one day soon, when the Holy Father pleases.”

“And are they all like that?”

“Who?”

“The martyrs.”

“Yes. All.”

“Even Padre Jose?”

“Don't mention him,” the mother said “How dare you? That despicable man. A traitor to God.” (27)

The mother was angry when her children mentioned the name of Padre Jose because he refused to do his duty. The mother also said that he was a traitor to God. These words show that she hated Jose. Padre Jose was different from the whisky priest, while Padre Jose was refusing people's request the whisky priests willingly released people's suffering. Padre Jose's selfishness appeared many times for example;

“Padre Jose,” the old man repeated. “A prayer?” They smiled at him, waiting. They were quite accustomed to people dying, but an unforeseen hope of happiness had bobbed up among the tombs: they

could boast after this that one at least of their family had gone into the ground with an official prayer.

“It’s impossible,” Padre Jose said.

The old man pushed the coffin aside with his foot the better to approach Padre Jose: it was small and light and might have contained nothing but bones. “Not a whole service, you understand – just a prayer. She was – innocent,” he said. The word in the little stony town sounded odd archaic and local, outdated like the Lopez tomb, belonging only here.

“It is against the law.” (48)

This extracts show that Padre Jose was selfish. He dreaded the power of the law so he refused to pray for the old man’s child. Moreover he showed no care nor sympathy for people suffering for example, when the whisky priest asked for help, he refused coldly.

In the lamplight Padre Jose’s face wore an expression of hatred. He said, “Why come to me?” Why should you think...? I’ll call the police if you don’t go. You know what sort of a man I am.”

He pleaded gently, “You’re a good man, Jose. I’ve always known that.” I’ll shout if you don’t go (118)

What Padre Jose said to the whisky priest was the worst because it showed his unkindness to others. Not only that, it also reflected his terrible selfishness. Greene showed the kindness of the whisky priest and the villagers whom he met. Even though they did not know each other, the villagers gave him some help. They lied to the lieutenant to save the priest’s life, although they risked breaking the law. In contrast Padre Jose had known the whisky priest, but he refused him unkindly. He just cared for himself. In addition, Padre Jose had done the worst thing. He refused hearing confession from the whisky priest

“You can both stop jabbering,” the lieutenant said. “You’re wanted at station to see a man – a priest. He wants to confess.”

“To me?”

“Yes. There’s no one else.”

“Poor man,” Padre Jose said. His little pink eyes swept the patio.

“Poor man.” He shifted uneasily, and took a quick furtive look at sky where the constellations wheeled. (204)

When the lieutenant asked Padre Jose to take the whisky priest’s confession Padre Jose hesitated to go with him. This was more evidence that Padre Jose was a selfish man. The later conversation between the lieutenant and Padre Jose showed us that Padre Jose was dominated by his wife

“You aren’t a priest any more,” the woman said, “You’re my husband.” She used a coarse word. “That’s your duty now” (204)

Padre Jose’s wife words above show us that she has more power than he. She could order him to do everything including denying the lieutenant’s request to hear the whisky priest’s confession.

“Are you coming?”

Padre Jose made a despairing gesture – as much as to say, what does one more failure matter in a life like this? He said, “I don’t think it’s - possible.” (204)

This answer confirms that Padre Jose had no moral awareness for anyone. Therefore, everything Padre Jose had done was bad and he should be called a betrayer of God.

CHAPTER FOUR

CONCLUSION

Through an analysis of moral earnestness as portrayed in Graham Greene's *The Power and the Glory*, it was found that morality was presented in two issues; moral earnestness and hypocrisy. Details are as follows:

Moral Earnestness

Moral earnestness is the most supreme human value. In this study the researcher found that true morality was internal and unconventional. It was not a fixed form such as a law which has been written by the government. A good human's behavior may be superficial and could not reflect real human's moral value such as the whisky priest, whose wrong behavior in the past let him to be judged as a bad man, but when we learn about his intention, we find that he has a great heart. He is conscious about his misbehavior and accepts his sins. His mind is full of kindness and compassion for those who need him. He follows God's mission and performs his duties as he is a priest although it is dangerous for him. Greene also presents his paradoxical behavior in the past, in his careless youth. He is full of sins but when he was enlightened, he turns to be a truly moral man whose spiritual commitment is to serve God. At this time he changes his idea from the old moral conventional form to the new concept of morality. Likewise R.W.B. Lewis points out in his book *The Picaresque Saint* that: Paradoxically as the whisky priest is, the picaresque saint is the logical hero of our paradoxical age. Every age of fiction develops its own

representative hero: its own human image of the value it acknowledges and the force or power it respects and responds to. (Martin Shuttleworth and Simon Raven 164)

In addition, Srisermbhok stated in Manutsat Paritat : Journal of Humanities that the priest is an apparent “human image of a new value” that Greene acknowledges. He is unconventional and more realistic in his earthly life. He may be a coward or a weak man, but he has no fear of truth. (47)

On the other hand, Padre Jose who is under the government authority is not a good man. He is hypocritical. This is clearly seen when the lieutenant asked him to hear the priest’s confession but he refused him.

Coral Fellows the young girl, who is symbolic of the Good Samaritan, is pure and innocent. Although she tells the whisky priest that she has had no belief in God since she was ten, whatever she has done reflected her purely moral mind.

Ritual is an important component in every religion. It is a conventional aspect of good things. But in fact, people are misleading by this point. They behave superficially and never really appreciate the meaning of ritual. The whisky priest in his youth had no sincerity in his duty. He just performed his duty such as saying mass, hearing confession and so on. But when he learns more about the meaning of ritual, he turned his mind to be true, to serve God earnestly.

Hypocrisy

Hypocrisy is found in this novel portraying the badness and the worst human’s heart. Hypocrisies are commonly preached in real life. Especially in modern society, money and power are supreme goals of life so everybody tries to get benefits and take advantage of one another. This is one cause of hypocrisy: it reinforces people to misbehave themselves and perform immorally such as the characters in *The Power*

and the Glory; the mestizo, Captain Fellows and Padre Jose. The mestizo is the symbol of hypocrisy. His manner informs us that he is absolutely a bad man. He does not care about others. He never expresses sympathy for anyone, and just takes advantage of others.

Captain Fellows is firstly presented as a happy man but actually, he cares only for his own benefit. However he sometimes presents his kindness because he is afraid of the governments' laws. Every time he claims that "it is against the law" the reason is that he is controlled by the governments' authority, so he has to say it for his own safety. He wants his family to be safe from the governments' punishment so he becomes immoral.

Padre Jose, a priest who follows the governments' law strictly, is selfish. He is under both the government's power and his wife's power so his actions are wrong and contradict his status. He has no strong soul and is afraid of performing his priestly duty. This is selfish because he only cares about his safety. Moreover he is neglecting his Godly mission. All together, his actions reflect his unkindness which sharply contrasts with the whisky priest who cares about helping other people. Padre Jose always refuses a request from the people who need him. All of Padre Jose's misconducts show that he is sinful. And it is acceptable to call him a betrayal to God. In conclusion, hypocrisy is commonly practiced in society.

Actually, immorality is commonly practiced in society. People are hypocritical, and deceitful to one another for their own benefits and badness is seen everywhere but the researcher believes that the truly moral people can maintain the value and carry on the goodness for a more pleasant life. On the contrary the whisky priest carried on doing goodness in life even if it was dangerous for him. Finally he

gained respect from others, especially the lieutenant who hated Christianity, and unexpectedly, he was the Saint at the end. In short, the power of goodness can be victorious over the badness.

Recommendation for Further Studies

As this study focuses only on moral earnestness of the main characters in ***The Power and the Glory***, other related studies should be undertaken to analyze other related topics such as the following:

- An Investigation of the Heart of Darkness.
- Social Pretension in Other Selected Works.
- An Exploration of Insanity and the Loss of God in Modern Fiction.

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