

**MORAL TEACHING ON CHRISTIAN MARRIAGE REVEALED IN THE
CHARACTERS OF SERGEANT TROY AND BATHSHEBA EVERDENE
IN HARDY'S *FAR FROM THE MADDING CROWD***

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements
for the Degree of *Sarjana Sastra*
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A Sarjana Sastra Undergraduate Thesis

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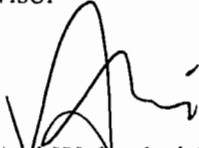
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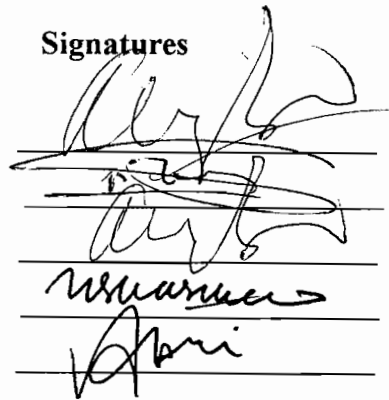
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The image shows four handwritten signatures, each written on a horizontal line. The signatures are in black ink and appear to be cursive or semi-cursive. The first signature is the largest and most prominent, followed by three smaller ones below it.

Yogyakarta, October 26, 2003
Faculty of Letters
Sanata Dharma University
Dean



Dr. Fr. B. Alip, M.Pd., M.A.

**Never underestimate your power
to change yourself
(anonymous)**

**This undergraduate thesis is dedicated to
My generous father: Robertus Sarwono
My beloved mother: Hermana Amartiwi**

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(Titus Haridjati)

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ABSTRACT

J.B. Titus Haridjati (2003). **Moral Teaching On Christian Marriage Revealed In The Characters of Sergeant Troy and Bathsheba Everdene In Hardy's *Far From The Madding Crowd***. English Letters Study Programme, Faculty of Letters, Sanata Dharma University, Yogyakarta.

The writer chooses *Far From The Madding Crowd*, a novel written by Thomas Hardy to be analysed in this study particularly because the writer is interested to find out the moral teaching on marriage based on Christian's perspective that reflected in the character of Sergeant Troy and Bathsheba Everdene, as a husband and a wife.

Three main problems will be explored in this thesis. Firstly, to find out how the character of Sergeant Troy is described in the novel. Secondly, to find out how the character of Bathsheba Everdene is described in the novel. Finally, the writer tries to find out the moral teachings of Christian marriage revealed from the description of the characters of Sergeant Troy and Bathsheba Everdene.

Since the main problems above are related with morality, then the moral philosophical approach will be applied in this thesis. Through this approach, the validity of the writer's hypothesis will become real that there are some moral teachings on marriage that can be found in the characters of Sergeant Troy and Bathsheba Everdene.

After analyzing the main problems, the writer can conclude that Sergeant Troy is a materialist person, he marries Bathsheba Everdene because of her richness. In the story, it is revealed that Troy himself is suffer from his own action, where he must loss the woman that he actually loves and also the son of him. As the result it brings him to his own death. The moral teaching of Christian marriage that can be revealed from the character of Sergeant Troy is that marriage is natural law of man, in which man's act supposes to be based on the grace of God. Jesus Christ through His teaching of love deepen man's knowledge of acting in grace, and He gives a dignity of a sacrament to emphasize the importance of marriage for the grace of God. Furthermore, man's act, which is based on the grace of God is not intended to limit their acts; moreover, it directs man to his/her happiness. It is reflected on the character of Sergeant Troy that he is suffering because of he disobeys the grace of God in marriage. The character of Bathsheba Everdene is revealed in the story as a reckless person and this is reflected from her hurried decision to marry. Then, it brings her to the unhappiness in marriage. In the character of Bathsheba Everdene, the moral teaching that can be found is that a marriage needs a process, which refers to the preparation for the qualities and possible circumstances for a marriage. From Bathsheba's reckless action to have a marriage, it is reflected that she does not consider those conditions carefully.

ABSTRAK

J.B. Titus Haridjati (2003). **Moral Teaching On Christian Marriage Revealed In The Characters of Sergeant Troy and Bathsheba Everdene In Hardy's *Far From The Madding Crowd***. Jurusan Sastra Inggris, Fakultas Sastra, Universitas Sanata Dharma Yogyakarta.

Far From The Madding Crowd adalah sebuah novel karya Hardy yang dipilih oleh pengarang untuk dipakai didalam thesis ini, dimana lewat novel ini pengarang tertarik untuk menemukan pengajaran moral perkawinan berdasarkan sudut pandang Kristiani yang terefleksi didalam character Sergeant Troy dan Bathsheba Everdene sebagai suami-istri.

Tiga permasalahan utama akan dibahas didalam skripsi ini. Pertama, menemukan bagaimana tokoh Sergeant Oak digambarkan didalam novel. Kedua, menemukan bagaimana tokoh Bathsheba Everdene digambarkan didalam novel. Terakhir, penulis akan menemukan pengajaran moral perkawinan yang muncul dari gambaran tokoh Sergeant Troy dan Bathsheba Everdene.

Berkaitan dengan perumusan permasalahan diatas yang berhubungan dengan moral, maka pendekatan moral filosofi akan diaplikasikan kedalam skripsi ini. Dimana melalui pendekatan ini validitas dari opini penulis menjadi nyata, yakni adanya pengajaran moral perkawinan yang dapat ditemukan didalam novel dari tokoh Sergeant Troy dan Bathsheba Everdene.

Setelah menganalisa pokok-pokok permasalahan, penulis dapat menyimpulkan Sergeant Troy sebagai orang yang materialist. Dia menikahi Bathsheba Everdene karena kekayaannya. Didalam novel diceritakan bahwa Troy sendiri menderita karena perbuatannya sendiri, dia harus kehilangan gadis yang sesungguhnya ia cintai dan juga anaknya. Pada akhirnya juga membawa pada kematiannya. Pengajaran moral pernikahan Kristen yang dimunculkan Tokoh Sergeant Troy adalah pernikahan sebagai *natural law* manusia, dimana tindak tanduk manusia seharusnya ditujukan untuk kemuliaan Tuhan. Yesus Kristus lewat ajaran cinta-Nya memperdalam pengetahuan manusia mengenai hidup didalam kemuliaan Tuhan, lewat sakramennya. Ia menekankan pentingnya pernikahan untuk kemuliaan Tuhan. Lebih lanjut, tindak tanduk manusia berdasarkan kemuliaan Tuhan tidak bermaksud membatasi gerak manusia, tetapi mengarahkan manusia kepada kebahagiaannya. Hal ini terefleksi didalam tokoh Troy, penderitaan yang dialaminya dikarenakan ia mengabaikan hal tersebut. Karakter Bathsheba Everdene dimunculkan sebagai seorang yang ceroboh dan hal itu terefleksi didalam keputusannya untuk menikah yang terburu-buru. Dimana kemudian hal itu menuntunnya kedalam ketidakbahagiaan didalam sebuah perkawinan. Pengajaran moral yang ditemukan didalam tokoh Bathsheba adalah pernikahan membutuhkan suatu proses menunjuk pada persiapan terhadap kualitas dan kondisi yang memungkinkan untuk sebuah pernikahan. Dalam tindakan ceroboh Bathsheba itu, terefleksi bahwa dia tidak mempertimbangkan kondisi-kondisi tersebut secara cermat.

CHAPTER I

INTRODUCTION

A. Background of the Study

Perhaps if everybody appreciates art in his/her life, the world will become a more beautiful place to live in. It may sound cliché, but it is what the traditional view believes about the true art for, as John Gardner has explained in *On Moral Fiction*, that true art seeks to improve life and not to debase it. It also means that art is a moral work, in the other hands, art that tends toward destruction is the art of nihilist, and it is not properly art at all (1933: 5-6).

Literature as a work of art contains the principle of true art, in which literature does not have a destructive nature. Gardner himself agrees that literature as an art is essentially and primarily moral that is life giving (1933: 15). It means that the literary work may contain some values such as moral teaching that can be reflected from human life and human experience. The moral teaching may also reveal religious orientation. Gardner also says that the literary works, which contain moral teaching, provide values and rouse trustworthy feeling about the best and the worst in human action (1933: 19).

In this thesis, the writer is interested to put the study on the moral teaching that can be found in the literary work through a novel. The author will analyse the moral teaching through the character in the novel, since the moral teaching itself comes from human life and human experience. As related to Abrams in his

Glossary of Literary Terms (1971:20) the characters are “the persons in a dramatic or narrative work.” Therefore, through the character’s life and experience the reader can get some moral teaching.

In this thesis, the writer also has an orientation on religious matter, in which the moral standard used by the writer in this thesis is based on the Christianity’s moral. The writer chooses Christian moral standard because the novel itself, *Far From The Madding Crowd*, according to most of reviewers, lingers with the pastoral context. According to Norman Vance in his review that sets up in the “Introduction” section of the novel, in the English literary works, pastoral literary is usually related with the rural life, in which, it describes the rural simplicity, which is approached through biblical as well as classical allusiveness in both of setting and their habitants (1993: vi). It is mean that the rural life is described as a peaceful setting and its habitants live in harmony.

Although this novel itself not fully expresses the literary standard of pastoral work, but most critics agree that the novel has a pastoral context. In the novel, it is shown that there is less peace between each rural habitant. There is bloodshed shown in *Far From The Madding Crowd*, which is revealed through Farmer Bolwood murdering of Sergeant Troy. *Far From The Madding Crowd* is considered as the pastoral work, which the novel itself as a whole is still lingered to the rural life and the Christianity. This relationship is shown by the setting of the novel itself, it takes a place in the countryside and its relationship with Christianity is shown from some names that are used for some of the main characters.

According to Professor Norman Vance in his review, the author of the novel, Hardy, has adapted some of the characters' name from the bible. The shepherd Gabriel Oak, named after biblical messenger angel (Luke I: 19) and an English tree, plays a flute like the improbably musical shepherds of classical pastoral with their reed-pipes. The story of David supplies the name of the heroine Bathsheba (1993: viii).

Thomas Hardy wrote *Far From Madding The Crowd* in 1874, and by this novel, Hardy known by a large public for the first times. Moreover, by the novel, Hardy reaches a success financially and critically. *Far From the Madding Crowd* is a great story, which presents a story of the rural habitant of Dorshetshire, and their culture is still lingered with the agriculture life, also wrapped up into a great romance story. Gabriel Oak, who is a regular farmer, Sergeant Troy, who is a sergeant, and Farmer Bolwood who, is a rich farmer, are involved in the competition to win a woman's heart, Bathsheba Everdene, who is also a rich farmer.

The interesting part of the novel that attracted the attention of the writer to study it further is about the marriage shown in the novel through the characters of Sergeant Troy and Bathsheba Everdene. The writer considers that the marriage of the characters as an interesting object to be analysed further, because after the writer reads the novel and understands it deeper, the writer finds that marriage is the major aspect that dominates the novel's story. Then, the writer is sure that by analysing the marriage life between the both of characters in the story, the writer can get morality teaches inside. Both of the characters as told in the novel have

failed in marriage, and they have failed to reach happiness inside it, although their marriage itself based on their own decision.

Through the marriage and life experiences of both characters, the writer is trying to reveal some moral lesson on marriage that based on the Christian perspective. This means that inside the novel itself contains the Christian elements, such as of what has been explained in the beginning that Christian elements are expressed through the used of some characters' name.

B. Problem Formulation

Based on the preceding paragraphs, the writer will formulates his analysis into three basic questions, as follows:

1. How is the character of Sergeant Troy described in Hardy's *Far From The Madding Crowd*?
2. How is the character of Bathsheba Everdene described in Hardy's *Far From The Madding Crowd*?
3. What is the moral teaching on Christian marriage revealed through the characters of Sergeant Troy and Bathsheba Everdene?

C. Objective of the Study

The objective of study is to find out the answer of the problems formulated above.

1. To find out how is the character of Sergeant Troy described in Hardy's *Far From The Madding Crowd*.

2. To find out how is the character of Bathsheba Everdene described in Hardy's *Far From The Madding Crowd*.
3. To find out the moral teaching on Christian marriage revealed through the characters of Sergeant Troy and Bathsheba Everdene.

D. Benefit of the Study

Through this thesis, both the reader and the writer can get some benefits from it. First, that both the writer and the reader can understand Hardy's *Far From the Madding Crowd* novel deeply. Second, as what has been explained in the preceding paragraph, in this thesis the writer wants to reveal the moral teaching as reflected in the marriage between Sergeant Troy and Bathseba's Everdene. The analysis will prove later that Sergeant Troy and Bathsheba have done mistakes in their life. One can learn something about life reflected through these characters. Hopefully, one can avoid being like Sergeant Troy and Bathsheba Everdene in the real life, by not doing the same mistake like what they have done in the story.

E. Definition of Terms

In order to avoid misunderstanding, it is necessary to explain the definition of the important terms.

1. Moral

According to *Webster Dictionary Unabridged of the English Language*, 'moral' as an adjective means that it is concerning with right conduct or the distinction between right and wrong (1972: 930).

2. Teaching

According to *Longman Dictionary of Contemporary English*, the word teaching means something that is taught, especially the moral, political, or religious belief (1978: 1137).

CHAPTER II

THEORETICAL REVIEW

This chapter contains of three subchapters. The first subchapter will be review on related studies. It contains some criticism on the author of the novel, Thomas Hardy and his work, *Far From The Madding Crowd*. The second subchapter is review on related theories that examines some theories of this analysis. The last subchapter is theoretical framework.

A. Review of Related Studies

Thomas Hardy is one of Victorian great writers. Norman Vance in the *Introduction of Far From The Madding Crowd* states that large public knows him as the good writer for the first time after *Far From The Madding Crowd* published. The novel is Hardy fourth novel, before he had already produced three novels: *Desperate Remedies* in 1871, *Under The Greenwood Tree* in 1872 and *A Pair of Blue Eyes* in 1873. *Far From The Madding Crowd* itself appeared in 1874, the year of Hardy's marriage to Emma Gifford (1993: i).

Furthermore, Vance explains that *Far From The Madding Crowd* is also Hardy first novel that used the term 'Wessex', a partly fictionalised region of southwest England centred on his own county Dorset which acquired greater geographical precision and consistency in subsequent novels (1993: ii). In this novel, he described a rural life that he had known well.

In the *Introduction* of the novel, Vance also states that Hardy's *Far From The Madding Crowd* has invited confusion among the critics to define the literary context of the novel, whether *Far From the Madding Crowd* include to the pastoral literature or not. Some reviewer is categorized the novel as a pastoral, novel, which told us about the rural scene and the agriculture life in a pastoral way, especially the title of *Far From the Madding Crowd* itself has taken from the title of pastoral Elegy that written by Thomas Gray in 1765 (1993: vii).

Furthermore, Vance explains that the pastoral literature usually used in poetry that we can see in the pastorals of the poet of ancient Greece such as Theocritus, subsequently imitated by the Roman poet Virgil, had inaugurated a tradition which was enriched by the bible and more specifically Christian pastoral, emphasizing religious pastors and flocks and Christ as the good shepherd. Rural English simplicity is approached through biblical as well as classical allusiveness. The pastorals in the Hardy's *Far From the Madding Crowd* can be seen in the character of the shepherd who is Gabriel Oak, named after a biblical messenger angel (Luke I: 19) and an English tree, who plays flute like the improbably musical shepherds of classical pastoral with their red-pipes (1993: viii).

In the *Introduction*, Vance also reviews that the others critics are still doubted whether the novel can be classified as pastoral or not. Gray's country peace distinguished from the clamor of the great world is characteristic of pastoral poetry, ostensibly about shepherds and simple country pleasures but in fact from early times a mode of protest against the contrasting complexity and corruption of court and city (p. vii). However, in his novel Hardy has the different way of

looking at life that he presented his rural scene in contrast from what Gray did, he presented his rustic “Wessex” not as a quite place but he adapted the crowd of the city in his rustic life. Some critics agree that Hardy wants to show his reader that the simplicity of rural cannot only seen in a simple way. As Hardy, realize that behind the simplicity of his rustic “Wessex”, there where are also found crisis as the influence of the city (1993: xiii).

Furthermore, although there are differences on classifying the literature context among the reviewers, the writer is also observing that there is also an agreement among those reviewers on seeing the novel, which is Christianity. Based on that agreement, the writer will develop this thesis.

B. Review of Related Theories

1. Theory of Character

In *The Glossary of Literary Terms*, Abrams (1971: 20) defines the character as a persons, in a dramatic or narrative work, endowed with moral and dispositional qualities that are expressed in what they say, the dialogue, and what they do, the action.

M.J. Murphy (1972: 161-173) in his *Understanding the Unseen, An Introduction to English Poetry and The English Novel for Overseas Student* mentions nine ways of how an author attempts to make the character understandable to, and come alive for, the readers.

a. Personal description

The author can describe a person’s appearance and clothing.

b. Character as seen by another

Instead of describing a character directly, the author can describe the character through the eyes and opinions of another. The reader gets as it were, a reflected image.

c. Speech

The author can give the reader an insight into the character of one of the persons in the book through what that person says. Whenever the author puts forward an opinion, the author is giving the reader some clues of the character.

d. Past life

By letting the reader learn something about a person's past life the author can give the reader a clue to some events that have helped to shape a person's character. This can be done by direct comment by the author, through a person's thought, through the conversation or through the medium of another person.

e. Conversation of others

The author can also give the reader clues to a person's character through the conversation of other people and the things they say about the character. People do talk about other people and the things they say often give the reader clue to the character of the person spoken about.

f. Reactions

The author can also give the reader clues to a person's character by letting the reader know how the person reacts to various events and situations.

g. Direct comment

The author can describe or comment on a person's character directly.

h. Thoughts

The author can give the reader direct knowledge of what a person is thinking about. In the respect the author is able to do what the reader cannot usually be done in real life. The author can tell the reader of what different people are thinking. In novels, it is accepted. The reader then is in a privileged position; the reader has, as it were, a secret listening device plugged into the inmost thoughts of a person in a novel.

i. Mannerisms

The author can describe a person's mannerisms, habits, or idiosyncrasies, which may also tell his reader something about the character (1972: 161-173).

2. The Relation Between Literature and Moral Teaching

The literature and moral teaching are related each other. Literature is a work of art that contains a principle of true art that sought by one to improve life and not to debase it. It means that the literary work, in this case novel, may contain some values such as moral teaching reflected from the experience of human being's life.

In *A Handbook of Critical Approach to Literatures*, Guerin explains that through work the author wants to speak to other human beings about his/her ideas and issues that reveal human relevance (1999: 18). They come from human attitudes and behaviours in which the wishes or dreams, most sensitive minds bring all experiences, information and human feeling to consider.

In other words, through out literary works, the reader can obtain moral values as the teaching by understanding the content; in consequence, it is meaningful for human beings. The same statement is also revealed in Aristotle's concept that literature is essentially, if indirectly, a moral activity. The individual act depicted in the creative activity always implies a relationship toward the end and purposes. Such a relationship is a moral fact and the portrayal of such relationship is moral activity. It is the sense that literature is the greatest of pleasures to learn something. It is suggested to think over to the earlier remarks on the rational pleasure that is literature's purpose (Gardiner: 1953: 121).

3. Theory of Christian Marriage

a. The Essence of Marriage

Marriage is something sacred that happens between a man and a woman. It is sacred because marriage is the natural law of man as being of God's creature. Moreover, Jesus who is the Son of God gives a dignity of sacrament in marriage; in which this sharpen the knowledge for man about the sacred marriage.

Therefore, to find out about the Christian marriage deeply, the writer will explain about the essence of marriage for the Christian as follows;

i. Marriage is the Natural Law of Man

In *Manual of Social Ethics*, James Kavanagh explains to his reader his opinion on Natural Law and the meaning of Marriage as the institution of the Natural Law. He explains that God creates the whole universe for His own glory. He creates the whole universe according to a plan that is the Eternal Law of God. This law embraces everything in the whole universe. Every creature, both irrational and rational creatures, acts according to this Eternal Law (1956: 1).

Further James explains, that man is rational creature, because they are free. God make man free because through that freedom man will offer Him great praise and glory. Some of course, abuse their freedom, and even use their power to mock Almighty God, yet He allows these things happen He respects the freedom of men. Irrational creatures in the other hand, praise God through their physical necessity, for example; the bees build their cells, animals mate and procreate through instinct or physical necessity. They are drawn to attain the end or purpose of their existence, and they have no choice in the matter (1956: 3).

Therefore, according to James that the Eternal Law of God will affect man differently from the way irrational creation is affected. In which man as a rational creature must found out themselves their purpose of existences. A special term for that searching is call as “the natural law.” In his book James has also taken the idea of St Paul on the Natural Law, according to St Paul “*Natural Law is the participation of rational creature in the Eternal Law of God*”. St Paul explains that each person has a different way to attain this Natural Law because God has given man a freedom in his life. However they attain it, St Paul explains they

must find it by the use of reason, which is the reason of grace. It remains that man is a part of the Eternal Law of God (1956: 4).

Reverend James explains the relation between Natural Law and Marriage, according to him that men do not live in isolation. They are social by nature. Men like to associate with each other, and such association is essential for their proper development. There are three associations, which are absolutely necessary for man: the Family, the State and the Church. The Church and State are said to be *perfect societies*, that is, they contain within themselves all the normal means necessary for development of their members. The family is said to be an *imperfect society*, that is, the family in isolation could not cater for the complete development of man (1956 : 31).

Reverend James says that Under the Right of Association, one must then treat first of this necessary association: the Family. On this most vital subject we cannot but illuminate our discussion with the teaching of Church. The Family is based on the Natural Law and so is ordained by God. The family has its basis in Natural Law is seen from the primary end of marriage, which is the procreation and the rearing of children, and the making of family. St Paul also explains that anyone who enters a marriage contract binds himself by the conditions essential to the social ends of marriage. These conditions are unity and indissolubility (1956: 31-32).

By unity means one husband and one wife;

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (Genesis, 2: 24)

By indissolubility means the permanence of the marriage union as long as both parties are living.

“Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. (Matthew, 19: 6)

Therefore, marriage as an institution of Natural Law is something that sacred, it must be based on their reasons of grace. In which, through marriage man are participating in the Eternal Law of God. Reverend James also explains that the grace of God as a foundation of man to find the Natural Law does not have destructive nature but moreover it perfects man’s life, which it means by following his Natural Law that based on the grace, man himself, can find a happiness of life. The coming of Jesus and His founding of Church deepened the knowledge of Natural Law for man. In which, Jesus through His teaching guided His believer of the way of living in grace (1956: 3).

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. (Ephesians, 2: 13-14)

According to Joseph in his *Moral Responsibility*, Christianity believes on Jesus Christ as the basis of God’s revelation, which Jesus Christ through His words and attitudes teach man of love. The love that Jesus has teaches then become the ultimate norm for the Christian believes. According to Joseph, he explains that the nature of Christian love is ‘benevolence,’ literally, which is the kind of love that created by affection. In which, there can be no command, no obligation, and no duty to love if love is affection, as it assuredly is in romantic love and in friendship love (1946: 21).

Therefore, the marriage between a man and a woman for the Christian is must be based on this kind of love. In which, in the marriage relationship between a woman and a man there can be no command, no obligation, no duty to love if love between them is caused by affection.

ii. Marriage is a Sacrament

Rosemary Haughton in her *Problems of Christian Marriage* explains that marriage for the Christian is a sacrament, one that “means” Christ and the Church. It means when people fall in love and marries, and works out their love in their life together, they are living the life by which Christ lived and lives, and which He gives to the Church. Moreover, as St. Paul says, “He loved the Church (which means each human person) and gave himself up for the Church”. Therefore, the love of Christ for the Church is the same love as the love of a husband to his wife and it should be a mutual love relationship (1966: 39).

Rosemary explains that the ways in which they show this love are quite ordinary. They show it by serving and sharing their life each other. The shared life of marriage includes making home, making friends, cultivating and sharing interest and hobbies. It includes making money, and deciding how to spend it. It includes to long and always on predictable business of bringing up the children. The sharing life in the family also includes worries, sorrows, irritations, and differences of taste and wishes, disappointment and even disasters. All this things, happy or sad, difficult or pleasurable, can and should be the ‘material’ out of which a deep, close, and lasting union is made (1966: 16).

iii. Marriage is Giving a Chance for Love to Grow

Rosemary in her *Problems of Christian Marriage* explains that two people fall in love because of something in each one attracts him or her to the other. It is mysterious; they do not fully understand what is going on, but they know very well that something enormously exciting and important is happening to them. This “something” is the call of Spirit of God to learn to love. Of course, this person may not be the right one with whom to make a permanent relationship, but even so, the person who falls in love is waking up to a new kind of life (1966: 20).

Moreover, marriage needs a process. Two peoples who in love decide to marriage because they have the qualities and circumstances that can make a marriage. In which, their response to each other’s becomes more than an experience, they have to do something to translate their feelings into action. Therefore, in marriage, the call to love has to be expressed and acted on, and that is how love grows (1966: 6).

Rosemary in her *Problems of Christian Marriage* also explains that the Christian marriages can go wrong; married Christians can make mistakes and make each other very unhappy. However, this always happens because somehow (often for some reason they can’t really help) there has been a “holding back” of love. When the growth of love is checked, it leaves room for the growth of all sorts of destructive feelings that Christian marriage is a sacrament, a meeting with Christ. It gives love a chance to grow, but we can prevent it. (1966: 7)

In addition, according to Rosemary that one can learn by their mistakes, and it astonishes how an apparently hopeless marriage can be mended by an effort

of real love, because real love is Christ's love. Therefore, even though there are unhappy marriages between Christians, it cannot alter the fact that Christian marriage is a chance to share in Christ's work of giving new life to the world. (1966: 8)

b. The Church as the Guardian of Marriage

The Church of Christ according to James in his *Manual of Social Ethics* is the guardian and interpreter of divine law, such as marriage. The Church declares that anyone and not even the Church itself cannot dissolve two baptized people that have consummated in marriage, but in some circumstances a marriage can also be cancelled by the Church through the Decrees of Nullity. Moreover, in the Decrees of Nullity of Church do not meant that the Church permits divorce (1956:32).

James explains that the Church is never permitted a marriage because certain essentials were lacking. For example, a man has already married, goes through a marriage ceremony; on the investigation the Church states that this ceremony does not constitute a marriage contract because the man has already married. Similarly, a girl under fourteen or a boy fewer than sixteen who goes through the form of marriage is not married because of defect of age. A person forced by the point of the gun to marry is not married and the Church will say so. The Church in these instances is protecting each party to the marriage, and is safeguarding the contract and the Sacrament (956: 32).

C. Theoretical Framework

The writer is interested to find out the moral lesson of Christian marriage reflected through the characters of Sergeant Troy and Bathsheba Everdene. Therefore, the above theories are needed in this thesis. They are: the theory character of Murphy, the theory of the relation between literature and moral teaching, and the last is the theory of Christian marriage.

Murphy's theory on character is needed since the moral teaching itself comes from human life and human experience and since the objective of the thesis is to found out the moral teaching on marriage that is reflected on the characters of the novel. Therefore, by using the theory characters of Murphy the writer will be able to find out of how their experience of life is revealed in Hardy's *Far From the Madding Crowd*.

The theory of the relation between literature and moral teaching has to be explained by the writer, in order to give an understanding to the readers that they are related to each other. The last is the theory of Christian marriage. It remains that the standard of morality on the marriage that is used in determining of one character moral judgement in this thesis is the Christianity.

CHAPTER III

METHODOLOGY

A. Object of the Study

Robert Gitting in his *Young Thomas Hardy* shares his knowledge about the history of Hardy's *Far From the Madding Crowd* novel. He explains that *Far From The Madding Crowd* appeared in 1874 and it is Thomas Hardy is first important success, critically and financially. Although, Hardy has already produce two novels before, *Desperate Remedies* and *Under the Greenwood Tree*, but none of those books are able to gain a large of public's attention (1975: 171).

Further, he explains that Cornhill is the official publisher that published the novel for the first time. However, the one that the writer uses for this thesis is published by Wordsworth Classics in 1993, which consists of 318 pages and divided into 55 chapters. Besides the novel, it also consists additional pages for 'the Introduction' that is written by Professor Norman Vance and 'the appendix' that is written by Hardy himself.

B. Approach

The approach that the writer used in the study is the moral philosophical approach. According to Guerin in his *A Handbook of Critical Approaches to Literature*, 'moral philosophical approach' is an approach, which insists, on finding out and stating what is exposed and taught (1999: 39).

Moreover, the moral philosophical approach is considered by the writer as the most appropriate method to be used for this kind of study. Besides, the purpose itself is to reveal the moral lesson that can be found in the novel, as reflected through the characters of Sergeant Troy and Bathsheba Everdene.

C. Method of the Study

In this thesis, the writer used library approach, in which all the data that the writer needed were gathered from the library, both primary and secondary. As the primary source was the novel of *Far From the Madding Crowd* itself and the secondary sources were taken from some books, which helped the writer to understand about the theory of character, the theory of relation between literature and moral, and the theory of the Christian.

To understand about the theory of character the writer used *A Glossary of Literary Terms* and *An Introduction to English Poetry and The English Novel for Overseas Student*. To understand the theory of the relation between literature and moral the writer used *Norms for the Novel, On Moral Fiction, A Handbook of Critical Approaches to Literature, Reading and Writing About Literature* To understand about the theory of Christian Marriage the writer used; *Manual of Social Ethics* and *Problems of Christian Marriage*.

To conduct this research, the writer first of all, read the novel, which was Thomas Hardy's *Far From the Madding Crowd* and also the writer tried to comprehend the story carefully, then, the writer found out that inside the novel, there were some moral teaching that Hardy wanted to share to his reader, in this

case marriage. Besides, the writer read the novel itself, the writer also read Professor Norman Vance's review in the "Introduction" section in the novel. From his review the writer found out that Christianity has influenced the novel.

Further, those finding above inspired the writer to find out the moral lesson of Christianity that is on the marriage, which the moral lesson itself will be found out in the characters of Sergeant Troy and Bathsheba Everdene.

The next step, the writer tried to find out the references related to the story, the author, and also the theory of literature. Reading some references related to literature made the writer understand the relation between literature as a work of art and moral. It was because they were related to one another, in a sense of human life itself, in which literature work, in this case novel as a creation of someone as their media to talk to others of ideas and issues about human life that may consist moral lesson. The writer, then, tried to formulate some problems that hopefully might help her to reveal the moral lesson of Christianity. To be fair, some theories of literature were used in order to support her analysis. The moral philosophical approach was applied then to help the writer answer the problems. Finally, the writer started to write the analysis.

CHAPTER IV

ANALYSIS

As has been explained in the beginning of the thesis, the writer aims in this thesis is to find out the moral teaching on marriage that can be revealed in the characters of Sergeant Troy and Bathsheba Everdene. It is revealed in the novel that the relationship between both of the characters are husband and wife. It is told in the novel that their marriage does not run well. They has failed to reach a happiness in marriage, although their marriage itself happens based on their own decision.

The writer will take some moral teachings on the failure of marriage that is reflected in both characters' description. Therefore, as the first step the writer will analyze the description of the character of Sergeant Troy and Bathsheba Everdene by using Murphy's theory of character. Then, by using the Christian's perspective, the writer will find out some moral teaching that can be revealed from both the characters' description.

A. The Character of Sergeant Troy

By using the theory character of Murphy the writer is going to reveal the description of the character of Sergeant Troy. Sergeant Troy is described in the story as an attractive person. He is a handsome person and he also comes from a noble family. It is proved by the conversation between Bathsheba Everdene and

Liddy bellow, which shows that as an attractive person Troy seems very famous, especially among the girls in the village.

“Liddy, is any soldier staying in the village-sergeant somebody-rather gentlemanly for a sergeant, and good looking’.”

“O! Miss- I blush to name it- a gay man! However, I know him to be very quick and trim, who might have made his thousands, like a squire. Such a clever young dand as he is! He’s a doctor’s son by name, which is a great deal; and he’s an earl’s son by nature!’ ‘Which is a great deal more. Fancy! Is it true?’

‘Yes. And he was brought up so well, and sent to Casterbridge Grammar School for years and years. Learnt all languages while he was there; and it was only reported. However, he wasted his gifted lot, and listed a soldier; but even then he rose to be a sergeant without trying at all. Ah! Such blessing it is to be highborn; nobility of blood will shine out even in the ranks and files. And is he really come home, miss?’ (FFTMC, p.129-130).

The quotation above informs the writer about the importance of nobility of a person, where nobility can give advantages to the character who posses it, as it is reflected in Troy’s character. The advantages of being noble have given him an easiness way of life that he is able to reach a position of Sergeant without hard work and also it has created his attractiveness in the eyes of his gender opponent.

The character of Sergeant Troy can be described as an attractive person, which is not only showed by his handsomeness and noble birth only, but also by his manner on flattering the woman. It can be seen in the novel that Sergeant Troy is able to make Bathsheba Everdene, an independent rich farmer, falls in love with him and willing to marry him.

However, the character of Sergeant Troy is only good physically. He is revealed in the story as a bad person. It can be proved by seeing his past life, which refers to the time before he met with Bathsheba. It is told that he has almost



married Fanny Robin, Bathsheba's servant, who runs away from Bathsheba's house in order to keep her promise to marry with Troy and no one knows about it except Gabriel.

Furthermore, Gabriel meets Fanny in the middle of his way to Bathsheba's farm, the place where he is going to start his new work as Bathsheba's employee. At that time, Gabriel is a new comer in Weatherbury and as a newcomer in town, Gabriel does not know anything about Fanny. He sees her as a poor girl, because of Fanny's condition at that time is so miserable.

'Gabriel's fingers alighted on the young woman's wrist. It was beating with a throb of tragic intensity. He held frequently felt the same quick, hard beat in the femoral artery of his lambs when overdriven (FFTMC, p.41).

In the quotation above, it describes the Fanny's condition when Gabriel met her. Fanny is too weak, because she has taken a long run and she also has forced her power over the limit, which can make her physical health in trouble.

Seeing her condition, Gabriel feels pity to her and tells her to take a rest and also gives her some drink. Then, after her condition is getting better, she begs Gabriel not to tell any one about their meeting. She informs him that she is in a hurry to keep her promise to marry with a man but she does not mention the man name.

Based on that information and also seeing on her condition, Gabriel regards Fanny as a reckless girl, who has been blinded by love. In order to keep promise to a man she has almost lost her life and Gabriel also notices that she does not bring any preparation at all and not even money, moreover the place that

she wants to reach is still far. Then, Gabriel gives her the rest of his money that he got to her and he insists her to take it.

However, from the meeting with Fanny, Gabriel still does not know for sure about the girl's identity and not even her name, until Fanny herself then sends him a letter.

The quotation bellow is a letter written by Fanny Robin to Gabriel Oak. The letter of Fanny is supposed to be a secret, which is only have known by Gabriel Oak alone. Unfortunately, because there is no name in both the sender and the addresser, the letter is send to Farmer Bolwood. Farmer Bolwood has already read the letter before he finally notices that the letter is for Gabriel Oak.

“Dear Friend,

I do not know your name, but I think these few lines will reach you, which I write to thank you for your kindness to me the night I left Weatherbury in a reckless way. I also return the money I owe you, which will you excuse my not keeping as a gift. All has ended well, and I am happy to say I am going to be married to the young man who has courted me for sometime-Sergeant Troy, of the IIth Dragon Guards, now quarded in this town. He would, I know, object of my having received anything except loan, being a man of great respectability and high honour-indeed, a nobleman by blood.

I should be much obliged to you if you would keep the contents of this letter a secret for the present, dear friend. We mean to surprise Weatherbury by coming there soon as husband and wife, though I blush to state it to one nearly a stranger. The sergeant grew up in Weatherbury.

Thanking you again for your kindness,

I am, your sincere well- wisher,

Fanny Robin” (FFTMC, p. 87).

From the letter, Gabriel then knows that the girl's name is Fanny Robin and the man's name that she is going to marry with is Sergeant Troy. The letter

above also reflects the optimism of Fanny about her future with Sergeant Troy that they are going to marry soon. She has also planned to make their marriage as a surprise to the villagers by their coming there as husband and a wife. However, since Troy's coming in Weatherbury without Fanny Robin, then Farmer Bolwood and Gabriel Oak have suspected Troy as a bad person. Especially, Sergeant Troy is also approaching Bathsheba and then, he also marries her.

Furthermore, it is told that the marriage between Sergeant Troy and Bathsheba is failed because of the misunderstanding about the Church. Both of them are waiting one another in a different church. Fanny has been waiting for Troy at 'All Souls', meanwhile Troy is waiting for her at 'All Saints'. However, the mistake is on Fanny side because they are actually has made a promise in the All Saint but Fanny is a forgetful person. Then, after she has realized her mistake, she asks him when they can reschedule their wedding, but Troy refuses to set a date.

Yet, although Troy agrees to give her another chance, moreover, his character as it has been proved by the direct comment of the author about Troy's character below, it is revealed that his character is unpredictable. Sergeant Troy is a man that only regards on his own interest.

“He was a man to whom memories were an encumbrance, and anticipations a superfluity. Simply feeling, considering, and caring for what was before his eyes, he was vulnerable only in the present. His outlook upon time was as a transient flash of the eye now and then: that projection of consciousness into days gone by and to come, which makes the past a synonym for the pathetic and the future a word for circumspection, was foreign to Troy. With him the past was yesterday; the future, tomorrow; never, the day after (FFTMC, p. 130-131).

From Hardy's direct description of Troy, the writer gets a clue that Troy is not going to take his promise with Fanny seriously. "the past was yesterday; the future, tomorrow; never, the day after." From that quotation, the writer believes that Troy sees Fanny as a part of his past.

By seeing the conversation between Sergeant Troy and Farmer Bolwood below, then, it is also revealed that Sergeant Troy is actually a materialist. The conversation of both characters below has given the writer a clue of Troy's motive of marrying Bathsheba Everdene.

'Well then-I know a good deal concerning your-Fanny Robin's attachment to you. I may say, too, that I believe I am the only person in the village, excepting Gabriel Oak, who does know it. You ought to marry her.'

'I suppose I ought. Indeed, I wish to, but I cannot.'

'Why?'

Troy was about to utter something hastily; then he checked himself and said, 'I am too poor.' His voice was changed. Previously it had a devil-may-care tone (FFTMC, p.179).

Farmer Bolwood as the man who knows about Troy's past with Fanny and also as a man who falls in love with Bathsheba is trying to approach Sergeant Troy in order to find out about his motive of marrying Bathsheba. From their conversation, it can be seen that Troy is marrying Bathsheba because of her richness. In which he said, 'I am too poor.'

Furthermore, by seeing Sergeant Troy's manners that he has shown in his marriage, then, his bad motive of marrying Bathsheba Everdene is proved more sharpen. It is revealed through his selfish manner in marriage.

'And you mean, Frank,' said Bathsheba, sadly her voice was painfully lowered from the fullness and vivacity of the previous summer-'that you have lost more than a hundred pounds in a month by this dreadful

horse racing? O' Frank, it is cruel; it is foolish of you to take away my money so. We shall have to leave the farm; that will be the end of it!

'Humbug about cruel. Now, there 'tis again- turn on the water works; that just like you.'

'But you'll promise me not to go to Budmouth second meeting, won't you?' she implored. Bathsheba was at the full depth for tears, but she maintained a dry eye.

'I don't see why I should; in fact, if it turns out to be a fine day, I was thinking of taking you'

'Never, never! I'll go a hundred miles the other way first. I hate the sound of the very word!' (FFTMC, p.205).

Sergeant Troy never pays attention to Bathsheba anymore since he marries her, moreover he only cares about his own business, gambling and drinking. He often goes out for gambling and he rarely stays at home for a long time. He also never helps her to run the farm.

Since his coming to the farm as her husband, he has brought a bad influence to the farm. Troy has used Bathsheba's money that supposed to be used to manage the farm for his gambling. Troy's habit of drunk also influences the worker in the farm, which Troy asks them to drink with him. Off course it brings a bad influence to the farm, because the farm worker are the people that do not get used to drink. Then, because of that they cannot able to wake up early in the morning to work in the farm. From his manner that he shows since the marriage, it can give a clue that Troy never loves her.

Furthermore, by seeing Sergeant Troy's reaction when she saw the body of Fanny and her baby laying death in Bathsheba's house, it gives a clue to the writer that Sergeant Troy is still in love with Fanny Robin. In addition, the death of Fanny and her baby also give the writer a clue of Troy as an irresponsible person.

He had originally stood perfectly erect. And now, in the well-nigh congealed immobility of his frame could be discerned an incipient movement, as in the darkest night may be discerned light after a while. He was gradually sinking forwards. The lines of his features softened, and dismay modulated to illimitable sadness. Bathsheba was regarding him from the other side, still with parted lips and distracted eyes. Capacity for intense feeling is proportionate to the general intensity of the nature, and perhaps in all Fanny's sufferings, much greater relatively to her strength, there never was a time when she suffered in an absolute sense what Bathsheba suffered now.

What Troy did was to sink upon his knees with an indefinable union of remorse and reverence upon his face, and, bending over Fanny Robin, gently kissed her, as one would kiss an infant asleep to avoid awakening it.

At the sight and sound of that, to her, unendurable act, Bathsheba sprang towards him (FFTMC, p.236).

From Sergeant Troy's reaction as described above, it gives the writer description of how Troy finally suffers from his own attitude. He himself as shown in the novel ignores to admit this chaos as his faulty. Troy's character can be described as the ignorant person, when he accuses Bathsheba Everdene as the person that has caused all this chaotic. Sergeant Troy is too ignorant to realize his own mistake. His selfishness has blinded his heart to see the truth.

Moreover, it reflects from his ignorance of Bathsheba as his valid wife.

“‘You are nothing to me-nothing,’ said Troy, heartlessly. ‘A ceremony before a priest does not make a marriage. I am not morally yours’” (FFTMC, p.).

After the incident of Fanny Robin and her baby, Sergeant Troy chooses to leave Bathsheba alone. In his running, Troy is almost die in the ocean. The ship that has saved him then brings him to America. In his adventure in America as describe in the story, he cannot live in the luxurious anymore like the time when he is still living with Bathsheba. Then, he decides to go back to England to live with her again but it is told that Troy himself has left her for almost one year and

by the time Troy is doubtful whether Bathsheba has run her farm successful or not. Whether Bathsheba is still rich or not, it becomes his dilemma. He thinks that there is no used to go back with her if he must live in poverty. It describes in his thought as shown below:

“...how could he endure existence with a spirited wife to whom at first entering he would be holden for food and lodging? Moreover, it was not at all unlikely that his wife would fail at her farming, if she had already done so; and he would then become liable for her maintenance: and what a life such a future of poverty with her would be,...” (FFTMC, p.268).

Further, He comes to Weatherbury secretly by joining the circus group, which performs a tour around the England. Sergeant Troy finally finds out that Bathsheba Everdene is still rich from the information of Pennyway that Troy has promoted him as his informant. Pennyway before was the former bailiff of Bathsheba’s farm but Bathsheba fired him because Pennyway has stolen Bathsheba’s money. By working with Troy he can gets back to his old job as a bailiff in the Bathsheba’s farm again.

Based on the motivation of Sergeant Troy, it can give a clue that character of Sergeant Troy will never change. Furthermore, he never learns from his past mistake about his bad action. Further Troy character as it is revealed in the story end tragically, when Farmer Bolwood kills him.

B. The Character of Bathsheba Everdene

Bathsheba Everdene is described in the story as an attractive figure. Physically she is pretty woman. The writer will show some clues to the reader

about the character of Bathsheba Everdene as a pretty girl, through the point of view of Gabriel Oak, Farmer Bolwood and Sergeant Troy.

Bathsheba Everdene's physical attractive can be seen through Gabriel Oak's opinion,

“Through a spur of this hill ran the highway between Emminster and Chalk-Newton. Casually glancing over the hedge, Oak saw coming down the incline before him an ornamental spring wagon, painted yellow and gaily marked, drawn by two horses, a Waggoner walking alongside bearing a whip perpendicularly. The wagon was laden with household goods and window plants, and on the apex of the whole sat a woman, young and attractive. Gabriel had not beheld the sight for more than half a minute, when the vehicle was brought to a standstill just beneath his eyes” (FFTMC, p.5).

The quotation above is the Gabriel Oak's opinion on her as an attractive figure. The quotation above is told in the story as a Gabriel first time of seeing her.

Bathsheba's physical attractive can be seen through Troy's opinion,

“I have seen a good many women in my time, continued the young man in a murmur, and more thoughtfully than hitherto, critically regarding her bent head at the same time; ‘but I've never seen a woman so beautiful as you” (FFTMC, p.129).

The quotation above describes of Troy's opinion about Bathsheba character. It is revealed in the story when Sergeant Troy is trying to seduce her.

Bathsheba's physical attractive can be seen through Farmer Boldwood's opinion,

“He saw her black hair, her correct facial curve and profile, and the roundness of her chin and throat. He saw then the side of her eyelids, eyes, and lashes, and the shape of her ear. Next he noticed her figure, her skirt, and the very soles of her shoes.

Bolwood thought her beautiful, ...” (FFTMC, p.).

Beside her pretty appearance that has created her attractiveness; there is also another description of her shown in the novel, which also makes her character's appearance as an attractive person is more sharpened by her richness. Moreover, it is revealed in the character of Sergeant Troy that Bathsheba's richness is his reason to attract in her.

By seeing her past life, Bathsheba is described as a person who is ignorant of love. It refers to the time when she meets Gabriel Oak for the first time. At that time she is only a poor girl, who stays in her aunt house in Dorset and in the other side Gabriel Oak is a prosperous farmer.

Gabriel Oak has fallen in love with her for the first time he saw her and he plans to propose her as his wife. The time of Oak comes to her aunt house to purpose Fanny, she is not at home and Oak only meets her aunt. From her aunt, he gets the information that Bathsheba has already had a relationship with other man but when they are talking each other they do not notice that Bathsheba has been at home. Furthermore, she is hiding somewhere in the house and listening to their conversation and she also knows about Gabriel intention to her.

Hearing of that information, Oak then cancels his plan of marrying her and he decides to get off from that house. After couple of miles he goes from the house he sees a girl running to his direction and she is Bathsheba Everdene. Finally, when they meet face to face, she tells him that her aunt is wrong, she denies of what her aunt has told him before. Oak is happy to hear her information. Gabriel assumes that if she has taken a long run just after him to tell this

information she must have accepted his marriage proposal because Fanny herself has known his intention. Yet, his interpretation of Bathsheba is wrong. Actually, Bathsheba just wants to tell him the information.

Based on the clue above, the writer sees Bathsheba as an innocent girl, who never falls in love. Her action is actually unnecessary to be done, because it can hurt Gabriel feeling, but she is lucky because Gabriel is a nice guy. He respects her decision and agrees to drop the matter and although she has refused his proposal, he declares that he will always love her still.

Furthermore, by seeing Bathsheba Everdene's manner that shown in the novel, it gives the writer more evidence about Bathsheba's character as a girl who ignorant of love. It is revealed from her manner that she shows in the Valentine day. At that time she has become a rich farmer that she is inherited her uncle's farm. On the other hand, Gabriel turns to become a free labour because of a disaster has fallen on his animal husbandry.

On that Valentine day Bathsheba has a plan to send a valentine card to Gabriel who has become her worker. She asks Liddy, her servant, to send it to him. Furthermore, Liddy also gives a suggestion to her to send it to Farmer Boldwood instead. On a whim, Bathsheba agrees to send Bolwood a Valentine card. Bathsheba's intention of sending a valentine card to Bolwood is to show her friendliness attitudes as a close neighbour. However, it begins from the valentine's card, and then the source of her problem begins.

In the card there is a seal with a word of 'Marry Me.' Whereas, Bathsheba herself does not have an intention to marry with him. The reason of Bathsheba

chooses that card because the card is pretty. She does not really notice the side effect to her later, when the letter arrives to Bolwood later. She only regards that the card as a beautiful card.

Furthermore, Farmer Bolwood interprets the letter as her proposal letter of marriage. He becomes obsessed with her and he forces her to marry him. Bolwood's attitude puts her under a condition of pressure, because Farmer Bolwood is also a rich farmer who is still single and he is a different type of person than Gabriel Oak. Since then he has claimed Bathsheba as his girl.

Furthermore, Bathsheba as person who is never been in love as reflected in her character that is ignoring of love, it is also revealed in the conversation between her and Gabriel Oak, which she has misinterpreted of the importance of marriage for man. In below there is a conversation between Bathsheba and Oak, in the conversation the two of them has discussed the marriage with remarkable frankness. Bathsheba admits that she would like to have all the trappings of marriage. She will delight in a piano, pets, and her own carriage; she will enjoy seeing her name in the newspaper's marriage announcements.

‘You shall have a piano in a year or two-farmers’ wives are getting to have pianos now-and I’ll practise up the flute right well to play with you in the evenings.’

‘Yes; I should like that.’

‘And have one of those little ten-pond gigs for market-and nice flowers, and birds-cocks and hens I mean, because they be useful, continued Gabriel, feeling balanced between poetry and practically.

‘I should like it very much.’

‘And a frame for cucumbers-like a gentleman and lady.’

‘Yes.’

‘And the wedding was over, we’d have it put in the newspaper list of marriages.’

‘Dearly I should like that’” (FFTMC, p.25).

On the other side, she also objects to the concept of having a husband in the first place and to lose her freedom.

‘Well, what I mean is that I shouldn’t mind being bride at a wedding, if I could be one without having a husband. But, since a woman can’t show off in that way by herself, I shan’t marry-at least yet’”(FFTMC, p.25).

In the quotation above the writer sees Bathsheba’s character seem to be a bit superficial, her independence and strength are admirable and she remains as a sympathetic character.

Furthermore, the writer hypothesis of seeing Bathsheba as the girl who has never been in love, it is revealed more obvious after Bathseba meets with Troy. Sergeant Troy is a different type of man than Gabriel Oak and Bolwood, he is an expert in seducing a woman. Sergeant Troy is noticed of what a woman want from a man. Therefore, although Gabriel Oak and Farmer Bolwood have a special feeling to her, they does not have an ability to express their special feeling to her in the special way. On the other hand, Troy has it. He knows that a woman likes to be praised by man and he is also the first man that has a braveness to kiss Bathsheba. In the story itself, it is told that Bathsheba herself has never been kissed by any man before.

However, what Sergeant Troy has done to Bathsheba has made her opinion as an independent woman on love is changed, which she opens her heart for accepting love. Furthermore, by seeing the character of Bathsheba Everdene as seen from her ~~reactions toward~~ Gabriel Oak’s advice to her and also toward the

servants gossiping about her and Troy, it is revealed that Bathsheba has fallen in love with Troy. Moreover, it is described that her character is ignorant.

Gabriel and Farmer Boldwood have known (from Fanny's letter) that Troy is Fanny Robin's lover, whom she intends to marry when she runs away. Knowing this, he tries to hint at Troy's immoral character, but Bathsheba refuses to listen;

'He is as good as anybody in this parish! He is very particular, too, about going to church-yes he is!'

'I am afeard nobody ever saw him there. I never did, certainly.' 'The reason of that is,' she said eagerly, 'that he goes in privately by the old tower door, just when the service commences, and sits at the back of the gallery. He told me so' (FFTMC, p.151).

From the quotation above it gives the reader description that Troy's word has influenced Bathsheba. She believes that Sergeant Troy is a good person while the others see him as a bad person.

However, she fires Gabriel from the farm, but he refuses to leave unless she agrees to hire someone else as a bailiff.

"'I wish you to go elsewhere,' she commanded, a paleness of face invisible to the eye being suggested by the trembling words. 'Do not remain on this farm any longer. I don't want you-I beg you to go!'

'That's nonsense,' said Oak, calmly. 'This is the second time you have pretended to dismiss me; and what's the use o' it?'

'Pretended! You shall go sir-your lecturing I will not hear! I am mistress here'" (FFTMC, p.151-152).

Furthermore, when Bathsheba comes home, she overhears the servants gossiping about her and Troy. She forbids them to speak about it. Then, she chastises Liddy and confesses that she loves Troy. In the midst of their conversation, Bathsheba breaks down in tears. She realizes that she has lost all her self-possession.

As seen from Bathsheba Everdene speech, it is revealed that Sergeant Troy's nobility has influenced her judgments of seeing Troy. Moreover, like has been explained in the beginning that the nobility of a person really has a great influence among the society on the novel, it is also revealed from the Bathsheba speech below;

‘Yet I must say that Sergeant Troy is an educated man, and quite worthy of any woman. He is well born.’

‘His being higher in learning and birth than the ruck o’ soldier is anything but a proof of his worth. It shows his course to be down’ard’ (FFTMC, p.150).

The quotation above is the speech of Bathsheba Everdene, which describes her way to see Troy's character and considered by the writer as the other motive of Bathsheba of choosing Troy.

Bathsheba Everdene as reflected from the conversation between her and Gabriel Oak below, it is revealed that her character is a reckless person. She has influenced by Sergeant Troy's provocation, which Sergeant Troy make her jealous with another woman.

“I thought so. Now, I care a little for your good opinion, and I want to explain something-I have longed to do it ever since I returned, and you looked so gravely at me. For if I were to die-and I may die soon-it would be dreadful that you should always think mistakenly of me.

Now, listen.’

Gabriel ceased his rustling.

‘I went to Bath that night in full intention of breaking off my engagement to Mr Troy. It was owing to circumstances which occurred after I got there that-that we were married. Now, do you see the matter in a new light?’

‘I do-somewhat.’

‘I must, I suppose, say more, now that I have begun. And perhaps it’s no harm, for you are certainly under no delusion that I ever loved you, or that I ever loved you, or that I can have any object in speaking, more than that object I have mentioned. Well, I was alone in a strange city, and the horse was lame. And at last I didn’t know what to do. I saw, when it was too late, that scandal might seize hold of me for meeting him alone in that way. But I was coming away, when he suddenly said he had that day seen a woman more beautiful than I, and that his constancy could not be counted on unless I at once become his...And I was grieved and troubled...’She cleared her voice, and waited a moment, as if to gather breath. ‘And then, between jealousy and distraction, I married him!’ she whispered with desperate impetuosity” (FFTMC, p.199-200).

As it is reflected from Bathsheba’s speech above that the marriage that happens between Sergeant Troy and her is made with no preparation, in which she has done it emotionally. She cannot control her jealous feeling of Troy with another girl.

Moreover, since her marriage, Bathsheba never feels happy in her life. The feelings that she has felt since the marriage are only worry of her husband’s gambling attitude, which it can destroy her farm business. Moreover, Sergeant Troy has become a different person than before she knew him before their marriage. In which, Troy never pays attention to her anymore, he is only mined his own business, which are gambling and drinking. Troy is rarely to stay at the house, he always goes out somewhere that Bathsheba does not know.

C. Moral Teaching of Christian On Marriage That Revealed In The Characters of Sergeant Troy and Bathsheba Everdene.

In order to search some moral values that one can practice in real life, then, in this chapter the writer will analyze about their failure on marriage as

reflected in their character. Moreover, the moral standard that the writer used is the Christianity.

a. Moral Teaching of Christian On Marriage That Revealed In The Character of Sergeant Troy

James Kavanagh in his *Manual of Social Ethics* explains St Paul's ideas about the Natural Law, according to St. Paul "*Natural Law is the participation of rational creature in the Eternal Law of God*". Moreover, each person has a different ways to attain this Natural Law because God has given man a freedom in his life. However their attained it St Paul explains that they must find it by the use of reason, which is the reason of grace (1956: 4). Further St. Paul explains that the grace of God as a foundation of man to find the Natural Law does not have destructive nature but moreover it will make man life perfect, which it means by following his Natural Law that based on the grace that man can find the happiness of life.

In the description of the character of Sergeant Troy, the writer also find out that Sergeant Troy character can be drawn as a person who is always against the grace of God. He always gives a priority to his own interest and never cares about others. His motivation of marrying Bathsheba Everdene is not based on the reason of love. He marries her because of money. It reveals that Troy himself, then, suffers because of his action, in which he must lose the girl that he actually loves, who is Fanny Robin, and also the baby who is his son. In the end Farmer Bolwood kills him.

Furthermore, Sergeant Troy is a Christian believer. As a Christian, his motivation of marrying Bathsheba because of her money is morally wrong. It is wrong because it is against Jesus's teaching of love. The Christian believer believes that through Jesus, they are directed to the way of living in grace. The coming of Christ and His Church has sharpened men's knowledge of living in grace. The ultimate teaching of Jesus to His follower is love. According to Fletcher in his *Moral Responsibility*, he explains that the nature of Christian love is 'benevolence,' literally, which is the kind of love that is created by affection. There can be no command, no obligation, and no duty to love if love is affection, as it assuredly is in romantic love and in friendship love (1946: 21).

Furthermore, marriage is something that is sacred for man, as James Kavanagh states in his *Manual of Social Ethics*, that marriage is an institution of Natural Law. As an institution of natural law of man, the natural law of man in marriage is already ordained by God, which can be seen from the primary end of marriage that is procreation and the rearing of children and making a family. Therefore, as an institution of natural law man must consider it as something that is sacred and is truly must be based on the reason of grace (1956: 31-32). Besides that, Jesus Christ who is the son of God gives the dignity of sacrament in the marriage, and through this sacrament he wants to state to man about the sacredness of a marriage.

Rosemary Haughton in her *Problems of Christian Marriage* (1966: 39) explains that the sacrament is a symbol of Christ and the Church. Christ loves the Church (which means each human person) and He gives himself up for the

Church, therefore, between a man and a woman who has married, they must live by this sacrament. In which, the love of Christ for the Church is the same love as the husband to his wife and they should love each other. Therefore, the marriage between a woman and a man for the Christian must be based on the love that is caused by affection.

Sergeant Troy's motivation on marriage that is by the reason of money, moreover, has made Sergeant Troy's attitudes in marriage itself does not reflect the sacrament of Christ. Sergeant Troy never shares the life on marriage like in the ways of a sacrament supposed to work in a Christian marriage. It can be seen from Sergeant Troy's character description, that he is a person that only regards on his own business, gambling and drinking. Moreover, he never helps Bathsheba Everdene to run the farm. Furthermore, since Troy becomes Bathsheba Everdene husband, he has brought a bad influence to the farm. He also uses Bathsheba's money to manage the farm for gambling. Troy's habit of drunk also influences the worker in the farm, in which Troy asked them to drink with him. His drunk habit, of course brings a bad influence to the farm itself, which the farm worker are the people that do not get used to drink alcohol, then because of that they are can not wake up early to work in the farm.

Then, as has been explained in the beginning that the shared life in the marriage includes of long consideration and always on predictable business of bringing up the children. Moreover, as it is reflected in Sergeant Troy habit of gambling, it reveals that Sergeant Troy's character never takes concern of it.

The character of Sergeant Troy also ignores Bathsheba as his valid wife.

“‘You are nothing to me-nothing,’ said Troy, heartlessly. ‘A ceremony before a priest does not make a marriage. I am not morally yours’”

In *Manual of Social Ethichs*, James states that the Church of Christ is the institution that has role as the guardian and interpreter of divine law’s marriage, unity and indissolubility. Therefore, the marriage that is made in Church is a valid marriage for the Christian (1956: 32).

The marriage between Sergeant Troy and Bathsheba itself is based on their own choice and awareness. Their marriage also have qualified every Church’s conditions that needed for the marriage. In which, both of them have reached the permitable age for the person to get married, and both of them have never married before. Their marriage happens not because of a person forced by the point of the gun.

Therefore, according to the church that the marriage between Sergeant Troy and Bathsheba Everdene is a valid marriage. They are tight to the permanence contract of marriage, which is indissolubility. Jesus said, “Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder (Matthew, 19: 6). Therefore, As a Christian Sergeant Troy denying the validity of marriage that he and Bathsheba have made is morally wrong.

The Christian also believes that a person who enters marriage is entering the new life, which it is a chance to share in Christ’s work of giving new life to the world. Based on this context, therefore Sergeant Troy run away from Bathsheba Everdene is morally wrong. Further, James in *Manual of Social Ethics*

states the idea of St Paul of marriage, which states that anyone who enters a marriage contract binds himself by the conditions essential to the social ends of marriage. These conditions are unity and indissolubility. By unity means one husband and one wife. By indissolubility means the permanence of the marriage union as long as both parties are living (1956: 32). In *Manual of Social Ethics*, James also states that even the Church cannot dissolve the indissolubility of the marriage contract, if the marriage itself has qualified every Church's conditions that needed for the marriage (1956: 32)

Based on the above explanation, the accident which happens to Fanny and her baby, as according to Rosemary theory is considered as the holding back of love. Sergeant Troy's mistakes should be taken as a precious lesson. It astonishes of how an apparently hopeless marriage can mend by an effort of real love, because real love is Christ's love. Therefore, even though there are unhappy marriages between Christians, it cannot alter the fact that Christian marriage is a chance to share in Christ's work of giving new life to the world.

His survival supposed to be considered by him as a new life, in which a chance of God that has given him to share in Christ's work of giving new life to the world. However, the character of Sergeant Troy as revealed in the story is never change. It is proved when he decided to go back to Bathsheba, which is still by the reason of money. However, as revealed in the story also that Troy himself must end his life tragically, which he is killed by Farmer Bolwood.

Therefore, the writer finds out that the moral teaching that is revealed from the Sergeant Troy's character. In which, that a man as a part of Eternal Law of

God must remember that their actions must be based on the grace of God and that through the grace of God itself man himself/herself can find a happiness because grace of God does not have nature of destruction, moreover it perfectes man's life. Marriage is a form of man participation in the Eternal Law of God and also a sacrament, therefore it should be considered as something that is sacred for man. In which, the foundation of marriage should be based on love that caused by an affection.

**b. The Moral Teaching on Marriage That Revealed In Character of
Bathsheba Everdene**

Accordance to Rosemary in her *Problems of Christian Marriage* that two people who fall in love is guiding by something enormously exciting and important is happening to them. This something is the call of the spirit of God to learn to love (1966: 6). In the character of Bathsheba Everdene, it reflects the spirit of God works inside her. She falls in love with Sergeant Troy, although Sergeant Troy himself does not feel the same way with her. The feeling that she has felt on Sergeant Troy has wakened her up to a new kind of life, which is different from the feeling that she feels on Farmer Bolwood and Gabriel Oak. Therefore, according to the Christianity believes on Spirit of God in love like has explained by Rosemary, Bathsheba is morally right.

However, in the context of marriage, Rosemary also explains that although the person who falls in love is waking up to a new kind of life, but this person may not be the right one with whom to make a permanent relationship. Moreover,

marriage needs a process. Two people who are in love decide to get married because they have the qualities and circumstances that can make a marriage, which their response to each other becomes more than an experience. This process is important, because the shared life of marriage includes making home, making friends, cultivating and sharing interest and hobbies. It includes making money, and deciding how to spend it. It includes to long and always on predictable business of bringing up the children. The sharing life in the family also includes worries, sorrows, irritations, and differences of taste and wishes, disappointment and even disasters. All this things, happy or sad, difficult or pleasurable, can and should be the 'material' out of which a deep, close, and lasting union is made (1966: 16). Therefore, after the process has been passed by both of them, they can express their feelings into action.

From the character of Bathsheba, the writer finds out that she has no qualities and circumstances that can make a marriage.

First, she does not know about Sergeant Troy's background carefully, as it reveals in the character of Bathsheba that she knows Troy not for long time when she decided to marry him. Moreover, she only sees him physically, handsome and wellborn. She ignores the good advice from Gabriel Oak that suggests her not to be involved further with Troy until they know about Sergeant Troy deeper. However, she accepts it with arrogance, by firing Gabriel from his job because of his advice.

Second, Bathsheba Everdene actually does not understand about the purpose of marriage. In her character description reflects that she only consider

marriage physically in simple ways, such as; she would like to have all the trappings of marriage like delight in a piano, pets, and her own carriage. She also enjoys seeing her name in the newspaper's marriage announcements. She describes marriage only in joyous ways.

Then, still without Bathsheba Everdene undetected of Troy's background, she marries Troy recklessly. Moreover, after they finally work on the marriage, then it is proved that she has no qualities and circumstances that can make a marriage. In which, she fails to reach the happiness on it. Sergeant Troy becomes a stranger to her; he becomes a different person as though she never knows him before. Sergeant Troy never pays her attention after the marriage. He only regards on his own interest, which is gambling. Further, the Fanny Robin and her baby appearance has made her misery on marriage, then complete.

However, related to the context of sacrament that the condition that Bathsheba has faced in her marriage as according to Rosemary is call as the 'holding back of love. Moreover, she explains about the Christian marriage that the marriages can go wrong, married Christians can make mistakes and make each other very unhappy it is called as "holding back" of love that it means the growth of love is checked. Moreover, one should remain that the Christian marriage itself is a sacrament, a meeting with Christ. It gives love a chance to grow. (1966: 7)

There also another important thing that one should also remain that a marriage is a unity and indissolubility. As according to St. Paul explains that anyone who enters a marriage contract binds himself by the conditions essential to the social ends of marriage. These conditions are unity and indissolubility. By

unity means one husband and one wife. By indissolubility means the permanence of the marriage union as long as both parties are living. The character Bathsheba as a Christian believer, she is engaging to those principles of marriage for the Christian. As it is reflected in her character description that she patiently wait for the certainty of Sergeant Troy's condition after he leaves her alone.

The moral teaching on marriage that the writer finds from Bathsheba character, that marriage is one of the important phases in man's life, Therefore, two people who fall in love and plan for a marriage, they must know something beyond each other first. Then, after the response to each other's becomes more than an experience, it is the time to translate their feelings into action in marriage. It is an important thing to do, that a marriage for the Christian is a sacrament; the meeting with Christ and anyone who enters a marriage contract binds himself by the conditions essential to the social ends of marriage. These conditions are unity and indissolubility.

CHAPTER V

CONCLUSION

In the analysis on the character of Sergeant Troy, the writer finds out that he is materialistic person. He marries Bathsheba Everdene because of her richness. Especially, Sergeant Troy is revealed as a person that likes gambling and drinking. From his habit of gambling, it captures of how importance of money in his life.

Furthermore, since Troy becomes Bathsheba Everdene's husband, he has brought a bad influence to the farm. Bathsheba's money that is supposed to be used to manage the farm is used for gambling by Troy. Troy's habit of drinking also influences the workers in the farm, because often, Troy asks them to get drunk with him. His drinking habit, of course brings a bad influence to the farm itself, because the farm worker are not used to getting drunk, then the result is that they can not wake up early to work in the farm.

In the description of the character of Sergeant Troy is revealed that Troy himself, suffers by his action, in which he must loss the girl that he actually the one that he loves, Fanny Robin, and also the baby who is his son. Moreover, after the incident of Fanny Robin and her baby's death, Sergeant Troy feels desperate and he chooses to leave Bathsheba alone. In Troy's running away, he almost dies in the ocean. His survival is supposed to be considered by him as a new life, in



which a chance of God that has given him to share in Christ's work of giving new life to the world. However, Sergeant Troy does not consider it in that way.

Moreover, the moral teaching that the writer find out from the Sergeant Troy character. In which, man as a part of Eternal Law of God must remember that their actions must based on the grace of God, and that through the grace of God itself man himself/herself can find a happiness because the grace of God does not have nature of destruction, moreover it perfects man's life. Through Jesus and His teaching of love has deepened the knowledge of living in grace for man. Marriage is a form of man participation in the Eternal Law of God and also a sacrament; therefore it should be considered as something, which is sacred for man. The foundation of marriage should be based on love that caused by affection, which is the kind of love that Jesus teaches to man.

From the above explanation above about the description of Sergeant Troy, it can be drawn that his suffering is caused by his attitudes that does not obey the spirit of God inside him and also brings him to the unfortunate end. In which, he must lost the woman that he loves and also his son, moreover, in the end Farmer Bolwood kills him.

In the analysis of the character of Bathsheba Everdene, the writer find out that she is a girl that has never fallen in love before. It is reflected in her manner/attitude that she shows in the novel. In her character description, then, it reveals that she falls in love with Sergeant Troy. However, Sergeant Troy does not feel the same way with her. Sergeant Troy's intention on approaching her, as it is described through his character is because of his interest with her money.

Moreover, Bathsheba Everdene's character that also appears in the story as an ignorant person who chooses to reject of listening to some good advices from the people who have known about Troy's character. Further, it is told in the story that she marries him, although she still does not know about his background. From this attitude of her, the writer considers her as a reckless person.

Since her marriage with Troy Bathsheba, she never feels happy in her life. The feelings that she has felt since the marriage are only worry of her husband's gambling attitude, which can destroy her farm business. Sergeant Troy has become a different person than she knows him before their marriage. Troy never pays attention to her anymore. He is only minding his own business, gambling and drinking. Troy rarely stays in the house, he always goes out somewhere Bathsheba does not know.

The moral teaching on marriage that the writer found from Bathsheba, that marriage is one of the important phases in man's life. Therefore, two people that have fallen in love and planned for a marriage must know something about each other first. Then, after response to each other's becomes more than an experience, it is the time to express their feeling into action in marriage. It is an important thing to do and it remains that a marriage for Christians is a sacrament; the meeting with Christ and anyone who enters a marriage contract binds himself by the conditions essential to the social ends of marriage. These conditions are unity and indissolubility.

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APPENDIX

SUMMARY OF THE STORY

At the beginning of the novel, Bathsheba Everdene is a beautiful young woman without a fortune. She meets Gabriel Oak, a young farmer, and saves his life one evening. He asks her to marry him, but she refuses because she does not love him. Upon inheriting her uncle's prosperous farm she moves away to the town of Weatherbury.

A disaster befalls Gabriel's farm and he loses his sheep; he is forced to give up farming. He goes looking for work, and in his travels finds himself in Weatherbury. After rescuing a local farm from fire he asks the mistress if she needs a shepherd. It is Bathsheba, and she hires him. As Bathsheba learns to manage her farm she becomes acquainted with her neighbor, Mr. Boldwood, and on a whim sends him a valentine with the words "Marry me." Boldwood becomes obsessed with her and becomes her second suitor. Rich and handsome, he has been sought after by many women. Bathsheba refuses him because she does not love him, but she then agrees to reconsider her decision.

That very night, Bathsheba meets a handsome soldier, Sergeant Troy. Unbeknownst to Bathsheba, he has recently impregnated a local girl, Fanny Robin, and almost married her. Troy falls in love with Bathsheba, enraging Boldwood. Bathsheba travels to Bath to warn Troy of Boldwood's anger, and

while she is there, Troy convinces her to marry him. Gabriel has remained her friend throughout and does not approve of the marriage. A few weeks after his marriage to Bathsheba, Troy sees Fanny, poor and sick; she later dies giving birth to her child. Bathsheba discovers that Troy is the father. Grief-stricken at Fanny's death and riddled with shame, Troy runs away and is thought to have drowned.

With Troy supposedly dead, Boldwood becomes more and more emphatic about Bathsheba marrying him. Troy sees Bathsheba at a fair and decides to return to her. Boldwood holds a Christmas, to which he invites Bathsheba and again proposes marriage; just after she has agreed, Troy arrives to claim her. Bathsheba screams, and Boldwood shoots Troy dead. He is sentenced to life in prison. A few months later, Bathsheba marries Gabriel, now a prosperous bailiff.

(The summary is taken from <http://www.sparknotes.com>)

