



**THE INFLUENCE OF CHRISTIANITY AS  
REPRESENTED BY THE MAIN CHARACTER OF  
ROBERT LOUIS STEVENSON'S *MARKHEIM***

**a final project**

submitted in partial fulfillment of the requirements

for the degree of *Sarjana Sastra*

in English

by

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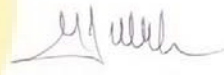

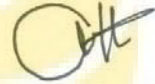
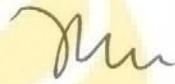
**2015**

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Yang membuat pernyataan



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## MOTTO AND DEDICATION

Be a winner in every match of life (Nunik Lelono Putri)

“Real success is determined by two factors. First is faith, and second is action.”

“Good communication comes from people to people, but great communication comes from people to Allah.” (unknown)

“I think and think for months and years. Ninety-nine times, the conclusion is false.

The hundredth time I am right.” (Albert Einstein)



*I gratefully dedicate this final project*  
To

My Beloved Parents, Bapak Sadi and Ibu Yatmini

My Eldest Sister, Sari and her husband, Eric

My Little Sister, Rini and her husband, Wawan

Walidi Kromorejo and big family

My Dear, Mas Dian Dwi Laksono

My best friends from Harmoni, EGP (English Department Mountaineering club),

Saga Band Ungaran, OBH, IRMAS, Tim KKN Tambak Harjo,

English Literature 2011, English Department UNNES

*I hope I will always have difficulty telling you apart*

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Last but not least, to all people that cannot be mentioned one by one. Hopefully, God gives his blessing to them

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## ABSTRACT

**Putri, Nunik Lelono. 2015.** *The influence of Christianity as represented by the main character of Robert Louis Stevenson's Markheim.* Final Project, English Department, Faculty of Arts and Languages, Semarang State University. Advisor I : Dra. Indrawati, M.Hum.

Keywords : Religion, Christianity, Doctrines, main character.

Religion is the basic and fundamental aspect of society's souls that can shape people's personalities. *Markheim* is one of Stevenson's stories that talks about psychological conflicts of the main character. It is about good and evil. Both sides of the main character represent the influence of religion inside himself. This final project is aimed at analyzing the influence of Christianity as shown in the short story through its main character, Markheim.

To accomplish this research, the writer applies Psychological Criticism. Then, to support the analysis the writer needs some theories and concepts such as the concept of religion, Theology, Christianity, Christianity teaching and Doctrines. Moreover, descriptive qualitative method is implemented in this analysis since the result of the analysis will be described by using the words not in numeral data. The object of the study is Robert Louis Stevenson's short story *Markheim*. The data of the study are collected by doing the following steps: reading the short story carefully for many times, identifying the data, classifying the data, selecting the data and at last reporting the data. There are several techniques to analyze the data. They are exposing, explaining, enumerating, interpreting, and the last one is concluding.

The result of the study showed that the influence of Christianity was revealed through Christian character's attitudes and behaviors. This influenced Markheim's environment and the way he saw God through Christianity teachings and doctrines such as justice, doctrine of creating, prayer, refusal of wickedness, and aspects of God's love that is virtue, gift, cheapness and perseverance. A moment after Markheim had killed the dealer, he was afraid, the visitor ordered him to kill the assistant and flee, at last Markheim agreed then he changed his mind, he believed that there was still one door of freedom open if he confessed his crime, he found the right way to be closer to God.

On the basis of the conclusions, two suggestions can be offered. First, *Markheim* is a good short story. So, after reading the analysis, the readers and researchers were expected to analyze the story from other aspects more thoroughly and comprehensively. They would enrich their view about the life of Christianity. Second, this story is recommended to students of school with Christian affiliation to teach students both about Christianity and English vocabulary.

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# CHAPTER 1

## INTRODUCTION

Chapter 1 presents an introduction to the study, which consists of background of the study, reasons for choosing the topic, research question, purpose of the study, significance of the study and the outline of the study.

### 1.1 Background of The Study

The English word "*religion*" is derived from the Middle English "*religioun*" which came from the Old French "*religion*." It may have been originally derived from the Latin word "*religo*" which means "*good faith*," "*ritual*," and other similar meanings. Or it may have come from the Latin "*religâre*" which means "*to tie fast*." The beliefs, attitudes, emotions, behavior, etc., constituting man's relationship with the powers and principles of the universe, especially with a deity or deities; also, any particular system of such beliefs, attitudes, etc (B.A Robinson : 2011). According to DR. H. M, Rasjidi in his book "*Filsafat Agama*". Religion is dedication or contentment. Each follower of religion have to dedicate himself strongly to the religion that chosen. In social field where people live in a society, people interact in their various religious activities such as Islam, Catholic, Hindu, Christianity, etc.

In Western culture, the dominant religious traditions for the past two millenniums have been Christian, but significantly differing from Judaism. A Christian is a person who adheres to Christianity, an Abrahamic, monotheistic religion based on the life and teachings of Jesus of Nazareth.

Robert Louis Balfour Stevenson is one of popular British writers who created works based on his imaginations and experiences he had from his traveling. He was born in Edinburgh, Scotland, on November 13, 1850, His works born in Victorian era, during this century, Britain known as Christian country, this century revolved around a revival of religious activity unmatched since Puritan times. The bible was taken as the literal truth and was the foundation of moral behavior, during the Victorian era textbooks and games were based on religion and morality, it was believed that if religion be accepted by all. (*Story of England Victorians 1837-1901*). At the age 17, Stevenson enrolled at Edinburgh University to study engineering, with the goal of following his father in the family business. Lighthouse design never appealed to Stevenson, though, and he began studying law instead. His spirit of adventure truly began to appear at this stage, and during his summer vacations he traveled to France to be around young artists, both writers and painters. He emerged from law school in 1875, but did not practice, as, by this point, he felt that his calling was to be a writer.

Markheim, a short story written in 1885, is one of Stevenson's classic work that turns out to be one of the most lastingly popular of Stevenson's work. The story is about Markheim's inner conflict in coping with his guilt and the evil in his nature. This dim, rainy setting works to unnerve Markheim, who already is overwrought internally by committing murder and repressing his guilt about his crime.

Historically, the influence of Christianity happened since hundred years before, for example William Booth (1829 – 1912) founded the Salvation Army – a

quasi military religious organization dedicated to offering humanitarian aid and tackling the material and spiritual poverty of the Victorian age. William Booth converted to Methodism as a young adult and was a fervent believer in evangelical Christianity. Booth and a group of friends set out to evangelize the poor. They held nightly open-air addresses, after which they invited people to meetings in cottages. Their use of lively songs, short exhortations calling for a decision for Christ, and visitation of the sick and of converts (whose names and addresses they recorded) anticipated methods Booth would write into Salvation Army Orders and Regulations 30 years later.

Then, there is John Henry Newman (1801 –1890), he and his friends introduce Evangelicalism or Evangelical Protestantism to the society, it is a worldwide, trans denominational movement within Protestantism, maintaining that the essence of the gospel consists in the doctrine of salvation by faith in Jesus Christ's atonement. In early life, he was a major figure in the Oxford movement to bring the Church of England back to its Catholic roots. Eventually his studies in history persuaded him to become a Roman Catholic. Canonization would make Cardinal Newman the first English person who has lived since the 17th century, officially recognized as a saint by the Roman Catholic Church. In 1991, Cardinal Newman was proclaimed "Venerable" by the Congregation for the Causes of Saints - the first stage in the canonization process. He was beatified on 19 September 2010 at an open air mass in Birmingham.

By reflecting to this phenomenon, the writer also found this phenomenon revealed in the short story titled 'Markheim', corresponding to the literary field of study that the writer has learned especially in the subject of literary criticism that short story has many problems that need to be solved. In this case, the short story inspired the writer to make an analysis about influence of Christianity to the main character through his psychological conflicts by using the descriptive analysis. This topic is very important because it is related human's existence and never been conducted before by English Department students.

### **1.2 Reasons for Choosing The Topic**

There are two reasons for the writer to choose the topic.

The first reason is that religion is an important part in human's life because religion is the media to guide people to do good things to other people and their environment. Religion guides people related to their culture, consisting the system of beliefs and values, system of behavior and people material product. Religion influences human lives and society, such as; religion teaches human about life after death, human believe that religion guides them to through life after death better.

The second reason, the short story gives a lot of knowledge to the readers about influence of Christianity. By reading it, the readers will know about influence of Christianity as revealed in the short story and in what ways Christianity influence the main character as revealed in the short story. The topic is very significant to the development of literary analysis because it can be used as the example of literary analysis.

### **1.3 Research Question**

The question to be discussed in this research is:

How is the influence of Christianity as represented by the main character of *Markheim*?

### **1.4 Purpose of The Study**

The purpose of the study is the following:

To find out the influence of Christianity as represented by the main character of *Markheim*?

### **1.5 Significance of The Study**

The significance of study is expected to give positive contribution especially for those who are involved in the implementation of teaching and learning literature.

- a. For the students of Literature, to show that literature has important role in study where there are some aspects and values that can be applied as guidance for life.
- b. For the readers, to discuss the ways to determine the aspects and values of literary work.

### **1.6 Outline of The Research Report**

This final project consists of five chapters. Chapter 1 is introduction. It consists of the background of the study, reasons for choosing the topic, statement of the problem, objective of the study, significance of the study, and the outline of the study.

Chapter II is review of the related literature. It is divided into some parts. They are review of previous studies, theoretical background, and theoretical framework.

Chapter III is the method of investigation, which consists of some subchapters, object of the study, role of the researcher, type of data, procedure of collecting data, and procedure of analyzing data.

Chapter IV contains the analysis of the data to answer the problems based on the previous sub chapters.

Chapter V is the last chapter, the writer closes the discussion with the conclusions and suggestions. Bibliography and appendices are enclosed at the end of the final project report.



## CHAPTER 2

### REVIEW OF THE RELATED LITERATURE

In order to analyze the object of the study, the writer uses some theories to support the analysis such as religion, Christianity teaching, and British society.

#### 2.1 Review of the Previous Studies

Some studies had been written in the same topics; the first study is "Awash in a Sea of Faith: Christianizing the American People" by Jon Butler, Challenging the formidable tradition that places early New England Puritanism at the center of the American religious experience. Butler stresses the instability of religion in Europe where state churches battled dissenters, magic, and astonishingly Low Church participation.

The Second study is a research by Mohamed Said in his work "Christian Hegemony and the Rise of Muslim Militancy in Tanzania Mainland". The Catholic Church is in control of the government by proxy. Through unseen hands it manipulates the political system in such a way its influence permeates every sector of society from the mass media to selection of students to join secondary schools and other institutions of higher learning, securing scholarship, employment, promotion, for political office and many more. In short, the Church is in control of the Executive, Judiciary and the Legislature, and Christianity come political system in Tanzania.

The research conducted in 2009 by Umi Latifa entitled *Impact of Low Religion Understanding in Triggering Lesbianism in Pawel Pawlikoski's Movie*



“*My Summer of Love*”. It describes the moral value that religion is the basic fundamental thing for their souls that can shape their personalities. The study focuses on the impact of low religion understanding in triggering lesbianism as directing by Pawel Pawlikoski in his film “*My Summer of Love*”. The analysis is about Christianity that happened in western and its influence on the society.

In the studies presented above, it is found out any facts which are related, Christianity is political system in some countries, the religious conflict of the past and their close relationship with politic are indicate one’s personal belief, for example Low Church participation, Catholic Church in control of the government by proxy, and low religion understanding.

## 2.2 Theoretical Background

There are some articles had been written in the same topic. It explains about definition of religion, Doctrines, Psychological theory, Victorian era and Markheim.

### 2.2.1 Religion

Hornby (1995: 988) states that religion is belief in the existence of a God or gods. Especially, the belief that They created the universe and gave human being a spiritual nature which continues to exist after the death of the body.

Smelser in his book *Sociology* states that religions distinguish between the *profane*, or the everyday things of the world around us, and the *sacred*, certain events or entities that are “holy” or out of the ordinary. Religion also involves a

*creed*, a specific set of beliefs and *rituals*, or patterns of behavior toward the sacred and supernatural.

Johnstone defines *religion* as a system of beliefs and practices by which a group of people interprets and responds to what they feel is supernatural and sacred.

While, the English word *religion* has been used since the 13<sup>th</sup> century, loaned from Anglo-French *religion* (11<sup>th</sup> century), ultimately from the Latin *religio*, “reverence for God or the gods, careful pondering of divine things, piety, the res *divinae*”. In broad meaning religion is a system of human thought which usually includes a set of beliefs and practices that give meaning to the practitioner’s experiences of life through reference to a higher power, deity or deities, or ultimate truth (<http://en.wikipedia.org/wiki/religion>).

Religion is the set of beliefs, feelings, dogmas and practices that define the relations between human being and sacred or divinity. A given religion is defined by specific elements of a community of believers: dogmas, sacred books, rites, worship, sacrament, moral prescription, interdicts, and organization. The majority of religions have developed starting from a revelation based on the exemplary history of a nation, of a prophet or a wise man who taught an ideal of life.

A religion may be defined with its three great characteristics:

Believes and religious practices, the religious feeling i.e. faith, and unity in a community of those who share the same faith: the Church. It is what differentiates religion from magic.

The study of disappeared or existing religions shows the universal character of this phenomenon and a very large variety in the ritual doctrines and practices.

One generally distinguishes the religions called primitive or animists, the Oriental religions (Hinduism, Buddhism, Shintoism, Confucianism, Taoism...) and the religions monotheists derived from the Bible (Judaism, Christianity, Islam). Christianity has itself given birth to several religions or Christian Churches (Catholic, Orthodox, Protestant, Evangelic...)

### **2.2.2 Christianity**

Christianity is a religion based upon the teachings and miracles of Jesus. Jesus is the Christ. The word "Christ" means anointed one. Christ is not Jesus' last name. Jesus is the anointed one from God the Father who came to this world, fulfilled the Old Testament laws and prophecies, died on the cross, and rose from the dead physically. As been written in the Bible John 10:30 "I and *my* Father are one", and John 14:16 "Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me". He performed many miracles which were recorded in the Gospels by the eyewitnesses. He is divine in nature as well as human. Thus, He has two natures and is worthy of worship and prayer.

Christianity is the religion founded upon the life and teachings of Jesus Christ. Christianity teaches that there is only one God in all existence, that God made the universe, the Earth, and created Adam and Eve. God created man in his image. This does not mean that God has a body of flesh and bones. Image means

the likeness of God's character, rationality, etc. Because human are made in the image of God, every person is worthy of respect and honor. Furthermore, this means that human did not evolve through random process from a single celled organism into rational, emotional beings. (Encyclopedia 1966:299)

Christianity started about 2000 years ago in Judea (present-day Israel) with Jesus Christ and His faithful group of disciples. Jesus was a Jew. He observed the Jewish faith and was well acquainted with the Jewish Law. He challenged the established religious authorities to repent from their self-righteousness and hypocrisy and realize that the kingdom of God is rooted in service and love.

Christianity teaches that there is only one God in all existence, that God is a Trinity, that Jesus Christ is God in flesh, that salvation is by grace alone through faith alone, that Jesus died on the cross, and that Jesus rose from the dead in a glorified, physical body. The religion that contradicts any of these teachings is not Christian. (<http://carm.org/dictionary-christian>).

The word *Christian* is used three times in the New Testament (Acts: 11:26; 26:28; 1 Peter: 4:16). Followers of Jesus Christ were first called "Christians" in Antioch, because they believed in Christ and followed His example. The word was initially used by their detractors in a derogatory sense, but believers embraced the term as a badge of honor. (<http://www.ucg.org/christian-living/what-does-bible-say-about-who-christian/>)

Christianity is the name given to that definite system of religious belief and practice which was taught by Jesus Christ in the country of Palestine, during the reign of the Roman Emperor, Tiberius, and was promulgated, after its Founder's death, for the acceptance of the whole world, by certain chosen men among His followers.

According to the accepted chronology, these began their mission on the day of Pentecost, A.D. 29, which day is regarded, accordingly, as the birthday of the Christian Church. In order the better to appreciate the meaning of this event, we must first consider the religious influences and tendencies previously at work in the minds of men, both Jews and Gentiles, which prepared the way for the spread of Christianity among them.

The whole history of the Jews as detailed in the Old Testament is seen, when read in the light of other events, to be a clear though gradual preparation for the preaching of Christianity. In that nation alone, the great truths of the existence and unity of God, His providential ruling of His creatures and their responsibility towards Him, were preserved unimpaired amidst general corruption. The ancient world was given to Pantheism and creature-worship; Israel only, not because of its "monotheistic instinct" (Renan), but because of the periodic interposition of God through His prophets, resisted in the main the general tendency to idolatry. Besides maintaining those pure conceptions of Deity, the prophets from time to time, and with ever increasing distinctness until we come to the direct and personal testimony of the Baptist, foreshadowed a fuller and more universal

revelation a time when, and a Man through Whom, God should bless all the nations of the earth.

During his whole mortal life on earth, including the two or three years of His active ministry, Christ lived as a devout Jew, Himself observing, and insisting on His followers observing, the injunctions of the Law (Matthew 23:3). The sum of His teaching, as of that of His precursor, was the approach of the "Kingdom of God", meaning not only the rule of righteousness in the individual heart ("the kingdom of God is within you" — Luke 17:21), but also the Church (as is plain from many of the parables) which He was about to institute.

Yet, though He often foreshadowed a time when the Law as such would cease to bind, and though He Himself in proof of His Messiah ship occasionally set aside its provisions ("For the Son of man is Lord even of the sabbath", Matthew 12:8), yet, as, in spite of His miracles, He did not win recognition of that Messiah ship, still less of His Divinity, from the Jews at large. He confined His explicit teaching about the Church to His immediate followers, and left it to them, when the time came, openly to pronounce the abrogation of the Law. (Acts 15:5-11, 18; Galatians 3:19; 24-28; Ephesians 2:2, 14-15; Colossians 2:16-17; Hebrews 7:12)

It was not so much, then, by propounding the dogmas of Christianity as by informing the Old Law with the spirit of Christian ethics that Christ found Himself able to prepare Jewish hearts for the religion to come. Again, the faith which He failed to arouse by the numerous miracles He wrought, He sought to

provide with a further and stronger incentive by dying under every circumstance of pain, disgrace, and defeat, and then raising Himself from the dead in triumph and glory. It was to this fact rather than to the wonders He worked in His lifetime that His accredited witnesses always appealed in their teaching. On the marvel of the Resurrection is based in the counsels of God the faith of Christianity. "If Christ is not risen again, your faith is vain", declares the Apostle Paul (1 Corinthians 15:17), who says no word of the other wonders Christ performed. By His death, therefore, and His return from the dead, Christ, as the event proved, furnished the strongest means for the effective preaching of the religion He came to found.

The third antecedent condition to the birth of Christianity, as we learn from the sacred records, was a special participation of the Holy Spirit given to the Apostles on the day of Pentecost. According to Christ's promise, the function of this Divine gift was to teach them all truth and bring back to their remembrance all that (Christ) had said to them (John 14:26; 16:13).

"I send the Promised of my Father upon you, but remain ye in the city till ye shall be clothed with power from on high" (Luke 24:49).

"John indeed baptized with water, but you shall be baptized with the Holy Ghost, not many days hence" (Acts 1:5).

As a result of that Divine visitation we find the Apostles preaching the Gospel with wonderful courage, persuasiveness, and assurance in the face of hostile Jews and indifferent Gentiles, "the Lord working with them and

confirming their words by the signs that followed" (Mark 16:20). (Kevin Knight: 2012)

#### 2.2.2.1 The Trinity

The Trinity is the belief that God is three separate persons but is still a single God. The Trinity is a controversial doctrine.

The idea of the Trinity does not supersede monotheism; it interprets it, in the light of a specific set of revelatory events and experiences. (Keith Ward, Religion and Creation, 1996)

The Bible taught that Christians were to worship Father and Son and Holy Spirit. It also taught that Christians should only worship God. Finally, it taught that there was only one God. The New Testament of the Bible never explicitly refers to the Trinity as such, but it does contain a number of references to the Economic Trinity:

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (Matthew 28:19)

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. (2 Corinthians 13: 14)

The doctrine of the Trinity has other functions; it brings humanity face to face with the mystery of God, it helps humanity recognize the God they meet in the Bible, in history and in their own lives, it helps humanity understand God's Complexity, otherness and mystery, it helps humanity worship God. (BBC The Trinity: 2011)

#### 2.2.2.2 Components of the Christian Life



The major components of the Christian life based on the Bible are prayer, repentance, services.

#### *2.2.2.2.1 Prayer*

Prayer is the first component of the Christian life. Jesus' life and teachings make it clear how important prayer is. In the Gospels, he is continually described as praying, particularly when things got difficult. Among the things Jesus said about prayer: it should be from the heart, God isn't impressed by long-winded or impressive prayers; personal prayers should be in secret; prayer is the necessary preparation for just about everything else; your prayer won't be heard unless you've forgiven those who have wronged else.

Christianity is about personal relationships: with God as their father, with Jesus, with their family and friends, and even with enemies. Relationships are based on communication. Since prayer is the primary means of communicating with God, it is the basis for their relationship with them.

There are several kinds of prayer. One classification is by where they are done: public, family, and personal. All are important. Prayer is a part of worship. Jesus characterized the Jerusalem temple as a house of prayer. This shows the importance of prayer in worship. However Jesus also prayed with his disciples, and he often withdrew to a private place for personal prayer.

People will sometimes ask why they need to pray, since God knows everything about them already. That might be true if the only purpose of prayer was to get God to do what we want. But it isn't. Sometimes what they want isn't

quite right. In that case prayer may help them come to understand what God's will is.

#### *2.2.2.2.2 Repentance*

The term "repent" means "to turn around". It is our response when they realize that they have done something wrong, or when they recognize an attitude or approach that is not in line with what God would have.

In repentance, they evaluate their live in light of God's standards, and take the necessary action. In different Christian traditions, there are somewhat different ways of doing this. For Catholics, the sacrament of penance (or in more modern language: reconciliation) provides a structured environment where a priest helps them review their actions and motivations. For Protestants, repentance is often done in the context of private reflection and prayer, although many also use small groups or partners to help provide some structure.

Whatever method is used, they must do their best to bring to mind everything they have done wrong. This includes both things they did that they shouldn't have, and thing they should have done and didn't. As Jesus pointed out, these include not just physical actions, but attitudes. Seeing another person as a sex object can be just as harmful to us as actually having illicit sex.

These sins create problems both in their relationship with God and with anyone else who is involved. Thus they have to deal with both aspects. This means that they are expected to confess all of their sins to God, ask for their forgiveness, and also request their help in avoiding the same sin in the future. They will also need to ask for forgiveness from anyone they have harmed, and make whatever amends they can.

Avoiding the sin in the future is likely to require change. It may be changes in attitude, in approach, in behavior, or simply avoiding certain kinds of situations where we know we are likely to fall into old patterns of behavior.

#### *2.2.2.2.3 Services*

The discussion so far has focused inward, on actions that are primarily concerned with the spiritual life of an individual or group. However Christians are also committed to serving others. Jesus indicated that the primary way of judging someone's spiritual state was by looking at what they did. This section is somewhat abbreviated, because Christian service is dealt with in two other pages, on the Law.

Those sections deal primarily with individual ethics and behavior. It's worth noting here that the Christian life includes everything that a Christian does. There are certain aspects of life that are specifically Christians, such as worship and prayer. However the Christian life also includes the way they do their job, and the way they treat their friends and family.

The term "vocation" is used to refer to your "job". This term has become watered down by overuse. Now that secular schools have "vocational guidance", people have come to think of the term vocation as meaning simply the work you do for a living.

However originally it was a theological term. Vocation comes from the Latin word meaning "call". Christians believe that God has a plan for each of them. This includes their daily work. Thus that work is seen as a calling from

God. At least in Protestant theory, all honest work is an opportunity to serve God and their fellows. Being a humble laborer is just as much a vocation as being a pastor.

God knows what is best for them. Indeed most Christians believe that they have a specific intention for their lives. This means that when they have significant decisions to make, Christians will try to find God's will. Two of the most important places where they try to find God's will are in choice of husband or wife, and choice of vocation (except in cultures where they are chosen by parents). Christians will pray carefully about decisions of this kind. They will also consult with those who know them well.

(<http://geneva.rutgers.edu/src/christianity/>)

### 2.2.2.3 Christian Doctrines

Christianity regards varied collections of books known as the Bible as authoritative and written by human authors under the inspiration of the Holy Spirit. Biblical inspiration is the *doctrine* in *Christian* theology concerned with the divine origin of the Bible and what the Bible teaches about itself.

#### 2.2.2.3.1 *Christian Doctrine: An Explanation for a Seeker*

Christian Doctrine can appear convoluted and ritualistic to a seeker who has experienced the "traditions" of "organized religion." Some Christian churches actually hinder the clear presentation and understanding of Christian doctrine. For the "churched" or "un-churched" seeker, the only valid presentation of Christianity is through the Holy Bible.

#### 2.2.2.3.2 *Christian Doctrine: The Basics of Scripture*

Christian doctrine can be summarized as follows: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

We are made right in God's sight when we trust in Jesus Christ to take away our sins. And we all can be saved in this same way, no matter who we are or what we have done. For all have sinned; all fall short of God's glorious standard. Yet now God in his gracious kindness declares us not guilty. He has done this through Christ Jesus, who has freed us by taking away our sins. For God sent Jesus to take the punishment for our sins and to satisfy God's anger against us. We are made right with God when we believe that Jesus shed his blood, sacrificing his life for us (Romans 3:22-25) and rising from the dead three days later.

#### 2.2.2.3.3 *Christian Doctrine: Justification through Gifts of Grace and Faith*

One popular pastor of Christian doctrine refers to his congregation as "Sinners Anonymous." Justification means God accepts me "just as I am," because Jesus Christ lived the perfect life that we are unable to live. Jesus died on the cross and paid the penalty for our sin. We need to go to the foot of the cross and surrender our lives to God and claim from Him the merits of Christ's righteousness, so that through Him, we might stand purified before the Eternal Father, blameless in His sight. It is the gift of faith. It is the treasure claimed by believers everywhere, who have put their hopes not in high ideals and noble intentions, but in Jesus Christ.

Most "un-churched" seekers have heard of the 10 Commandments. These legal cornerstones of righteous living are established in the Old Testament and ratified in the New Testament. Christianity does not nullify these laws, but actually upholds them through faith and God's grace. The Law was never set forth as an avenue of earning salvation. Rather, the Law makes us aware of our sin. Furthermore, we feel the pressure of the Law; we know that it is our performance that justifies the wrath of a righteous and holy God (Galatians 3:10-13). Christ sets us free by taking the curse of sin upon Himself. Being justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

Many of us are clinging to our own way of getting right with God by trying to keep the Law (or our own version of it). For various reasons, many of us won't go along with God's way. For Christ has accomplished the whole purpose of the Law. All who believe in Him are made right with God (Romans 10:3-4). All human attempts to justify ourselves apart from faith are futile. The scriptures warn against the folly of seeking justification through means which cannot bring it about. Salvation is by faith, alone, "not by works, lest any man should boast" (Ephesians 2:9). Christians are not justified by what they do for God, but they are justified by what God has done for them. Be it knowledge, law, morals, good intentions, noble ideals, rituals, or anything else under heaven, save Christ, none will justify.

#### 2.2.2.3.4 *Christian Doctrine: The Call to Live a Holy Life*

Since the Christian doctrine of God's grace has set us free from the Law, does this mean we can go on sinning? No. Although this is not a matter of eternal salvation, genuine faith must and will be accompanied by a godly lifestyle (Romans 6:15-18). "But be ye doers of the Word, and not hearers only, deceiving your own selves" (James 1:22). We are encouraged to live a holy life. "But as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1:15-16). "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter 3:14).

#### 2.2.3 *Christmas Celebrations*

There are two meanings of Christmas celebration in Christian religion: *first*, the Christians do not need the extravagance for Christmas, *second*, they are also forbidden to install and make the tree. (Yeremiah10: 2-4).

Christmas celebration is celebrated on December 25, it happens because it has been the tradition every year. The bible never mentions the existence of Christmas on December 25, the attribute of Christmas, Christmas tree, and so on.

The Christians who understand the real meaning of Christmas shall not participate in celebrating Christmas like the Christians in America. They will oppose the secularization of Christmas which is celebrated by non-Christians who also want to celebrate it.

For the Christians in Europe and America, Christmas celebration is a time for shopping and spending money. For example, they organize big parties, shop Christmas things, and gather with family and friends. For them, Christmas is just celebration, nothing to do with religion or is not religious event or something related to the birth of Christ. They will constant celebrate in various ways which is not based on the basis of Christ.

Second, the Christians are also forbidden to install and make the tree. Christmas tree has become a part of Christmas seasons, but the Christian does not realize that it is actually forbidden in the Bible. It can be seen from the Bible below

“Thus saith the Lord, Learn not the way of the heathen.... For the customs of the people are vain: for one cutteth a tree out of the forest ... with the axe. They deck it with silver and with gold.” (Jeremiah 10:2-4).

From the Bible above, it can be concluded that the Christians are forbidden to follow the custom of the people who install and make the tree. The people beautify the tree with the silver and gold ornaments. They do not understand about the history of Christmas celebration and Christmas tree.

Before Christmas comes, they are enthusiastic to welcome Christmas even they prepare much money to celebrate the birth of Christ. Celebrates Christmas with a tree does not have the basis in their holy book.

In summary, the Bible never mentions that the existence of Christmas on December 25, the attribute of Christmas, Christmas tree, and so on, but the Christians will constant celebrate Christmas in various ways.



### 2.2.3.1 A Victorian Christmas

The wealth generated by the new factories and industries of the Victorian age allowed middle class families in England and Wales to take time off work and celebrate over two days, Christmas Day and Boxing Day. Boxing Day, December 26th, earned its name as the day servants and working people opened the boxes in which they had collected gifts of money from the "rich folk". Those new fangled inventions, the railways allowed the country folk who had moved into the towns and cities in search of work to return home for a family Christmas.

The Scots have always preferred to postpone the celebrations for a few days to welcome in the New Year, in the style that is Hogmanay. Christmas Day itself did not become a holiday in Scotland until many years after Victoria's reign and it has only been within the last 20-30 years that this has been extended to include Boxing Day.

At the start of Victoria's reign, children's toys tended to be handmade and hence expensive, generally restricting availability to those "rich folk" again. With factories however came mass production, which brought with it games, dolls, books and clockwork toys all at a more affordable price. Affordable that is to "middle class" children. In a "poor child's" Christmas stocking, which first became popular from around 1870, only an apple, orange and a few nuts could be found. (Ben Johnson : 2015)

### 2.2.4 Victorian Era

Victorian era of British history (and that of the British Empire) was the period of Queen Victoria's reign from 20 June 1837 until her death, on 22 January 1901. It was a long period of peace, prosperity, refined sensibilities and national self-confidence for Britain. Some scholars date the beginning of the period in terms of sensibilities and political concerns to the passage of the Reform Act 1832. (British Studies 2008: 15)

#### 2.2.4.1 Literature in Victorian Era

Christianity and God, personal duty and morals concerned early Victorian literature. Many Victorian protagonists struggle with right actions in given situations and move in a world populated by Christians, governed by God and organized by the Church of England. Novels tended to reinforce class hierarchy and the traditional domestic roles of women (Nadine Smith Characteristics of Early Victorian Literature 2010)

For much of the last century the term *Victorian* which literally describes things and events in the reign of Queen Victoria (1837-1901), conveyed connotations of "prudish," "repressed," and "old fashioned." Although such associations have some basis in fact, they do not adequately indicate the nature of this complex, paradoxical age that was a second English Renaissance. Like Elizabethan England, Victorian England saw great expansion of wealth, power, and culture. (What Victorian literary form do you think parallels Elizabethan drama in terms of both popularity and literary achievement?)

In religion, the Victorians experienced a great age of doubt, the first that called into question institutional Christianity on such a large scale. In literature and the other arts, the Victorians attempted to combine Romantic emphases upon self, emotion, and imagination with Neo classical ones upon the public role of art and a corollary responsibility of the artist.

Characteristics of Victorian literature are likely similar because the artists were inspired both by the art that came before them and the events occurring during the time that they were working. So, something can seem Victorian, but not have been written in the Victorian era, or something written in the Victorian era might not actually seem Victorian (Introduction to Victorian Literature: Overview of Themes, Style, and Authors Chapter 8 / Lesson 1)

#### 2.2.4.2 Prose Victorian Era

The name of Victorian Age comes from Queen Victoria (1819-1901). She became queen of England and Ireland and the Empress of India when she was very young. She married with Prince Albert who was her cousin. They had 9 children and they married with other European royal families.

The beginning of a new kind of prose, the lyric prose, is a prose that not only communicate ideas, it express it beautifully. In this time the readers wanted for advice from authority and some writers provided advice, people needed a guide. E.g. Thomas Carlyle, John Henry Newman, Mathew Arnold. It is full of prepositions because of this didactic style and parallelisms.

The literature of the high Victorian Age is characterized by its abundance in the field of non-fictional prose, the range of variety of which is baffling. The Victorian non-fictional prose writers understood that there was an unavoidable requirement to explore a fine art of living while simultaneously carrying the message of immediate public concern. Their aspirations focused on society while also encompassing within its realm, theology, histories, scientific endeavors, biographies, ethical and philosophical treatises, literary and art criticisms and so on. (<http://essencz.hubpages.com/hub/Victorian-Prose-and-Poetry>)

There is an article on Thursday, December 16, 2010 titled Prose-Writers of the Early Victorian Period, the early Victorian prose is in keeping with the energetic temperament of the time. An expansive energy seems to be characteristic of the whole period, displaying itself as freely in literature as in the development of science, geographical exploration and the rapidity of economic change. This energetic mood prescribes the inventiveness and fertility of the prose-writers of the period and explains the vitality of so many of their works.

#### ***2.2.5 Society and literature***

The relation between literature and society is derived from De Bonal, who stated that “Literature is an expression of society” (Welleck and Warren, 1956; 95). Based on the statement, it can be inferred that a work of literature can be a reflection of society at its age. The readers can get knowledge about certain society at a certain time by reading literary works.

The main aspect in the sociology of literature is the understanding of “literature as a social mirror” (Damono, 1979:3). The critics formulate this conclusion because they believe that an author as a member of a community is the person who is more critical than the rest of community. Damono states that, “Literature is the most effective barometer to find out man’s response toward social power” (1979:72)

### **2.2.6 Character**

In *A Glossary of Literary term* (1981:20:21), Abrams gives the definition of character as : The person presented in dramatic or narrative work, which are interpreted by the reader as being endowed with moral and disposition qualities that are expressed in what they say (dialogue) and what they do (the-action)”

Character is an imagined person who inhabits a story and it shows a distinctive type of person (Abrams : 1981: 20-21). A character is an important feature of fiction. Moreover, to interpret the characters that are presented in a dramatic or narrative work, the readers can interpret characters’ moral and dispositional qualities through what they say and what they do. A characters’ motivation is constituted from “the grounds in a character’s temperament and moral nature for his speech and actions” (Abrams, 1981 : 20). Meanwhile, an action of a character must not only be motivated, but they must also be consistent with the behavioral traits.

Reading for character is much more complex and ambiguous than reading for plot. The readers feel that it is easier to repeat what the characters have done than to describe what a person is. Readers usually demand that the characters are

easily identified and labeled as good or bad. For the main character, the readers usually demand that the main character must be an attractive person. He/she, at least, is good looking, kind, honest, and perhaps generous. Those demands come from the idea that the story is not a vehicle for understanding but material from a daydream. The central character cannot be easily labeled as good or bad. We can make an imagination or see in the real life that human nature is not often either black or white. Interpretative fiction deals usually with characters that are neither. (Perrine, 1974:65-66)

Forster classifies characters into two types as it is stated in aspects of the novel. Those two types of characters are flat and round characters. Kenney, (1996:29-30), in his book titled *How to Analyze Fiction*, agrees with Forster's classification on characters. Kenney names the two types as simple and complex characters. There are two advantages of the flat or simple characters as confirmed by Forster. The first advantage is that the flat or simple character is recognizable by the readers' emotional eye, not the visual eye, whenever the flat character comes into the story. The second advantage is that the readers can remember the flat character (Forster, 1974:47-48)

The second type of the character is the round or complex character. Kenney (1966:29) states that the complex character is more like human beings or more lifelike because in daily life, people are not simple and only possess one side of character. Forster states that the readers cannot sum up the round character into simple phrase. The events happen in the story have the connection with the round character.

Based on the definitions above, the writer draws conclusion that character is the representation of a person in a narrative or dramatic work of art, such as a novel, or film. A character who stands as a representative of a particular class or group of people is known as a type. In literature, characters guide readers through their stories, helping them to understand plots and ponder themes.

### **2.2.7 Theme**

All societies use narrative to create traditions. Stories become a vital part of group's daily world. As individuals tell each other about day to day happenings, they suggest what they believe should happen and their stories become allegorical narratives. Stories hold a structure that reflects heroic journeys, traditional holidays, and acceptable culture practices (May, 1995:38).

A story expresses the values of writer and his conception of the human condition. In the sense, the whole story embodies his theme. But the thoughts and feelings that writer embodies in a story are seldom very simple. Stone and friends assert; "Still and all, as Chekov well knew, serious readers demand more than an accounting of events; they demand that these events in some way illumine their own lives that events are shaped into a meaning, after the pleasure or pain. Excitement or perplexity caused by the story has receded. The reader is left with a residue a distillation that we call its theme".

Sunaryo quotes Perrine's principles to look for a theme in a story (1988:79) as follows; first, Theme must be expressive in the form of statement with a subject and a predicate. Theme must be a statement, about the subject for

example. “Loyalty to country often inspires heroic self sacrifice”, second, the theme must be stated as generalization about life.

From those principles above we can see that a theme must be a statement. It must be a sentence and not a paraphrase. Even though a theme contains an idea but it cannot be stated as an idea. It is not merely the message or the moral about the story, but the generalization about life, or the story is about. It can be about love, hatred, sadness, happiness, madness, etc.

### ***2.2.8 Psychoanalytic Criticism***

Unlike many other schools of criticism, psychoanalytic theory with its accompanying practical applications is unique, for it can be used with a variety of other literary theories when analyzing a text. Although this particular approach to textual analysis has been criticized for its lack of attention toward the aesthetic elements of a work, a psychoanalytic approach can reveal intriguing details not only about the text but also about the author and the readers, elements of the interpretative process that other literary techniques often overlook.

Psychoanalytic theory finds its roots in psychoanalysis, a medical technique developed by Sigmund Freud (1856-1938). Freud lays the foundation for a new model of how our minds operate. Hidden from the workings of the conscious mind, the unconscious, he believes, plays a large part in how we act, think and feel. According to Freud, the best avenue for discovering the content and the activity of the unconscious is through our dreams. It is through the interaction of



both the conscious and unconscious working together, argues Freud, that we shape ourselves and our world.

Developing both a body of theory and a practical methodology for his science of the mind, Freud became the founding father of psychoanalysis, a method of treating emotional and psychological disorders. During psychoanalysis, Freud had his patients talk freely in a patient-analyst setting about their early childhood experiences and dreams. When we apply these same methods to our interpretations of works of literature, we engage in psychoanalytic criticism. (Literary Criticism:1998)

#### 2.2.8.1 Sigmund Freud

Sigmund Freud is the father of Psychoanalysis. He continued to modify his theory over a period of nearly half a century. Psychoanalysis focuses on the unconscious aspects of personality. According to Freud the human mind is like an iceberg. It is mostly hidden in the unconscious. He believed that the conscious level of the mind was similar to the tip of the iceberg which could be seen, but the unconscious was mysterious and was hidden. The unconscious also consists of aspects of personality of which a person is unaware. The conscious on the other hand is that which is within our awareness. The preconscious consists of that which is not in immediate awareness but is easily accessible.

In 1923 Freud described his constructs of the id, ego and the superego. The id is the most primitive part of our personality. It operates according to the pleasure principle and it simply seeks immediate gratification. Freud believed that

every human had a life and death instinct. The life instinct is called *eros* while the death instinct is called *thanatos*. Both are integral parts of the id. And the energy for this mechanism is libido, a flowing, dynamic force.

The ego is different from the id as it is extremely objective. It operates according to the "reality principle" and deals with the demands of the environment. It regulates the flow of libido and keeps the id in check, thus acting as a "control center" of the personality. It is the superego which represents the values and standards of an individual's personality. It acts as an internal judge, it punishes the ego with feelings of guilt or it rewards, which lead to feelings of pride and heightened self esteem. The superego is a characteristic of the personality which strives for perfection. According to Freud, the disparity and development of the id, ego and the superego, determines an individual's behavior in a given situation, which in turn results in the development of the personality. Freud placed great importance on the early years of a child as he believed that what we are as adults is determined by childhood experiences. Freud called these early years of development the psychosexual years of development. These early years proceed through a number of stages.

Each child undergoes the different stages. These stages are the oral stage (first year of life), the anal stage (second year), phallic stage (third through fifth year), a period of latency (from 6 to 12), and the genital stage (after puberty). Freud believed that as every child passes through these stages there might be a likely possibility that a child may spend more time in a particular stage than they

ought to. This condition can lead to a fixation or an incomplete development of the personality.

A critical event during the first five years of life is the experience of Oedipus and Electra conflicts. Freud believed that both sexes encounter and must deal with these turmoil, which result from boys developing sexual attraction toward their mothers, and girls developing sexual attraction towards their fathers. A boy may have feelings of jealousy towards his father as he is an obstacle between him and his mother. And, they fear retaliation by their fathers if they are caught (fear of castration). Since the boy loves his father, these feelings are repressed and he begins to identify with the father, adopting his values. Similarly girls develop hostility towards their mothers, unconsciously blaming their mothers for not being equal with boys. They assume that something is missing and feels inadequate (penis envy).

Another major aspect of psychoanalysis is the development of defense mechanisms. According to the theory defense mechanisms are used by the ego to protect the person from anxiety. Repression is when information is pushed down into the unconscious. This information is either unpleasant or undesirable and may cause anxiety. Very often this information is pushed so deep down into the unconscious that is hard to retrieve. Reaction formation is when due to anxiety feelings are replaced by the extreme opposite. For instance a person feeling hate will be replaced by love. Undoing is when the ego completely changes actions which lead to feelings of anxiety. In this mechanism the truth may be drastically

distorted. Projection is when an individual tends to assign one's own shortcomings on to someone else. Rationalization is when an irrational act is made to appear rational. Denial occurs in cases where the ego is threatened and a person refuses to acknowledge the reality or seriousness of the situation. Identification involves empathizing with the qualities or characteristics of another favorable person. Fixation and Regression are related mechanisms which occur during psychosexual development.

Psychoanalysis is also a therapy. It is based on the observation that individuals are often unaware of many of the factors that determine their emotions and behavior. Psychoanalytic treatment demonstrates how these unconscious factors affect current relationships and patterns of behavior, traces them back to their historical origins, shows how they have changed, and helps individuals to deal better with the realities of adult life.

### ***2.2.9 Robert Louis Stevenson (On the conflict of soul)***

In his fictions Stevenson frequently deals with the split allegiances of the Victorian man. The firm moral requirements imposed by society on the individual, on the one hand, often violently clash with the individual's authenticity, or natural disposition, on the other.

In "Lay Morals" Stevenson writes:

(The soul) demands that we should not live alternately with our opposing tendencies in continual see-saw of passion and disgust, but seek some path on which the tendencies shall no longer oppose, but serve each other to a common end. ... The soul demands unity of purpose, not dismemberment of man; it seeks to roll up all his strength and sweetness, all his passion

and wisdom, into one, and make of him a perfect man exulting in perfection

By illustrating the inevitable conflict between natural urges and societal pressures Stevenson warns us, in many of his works, before the consequences of such splits and depicts the tragedy of those who are not able to find a direction of life in which they could unite these conflicting tendencies.

In “A Note on Realism” Stevenson condemns the idea that realism should contain more tangible veracity, intrinsic natural or moral values than romance, and calls it “only [a] technical method” of writing. The “photographic exactitude in dialogue” and the “insane pursuit of completion” of realism represent merely an artistic fashion and are not a significant literary evolution.

The essay speaks of the truth contained in literary art as independent of genre and style. It “may be told us in a carpet comedy [as well as] in a novel of adventure, or a fairy tale,” without any impediment to the degree of expressiveness or accuracy conveyed by the piece. Stevenson proves this point rather well by writing gothic fiction which deals with complex moral problems. (Michal Macura : 2009)

#### 2.2.9.1 Markheim

With “Markheim” Stevenson created a complex study of a criminal’s mind. It deals with a whole range of psychological and moral problems at once: the relation between an individual and his environment, hypocrisy and the ability for truthful introspection and pity are only some of them.

It meant a breakthrough for Stevenson’s psychological story in many ways. First and foremost, it was the first work in which Stevenson divided the

protagonist's character into several conflicting selves each of them represented by a separate being.

“Markheim” is a story which relies heavily on emblems to convey its message. We have discussed the significance of the Christmas setting, the various mirrors in the dealer's house, as well as the function of that edifice itself. More could be said, no doubt, on the topic of the flux of time with all the emphasis it gives to certain moments of the narrative, viz. the briefly mentioned ephemerality of time in critical transmutations of the protagonist's character. Perceptions of sound and noise are also crucial in several passages for reaching the desired effect (consider the staff patting on the door of the shop when Markheim is inside with the corpse of his victim).

Taking into account its brevity, “Markheim” is a story of remarkable moral depth. Through it, Stevenson was able to articulate many of his points even more clearly than in his ingenious essays. This is mainly due to the fact that in the symbolic environment of the story he was free to experiment with his ideas and to explore them in greater detail than in the essays whose form would constrain him. (Mical Macura : 2009)

### **2.3 Theoretical Framework**

In this study the writer does not get reference or earlier research that discusses the influence of Christianity as represented by Markheim in *Markheim*, a short story by Robert Louis Stevenson. However, to solve the problem in this research, the writer will explain about Christianity based on *Christianity Theology by Erickson (1983)*

The writer uses Psychoanalytic Criticism in analyzing the short story based on Sigmund Freud's theory. Freud believed that the mind is made of two parts - the conscious mind and the unconscious mind – and that the unconscious mind often prompts people to make certain decisions even if they do not recognize it on a conscious level.



## CHAPTER V

### CONCLUSIONS AND SUGGESTIONS

#### 5.1 Conclusions

Based on the analysis in the fourth chapter, the writer can conclude that the influence of Christianity is shown through the main character, Markheim.

Those influences are Christian character's attitudes and behaviors. Markheim, the main character represents Christianity teachings and doctrines, those are:

- 1) Justice. After killing the dealer, Markheim remorsefully felt sure of God's justice in the future.
- 2) Prayer, hymn is a form of prayer for Christianity. Markheim was at peace when he heard the pleasant voices of children's singing in Church, the melody of which brings tranquility to him
- 3) Refusal of wickedness. Markheim refused the bad thing offered by the visitor because he believed that every action bad or good will be counted by God legally.
- 4) Love (virtue, gift, and cheapness). Markheim showed kindness, so he represented God's love. Markheim confessed his crime and he also showed his perseverance through the form of repentance. The murder that Markheim committed was his last crime. He would find the right way by doing repentance and be closer to God.



- 5) Doctrine of creating. Christianity has a very close relationship with the laws of nature. Markheim broke the law of nature by murdering a man. He realized that when he killed a man, he destroyed nature

## 5.2 Suggestions

The writer would like to present some suggestions. Below are the suggestions given after analyzing the data.

- 1) Markheim is a good short story. So, after reading the analysis, the readers and researchers were expected to analyze the story from other aspects more thoroughly and comprehensively. They would enrich their view about the life of Christianity.
- 2) This story is recommended to students of school with Christian affiliation to teach students both about Christianity and English vocabulary.

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Markheim steadily regarded his counsellor. "If I be condemned to evil acts," he said, "there is still one door of freedom open - I can cease from action. If my life be an ill thing, I can lay it down. Though I be, as you say truly, at the beck of every small temptation, I can yet, by one decisive gesture, place myself beyond the reach of all. My love of good is damned to barrenness; it may, and let it be! But I have still my hatred of evil; and from that, to your galling disappointment, you shall see that I can draw both energy and courage."

The features of the visitor began to undergo a wonderful and lovely change: they brightened and softened with a tender triumph, and, even as they brightened, faded and dislimned. But Markheim did not pause to watch or understand the transformation. He opened the door and went downstairs very slowly, thinking to himself. His past went soberly before him; he beheld it as it was, ugly and strenuous like a dream, random as chance-medley - a scene of defeat. Life, as he thus reviewed it, tempted him no longer; but on the farther side he perceived a quiet haven for his bark. He paused in the passage, and looked into the shop, where the candle still burned by the dead body. It was strangely silent. Thoughts of the dealer swarmed into his mind, as he stood gazing. And then the bell once more broke out into impatient clamour.

He confronted the maid upon the threshold with something like a smile.

"You had better go for the police," said he: "I have killed your master."