

**A STUDY ON THEME AND MESSAGE IN HEMINGWAY'S
A FAREWELL TO ARMS
(A MORAL-PHILOSOPHICAL APPROACH)**

AN UNDERGRADUATE THESIS

Presented as Partial Fulfillment of the Requirements
for the Degree of *Sarjana Sastra*
in English Letter



By

SIMON SILVESTER SEDU MALI

Student Number: 984214010
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DEPARTMENT OF ENGLISH LETTERS
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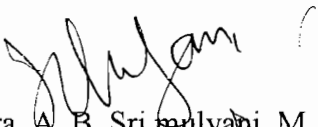
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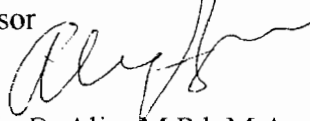
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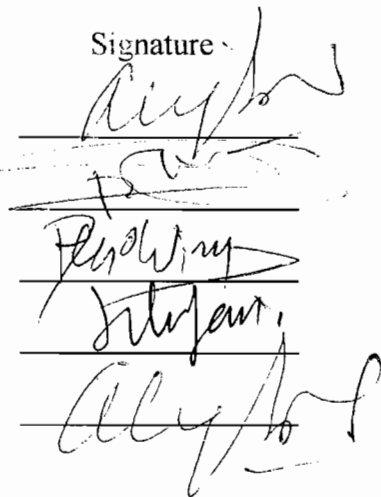
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Yogyakarta, October 29th, 2003

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

**IT IS ONLY WITH THE HEART ONE CAN SEE RIGHTLY WHAT IS
ESSENTIAL IS INVISIBLE TO THE EYE**

(Antoine de Saint Exupery)

This undergraduate is dedicated to

My beloved parents

My brothers and sisters

Nephews and Nieces

ACKNOWLEDGEMENT

In this special occasion, I would like to express my gratitude to those who have had significant role toward my study process in this lovely university until I can finish this thesis. Honestly, their love and help cannot be appreciated only by mentioning their names in this acknowledgement, but this is what I can do now.

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Simon Silvester Sedu Mali

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ABSTRACT

SIMON SILVESTER SEDU MALI, 2003: **A Study on Theme and Message in Hemingway's *A Farewell To Arms*: A Moral Philosophical Approach.** Yogyakarta: Department of English Letters, Faculty of Letters, Sanata Dharma University.

This thesis studies about the novel of Ernest Hemingway entitled *A Farewell To Arms* which is first published in 1929. It describes the reflection of the three characters namely Frederic Henry, Catherine Barkley and Rinaldi toward the grim reality of war. This bad condition forces them to reflect the meaning of life and death. The three characters have almost the same response to the condition. Henry, for example, instead of staying hopeless, tries to seek pleasure in loving Catherine. Catherine after being left dead by her fiance, finds Henry to distance herself from the pain of her loss. Henry and Catherine find temporary solace from the things that plague them. Rinaldi gets liquor and girls to run away from loneliness. This painful reality makes them not believe in God because God can do nothing to change it better. There are three topics which are often discussed in the story. They are about life and death, love and sex, and God and religion. The story is challenging to be discerned further.

The writer stated three objective study. The first objective study is therefore to explore the theme and message. The second objective study is to find the passage of the Bible which related to the three topics (life and death, religion and God, and sex and love). The third objective study is to make critical examination on the theme and message of Hemingway's *A Farewell to Arms* by using the Christian moral-philosophical values based on the Bible.

This thesis uses moral-philosophical approach based on the Bible, because this Christian moral-philosophical values is used to study on moral-philosophical values offered by the novel.

The result of the analysis shows that from the Christian moral-philosophical values based on the Bible, the theme and message offered in Hemingway's *A Farewell to Arms* is not suitable with Christian moral-philosophical values eventhough they talk about the same topics namely life and death, God and religion, and sex and love. Living in accordance with this theme and message of the novel *A Farewell to Arms* cannot be counted on by human beings who look for happiness because its way of life leads to the uncertainty of life. As the story shows, Catherine died in anxiety, Rinaldi got syphilis and Henry went hopelessly back home in the rain.

ABSTRAK

SIMON SILVESTER SEDU MALI, 2003: **A Study on Theme and Message in Hemingway's *A Farewell To Arms*: Dengan pendekatan Moral-filsafat.** Yogyakarta: Jurusan Sastra Inggris, Fakultas Sastra, Universitas Sanata Dharma.

Dalam skripsi ini penulis melakukan studi terhadap novel karya Ernest Hemingway berjudul *A Farewell To Arms* yang pertama kali diterbitkan pada tahun 1929. Novel ini menceritakan tentang refleksi ketiga tokoh yakni Frederic Henry, Catherine Barkley dan Rinaldi terhadap realitas perang yang menyedihkan. Kenyataan yang buruk ini “memaksa” mereka untuk merefleksikan tentang arti kehidupan dan kematian. Ketiga tokoh memiliki tanggapan yang hampir sama terhadap situasi itu. Henry, misalnya, dari pada berdiam diri tanpa harapan, mencoba mencari kesenangan dengan bercinta dengan Catherine. Catherine, setelah ditinggal mati oleh tunangannya, menemukan Henry sebagai tempat pelarian. Henry dan Catherine sesaat bisa bersenang-senang dan melupakan penderitaan. Rinaldi membunuh kesepiannya dengan minuman dan pelacur. Kenyataan yang penuh penderitaan ini membuat mereka tidak percaya pada Tuhan, karena Tuhan tidak bisa berbuat apa-apa untuk mengubah keadaan menjadi lebih baik. Ada tiga topik utama yang sering dibicarakan dalam novel yakni tentang kehidupan dan kematian, Tuhan dan agama, dan tentang cinta dan sex. Cerita ini menarik untuk dikaji lebih lanjut.

Penulis menetapkan tiga tujuan studi ini. Tujuan pertama dari tulisan ini adalah mengeksplorasi tema dan pesan. Tujuan penulisan yang kedua adalah menemukan teks kitab suci yang berkaitan dengan ketiga topik tersebut (kehidupan dan kematian, agama dan Allah, dan cinta dan sex). Tujuan ketiga adalah secara kritis menilai tema dan pesan novel *A Farewell to Arms* dengan menggunakan nilai moral filsafat kristiani yang berdasarkan pada kitab suci.

Penulisan Skripsi ini menggunakan pendekatan moral-filsafat yang diambil dari kitab suci karena penulis menggunakan nilai moral –filsafat yang ada dalam kitab suci untuk menilai atau melakukan studi terhadap nilai moral –filsafat yang ditawarkan dalam novel.

Hasil analisis menunjukkan bahwa berdasarkan pada nilai moral-filsafat kristiani yang diambil dari kitab suci, tema dan pesan yang ditawarkan Hemingway dalam novel *A Farewell to Arms* tidak sesuai dengan nilai moral filsafat kristiani meskipun mereka berbicara tentang topik yang sama yakni tentang kehidupan dan kematian, Tuhan dan agama, dan cinta dan sex. Hidup menurut tema dan pesan yang disampaikan oleh novel *A Farewell to Arms* tidak dapat diandalkan oleh manusia yang mau mencari kebahagiaan karena cara hidup tersebut mengarahkan manusia pada ketidakpastian hidup. Seperti yang ditunjukkan dalam cerita Catherine mati dalam kecemasan, Rinaldi terkena penyakit sipilis dan Henry pulang kerumah tanpa harapan ditengah hujan.

CHAPTER I

INTRODUCTION

A. Background of the Study

Reading is one of men's activities which can influence the life of its readers. The influence of reading which can be negative or positive will depend on the material he or she reads. Reading a literary work of art is one among a lot of materials which can positively influence readers. Novelists Robert Edgard and Henry E. Jacobson in their book *An Introduction to Reading and Writing* have mentioned some usages of reading great literature. Reading literature, they said, can help us grow both personally and intellectually (Roberts and Jacobson, 1989:2). Readers are encouraged to improve themselves personally and intellectually due to literature closely related to human life. Readers can learn more about life through the characters' actions and words. It is as stated by M.H. Abrams in his book *A Glossary of Literary Terms*:

The characters are interpreted by the readers as being endowed with moral and disposition qualities that are expressed in what they say (the dialogue) and what they do (the action) (1989:20).

If readers can gain the meaning from the characters' dialogues and actions it means they successfully read the work. Knowing the meaning of what the authors want to say is to know the theme of the work. Theme, according to Richard Gill in *Mastering English Literary*, is

The subject, concerns, issues and preoccupation of poem, novel or play. The word is usually spoken of as meaning the significance of events rather than the events themselves (1993:393).

Thus, it is not only to know every single story being told but, more than that, to read between lines and to answer what the author wants to say about.

In this thesis the writer chooses seeking the theme of a novel instead of other literary works because of some reasons. First reason is novel length. Novel can accommodate further development of character and can have more incidents, scenes or episodes, more settings and can take place in a longer span of time. Second one is, as written by Philip Stevick in *The Theory of Novel*, that novelist can represent a particular philosophical climate and has legitimating to think of sensory data and individual experience as the very substance of reality itself (1967:15). All human beings are philosophers for their own selves including novelist. It is recognized when people start to think about the meaning of life and death (Poper, *How I see philosophy*: 55). Third one is that a novelist is a humanist (Robert Liddell: 1950). A novelist shows us human complex character in a special language. He or she portrays the life and its complex reality. He or she can do that because he or she knows well the human characters and basically novelist's value is most likely to be the same as the value of humanist.

Scot in *Studies in the Short Story* (1968:9) reminds us that the idea of theme should not be equated with that of moral lessons. He said that most of the readers have wrong perception about theme. They often regard that theme as a kind of moral lessons which deals with human behavior. Even though there are some themes which deal with moral lessons, but still some other stories do not

deal with moral. What is being said by an author does not always mean they are offering human good values but instead it can go wrong based on the misconception of life.

Here I am discussing the novel written by Ernest Hemingway entitled *A Farewell to Arms* predicated on several motives. Firstly related to the author; He is known as a great writer who is more concern on the life and death, wondering of human and God existence. The grief events in this wild world such as war, suffering, murder, and illness brought to him to reflect those facts into many novels namely *The Sun also Rises*, *A Farewell to Arms*, *The Old Man and The Sea* and many else. The second reason to choose the novel *A Farewell to Arms* is related to the content of the novel which attracts the writer to explore further. The writer interested in Hemingway's viewpoint of God, life, love, and death. The writer sees the significant ideas of those concepts and tries to analyze and finally compares them with Christian concept which more or less has thematic link. To find the Christian concept on life, love and God, the writer uses the bible as the resource. Furthermore the writer also discerns the messages coming out from the novel *A Farewell to Arms* and the Bible.

B. Problem Formulation

Based on the above background, the writer would like to analyze some problems that can be formulated into these following questions:

1. What is the theme and message of the novel *A Farewell to Arms* expressed in the main characters' action and speech?
2. What is the Christian concept related to the topic of the theme and message above?
3. What is Christian view toward the theme and message of *A Farewell to Arms*?

C. Objectives of the Study

This study is intended to answer the questions stated in the problem formulation. Hemingway's *A Farewell to Arms* is the reflection of the author's ideas and feelings on life itself. The author uses the main characters Henry, Catherine and Rinaldi, simply to convey his concept on life, love, and God. Hence the first objective of this thesis is to reveal the theme and message of the novel based on what the characters' words and actions.

After getting whatever general idea the entire story reveals and the message the writer would look for the passage of the Bible whose topics are discussed in the novel to know what Christian concept is. That is the second objective study. In doing so the writer would get the Christian ideas which will be used to study on the theme and message of the novel using moral-philosophical values in the Bible. That is the third objective study

D. Benefits of the Study

By reading this thesis the writer hopes the readers to gain some advantages in studying literature particularly novel. In the first place, this study is to impart

knowledge for the readers about the work of Hemingway as one of the most work of art. Secondly, the writer would like to deepen readers' interests on literature especially novel. Thirdly, the readers can see and get both the values and messages from the novel since the author of this novel, Earnest Hemingway, made a comment on life. He worked out truth through the characters' actions and speeches.

The main benefit the writer wants to clear up is how moral values can be carried out on numerous ways such as thoroughly novels, the Bible or church social teachings. By doing so, the writer will be able to clear-cut distinction the differences or similarities between the moral values offered by novelists and Christian moral values which is based on Jesus' teaching. This kind of study, comparing of moral values between a novelist and Christian moral teaching, seems to me is rarely done by students of English Letters Program Sanata Dharma University. Therefore, this study will be beneficial because it will enrich the study on literature mainly literature in its relations with moral-philosophical study. I hope that this study will be useful for the writer and readers in our daily life.

E. Definition of Terms

To fully understand the words used in the study and to avoid any misunderstanding, here the writer will introduce the meaning of several terms. The terms are theme, message, moral philosophy, and morality.

1. Theme

Besides the definition of theme which has been mentioned above (according to Richard Gill in *Mastering English Literary*: 393), here is the definition of theme stated in *A Handbook to Literature*, theme is a central or dominating idea in work.(Holman and Harmon:502). According to Perrine, the theme of a piece of fiction is its controlling idea or its central insight. It is the unifying generalization about life stated or implied by the story. He said that to derive a theme of a story we must ask what its central purpose is: what view of life it supports or what insight into life it reveals (Perrine, 1959:137).

2. Message is the real meaning or some easy conclusion that can be simply stated or summarized inside a work of art (Beauty and Hunter, 1989:899).

3. Moral philosophy

Moral philosophy or ethics is one of the major branches of philosophy. Often what are called the “science” of morals, ethics addresses the values by which human understand themselves, others, and the natural as an object of moral consideration. More specifically, ethics consists in the systematic second-order reflection on the first orders beliefs and practices delimiting the boundaries and constituents of goodness, virtue, and right action. Ethics or moral philosophy is most properly understood as the philosophical study or morality. The definition of moral philosophy is taken from *Encyclopedia of Postmodernism* (Victor E. Taylor and Charles E. Winguist, 2001:252)

4. Morality.

For Aristotle, morality means doing what would provide a happy life as opposed to doing simply what one desired at the moment. Happiness, in this sense, has more to do with one's total lifestyle than with a few activities. It would be fair to say that Aristotle's understanding of happiness is more closely related to satisfaction or contentment than it is to simple pleasures (International Encyclopedia of Ethics, 1995:565).

CHAPTER II

THEORETICAL REVIEW

A. Review of Related Studies

To understand Hemingway's works, particularly his novel *A Farewell to Arms*, it is obviously necessary to take a look on other critics' view on his works of arts. In so doing, the writer and readers will get a little bit insight about what kind of person the writer is, what the author's vision of life and the world is which can lead us to understand his works especially *A Farewell to Arms*.

Many high caliber writers have given their comment on Hemingway's work both in the form of appraisal and blame. The first related criticism is from Aldous Huxley which is quoted by Welland in the *Literary Reputation of Hemingway in Europe* (1965). He appraised Hemingway's bravery to tell the truth, what he had undergone during the war. Welland further added that it is Hemingway's courage to tell his own feelings which could prevent an exaggerated and delusive glory and glamour of war.

"There may be cruder war books, but there are none gloomier than this very great one, which deserves a shelf of its own...so that it can be used as an antidote to the sickly poison of glory and glamour"(1965:18)

Welland admitted that it is Hemingway's *A Farewell to Arms* which can be used as the most reliable book to find the story of the grim war. There had been already books talking about the war but no one is as great as Hemingway's. Welland said that at that time and even in these days *A Farewell to Arms* stands

out as the original war novel with the grim dryness of its humor, the sensual realism of its episodes and the unrelieved pessimism of its view of life.

La Rochelle, a French intellectual, also saluted Hemingway's way of expressing lucid pessimism (p.55). It shows that Hemingway did not feel uneasy to show his true feeling of life that is the feeling of uncertainty. Hemingway saw the life and its reality as it is, not as it should be. Almost the same opinion with La Rochelle, Cecil Day Lewis' in *Letter to a young Revolutionary of 1933* (Welland, 1965:22) appreciated Hemingway's courage and intellectual honesty. During the war and several years after it, people felt physical and emotional tired. Hemingway rose and brought up his idea challenging everything that was being believed unchangeable. It does not matter what you do as long as you know you are doing it and preferably why you are doing (p.22).

Apart from the above appraisal of Hemingway, there are also some blames. One of those critics came from M.E. Coindreau. According to him, *A Farewell to Arm* is mere the expression of weakness of the characters. He even criticized Hemingway as his characters in the novel that is he is an impotent weakling and coward. To him, what had been portrayed about the life in the characters of *A Farewell to Arms* is only a means to hide their fear under a mask of cynicism (*A Literary Reputation of Ernest Hemingway in Europe*: 48). Equally important criticism came from Mauriac, a Christian writer. She disagreed with Hemingway's viewpoint of life.

“I think that Hemingway was wrong: truth cannot correspond to only one period of life; it cannot belong only to young males intoxicated with their strength, for this does not last; it must also suit weak and mild natures...”(65)

It is clear that she does not agree with Hemingway's opinion within the novel as telling the truth. A truth of life and its phenomenon cannot be measured only predicated on the certain short time of war and the sketch of some males' attitude. In her opinion, life was more complex than such things. Beside strength and harsh side, life also has its weak and soft side.

B. Review on Related Theories

In analyzing the novel, the writer needs some theories as the basic guidance. The theories used consist of theory of theme, theory of message, the relation between literature and the bible, the relation between literature and philosophy, and moral philosophical values in the Bible.

1. Theme and Message

Robert and Henry in their book *An Introduction to Reading and Writing* reminded readers to avoid the trap for simply describing plots or main actions when one tried to phrase the theme in the story (1989:364-365). Similarly, Richard Gill in his book *Mastering: English Literature* suggested to the readers to be careful in dealing with the theme. Theme, according to him, is different from telling the story. Theme cannot be only deemed as what the book is about. Theme is the important or significant about the things that are implicitly or explicitly prevailed in the book.

“The words ‘important’ and ‘significant’ are away at getting at the point that authors lead readers to see that books add up to something, or show something about human life. Theme

therefore is a very broad term for the way books make meanings”
(Mastering: English Literature: 188).

Thus, probably there are many things that can be found in a story but they may have nothing to do with the theme. Finding the “important” and “significant” ones can lead readers to what the author really wants to say. In addition, Richard Gill disclosed the variety of ways in which the themes of a book emerge. The first way is to see how the authors show their interest in certain aspect of life. This first way then raises two suggestions of how that interest is shown. They are by writing in detail and by devoting a great deal of space to some things. The second way is what exactly this author’s approach is to this theme. The idea that the author’s treats a common theme in a similar way to other authors must be omitted. The author must have his or her particular viewpoint. The third way is to look for the important words. Authors can articulate themes of novels by stressing certain words. These stressed words can focus to the meaning of novel and take the reader to the author’s concern. The fourth way is the moral words. Moral words work in similar ways. The point about moral words is that it carries a judgment with it. To make it more specific, we can ask whether or not moral words used by characters indicate that the author is asking us to judge them. The fifth way is to find the important speeches. This is the most obvious hint to the theme of a novel. Readers have to learn to detect those speeches that are primarily important. By all means, this does not mean that you should ignore the others. The sixth is important event. Certainly the events in a story are as important as speeches. Events, consequently, can express the themes of books. It is usually found in the climax of a novel. Those ways of discovering theme and message will be used

here but not in sequence and not strictly. Otherwise, they can overlap and absorb each other.

Meanwhile, talking about message, Roman Jakobson as quoted by Jeremy Hawthorn in *A Concise Glossary of Contemporary Literary Theory* (1992) said that sending the message is the general function of language. He added, in order to be operative, message needs several requirements.

‘The *addresser* sends a *message* to the *addressee*. To be operative the message requires a *context* referred to, sizable by the addressee, and either verbal or capable of being verbalized; a *code* fully, or at least partially, common to the addresser and addressee..., and, finally a *contact*, a physical channel and psychological connection between the addresser and the addressee, enabling both of them to enter and stay in communication. (Hawthorn, 1992:73-74)

Thus, it is clear that there are six factors determining the effectiveness of message. Those are addressers who send the message, message itself and, addressee who receives the message, context in which the message referred to, code being used for the meaning of a particular word, contact both physical or psychological connection between addresser and addressee to stay in communication.

While Beaty and Hunter defines ‘message’ as the real meaning or some easy conclusion that can be simply stated or summarized inside a work of art. (Beaty and Hunter, 1989: 899). After knowing the theme and message of Hemingway’s *A Farewell to Arms*, the next step is to find the text of the Bible which has the same topics with the theme and message. Before doing this, it is also important to discern the relation between literature and the Bible.

2. The Relation between Literature and the Bible.

In their book *A Handbook to Literature* Holman and Horman (1986) stated that it is universally recognized that the Bible has literary value. Some English authors; Milton, Scott and Carlyle appreciated the literary qualities of the Bible. Moreover, supporting to the close relation between literature and the Bible, Frye on his book *Anatomy of Criticism* said that “no book could have had such an effect on literature without itself having literary qualities” (Frye, 1957:315). More completed explanation, Warshaw in *Handbook for Teaching the Bible in Literature Classes* (1978:32-74), introduces four ways of theories introducing the Bible into a literary analysis. The first is the Bible as literature. The Bible here is merely considered as the work of art. The main focus of this theory is on its craftsmanship and literary artistry of the Bible, so religious biases that may interfere with the world of literary critic must be first omitted. Second is the Bible in literature. This theory would combine a story in a Bible and another different story in another Bible. It combines the Bible-with the Bible-related literature. The Bible-related literature is the literary work of art which expands the original story, retaining the biblical setting, characters and events. The author of this work of art supplies the missing psychology for the characters and invents additional details or incident. In short, the Bible-related literature is the literary work of art which originally related to the Bible. Thus, we might analyze both stories and then discuss the relationship between the two selections. The third, which I want to use with, is the Bible and literature. It is stated that one might compare a story in a Bible with another work of literature that is not a bible, for example Loman’s

Death of Salesman or Wilder's *The Matchmaker* (1964). There are two recognizable ways of organizing a course in the Bible and literature are by genre (dividing biblical selections into their familiar broad divisions: poetry, prose fiction, non fiction and drama) and by theme. Theme here means more or less a universal or archetypal human situation or preoccupation. Nearly every human theme appears in some part of the Bible in some respect and is a candidate for inclusion in such a course. In the light of such understanding it is relevant and significant to study the theme and message of secular literature using the Bible viewpoint which more or less have similar thematic links or that fit the Bible-related themes. It thus combines the Bible with other literature work that does not depend upon the Bible. The last way is the Bible and its context. To read any piece of literature intelligently, one ought at least to know what the words mean both denotative and connotative. That implies some familiarity with the culture within which the work was produced and to which it was originally addressed. One must acknowledge that the language of the early text is ancient. The reader needs help from its ancient cultural and linguistic context. One can see the relation between a story in a Bible and the historical context where it was written, for example, the setting of place and time in Israel.

3. The Relation between Literature and Philosophy

Reading one of great literature for some people including philosopher, often raises the feeling that it has something of 'philosophical' importance to share. Many such novels seem to speak about questions concerning the nature of human

experience. One might, therefore, expect that there would be a close relationship between such works of literature and philosophical enquiry, and perhaps especially ethics. John Horton in *Literature And the Political Imagination* explicitly stated that one should not understate the extent to which there has been some mutual influence between literature and philosophy. Just as some novelists have employed philosophical ideas in their novels, so some philosophers have used novels for philosophical purposes, including the use of fictional forms to express their philosophy (Horton, 1996:72).

Moreover, Nausbaum as quoted by Horton in *Literature and the Political Imagination* argued the importance of form and content in writing about ethics. She said;

“Style itself makes its claim, expresses its own sense of what matters. Literary form is not separable from philosophical content, but is, itself, a part of content-an integral part, then, of the search for and the statement of truth”(Horton, 1996: 73).

The narrative form of the novel reflects the shape and structure of our lives. We understand our own life and the lives of others in terms of narratives from which specific actions and events derive their meaning and within which they have intelligible place. In this ways novels can contribute to our ethical understanding and help to provide a more adequate account of what is involved in mature moral reflection (Horton, 1996:76)

4. Moral-Philosophical Values Based on the Bible

The statement above, moral-philosophical values based on the Bible,' is simply meant to see moral-philosophical values which is inside the Bible which then will be used to study the theme and message of the novel.

The Bible is considered as a holy book because the Bible is believed to have been inspired by God Himself. Christians believed that God sent his message through dreams and vision to the prophets, saints or other people considered to be the leader of Israelites in ancient time. Augustine, as cited by Baker in *Encyclopedia of the Bible*, called the Bible a letter of God Almighty addressed to his creatures. While Martin Luther also cited by Baker, challengingly stated "where do find God's word except in the scriptures? It is in other words the Bible is "God's word in human language" (Baker, 1989:308-309).

The Bible, even though believed as a holy book by many people especially Christians, yet it can be seen as a wise book, full of moral-philosophies teaching. Philosophy itself means love of wisdom. This 'love' treasures pursuing, discovering and analyzing and justifying wisdom. The Bible is philosophical because it makes holistic claims about the nature of reality and it sets out concrete values that can guide community life and individual decisions (Baker: 1686). The Bible reflects the universe as the unified wholes and interdependent. In the Bible we can find the teachings of how human should live and behave in the existing life because it relates to the life after death.

There is a significant difference between secular or pagan philosophy and Christian philosophy. Christian philosophy is developed according to Christ not

according to empty deceit, human tradition, or 'the elemental spirit of the universe'. Christ himself is the head of all rule and authority, the greatest source of truth and justice. Christ is himself the fullness of deity dwelling bodily-a sound foundation for wisdom and philosophy. In contrast, secular philosophy is based on empty deceit, human tradition, or the elemental spirit of the universe (Baker: 1686).

C. Theoretical Ground

As mentioned before, this thesis deals with the study on theme and message on Hemingway's *A Farewell to Arms* using moral philosophical approach based on the Christian Holy Bible. Because the study is concerned about the theme and message, the writer uses several theories showing some ways of an author to explicit its theme on the story. What can be traced by looking at what the things the author is interested in, which can be seen through his detailed writing and his great deal to some things, by looking at important words, moral words, the important speeches and events. Those hints above will guide the writer to open up the theme and message of the novel Hemingway's *A Farewell to Arms*. Robert and Henry's theory of theme (1986) remind us to be careful of writing a theme because theme is not simply describing plots or actions in a story. Message, which can be implied in a theme, is also presented to make it clearer that the author through characters' dialogues and actions are inspired with social and moral teaching.

The writer also discusses about the relation between literature and the Bible because the writer uses the Bible especially its moral philosophical value to study or to judge the theme and message offered by Hemingway in *A Farewell to Arms*. I would like to study Hemingway's view of life, love, sex, religion, God and death based on moral-philosophical value stated or implied in the Bible. Furthermore, the writer explains the relation between literature and philosophy because the writer finds that the author of *A Farewell to Arms* consciously or unwittingly talks about philosophy of life. The writer also thinks that it is also significant to explain moral-philosophical value in the Bible. By doing so, the writer and readers would not be confused the difference between Christian philosophy and secular or pagan philosophy.

CHAPTER III

METHODOLOGY

A. Object of the Study

In this thesis, the writer has chosen Ernest Hemingway's *A Farewell to Arms* as the object of the study. The novel was written in around 1926-1928, as a literary war novel. It was first published in 1929 by Charles Scribner's Sons Publisher. I am using the novel published by David Campbell Publishers Ltd, published in 1993. This novel is divided into five books and forty-one chapters. The book has 320 pages.

The author used first person point of view which lieutenant Frederic Henry as the narrator. Critics generally agree that *A Farewell to Arms* is Hemingway's most accomplished novel. It offers powerful descriptions of life during and immediately following World War I and brilliantly maps the complexities of its characters. Almost all characters were trapped in their own complicated situations. Here I give some examples to make my points clearer. Lieutenant Frederic Henry, as the main character had to choose between keep loyal to the army, fight for the country or live with his lover Catherine. Catherine, because of her mourning for her dead fiancé, began a game intending to seduce Henry to distance herself from the pain of her loss. The priest, as a spiritual adviser for the troops, felt tired and confused to give advice to relieve the real pain experienced by his counselees. And many others can be found showing the complexities of life of the characters which rose philosophical ideas of life, such as love, death, the existence of God

and the life itself. The novel takes place in Italy and Switzerland, in the middle of World War I, exactly in 1916-1918.

B. Approach

To have a vivid conclusion of the study the writer needs an appropriate approach. The approach leads the writer to have a fair analysis on the topic being discussed. Since this thesis is intended to study the theme and message of Hemingway's novel *A Farewell to Arms* based on the moral-philosophical values found in the Bible, the writer employs moral-philosophical approach. Moral-philosophical approach in literature world defined by some critics is as follows:

Rene Wellek and Austin Warren in *Theory of Literature* (1956) state that literature is actually the thought of as form of philosophy, as 'ideas' wrapped in form; and it is analyzed to yield 'leading ideas'.

Similarly, Wilbur S. Scott in his book *Five Approaches to Literary Criticism* (1962:123-125), explains moral-philosophical approach as the following:

“...starts from a conviction that the importance of literature is not merely in its way. For the critic who follows this approach, the chief interest lies in literature as a “criticism” of life. To them the study of the technique of literature is a study of means, whereas they are concerned with the end of literature as affecting man, with literature as it takes place in the human forum of ideas and attitudes.”

While according to Guerin in his book *A Handbook of Critical Approach to Literature* (1979:29) states his idea about moral-philosophical approach as follows:

“This approach goes back as far as classical Greek and Roman critic. Plato, for example, emphasized moralism and utilitarianism; Horace stressed dulce at utile (delight and instruction). Among its most famous examples are the commentators of the age of neoclassicism in English Literature (1660-1800), particularly Dr. Samuel Johnson. The basic position of literature is to teach morality and to probe philosophical issues. They would interpret literature within a content of the philosophical thought of a period or group.”

In line with the approaches described above, I decided to use moral-philosophical approach in this thesis. This approach, I believe, is the most appropriate one to help me studying the theme and message of Hemingway’s *A Farewell to Arms*. This moral-philosophical approach, in this thesis, will be based on the Bible. It means that the writer will find the moral-philosophical values which is absorbed in the Bible and then uses it to discern the moral-philosophical values implied in the novel *A Farewell to Arms*.

C. Method of the Study

The method of gathering data used in this study is library research. I used the novel *A Farewell to Arms* and several books to collect information about literature and its elements, and also some books related to them.

In writing the thesis, the novel *A Farewell to Arms* by Ernest Hemingway was used as primary source of the study. The novel was read for several times to get a better understanding about the story. It was the first step. The second step was finding some criticism about the novel. The writer had collected some critics’ ideas that were related to the criticism both about the novel and Ernest Hemingway himself. Those critics were found in *A Literary Reputation of Ernest*

Hemingway in Europe (1965). The third step was to determine the approach used in this writing. According to Rene Wellek and Austin Warren in their book *Theory of Literature* (1956) stated that there are four extrinsic methods of studying literature, they were philosophical approach, biographical approach, psychological approach, and sociological approach. Based on this data, the writer chooses to use moral-philosophical approach because the study was attributed to moral-philosophical values inside the Bible. To get moral-philosophical values inherently inside the Bible, the writer used the explanation of Baker in *Baker Encyclopedia of the Bible* (1989) about the philosophies in the Bible.

CHAPTER IV

ANALYSIS

It has been mentioned previously that a literary work of arts especially novel has its positive side compared with others in the sense that the novel can provide much richer understanding of life and its complexities than are given by narrow concepts to explore moral issues. This part of thesis is discussing Hemingway's novel *A Farewell to Arms* using moral-philosophical approach which is based on the Bible.

This study will analyze the theme and message in Hemingway's *A Farewell to Arms*. This study of theme and message that is based on moral-philosophical values inside the Bible will be divided into three parts to get a vivid explanation and understandable conclusion. These three parts are first the speeches and actions of the three characters Frederic Henry, Catherine Barkley and Rinaldi. To get a maximum result the writer will use several hints suggested by Richard Gill to explore the theme and message of the novel. The second part is to find the Bible passage related with the theme and message above. And the last part is to make any critical examination on the theme and message of *A Farewell to Arms* by using Christian moral-philosophical values.

Before we go further, it is better for us to have a preliminary understanding of the novel. The novel *A Farewell to Arms* is based on Hemingway's personal experience. The story of novel is most likely resembling the real life of Ernest Hemingway. That is the story of Hemingway when involved in World War I and

tells in the life of the main character lieutenant Frederic Henry. Part of the story is embellished over years, some of similarities are exact, while some are less similar and some events have a completely different outcome.

A. The Characters' Actions and Speeches

1. Lieutenant Frederic Henry

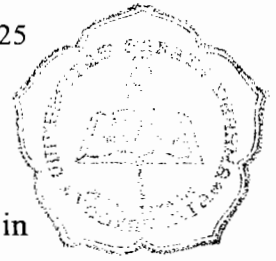
a. Henry's View on Life and Death

I find Henry's view on life and death through several ways among others through both his direct and indirect statements about life and death itself and through his hobby of doing something. Generally, life as shown in the story is a pleasure. Life is not a hard thing but life is something to enjoy.

I was not made to think. I was made to eat. My God, yes, eat and drink and sleep with Catherine (224)

It is clear that Henry is not a very complicated thinker who fills out the life with thinking every single step he takes. He just does the very basic need of human that is eating, drinking and having sex. Even though he lives in conflict area, in the war, it does not disturb him to enjoy his life. Before he knew Catherine, in the beginning of the story, he had spent his spare time with the dirty girls in brothel.

'Later, below in the town, I watched the snow falling, looking out of the window of the bawdy house, the house for officers, where I sat with a friend and two glasses drinking a bottle of Asti, and looking out at the snow falling slowly and heavily, we knew it was all over for that year'(4).



To him, it is likely understandable and nothing wrong to do such a thing in hard and depressed condition just for relaxing and getting spirit. When he knows Catherine for the first time, he is not shameful of trying kissing Catherine and follows his desire because of Catherine's beauty. He pretends to love her just for being allowed releasing his desire.

'This is the third day. But I am back now.
She looked at me.' And you do love me?
Yes
You did say you loved me, didn't you "
Yes, 'I lied. 'I love you. 'I had not said it before.' (27)

Moreover, he said

'I did not care what I was getting into. This was better than going every evening to the house for officers where the girls climbed all over you and put your cap on backward as a sign of affection between their trips upstairs with brother officers' (28)

He does everything on purpose to satisfy himself. He does not care if he should lie. Being involved in war does not deny the truth that he is crazy of pleasure. He is involved in the war not because of honorable reason nor because he wants to serve the country, or for getting appreciation but simply because he is in Italy and speaks Italian.

'you' re the American in the Italian Army ? She asked.
'yes, ma'am.'
'How did you happen to do that? Why did you join up with the Italians?
'I was in Italy, "I said,' and I spoke Italian. (19)

Of course, it is ridiculous for someone joining into a serious activity without knowing the reason. This is what Henry does. He even legalizes that reality by claiming that it is natural for sometimes doing without obvious reason. Below quotation proves it.

It's very odd though. Why did you do it?
 'I don't know, 'I said. 'There isn't always an explanation
 for everything. (16)

Besides being crazy of sex, Henry is also fond of liquor. Drinking seems very familiar to Henry. It colors his life. Whenever and whatever condition he is, he likes to drink. He drinks in spite of sick. Henry finds that liquor is a better way to escape from the difficulties of life. It is his main reason to drink.

'Wine is a grand thing, I said. 'It makes you forget all the bad' (147)

It confirms once more that life should be filled out with enjoyment. Simply to say if you are in difficult times then run away from it. It is useless to stay in hard times. Wine is one of your answers to get away from it. Perhaps it is reasonable for human being naturally looking for pleasure. They forget that at the same time life is not mere available for pleasure. There are also a lot of realities showing bad things which need struggle and hard work. The concept of life owned by Henry more or less influences his concept on death. Once when he is playing billiards with Count Greefy in billiard rooms, he asks him a question which portrays Henry's big inquiry of life after death.

'Would you like to live after death? I asked and instantly felt a fool to mention death. But he did not mind the word. It would depend on the life. This life is very pleasant. I would like to live for ever. (250)

The question above, it seems to me, is the central question in human life because the reality of death is the absolute reality of human being, meaning to say that every human being living in the world would die regardless of ways. It is a certain of life. It then raises further question. "What would human being be after

death? Would she or he live after death? This is the uncertainty of life, especially the life after death. It becomes a big question.

The question becomes the representation of Henry's concept of life and death. We find more Henry's explicit concept on life and death when he is facing the fact of Catherine's death.

'You can't come in now,' one of the nurses said.

'Yes, I can,' I said.

'You can't come in yet.'

'You get out,' I said. 'The other one too.'

But after I had got them out and shut the door and turned of the light it wasn't any good. It was like saying goodbye to the statue. (319-320).

It is there Henry's view on life after death. There is no life after death. Life is fully over after the death. Human after death is like a statue. It is useless to talk to the dead body. Henry does not believe to the soul.

'I don't know about the soul.'

'Poor boy. We none of us know about the soul (250)

Henry's view that there is only one life make him values the existing life, the life which he is experiencing. When he is speaking with Count Greefy, they are talking about the value of life.

'What do you value most?

'Someone I love.'

'With me it is the same. That is not wisdom. Do you value life?

'Yes'

'So do I. Because it is all I have. (251)

The fact that there is no more life after death or there is no another higher living after this existing life does not make him underestimates the life itself. On the contrary, he regards the life is meaningful because it is all he has.

b. Henry's View on Religion and God

Generally speaking, from the story it is very clear that Henry does not believe in God. For him, God is not real. At the time he is speaking with the priest, he directly states that he does not love God. He even makes similar the desire toward God with the desire toward woman and having sex.

‘You understand but you do not love God.’

‘No’

‘You do not love Him at all?’ he asked.

‘I am afraid of Him in the night sometimes.’

‘You should love Him.’

‘I don’t love much.’

‘Yes,’ he said, ‘you do. What you tell me about in the nights that is not love. That is only passion and lust. (69).

The same thing happens when he is talking with Count Greefy, Henry identifies and limits God only in love between a man and a woman. Religious feeling is as the same as making love.

‘I might become very devout, I said.....

‘May be it is too late. Perhaps I have outlived my religious feeling,’

‘My own comes only at night.’

‘Then too you are in love. Do not forget that is a religious feeling.’

‘You believe so?’

‘Of course. (252)

In fact, Henry’s experience above explains his deep desire toward God or something higher over human’s strength. It is what they call as religious feeling. It seems that Henry is confused between the desire for sex and the desire toward God.

Henry for several times makes jokes with the symbol of Christianity. He disregards it as a holly thing. He directly disdains what the Christian people deem

as taboo to be talked dishonorably. Once when Henry narrates about the greatness of Rome, he makes a joke about the Holy Spirit.

‘ Rome is the mother of nations. I will never forget Romulus suckling the Tiber. What? Nothing. Let’s all go to Rome. Let’s go to Rome tonight and never comeback. Rome is a beautiful city, said the major. The mother and father of nations, I said. Rome is feminine, said Rinaldi. It cannot be the father. Who is the father, then, the Holy Ghost? Don’t blaspheme. I wasn’t blaspheming, I was asking for information’. (73)

Even though he is drunk but he does it by intention. He would like to get explanation, the explanation of the Holy Spirit. Henry is not a fool person who keeps quiet seeing at what his thought is hard to understand. He wants it being explained. His question seems to be a joke or blaspheme at that time.

Henry also is a person who likes to argue or defends his argument of something he thinks right. He keeps his argument that the Austrian would not stop fighting because they won the war. It was natural for the country that won the war would like to continue the war, conversely for the country that lost the war. Henry argues that this condition is just like that of Christians and Jesus. The Christians, according to Henry, becomes gentler when they are lost and the story of Jesus would be very different if St. Peter could rescue Him in the Garden.

‘No one ever stopped when they were winning.’

‘You discourage me.’

‘I can only say what I think.’

‘Then you think it will go on and on? Nothing will ever happen ?

‘I don’t know. I only think the Austrians will not stop when they have won a victory. It is in defeat that we become Christian.’

‘The Austrians are Christians-except for Bosnians’.

‘I don’t mean technically Christian. I mean like our Lord’.

He said nothing.

‘We are all gentler now because we are beaten.

‘How would our Lord have been if Peter had rescued him in the Garden?

‘He would have been just the same’.

‘I don’t think so,’ I said. (169)

However Henry sometimes acts irrationally. In spite of not believing in God and having no religion, he for several times does not behave accordingly. If he does not believe that there is God, then why he asks for God’s help. He often cries for God to help him when he finds that his Catherine is going to die.

‘Don’t let her die, oh, God, please don’t let her die. I’ll do anything for you if you won’t let her die. Please, please, please dear God don’t let her die, God please make her not die. I’ll do anything you say if you don’t let her die. You took the baby but don’t let her die, please, please dear God, don’t let her die. (317)

He looks like put all his hope on God that it is on God hand his Catherine’s fate is determined. He solicits God to keep Catherine alive and promises Him to do anything God wants. He does it as if God is a real existence, standing in front of him and listening to him. Other irrational action is when he admits that he has no religion but at the same time he would like to baptize his baby. The baptism is the Christian’s terminology which is meant to put Christians as the members of church which would be saved at the end of the world.

‘I had no religion but I knew he ought to have been baptized. But what if he never breathed at all. He hadn’t. He had never been alive. Except in Catherine. (314)

How he could do two contrast things at the same time. He does not believe in God, no religion at all but feel oblige to baptize his baby. It is a kind of protest or spontaneous reaction to look for a kind of “scapegoat” toward the bad condition. He seems to say that it is a deal to baptize his son as Christian but God

kills him and it is now not his fault not to baptize his son. Henry looks like rationalizing his disbelieving.

c. Henry's View on Love and Sex

Henry's view on love and sex has been discussed a lot in the beginning of this analysis especially in the analysis of his view on life because Henry's experience of love and sex form or at least influence his view on life itself.

Now at this point, it will focus more on this concept on love and sex. What Henry means by love and sex. In the beginning of the story *A Farewell to Arms*, it shows that Henry likes sex. At first he does not care for love. For him, what is more important is sex. He put sex on the higher level than love. When he first met Catherine Barkley, he did not love her but he liked Miss Catherine Barkley physically.

‘Miss Barkley was quite tall. She wore what seemed to me to be a nurse's uniform, was blonde and had a tawny skin and grey eyes. I thought she was very beautiful’. (16)

This motive of pretending to love Catherine for sex is clearer when Henry narrated that Catherine was probably a little bit stupid because she was too easy to be deceived. Catherine seemed weak. She is too easy to be flattered so she let Henry kisses her. Henry takes advantage from that condition to fulfill his sexual desire.

‘I kissed both her shut eyes. I thought she was probably a little crazy. It was all right if she was. I did not care what I was getting into. This was better than going every evening to the house for officers where the girls climbed all over you and put your cap on backward as a sign of affection between their trips upstairs with

brother officers. I knew I did not love Catherine Barkley nor had any idea of loving her. This was a game, like bride, in which you said things instead of playing cards'. (27-28)

Henry regards Catherine Barkley as the place for his sexual satisfaction. By pretending to love her Henry would not need to go to brothel anymore. Catherine replaces those bad girls, even Catherine is worse than those girls. There is no love and money. Therefore Henry thinks she is stupid and even crazy.

Then it turns out that he slowly begins to love her. It is when he was alone and needed a girl to be with and killed his loneliness. Henry narrated as follows:

'I went out the door and suddenly I felt lonely and empty. I had treated seeing Catherine very lightly, I had gotten somewhat drunk and had nearly forgotten to come but when I could not see here there I was feeling lonely and hollow'. (39)

When he is in a lot of desire to meet Catherine but cannot meet her, he feels lonesome and finds that even drunkenness cannot help him to forget Catherine. Moreover when he is sick on the bed, and when Catherine comes to visit him, he feels happy and declares to her that now he loves her very much.

'She went out. God knows I had not wanted to fall in love with her. I had not wanted to fall in love with anyone. But God knows I had and I lay on the bed in the room of the hospital in Milan and all sorts of things went through my head but I felt wonderful and finally miss Gage came in.' (88)

Henry find that Catherine can be her "friend" day and night, to kill their loneliness. Life is horror without woman particularly in the night. Together with Catherine, Henry did not feel lonesome and day and night become more delightful and cheerful.

'I know that the night is not the same as the day: that all things are different, that the things of the night cannot be explained in the day, because they do not then exist, and the night can be a

dreadful time for lonely people once their loneliness has started. But with Catherine there was almost no difference in the night except that it was an even better time'. (238-239)

The quotation above explains further that for Henry sex and love are not separable and mostly needed for keeping him away from loneliness. That is his first motive of being with Catherine. Love can come later after living together. Thus, it is natural that love between man and woman come in based on physical appearance.

2. Catherine Barkley

a. Catherine's View on Life and Death

The story shows that Catherine is a person or character who really worries about her life. She worries if Henry leaves her and again she is lost after the death of her first fiancé in the war. She finds that Henry is her life. She gives everything she has for Henry. She is afraid everything can break her relation with Henry. She worried about her pregnancy could cut off her relation with Henry. She worried if Henry does not like her anymore because of being pregnant and being ugly.

'Tell me
 'I don't want to. I'm afraid I'll make you unhappy or worry you.
 No it won't
 'You're sure? It doesn't worry me but I'm afraid to worry you.'
 'It won't if it doesn't worry you'.
 'I don't want to tell'.
 'Tell it
 'Do I have to?
 'Yes'.
 I'm going to have a baby, darling. It's almost three months along. You're not worried, are you? Please, please don't you mustn't worry. (131)

What count more in life for Catherine is to be together with Henry. She even is afraid of her own baby. She is afraid if the baby separates her with Henry.

‘She won’t come between us, will she? The little brat.’
 ‘No. we won’t let her’. (290)

Catherine once directly talks about the wisdom of life. It is when she and Henry talk about the place to go before returning to the front.

‘I told her about my papers and the leave.
 ‘That’s lovely,” she said. “Where do you want to go?
 ‘Nowhere. I want to stay here”.
 ‘That’s silly. You pick a place to go and I’ll come too
 ‘How will you work it?
 ‘I don’t know. But I will.
 ‘You’re pretty wonderful.
 ‘No I’m not. But life isn’t hard to manage when you’ve
 nothing to lose.” (130)

The above quotation does not indicate that she has done those such words, but it just shows what she would actually like to do or what she idealizes in her life. Being afraid of lost something put herself into unhappy life. She is worried too much of her husband, Henry. Therefore, she does everything to keep Henry.

As a consequence of having this concept of life, Catherine regards the death as something dreadful because the death can part her and Henry. If she is separated from Henry it also means its real death, and the death becomes the real death not because she would leave the world but because she would leave Henry. At the time she is giving birth and is very ill, she talks with Henry that she is going to die and could not help for staying alive.

‘I’m not brave anymore darling. I’m all broken.
 ‘they’ve broken me. I know it now.
 ‘Everybody is that way.

‘but it’s awful. They just keep it up till they break you.
 ‘In an hour it will be over.
 ‘Isn’t lovely? Darling, I won’t die, will I “
 ‘No. I promise you won’t
 ‘Because I don’t want to die and leave you but I get so tired of it
 and I feel I’m going to die. (309)

Catherine is very hard facing the death. She strives to overcome her fear of death. To do this she often says not true to the fact. She says that she is not afraid and the death is nothing. Catherine in fact has predicted her death when the day was raining.

‘You’re not really afraid of the rain are you?
 ‘Not when I’m with you
 ‘Why are you afraid of it?
 ‘I don’t know.
 ‘Tell me
 ‘Don’t make me!
 ‘Tell me
 ‘No
 ‘Tell me
 ‘All right. I’m afraid of the rain because sometimes I see me
 dead in it. (119)

Instead of admitting it, she says that it is a lie and convinces herself that she is not afraid of death.

‘It’s all nonsense. It’s only nonsense. I’m not afraid of the rain.
 I’m not afraid of the rain, oh, oh, God, I wish I wasn’t. She was
 crying. I comforted her and she stopped crying. But outside it
 kept on raining. (120)

As the real proof that she refuses the death coming to her when she says;

‘Don’t worry darling, ‘Catherine said. I’m not a bit afraid. It’s
 just a dirty trick. (319)

She denies the fact of the death although it is in front of her. No one can run away from it. Just like Catherine she tries to escape from it but what she just does is not to admit it and she is finally taken away from Henry. She dies.

b. Catherine's View on Religion and God.

Just like Henry, Catherine also does not believe in God and she does not have any religion. Even though she has no religion, Catherine sometimes believes things which Christians believe to be sacred and bring luck. She does it because many Christians believe and hopefully it also happens to him when Henry is going to the battle field. She hopes he would be safe.

‘She was unclasping something from her neck. She put it in my hand. It’s a saint Anthony,’ she said. And come tomorrow night.

‘You’re not a catholic, are you?’

‘No. But they say a saint Anthony’s very useful.

‘I’ll take care of Him for you. Goodbye

‘No,’ she said, ‘not goodbye.

‘All right. (40)

Catherine uses St. Anthony just to make her sure about Henry’s safety. She needs it to handle the uncertainty of Henry’s destiny and she finds it in what many Christians believe that it would serve Christian’s hope, hope for life, keeps away from bad luck and death. She speculatively put her trust on Saint Anthony.

Still on the same spirit, Catherine and Henry again confirm in their conversation about her position or her attitude toward religion and everything relates to it. For Catherine, religion is not important and about Saint Anthony it is just for good luck, nothing more.

‘You gave me the Saint Anthony.’

‘That was for luck. Someone gave it to me.

‘Then nothing worries you?’

‘Only being sent away from you. You’re my religion. You’re all I’ve got! (108)

What is more important for Catherine is not religion but Henry. Henry could replace the position of religion in her life to give her strength, hope, keep away from loneliness, and fear. She has got those needs in Henry and the religion which is supposed to preserve those kinds of human necessities is no longer necessary. Also when she is going to die, Henry asks her whether she wants to meet the priest or someone else, she says that she does not want to meet anyone but Henry.

‘Do you want me to get a priest or anyone to come and see you?
‘Just you,’ she said. (318)

In line with the preceding explanation, it is clear that Catherine does not regard religion and God as helper or savior. She does not want to meet the priest. The priest might give her advice or forgive her sins before she died just to feel save and peace. She thinks it is useless. What she needs is only Henry.

c. Catherine View on Sex and Love

Catherine put love above sex. She regards love is more valuable than sex. Sex is not merely sex. Sex should be based on love. At the first time Catherine refuses when Henry tries to kiss her because she does not know him well so as a good girl she just reacts spontaneously to slap Henry.

‘No. She said. I kept my arm where it was.
‘Why not?
‘No.
‘Yes, I said. Please. I leaned forward in the dark to kiss her and there was a sharp stinging flash. She had slapped my face hard. Her hand had hit my nose and eyes, and tears came in my eyes from the reflex. I’m sorry,’ she said. (23)

The quotation above points out that she does not want to be kissed because she does not love him. She does not want to be kissed only based on sexual desire. There should be process before doing it. Love is everything. Thus, She for several times asks Henry just to be convinced whether Henry really loves her or not.

‘she looked at me. “And you do love me?
 ‘Yes
 ‘You did say loved me, didn’t you?
 ‘Yes,’ I lied. I love you. I had not said it before.
 ‘And you call me Catherine?
 ‘Catherine. “We walked on a way and were stopped under a tree.
 ‘Say,’ I’ve come back to Catherine in the night.
 ‘I’ve come back to Catherine in the night.
 ‘Oh, darling, you have come back, haven’t you?
 ‘Yes.
 ‘I love you so and it’s been awful. (27)

Love becomes important and no sex is without love. If there was love, sex is allowed. Therefore after being known Henry very well and gets his love, Catherine does not feel uneasy to have sex with Henry and she feels it is not sinful to do it. Catherine expresses it when she and Henry are in a hotel.

‘I wish we could do something really sinful,’ Catherine said. Everything we do seems so innocent and simple. I can’t believe we do anything wrong. (146)

Catherine after all does not care of her togetherness with Henry should be legalized by church or state. She thinks they have been married by their own way thus another formal marriage would be worthless. Being together with Henry makes her life meaningful.

‘What good would it do to marry now? We’re really married. I couldn’t be any more married. I only wanted to for you. There isn’t any me. I’m you. Don’t make up a separate me.
 ‘I thought girls always wanted to be married.
 ‘They do. But, darling, I am married. I’m married to you. Don’t I make you a good wife? (108)

Catherine really regards her relationship with Henry as meaningful. She sacrifices all she has for Henry. Even her selfishness is defeated for Henry. She deems herself and Henry as one body and soul. Catherine is Henry and conversely Henry is Catherine. Love is really meaningful. Love makes them one and could not be separated except by death. Love, according to Catherine, is not merely erotic but the unity of two bodies and souls.

3. Rinaldi

a. Rinaldi's View on Life and Death.

Rinaldi's view on life is almost the same with Henry. Rinaldi's is more radical. Life should be enjoyed in whatever ways. Girls and liquor are his favourite as means to fulfill his life especially in a hard times. With Henry, Rinaldi often go to the borthel just for fun. Rinaldi find pleasure of life in girls and liquour. He is a sex maniac as well an alcoholic. The story related to Rinaldi must be connected to sex and drinking. As it is shown in the beginning of the story, Henry narrates that he is with Rinaldi in a bowdy house, a place where officers spend their time, and they are drinking a bottle of Asti, a kind of liquor (p. 4). Rinaldi often makes sex as his joke and usually the priest becomes his "victim". It is because the priest has a very different way of life.

'Priest every night five against one. Everyone at the table laughed. "You understand ? Priest every night five against one! He made a gesture and laughed loudly. The priest accepted it as a joke. (5)

For Rinaldi it is very strange not to get married or at least not to have sex. If one does not have a girl to do it then he or she must do masturbation. That it is. It becomes Rinaldi's conclusion dealing with the power of sex. It is then understandable why he is crazy of sex both in action and speech. Rinaldi find that it is natural for having sex as a way of living happily.

' We two stop talking and the captain shouted,
'Priest not happy. Priest not happy without girls.'
'I am happy,' said the priest.
'Priest not happy. (12)

Living in this world without sex would not be happy. That is Rinaldi's opinion. Not only sex, Rinaldi also finds that liquor could be another way apart from girls to make his life happier.

'This war is terrible,' Rinaldi said. 'Come on. We'll both get drunk and be cheerful. Then we'll go get the ashes dragged. Then we'll feel fine. (159)

Rinaldi feels tired of being involved in the cruel war. He is tired of it because he should operate a lot of injured soldiers. Everyday he listens to the crying and groaning of soldiers. It makes him depressed and he impulsively looks for consolation. He finds solace in liquor beside girls.

About his view on death, the writer does not find it in the story. Rinaldi never talks about death. I suppose he does not care about death. He only concentrates on the worldly life. He is too fond of it consequently he never thinks about death.

b. Rinaldi's View on Religion and God.

From the preceding explanation about Rinaldi's concept of life, we can see his perception on religion and God. His attitude toward priest, making joke vulgarly, drinking and sex for fun shows that he does not believe in God and consequently does not have any religion. Religion and all its rules and norms would be harshly repugnant to Rinaldi's bad behavior. If he has religion and really believes the existence of God, he probably feels that all he has done are not allowed. Rinaldi is not only an atheist but also humiliates Christian belief. Besides being disrespectful to the position of priest, Rinaldi also disgraces Saint Paul who is one among Jesus apostles.

“That Saint Paull, ‘Rinaldi said,’ He was rounder and a chaser and then when he was no longer hot he said it was no good. When he was finished he made the rules for us who are still hot.”
(164-165)

Rinaldi sees that the Christian rules and norms about girls and drinking are tricks of Saint Paul. He criticizes the norms and rules of being impossible to be followed. The rules are only for those who are not able to have sex anymore. Since Rinaldi still could do it, he is permitted. He just thinks that it is unfair and unsuitable with human nature. Christian belief in this sacredness contradicts with Rinaldi's concept about it. As a consequence, he refuses to be Christian and he becomes atheist. Being atheist he does everything unrestrictedly.

c. Rinaldi's View on Sex and Love.

As explained above, Rinaldi is crazy about sex. Sex for him is something to be enjoyed regardless of love. He practices free sex. Love is not important before doing sex. Sex is a pleasure. Rinaldi knows why he does not have any girl friend because of his own mistake

'Have you any married friends?

'Yes,' I said.

'I haven't,' Rinaldi said. "Not if they love each other.

'Why not?

'I am the snake. I am the snake of reason.

'You're getting it mixed. The apple was the reason.

'No, it was the snake. He was more cheerful.(161)

Rinaldi realizes why there is no girl loving him or at least taking care of him because he is not a good boy. He is fond of sex and an alcoholic. He fills out his life with negative amusement. Rinaldi is sure that there would be no girl like such kind of man to be loved. Unfortunately, there is no story about Rinaldi anymore after Henry goes to the battle-field in Bainsizza. Henry remembered him when he took arrest after escaping from the officers. Henry imagined that Rinaldi got syphilis and he did not know detailed information about him. That is the last news of Rinaldi that he gets syphilis. There is no further explanation whether he is killed in the war or still alive.

4. The Relationship of the Three Topics (Life and Death, God and Religion, and Love and Sex) and Themes and Messages

From the analysis above, I can gain several themes and messages which arose in the story. The writer finds three topics which are often discussed in the

novel. Those three topics are about life and death, religion and God and finally sex and love. These three topics become the concern of almost all characters and especially talked by three main characters, namely, lieutenant Frederic Henry, Catherine Barkley and Rinaldi. For those three characters particularly in their action and speech, they share almost the same concept of the above three topics mentioned before. They share the concept about life and death, religion and God, and sex and love. Those three topics will be retold in short.

Firstly talking about life and death; those three characters have the same opinion of life and death. Life should be enjoyed. The level of enjoyment of life had been differently emphasized by the three characters. According to Henry life should be enjoyed through love and sex and a little bit liquor (confer quotation on page: 24). While, Catherine, life is not mere sex but love (confer: 38). Love makes life more cheerful. About death Catherine hates death, ignores it because it threatens her togetherness with Henry (confer: 34). She is afraid of it. According to Henry death is just human tragic. Death is the end of human existence (27). There is no life anymore after death. After all Rinaldi does not care of it. The death is not important to be talked. The existing life and its pleasure is his concern. About God and religion, all of them are atheist. Henry asks the explanation of God, just to be critical toward the existence of God (29). While Catherine regards religion is just for lucky and helps her to feel safe (36). Rinaldi's idea of religion and God is really negative. He makes it as a laughing matter. The norms and rules offered by church are only tricks and unnatural for human being. On their opinion about sex and love, Catherine really appreciates

love. Sex should be based on love. While according to Rinaldi, sex is more important than love. You can have sex without love (24). According to Henry love and sex are equally important.

Those three topics are interrelated to each other and build an understanding to form several possible themes and messages. One theme arises from the relation of three topics above is men should enjoy their life in whatever ways. Men should enjoy the existing life because there is no another life after death. It is useless to stay in bad condition. The current life is very valuable therefore it should be filled out to satisfy the desire of human being among others the desire of love, sex and happiness. Those desires are innate thus men deserve to fulfill it. The message related to this theme is just do whatever you want to do regardless of thinking the result might outcome.

The second possible theme is every human being is the god for his or her own self. Human being can handle the problem by themselves. They lead their own life. Their life is on their own hands. It is foolish to rely on God because in fact God is nowhere. He is not existed. The message dealing with this theme is trust on your own power.

The third theme is love and sex are natural. There would be no reason for justification to ignore the need of love and sex (33). The desire of God or religious feeling is actually the desire of love and sex (28). Human beings need God because they feel lonesome. Love and sex can overcome loneliness. Because in love and sex, human can be together and finding pleasure (33).

The message of the story is just find your lover and enjoy your life now. It does not mean you to pretend to love someone but you must really love him or her, then your life will be happy.

B. The Bible and the Three Topics

Here I will present what the Bible says about the three topics, they are about life and death, religion and God and sex and love. I will especially use Jesus' teaching of things related to the topics above. It means I will use the Gospel as my main source. Among four books written about Jesus, I will particularly use the book written by Matthew because the three other books by Mark, Luke and John more or less have the same content with Matthew, so it will be more effective and efficient. I also use the letter of St. Paul to the Corinthians as the second source because it is St. Paul who had been talked by Henry in *A Farewell to Arms*.

1. Life and Death in the Bible

Life is not only about seeking pleasure. Life is a service toward God and men. The reality of suffering does not justify men to fight for pleasure in whatever ways. The fact of the agony should be handled properly with the God will and the dignity of men. The Bible especially New Testament teaches Christians to lead their life on God. To live in God, according to Jesus, does not mean to have pleasure in whatever ways but to take up your cross and follow Him.

'If any of you want to be my followers, you must forget about yourself. You must take up your cross and follow me. If you want to save your life, you'll destroy it. But if you give up your life for me, you'll find it. (Matt. 16: 25-26).

Human can find life in Jesus. Human beings cannot find the meaning of life by relying on their selves. Human is limited naturally so he or she cannot answer all the questions in life. The limitation of men make them cannot fully understand the meaning of life. Jesus showed the way to handle the reality of sufferings by experiencing Him self the agony of life. He was born in unsuitable place, having humiliation during life, and death in cross. He shows that suffering is not something to be avoided. Moreover Jesus would not let His followers alone but he promised to help them. The suffering would be light if they learn from Jesus.

‘If you are tired from carrying heavy burdens, come to me and I will give you rest. Take the yoke I give you. Put it on your shoulders and learn from me. I am gentle and humble, and you will find rest. This yoke is easy to bear, and this burden is light.
(Matt.11: 28-30)

And about the reality of death, Jesus also gave the obvious answer of it. The death is not dreadful or something to be afraid of. The death is not end of life but the death is a way to a new life. Jesus gives hope for whoever believes in him. Saint Paul wrote about the victory of Jesus over death.

‘The bodies we now have are weak and can die. But they will be changed into bodies that are eternal. Then scriptures will come true; death has lost the battle! Where is its victory? Where is its sting? Sin is what gives death its sting, and the law is the power behind sin. But thank God for letting our Lord Jesus Christ give us the victory. (1 Corinthians: 15: 54-57)

In Christ, Christians believe that Jesus is alive and thus all his followers will be alive too. Death is not the end of life. There would be life after death. In Christ there would be no eternal death but eternal life. In short, do not worry about death.

2. Religion and God in the Bible

Jesus called God as father. He also asked us to call God father. God is not far away, but He is very near to us. God is not frighten and cruel but he is merciful and forgiving. Jesus taught his followers how to pray to God.

‘You should pray like this:
our father in heaven,
help us to honor Your name
came and set up your kingdom
so that everyone on earth will obey you,

as you are obeyed in heaven.
Give us our food for today forgive
us for doing wrong
as we forgive others.
Keep us from being tempted
And protect us from evil (Matt. 6:9-13)

From the prayer above, it is clear that, God is great. We all human should revere him, follow all His commandments and avoid all His prohibition order. God has His kingdom, where we all human will come into. His kingdom can be both the condition of peace and harmony that we are proofing now in the world and a real place that we will live later after death. God is also looking at and listening to our pray. He gives all we need in life. God asks us to forgive others as He forgives our sin. God too protects us from evil. Thus, God is really existed.

And about religion, Jesus never talked directly to build a religion called Christian or catholic. What Jesus built is church. What is happening now to the Christianity as a religion is the result of social condition that needs such kind of organization. This is believed too as the work of the Holy Spirit. Jesus built the church firstly he assigned Saint Peter.

‘So I’ll call you peter, which means “a rock” . On this rock, “I’ll build my church, and death itself won’t have any power over it. I’ll give you the keys to the kingdom of heaven, and God in heaven will allow whatever you allow on earth. But He won’t allow anything that you don’t allow (Matt. 16:18-19)

All Jesus teachings are received by His apostles especially Saint Peter who was given the trust to lead Christians after Jesus died. Saint Peter and the apostles were given the authority to forgive sin. Jesus gave that authority thus church which then becomes Christians have the power and moral responsibility to the save of human in the world. Jesus through the church teaches and guarantees men how to live happy and achieve salvation. Through church, Jesus gives the certainty of life.

3. Sex and Love in the Bible

In the Bible, especially in the New Testament, Jesus taught that everyone should love each other. Love is not only exclusive between a man and a woman but more than that love is universal. Furthermore, Jesus confirms that love among human being should be based on love in God. God is the central of love and all human beings should lead to Him. Love to God is the first law and love to others is the second one.

‘Jesus answered:

Love the Lord your God with all your heart, soul, and mind. This is the first and the most important commandment. The second most important commandment is like this one. And it is,” Love others as much as you love yourself. (Matt.22: 37-39)

Love God first and then love others. God becomes the basic motive to love others. Love to God is shown from our love to others.

About love between a man and a woman, Jesus taught that God is the creator. What has been united by God cannot be divorced by human. Love between a man and a woman is holy because God Himself legalizes it.

‘He becomes like one person with his wife. Then they are no longer two people, but one. And no one should separate a couple that God has joined together. (Matt. 19: 5-6)

Because it is God who joined a man and a woman, love between them has high value. No one even the couple cannot separate them. The unity of a man and a woman is not mere erotic or sexual satisfaction but holy because God involved in it. Jesus was angry toward they who regarded sex as a mere sex. Jesus told that if we had sexual desire to a woman or a man it means that we had made sin.

‘You know the commandment which says,’ Be faithful in marriage.” But I tell you if you look at another woman and want her, you are already unfaithful in your thoughts’. (Matt.15: 27-28)

Jesus teachings of love and sex are strict but lead people to the life. He puts love and sex on the high level and holy. Men cannot only serve his or her sexual satisfaction but they have responsibility to keep it holy and sustainable. Sex is not all. Sex needs love and the love itself should be based on the love of God.

4. The Theme Which can be taken from the Bible

The relationship of the three topics in the Bible raises a theme that is God is the source of the life of human being and cannot be replaced by anything else. God is the beginning and the end of human life. The Bible answers the mystery of human life and death. It gives the hope and the certainty of life that are mostly



needed by human being. The message is come closer to God because only He guarantees you to be saved.

The theme and message of the Bible's view on the topics above lead the writer to choose the second theme and message to be examined. The theme is every human being is the god for his or her self. The message is trust on your power. The writer thought that these theme and message are appropriate to be discussed with because they represent the whole ideas being talked in the novel and they have points which directly can be contrasted to the ideas of the Bible.

C. Christian Critical Examination toward the Theme and Message of A Farewell to Arms

After getting the theme and message of the novel *A Farewell to Arms* and the theme and message of the Bible, the writer finds that the theme and message of *A Farewell to Arms* share different ideas of what human beings should react toward life and death. The theme and message of *A Farewell to Arms* leads human beings not to believe in God. Human beings should rely on their power to overcome whatever problems they find in this world. The problems are included the reality of suffering and death. The theme and message as they are shown in the story suggest that men should run away from the pain by pursuing happiness in love and sex. The characters; Henry, Catherine and Rinaldi, instead of looking for happiness in believing God, spend their time in sex, love and liquor. Henry, to mention one example, said that he was made to eat, drink and sleep with Catherine (224). What does the result these characters finally get? Their life is

still unhappy. Catherine is very anxious toward death. She said that she is afraid of the rain because she sees she dies in the rain (119). She died in anxiety. Rinaldi, Henry said, gets syphilis after he released his burden of war with the girls and liquor (224). While Henry, he hopelessly goes back home in the rain after his Catherine died. "It wasn't any good. It was like saying goodbye to a statue" (320). Those are the end story of the characters as the consequences of the way of life they hold on. From the Christian's view, the concept of life as shown in the theme and message of *A Farewell to Arms* is not suitable with Christian moral-philosophical values. To live happy, according to Christian's, whatever men do should be based on God. Men cannot answer all the problems by themselves. The reality of suffering, for Christians is believed would be light if men learn from Jesus. "If you are tired from carrying heavy burdens, come to me and I will give you rest" (Matt. 11:28). Thus men should not overreact to the suffering of life by looking for happiness in sex and liquor. Men should handle the problem in the name of God and learn from Jesus because he had shown that life is actually to serve God not to satisfy our selves. The happy life will be given later after we serve God. The happy life is not only about getting and doing whatever we want to get and to do in this existing life but more than that happy life in heaven.

Toward the reality of death, Jesus confirmed that death is not a dreadful phase of human life anymore. He had defeated the death by raising Himself from the grave. St. Paul said, "the death has lost the battle..., thank God for letting our Lord Jesus Christ give us the victory" (1 Corinthians, 15: 55). Jesus has risen from death for us, his followers, to save us and bring us the Lord. Jesus has

promised what we do now is to believe. Believing gives us hope. Hope for the save life now and forever. It is in the sense that Christianity gives hope and certainty of life. If our existing life is annoyed by the fear of suffering, death and the desire of certainty of existing life and life after death then it becomes clear that the theme and message of *A Farewell to Arms* cannot be counted on for the happy life because they do not answer the desire of human beings of the certainty of existing life and the certainty of life after death. The Christian moral-philosophical values which are based on Jesus' teaching, on the other hand, give hope and provide such basic need that is the need of the certainty of life.

CHAPTER V

CONCLUSION

In this chapter, the writer would like to state some results that can be derived from the analysis chapter. The results will embrace some significant points from the description of the characters' words and actions which show the ideas of life and death, religion and God, and love and sex and the description of Jesus' words and actions related to the topics mentioned above.

When I was reading the novel, a thought came into my mind that in fact the author was communicating his ideas of life and death, religion and God and love and sex with the Christian concept about such topics. This fact of the dialogue between his ideas and Christian confirms that the author is morally and philosophically testing the ideas by intention.

The writer chooses one of the three themes and messages. The first theme is men should enjoy their life in whatever ways. The message is just do whatever you want to do regardless of thinking the result. The second theme is every human being is the god for his or her own self. The message is trust your own power only. The third theme is love and sex are natural. The message is every human being should have their partner to be with. The writer chooses the second ones. It is clear from the story that, even though the characters are very proud of their own power but still they can not fully answer the reality of suffering and death. Even though they look for pleasure in whatever ways yet their life is still unhappy. They feel sad of it as if they have lost their hope. There is no other tragic of life

except being hopeless. They rely on their own selves not to the outside. They only believe on sex and love. They thought love and sex could guarantee their happy life. They did not need God anymore. The feeling of God or religious feeling is regarded as the same as the feeling of love and sex. Thus, when they find that they also are limited and they cannot find the meaning of life then they do not have something to hold on and give them hope and the certainty of life. Catherine died of hemorrhage in anxiety. Henry thought that Catherine's dead body was like a statue. It was nothing. Hopelessly, he was back to the hotel in the rain. Rinaldi got syphilis.

Differently, the Gospel can give the certainty of life. Death is no longer dreadful. God is the inspiration of life and the reality of suffering is perceived as the "cross" of life. We do not need to run away from it. Every one has their own cross. The suffering of life would be light if we depend on God. The right life is living in God, obeying His rules and keeping away from sins. Love and sex are based on love on God. God is the center not us. Living in God gives us hope and the certainty of life.

I finally come to the conclusion that the fundamental ideas of Hemingway's *A Farewell to Arms*, that is to trust on men power only not in God, turns out that it cannot give hope and certainty. Hemingway ends the story with sad ending story symbolically shown by the death of Catherine in the rain and Henry's way home in the rain. Catherine's death in the rain goes as she saw in her dream. How come? It remains a question. Is it a coincidence? It probably is. Perhaps Hemingway wants to show the phenomena of life about which he is uncertain. Thus, the theme

and message in Hemingway's *A Farewell to Arms* viewed from Christian moral-philosophical values in the Bible are extremely different and bring fatal consequences as shown in the life of the three characters. Henry went back to hotel hopelessly in the rain, Catherine died in anxiety and Rinaldi got syphilis. In short, the way of life as offered in Hemingway's *A Farewell to Arms* cannot be counted on for our happy life.

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SUMMARY OF THE STORY

Lieutenant Frederic Henry is a young American ambulance driver serving in the Italian army. The following spring, upon his return to the front, Henry is introduced by best friend Rinaldi to Catherine Barkley, an English nurses' aide at the nearby British hospital in Gorizia. Henry often calls on her since then. He likes her but she is not in love with her. Before going to the front to stand by for an attack, Catherine gives him a St. Anthony medal.

At the front, when Henry and some Italian ambulance drivers are eating in a dugout, an Austrian projectile exploded over them. He is seriously injured and is brought to a hospital in Milan to recover. Catherine Barkley came to the hospital and Henry begins to realize that he is now in love with her. Several doctors recommend that he stay in bed for six months and then undergo a necessary operation on his knee. Unable to accept such a long period of recovery, Henry finds a bold, garrulous surgeon named Dr. Valentini who agrees to operate immediately. Catherine since then manages to be with Henry constantly. During the following months, his relationship with Catherine intensifies.

Once Henry's damaged leg has healed, the army grants him three weeks convalescence leave, after which he is scheduled to return to the front. He tries to plan a trip with Catherine who reveals to him that she is pregnant. The following day, Henry is diagnosed with jaundice and Miss Van Campen, the superintendent of the hospital, accuses him of bringing the disease on himself through excessive drinking. Believing Henry's illness to be an attempt to avoid his duty as a

serviceman, Miss Van Campen has Henry's leave revoked, and she is sent to the front once the jaundice has cleared.

Henry travels to the front with orders to load his ambulances with hospital equipments which are in Caporetto to be moved to the Pordone valley. Soon after Henry's arrival, a bombardment begins. Having learned that German troops are breaking through the Italian lines, the allied forces prepare to retreat. Henry leads his team of ambulance drivers into the great column of evacuating troops. He picks up two engineering sergeants and two frightened young girls on their way. Henry and his drivers then decide to leave the column and take secondary roads, which they assume will be faster. When one of their vehicles bogs down in the mud, Henry orders the two engineers to help in the effort to free the vehicle. When they refuse, he shoots one and the other escapes across the field. The drivers continue in the other trucks until they get stuck again. They send off the young girls and continue on foot toward Udine. As they march, one of the drivers is shot dead by the rear guard of the Italian army. Another driver marches off to surrender himself, while Henry and the remaining driver seek refuge at a farmhouse. When they rejoin the retreat the following day, chaos has broken out. Soldiers, angered by the Italian defeat, pull commanding officers from the male and execute them on sight. The battle police seize Henry, who, at a crucial moment, breaks away and dives into the river. After swimming a safe distance downstream, Henry boards a train bound for Milan. He hides beneath a tarp that covers stockpiled artillery, thinking that his obligations to the war effort are over and dreaming of his return to Catherine.

Henry then goes to Milan and to Stresa to rejoin Catherine. The Bartender of the hotel where Henry is staying warns him that the authorities are planning to arrest him in the next morning. The Bartender offers his boat as a means of which Henry and Catherine can escape to Switzerland. They settle happily in a lovely alpine town called Montreux and agree to put the war behind them forever. During the rest of the fall and the winter, they hike, read, and talk about what they will do together after the war.

When the time for Catherine to be delivered of a baby, Henry and Catherine move to Lausanne so that they can be closer to the hospital. Early one morning, Catherine goes into labor. The delivery is exceptionally painful and complicated. Catherine delivers a stillborn baby boy and, later that night, dies of a hemorrhage. Henry stays at her side until she is gone. He attempts to say goodbye but cannot. He walks back to his hotel in the rain.

APPENDIX II

THE LIFE OF ERNEST HEMINGWAY AND HIS WORKS

Ernes Miller Hemingway was born in Oak Park, Illinois, in the summer of 1899. His father, Dr. Clarence Edmans Hemingway, was a well known physician in Oak Park and chief Obstrecian at the hospital there. His wife, Grace Hemingway, who dreamed to be an opera singer but failed because of the eye problems.

Hemingway was the second child among six sons and daughters. Hemingway strongly identified with his father interest in the outdoor activities. The activities are hunting and fishing.

Entering Oak Park High School in 1913, Hemingway was not a very popular student, but he had shown his ability in writing. He become the editor of his school. In 1916, he edited the school megazine, The Trapeze. Graduated from high school, Hemingway rejected the possibility to continue his college education, but join the Kansas City Star as a junior reporter in 1917. Within the year, Hemingway was in volunteer war service with an American ambulance unit in Italy, gained transfer to combat duty in the Italian Aridity (volunteer infantry) on the Italian Front and was seriously wounded. He was decorated for bravery by the Italian and US government. Hemingway then spent most of his time reading and drinking until the summer when he started writing seriously but without commercial success.

In 1920, Hemingway joined the Toronto Star. In 1921, he married Hadley Richardson and went with her to Paris as correspondent of the Toronto Star. In

1923, his first son, John, was born. At the same year, he published *Three Stories and Ten Poems* in Paris. The next year, he published *In Our Time*. Hemingway then began to write a novel, *The Sun Also Rises*. It was published in 1926 together with *The Torrent of Spring*. At the time, Hemingway had an affair with Pauline Preifer, an American journalist. In 1927, Hemingway divorced Hadley Richardson and married Pauline. At this year he published *Men without Women*. In 1928, Hemingway returned to the US and set up home at Key West Florida. Here his second son, Patrick, was born. He got a lot of money from his novel *The Sun Also Rises*. He then began to write another novel, *A Farewell To Arms*. In 1929, he published the novel. Then he visited Spain and worked on *Death in the Afternoon* in 1930 and one year later published it. At this time his third son, Gregory, was born. In 1933, Hemingway visited Africa and published *Winner Take Nothing*.

In 1935, Hemingway published *Green Hills of Africa* and helped found International Game Fish Association. Hemingway sent a donation of \$40,000 to the Republican in Spain where he met Martha Gellhorn, An American journalist. In 1937, he published *To Have and Have not*. At the same year, Hemingway went to Spain as a war correspondent. In 1938, Hemingway finished his Pro-Republican play, *The fifth column*, which failed commercially. He returned to Spain and then to Cuba where he settled and began to write *For Whom the Bell Tolls*.

In 1940, Hemingway married Martha Gellhorn after two weeks divorcing Pauline. Five years later, he divorced Martha Gellhorn and married Mary Welsh in Havana, Cuba in 1946. In 1947, he stayed in Havana writing and attending

boxing matches and cockfights. In 1948, Hemingway visited Italy with Mary. He then published *Across the River and into the Trees* in 1950 which had poor perception. In 1952, he published *The Old Man and the Sea* which restored his reputation. In 1953, he was awarded the Pulitzer Prize. At the same year, he back to Spain and then to Africa. In 1954, he got a Noble Prize again and he also received the Annual Prize of the American Academy of Arts and Letters. When his physical and mental health declined, Hemingway returned to the US in 1957. In 1960, Hemingway produced two stories, *The Dangerous Summer* and *A Moveable Feast*. Being ill, Hemingway attended a clinic in Minnesota. On July 2, 1961, Hemingway killed himself in his home in Ketchum Idaho.

