

CHAPTER III  
PRESENTATION OF THE WESTERNERS  
IN HAUGHAN'S WORKS THAT ARE LAID IN  
THE EAST AND THE SOUTH SEA ISLANDS  
A. Sex

Men

In the works with Eastern and South Sea settings Haughan is concerned mostly with the white men who come out to work in the East and the South Sea Islands. But he is also concerned with a few white women.

Women

The women fall into three groups: dependents, self-sufficient women, and nung and missionaries.

The dependents are married women, children, and single women.

The married women had to depend on their husbands. They did not earn a living but stayed home and looked after the household and the children. Of course, they did not have to do the housework themselves because they had native servants. They only gave orders and everything was done for them. Most of them were lazy. They did nothing all day long. When the children were old enough to go to school, sometimes they had to take them home and

then they stayed with the children for a certain period of time. If they did not accompany their children, they felt lonely because the house was empty and time hung on their hands since they had nothing at all to do while their husbands worked at the office.

Being dependent, when they had their own problems, they could not solve them without letting their husbands know their secrets. Mrs. Leslie Crosbie ("The Letter") had to ask her husband to buy the letter which she had sent to Hammond. He would not have known that his wife had been unfaithful to him if she herself had had enough money to pay for the letter which was an important piece of evidence which would have changed the verdict.

Mrs. Bronson ("Footprints in the Jungle") could not elope with Cartwright nor could she divorce Bronson to marry Cartwright because she and Cartwright were both penniless. When she became pregnant, circumstances forced her to plan to have Cartwright kill Bronson, for, since Bronson was sterile, she could not have told him that it was his child. In her case, she succeeded in carrying out her plan and lived happily with Cartwright.

In The Painted Veil, Kitty had to accompany Dr. Dane to the town where there was a cholera epidemic because Charles Townsend refused to divorce his wife to marry her. She could not go back to England either because her parents

did not want to support her. There was no one that she could go to and therefore she had to remain with her husband.

In the case of Violet Gaffary and "Knobby" Clarke ("The Back of Beyond"), the situation was different. They had planned to run away together when they learned that Enid, Knobby's wife, was pregnant. Knobby could not leave her under such circumstances because she depended on him and there would be nobody to support the baby. Moreover, Violet, realizing that it would be unfair to take away Enid's husband at such a time, gave up the plan.

Mrs. Maslyn ("P. & O.") is different from other dependents because she had private means. Therefore, she could leave her husband and return to England to sue for a divorce because her husband had taken a mistress. It seemed that she would not have financial trouble like other women; otherwise, she would not have been going home on her own.

Since the married women had to depend on their husbands, they had to do what their husbands told them to. Mrs. Macphail in "Rain" was a good example. She did not want to go to greet Sadie Thompson but she did because Dr. Macphail told her to.

Mrs. Fanning in "The Donnings," (On a Chinese Screen),

tried her best to keep her husband and her two sons happy. Maucham admired her for her selflessness.

I [Maucham] do not think a thought of self ever entered her untidy head. She was a miracle of unselfishness. It was really hardly human. She never had a hard word for anyone. She was very hospitable and it was she who caused her husband to go down to the houseboats and invite travellers to come up to dinner. But I do not think she wanted them for her own sake. She was quite happy in her solitude, but she thought her husband enjoyed a talk with strangers.<sup>91</sup>

The author also had admiration for Dorothy Townsend (The Painted Veil). She was an able woman. Without her, Charles Townsend would not have been able to rise in his career nor would he have been very popular. Charles realized this; therefore, although he had many love affairs with other women, he always took care never to let himself involved in divorce.

As for Ellicott ("Before the Party"), she did her duty as a good wife. She could not have left Harold because there would not have been anybody to support her and her daughter. Knowing that everybody in the colony looked upon her as the only person who could help her husband get rid of his bad habit of drinking, she suffered a great deal to draw him out of his shameful condition. When she succeeded, she enjoyed a short period of happiness. Then Harold resumed his drinking. This meant that she had to start suffering all over again. She was so desperate and

furious that, before she realized what she was doing, she seized a parang and killed him.

Annie Forel ("The Door of Opportunity") and Darya ("Neil MacAden") are examples of intellectual white women — rare phenomena — in the colony. They loved beauty, literature and art and therefore had a wider range of interests than other women. This made their lives more worthwhile and more interesting than their acquaintances' tedious and humdrum lives.

Besides the married women, there were a few single women. They were daughters, sisters or relatives of a bachelor or of the husband or the wife of a family. It was obvious that Sylvia Knox (East of Suez), who came to visit her brother in China, was looking for a husband.

Olive ("The Book-bag") looked after the household for her brother and Louise (The Barrow Corner) managed the plantation for her father. The latter had a stronger character because she had greater responsibility. She was rather like a man whereas Olive was womanly. That was why they reacted to disaster in different ways. Louise did not run away but faced her fate; Olive escaped from it by suicide.

In Houghton's works there are only a few self-sufficient women. In the sketch "The Last Chance," (On a Chinese Screen), a woman of thirty came to China to look for a

husband. She was not pretty but she was lively and gay. She tried to please all unmarried men by listening attentively to what they talked about and playing the games they preferred with them. She showed off her ability in every way and seemed to promise to be a perfect wife for any man.

Miss Sadie Thompson ("Rain") was a prostitute from Inolei, "the Red Light district"<sup>92</sup> of Honolulu. She defied Mr. Davidson, the missionary, and it resulted in her being sent back to San Francisco where she had previously served time in the penitentiary. But she was not the sort of woman to be defeated easily. She set about saving herself by pretending to repent. Mr. Davidson fell into the trap. Being with her all the time until late at night for three days, Mr. Davidson's desire was aroused. Sadie Thompson was devilish in seducing the missionary. It was the only way out for her. When the missionary committed suicide, she was free. She returned to the same life she had previously led.

The nuns and missionaries constitute the last group of women that Naughton discusses. He seems to have a great admiration for the nuns as depicted in The Painted Veil. The Mother Superior and the Sisters had come out to Haitan-fu ten years before Kitty met them. They worked hard

helping the Chinese in many ways. They nursed the sick in their infirmary and looked after the orphans. During the epidemic, they fought the disease side by side with the doctors. To save the lives of unwanted children, they paid for all those the parents brought to the convent. The orphans were taught to do handiwork and useful work. The nuns never had a holiday and never went back to France on leave.

The Mother Superior was a remarkable middle-aged woman. She came from a noble family but did not wish anyone to mention it. She had dignity and a grave, saintly countenance which inspired awe and admiration from visitors. But she was kind, gentle, friendly and tolerant. Therefore, the nuns and the children loved and obeyed her.

The Mother Superior as sketched in "The Nun," (On a Chinese Screen) was probably the model of the Mother Superior in The Painted Veil. She brought up the orphans to be good wives when they were married. She nursed the sick soldiers who, after recovering, were grateful to her and the nuns under her. She believed that these rough soldiers were good at heart. Her belief was, "You must not ask from people more than they are capable of giving."<sup>93</sup>

Sister St. Joseph (The Painted Veil) differed a great deal from the Mother Superior. She came from

a peasant family. She was childlike, talkative, lively and gay. She loved chatting, gossiping and joking and wanted to know more about the world outside the convent. Houghan seemed to depict her as a typical nun who came to the East. These nuns never pretended to be better than other human beings. They were natural, friendly, kind and tolerant. They seemed to understand the way of the world outside the convent. When they met a man who did not behave according to their moral standards, they did not condemn him but accepted him as he was, for they knew that men had both good and bad sides.

Unlike the French nuns, the Protestant lady missionaries were pretentious and intolerable. They thought themselves superior to other people whom they considered sinful. They thought it was their duty to redeem these people. They looked at the native way of living with shock and distaste. Mrs. Davidson was an example of a lady missionary. She was proud to have got rid of the native dancing and marriage customs which she thought were immoral. It was a credit to her and her husband to get the men to wear trousers and singlets and the women to wear the Mother Hubbard instead of the native costume called lova-lova. Vain and intolerant, in the voyage she would not mix with the other passengers whom



she thought socially and morally beneath her. As a missionary, she did not think that it was suitable to make friends with men who drank and gambled. It displeased her to have to live in the same house as Miss Sadie Thompson, a second-class passenger and a prostitute. But Mrs. Davidson was an able woman. She could always cope with any situation and in a cheerless circumstance could remain uneffectively bright and happy. She and her husband always had the same opinions. She understood him perfectly and therefore must have known what caused him to commit suicide.

Miss Jones, in "The Vessel of Wrath," (An King), was more tolerant. She was convinced that although men were sinful, there was often a bit of goodness in them. She was cunning in gaining influence over Ginger Ted. She thought that it was her duty to redeem him and, when he had been converted, to reward him by marrying him.

In "The Missionary Lady" (On a Chinese Screen), Maugham made a sketch of a fifty-year old missionary who was grandly dressed. She was self-confident, charitable and capable. She loved discussions because they gave her ideas and made her feel intellectual. Although she did not understand what the author said, she pretended to.

It can easily be seen from these characters that



Maugham thought highly of the nuns who were sincerely charitable and selfless whereas he thought less of the insincere, vain and selfish missionaries. Of all the human vices, he hated insincerity the most.

#### B. Nationalities

In all the works laid in the East and the South Seas, Maugham deals mostly with white men because he did not stay in the East and the South Seas long enough to know the real motives and characteristics of the natives. He was only a very observant traveller. He said in the Preface to Mr King

It is hard enough for an English writer to know anything about his own countrymen, whom he knows after all not only by observation, but by feeling, habit and knowledge of himself; it is impossible for him to know an American, a Frenchman or a German with anything like the same intimacy. He can guess a good deal because they are of the same race as he, but there is such, perhaps the essential, that he has no means of getting into contact with: they have played different games from those he played, read different books, been educated on different lines and with their mother's milk been nurtured on different traditions; in a hundred little ways they are strange to him. When it comes to members of another race I doubt whether he can know anything at all. The motives of the brown man and the yellow are written in a code of which the white man does not possess the key. He cannot even be sure that he gives the true meaning to an action that appears perfectly simple.<sup>94</sup>

Maugham also expressed the same idea in The Razor's

Edge.

It is very difficult to know people and I don't think one can ever really know any but one's own countrymen. For men and women are not only themselves; they are also the region in which they were born, the city apartment or the farm in which they learnt to walk, the games they played as children, the old wives' tales they overheard, the food they ate, the school they attended, the sports they followed, the poets they read, and the God they believed in. It is all those things that have made them what they are and these are things that you can't come to know by hearsay, you can only know them if you have lived them. You can only know them if you are them.<sup>95</sup>

That was why Naughtan never tried to deal with the natives and he dealt with few nationalities other than Englishmen. He portrayed Englishmen, Europeans, Americans and Austrelians.

### Englishmen

In Naughtan's books with an Eastern background, there are about fifty major English characters whereas there are only twenty-five non-English characters. Of these only sixteen are major and the rest are minor characters.

Naughtan depicted the English with ease because they were his own countrymen. In so far as it was possible, these English people tried to live the same sort of life they had lived in England. Their houses and gardens were similar to those at home. The houses were furnished and decorated with pictures and curtains in the same style as

houses in England. In "My Lady's Parlour" (On a Chinese Screen), the lady, having finished arranging her parlour said, "Of course it doesn't look like a room in London, but it might quite well be a room in some nice place in England, Cheltenham, say, or Tunbridge Wells."<sup>96</sup>

The English colonials attached a great deal of importance to the club where they spent their evenings. The club was the most important social centre for all the Englishmen in the vicinity. There the men participated in some sort of physical exercise. They played golf, polo, cricket, tennis, or football or they went horse-back riding, shooting, or swimming. They also had indoor games like billiards and bridge.

Most of the men drank a good deal. When the author visited the club near Mandalay a man asked him whether he would have a whiskey and soda or a gin and bitters. Maughan wrote, "The possibility that I would have nothing at all did not even occur to him."<sup>97</sup>

And when he visited Masterson, a businessman in Thazi, he was offered a whisky and soda before brunch. The author thought that it was too early but Masterson said, "But it's one of the rules of the house that nobody crosses the threshold without having a drink."<sup>98</sup>

Besides drinking, they were interested in food which

was served in the same way as it was at home. They were pleased to be invited to dinner parties where they were sure to have good food even if they did not care for the hosts and hostesses. The Englishmen who lived alone among the natives still dressed for dinner which usually consisted of at least five courses and was served by native servants. Mr. Warburton ("The Outstation") told his assistant, "For three years during the war, I never saw a white man. I never omitted to dress on a single occasion on which I was well enough to come into [sic] dinner."<sup>99</sup> And when he had his assistant to dinner "he dressed as formally as though he were dining at his club in Pall Mall,<sup>100</sup> and the dinner table was laid grandly with silver, and decorated with candles and orchids.

Most Englishmen who came to the East and the South Sea Islands were unsuspected middle-class people. They did not have intellectual pursuits. They read nothing but newspapers and magazines. They could not talk about art, literature or music. The only music they knew was popular music from the latest popular comedies in London. They enjoyed gossiping about their neighbours' affairs.

The men had come out to the colony as lads from second-rate schools, and life had taught them nothing. At fifty they had the outlook of hobbledoys. Most of them drank a great deal too much. They read nothing worth reading.

Their ambition was to be like everybody else. Their highest praise was to say that a man was a damned good sort. If you were interested in the things of the spirit you were a prig. They were eaten up with envy of one another and devoured by petty jealousies.<sup>101</sup>

Of course there were exceptions. Walter Fene (The Painted Veil) did not pay attention to the trivial things the other Englishmen were interested in. He played tennis and bridge, but he read historical books or books on China when he relaxed from his scientific studies. He was not talkative and therefore was not popular at the club. Frith (The Narrow Corner) was interested in the intellectual world. He had been at Cambridge. He studied Indian religion and philosophy. He had been working on a metrical translation of The Lucrads by Camoens for many years, intending it to be Louise's dowry.

Alban Terel ("The Door of Opportunity") also loved reading and music. He studied Chinese in order to communicate with the Chinese in the colony. Life was "so full and varied"<sup>102</sup> that not a moment of it was boring for him.

Being thrown together by circumstances, these Englishmen had to try to get along with one another. In fact, they did not care much for one another. On the contrary, many of them were envious and malicious. But Moughan seemed to accept their weaknesses when he spoke through Angus Munro about them, "The community here is

just like any other in the East, neither very clever, nor very stupid, but amiable and kindly. And that's a good deal."<sup>103</sup>

As for the Englishwomen, most of them were proud, vain and ignorant. They looked down upon the natives and "found no glamour in the East because they looked at it vulgarly with material eyes."<sup>104</sup> Anne ("The Door of Opportunity") reflected on the ladies in the colony:

And the women, poor things, were obsessed by petty rivalries. They made a circle that was more provincial than any in the smallest town in England. They were prudish and spiteful.<sup>105</sup>

Like the Englishmen, the Englishwomen were narrow-minded and uneducated. Darya ("Neil Macadam") showed her contempt for them in these words:

The women are intolerable. They are jealous and spiteful and lazy. They can talk of nothing. If you introduce an intellectual subject they look down their noses as though you were indecent. What can they talk about? They're interested in nothing. If you speak of the body they think you improper, and if you speak of the soul they think you priggish.<sup>106</sup>

Kitty was a typical English lady. She was snobbish and despised the others who came from lower-class families than she. But she had to put up with them because in Hong-Kong, as in any other British colony, the social position of the women was determined by their husbands' position in the colony. Although she came from a better

social background, she counted very little in Hong-Kong society because her husband was only a Government bacteriologist whereas Dorothy, whose father was a retired, insignificant Colonial Governor, was in a better position because she was the wife of the Assistant Colonial Secretary. Kitty complained:

It's too absurd.... Why, there's hardly any one here that one would bother about for five minutes at home. Mother wouldn't dream of asking any of them to dine at our house.... Of course it doesn't matter, it only shows how stupid they are, but it is rather funny when you think of all the people who used to come to our house at home that here we should be treated like dirt.... I don't know that it exactly amused me to be taken in to dinner by the agent of the P. and O. 107

Dorothy Townsend was another example of the English ladies in the East. She was a perfect housewife and a very good wife and mother. Naturally, she thought Kitty vulgar and fast and did not like her. But later when Kitty became a heroine, she tried to be nice to her because she wanted to do the right thing. She was, in fact, kind, thoughtful and sympathetic to an equal although she had an air of superiority to those women whose social position was below hers.

Anne ("The Poor of Opportunity") was different from other Englishwomen. She was better-educated than they and thus had a wider field of interests. She loved beauty, literature, art and music. But, for the sake of her husband,



she had to pretend to be interested in the same things as other ladies. She played the part of a pleasant and sweet woman but she laughed at them in her heart. She did not like to go to the club because the people there had nothing in common with her. She lacked the prejudice against the natives that the other white women had. She was kind and friendly with Prynne's native wife and her children. When it was reported that Prynne was killed by the rioters, she was sincerely concerned for the safety of his wife and children. No other white woman had this kindness towards a native. Generally they did not even think of the natives as human beings and what happened to them was not their concern.

### Europeans

The major European characters in Mougham's works about the East and the South Seas include Scandinavians, Dutchmen, Frenchmen, an Italian, a Russian and a Jew.

There are four major Scandinavian characters. Two of them a Dane named Erik Christessen and a Swede named Neilson were well-educated, and the other two a Swede named Swan and a Norwegian named Arevald were rough planters.

Erik Christessen was a romantic trader. He loved the beauty of the island he lived on and would not move

to other places. He studied English literature especially Shakespeare's works. Sometimes he recited a poem when he found a suitable occasion to do so. Although he was a trader, he was not practical like most traders. On the contrary, he built a beautiful world of his own and lived in it happily until it was shattered by the girl he loved. Then he could not go on living in the ugly world of reality. He escaped from it by suicide.

Neilson ("Red") was similar to Erik. He was a doctor of philosophy who loved books and music. He had chosen the spot on which he built his house because of its exquisite beauty. Being a sentimentalist, he imagined the happy days of the young lovers: Red and Sally. He romanticized their love story. Red was, in his imagination, a very handsome young Apollo and "his soul was as comely as his body."<sup>108</sup> Sally was also a very pretty girl with a "dim soul."<sup>109</sup> CHULALONGKORN UNIVERSITY

Neilson's dreams were shattered when he found that Red had become a vulgar, ugly skipper that even Sally did not recognize. He was disillusioned to see that the man Sally had always loved was just the opposite to what he had imagined. Unlike Erik, he did not kill himself. This was because he had not been in love with Sally for a long time; therefore, he simply left her.

Swan (The Narrow Corner) had been a blacksmith, a trader, a sea captain, and a planter. He had had an adventurous life. Being ruined by a hurricane, he had nothing left but the plantation on which he lived. He had had four wives and many children. He was a cunning and malicious old man who was pleased to be able to play tricks on Frith whom he disliked. Being very old, he loved to talk about the past and did not care about the present.

Breveld ("The Pool") had led exactly the same life as old Swan. Naughton may have drawn the two characters from the same model. Breveld was cunning. He wanted his daughter to marry a rich man who could provide for him and his family. His fourth wife was a native woman. He could live happily with a crowd of natives in his small bungalow. He had, in a way, succumbed to the native way of life.

There are many Dutchmen in Naughton's works with an Eastern setting, but only two were important characters: one a planter and the other a colonial official.

Van Hasseldt ("The Door of Opportunity") was the Dutch manager of the timber camp. Being fearless, he could save Frynne's wife and children and defeat the Chinese rioters. He did not hesitate to go to Frynne's plantation,

twenty miles away, at once when he heard about the riot, although he had only a few men. He knew from years of experience how to deal with the Chinese and therefore was able to quell the riot easily.

Mynheer Evert Gruyter ("The Vessel of Wrath") was the Contrôleur of Saru, the principal island of the Alas Islands. He had full power to do what he pleased on the islands, but he ruled the natives with justice. Like the Englishmen, he tried to keep up his dignity by dressing properly when he went to work. But at home, he wore a sarong like a native. He was cheerful and good-humoured. He loved to joke. Being worldly, he wanted to enjoy life as much as possible. This was the reason why he could not stand the missionaries but made friends with Ginger Ted, the drunkard.

Unlike other white men in the East, he did not care to go to the club. He preferred to stay at home reading French novels or playing the piano or writing letters. He could chat and joke with anybody, but did not care much for intellectual discussion. He was contented and happy.

As for Frenchmen, the author depicted a sea captain, a French doctor, a missionary and two representatives of the French Government.

Captain Brunot (The Moon and Sixpence) thought himself a dreamer like an artist because he came out to the South Seas and by hard work was able to change a barren island into a garden. With the help of his wife, he educated his son and daughter. They led a simple, happy and satisfying life. They had no ambition, and neither malice nor envy. They were proud of the results of their hard work which was inspired by their faith in God.

In the same book there was the French doctor who saw Strickland on his last day. His name was Dr. Coutros. He was a good-natured and dutiful doctor. He went long distances on foot to visit his patients. He visited Strickland, although he disliked him, and would not accept the fee for his visits. Having heard that Strickland was dying, he went to the latter's plantation immediately but he arrived there too late. Strickland had died and Dr. Coutros had to help to bury him.

The sketch of the old French missionary in "The Servants of God" (On a Chinese Screen) reveals Maugham's sympathy for the French missionaries who sacrificed everything to come out to the East. This missionary had suffered trying to conquer his worldly desire. He had been in China for fifty years without ever returning home. He had to flee for his life three times when his mission had been attacked by the Chinese and, being very

old, intended to flee no longer. He had true faith in God.

In "The Point of Honour," the Viconte de Steenvoorde, the French Government representative in China was portrayed differently from the conventional English point of view of the French. The French were considered "a frivolous race, incapable of profound thought, flippant, immoral, and unreliable."<sup>110</sup> But Naughton pointed out that they were serious at heart and were much concerned with their honour. The Viconte had dignity as a respectable statesman of Louis Philippe and liked to show off his commanding air. He read literary magazines and loved to talk about them. Married to a rich sugar broker's daughter who was always unfaithful to him, he demanded that his outraged honour be made up for by large sums of money. Therefore, he grew richer and richer. His wealth helped to support his personal dignity no matter what his wife did.

The other French character was a French Governor in Burma as depicted in The Gentleman in the Parlour. He had married a Swiss lady a fortnight after he first met her. It was a marriage of convenience, for he had to be married in order to get the position of Governor of a French colony. Only by luck did it turn out to be a successful marriage.

The Frenchwomen were minor characters in Maugham's works. They were similar to the English ladies but some of them, for example, Madame Coutras, seemed to be livelier and some, like Mme. Brunot, were well-educated. Mme. Brunot helped her husband teach her own children successfully without having to send them back to school in France as most white women did.

The only Italian character was a priest portrayed in The Gentleman in the Parlour. He worked very hard trying to set up a church and a missionary school in a lonely village in Burma. Like the French missionary, he never returned home because he would not have had the courage to return to the hard and lonely life in the East again. Although he had no plan to go home, he kept in touch with the outside world by reading Italian magazines which constituted his only tie with Italy.

Darya was the only Russian character in Maugham's works about the East. She was different from the Englishwomen who were generally cold and reserved. She was frank, lively, and passionate. Being more intellectual than most white ladies, she looked down upon them. It pleased her to shock them by daring dresses and make-up. She had had many lovers because she thought that it was right to follow her natural instinct and she was not afraid

of the consequences. It was her passionate desire for Neil MacAdam that caused her death.

The Jew Abraham (The Moon and Sixpence) was a very intelligent surgeon. He had been appointed a member of the staff at St. Thomas's Hospital but he gave up the position and accepted a small job in the Government service in Alexandria. He was not ambitious, and money meant nothing to him. He earned only enough to live on and was content with his work. He lived happily with an ugly, old Greek woman and had six children by her. He asked for nothing more in life. In the eyes of Alec Carmichael who had got the position Abraham had rejected and therefore become a famous, rich, knighted doctor, Abraham did not have character. But the author remarks:

Character? I should have thought it needed a good deal of character to throw up a career after half an hour's meditation, because you see in another way of living a more intense significance. And it required still more character never to regret the sudden step. lll

### Americans

The major American characters include businessmen, sea captains, doctors, planters, traders, adventurers and a prostitute.

Winter ("Honolulu") was a businessman who had been an actor for twenty-years. He had not succeeded as an



actor because he had no gift for acting. He left the stage and took up his father's business. He then began to paint still life. Having a sense of the ridiculous, he realized that his bride in Honolulu, his native city, was absurd.

In the same story a sea captain named Captain Butler was portrayed. Captain Butler had lost his certificate because his ship had been wrecked and some passengers had been drowned. He had to work with a Chinese sailing a small schooner between Honolulu and other islands. He was coarse, but good-natured and cheerful. It was strange that in spite of his ugliness, he could inspire love in the two native girls he lived with. Not being vindictive, he forgave Bananas for trying to violate his native mistress and would not let her kill Bananas to save him from Bananas' spell.

Fed had been a handsome young American sailor who had run away from a ship and landed on an island in the South Seas. He had been a pleasant young man but grew up to be a fat, ugly, cunning and coarse old skipper. The change was probably due to the hardship he had undergone ever since he had been kidnapped to be a head in a whaling ship. His hard life had changed his character.

The American doctor in "Dr. Macalister" (On a Chinese Screen), was about sixty. He had come out to China as a

missionary. Being cunning he had bought the land that he knew would be the site of the missionary school and sold it to the mission. This was considered unethical for a missionary. Consequently, he had had to resign his position. He became a famous doctor, the owner of a hotel, a large department store and summer resort on a hill. But he was still a personal friend of the missionaries. He retained certain characteristics of a missionary: he did not drink and forbade anyone to drink in his hotel; and before and after meals he said long prayers. However, he led a luxurious life. Strangely enough, he had come to China intending to be a martyr and had been discouraged to find out that the missionaries in China led a luxurious and happy life, not the hard life of suffering that he had expected.

In "The Fall of Edward Bernard" an American planter was depicted. He had been imprisoned for fraud. When he was released, he went to live in Tahiti and became a planter there. He lived with a native woman and had a daughter by her, although he had a wife and children in Geneva. He never tried to conceal the fact that he had been in prison, but talked about his life there frankly. Unlike the typical picture of a rogue, he was not wicked or rough. On the contrary, he was kind, polite, and good-natured. He loved beauty and being a sentimentalist, he was fascinated by the romantic stories of the first settlers on the South Sea

Islands. He completely succumbed to the native way of living and as a result found there a peace and happiness which he could not have found anywhere in the West.

Like Arnold Jackson, Edward Bernard felt that the natural native way of life was more worthwhile than the sophisticated and material life in the Western world. It was in the East that he realized that money was not the most important thing in the world. When he had got rid of his ambition to become rich, he found that he felt relieved, and content. "Beauty, truth, and goodness"<sup>112</sup> which he valued in life made him more tolerant than he had formerly been. He could accept people as they were. Therefore, he found that Arnold Jackson was a very good man in spite of his having no remorse for the crime he had committed. His idea of right and wrong was different from the conventional idea the Westerners had. However, he did not think that his was the only way to a successful life. As he himself had been a materialist, he could also see the point of view of Bateman, the typical Western materialist.

In Bateman's opinion, Edward had failed to accomplish what he had set out to do. Instead of trying to make more and more money, Edward was content to work as a salesman in a small shop, thus wasting his intelligence and ability. Wealth was the only thing that counted in Bateman's life. He found the East an unhealthy and evil place to live in.

He was full of prejudice against it and its way of life. Being intolerant, he could not understand Edward's attitude which was diametrically opposed to his. He was ambitious and determined to have a materialistic success. He saw no two ways of thinking about the question of right and wrong. Being upright and conscientious, he could not see how a criminal like Arnold Jackson could have an admirable personality and how a good young man like Edward could make friends with a rogue. In Bateman's opinion, Edward's failure was due to Arnold Jackson's evil influence.

Unlike Edward, Larry (The Razor's Edge), searched for a way of life in a different way. Larry was not content just to live peacefully in the East like Edward. He was more philosophical than Edward and therefore wanted to get to the bottom of all things. He travelled a great deal to study different religions and different ways of life. He found nothing satisfying until he arrived in India. There the strange, exotic circumstances he found himself in had a valuable effect on him. His mind became more perceptive and finally he found God or the "Absolute"<sup>113</sup> in the beauty of the natural manifestations he beheld while he was living alone on a mountain. But instead of settling down in India, Larry returned to his native country.

The only American woman Maugham portrayed was Miss Sadie Thompson in "Rain." She was a prostitute who proved to be diabolically clever at self-protection. Although she was common and vulgar, she was generous, good-natured, cheerful and pleasant. She was even fascinating in her imposing white dress. Being a prostitute she was more experienced in the ways of the world than the missionary and was therefore able to trap him. She felt contempt for him because he had pretended to be good and moral but he was at heart as evil as any other man. She remained a sinner because the missionary had destroyed all her faith in moral teachings.

### Australians

There are only three major Australian characters: two missionaries and one young man, Fred Blake.

The Reverend Owen Jones and Miss Jones ("The Vessel of Wrath") were typical Protestant missionaries. They worked hard trying to set up the Kingdom of God among the natives whom they considered barbaric and sinful. Mr. Jones was a grave, serious and conscientious man with a pessimistic opinion of the world around him. But Miss Jones was more cheerful and more optimistic. She had more courage than an average woman for she never hesitated to go long distances

on business or to visit the sick alone in small boats manned by natives. Both Mr. and Miss Jones helped the natives in many ways but Mougham seemed to think that the natives would have been perfectly happy if they had been left to themselves.

Fred Blake (The Narrow Corner) was a young man who had to sail aimlessly trying to escape from investigation because he had committed a murder. Being quite young and inexperienced, he was upset to find life disappointingly different from what he had expected. Thus, he did not know what to do. He began to think about the meaning of life and to try to find a satisfying way of living. These were the reasons why he immediately felt attracted to Erik who led him into a beautiful, spiritual world. Listening to Erik's talk about beauty, music and literature, Fred felt exalted. It was an exciting new experience for Fred and he began to find his soul. Unfortunately, he died too young to have time to complete his search.

### C. Occupations

The Westerners who went to the East and the South Seas can be divided according to their occupations into groups: Government officials, planters, businessmen, doctors, sea captains, missionaries and miscellaneous occupations.

### Government officials

Of all the Westerners, the Government officials constitute the largest group. They were important because they represented their governments with full authority and were responsible for the white men as well as the natives. Some of them came out to the East when they were quite young. Guy in "The Force of Circumstance" was only eighteen. He was put in charge of an outstation where he was the only white man. He was too young to endure loneliness and therefore took a Malay girl to live with him.

The colonial officials who lived in various outstations tried to keep up the white man's dignity. They dressed properly when they went to their offices and at home when they had dinner whether they dined alone or with guests. They read newspapers in order to keep up with current news at home in England. However, the newspapers arrived at least six weeks late. Mr. Warburton ("The Outstation") went so far as to read a newspaper every morning.

His newsagent had instructions to write on the outside of the wrapper the date of each paper he despatched, and when the great bundle arrived Mr. Warburton looked at these dates and with his blue pencil numbered them. His head-boy's orders were to place one on the table every morning in the verandah with the early cup of tea, and it was Mr. Warburton's especial delight to break the wrapper as he sipped his tea, and read the morning paper. It gave him the illusion of living at home. Every Monday morning he read the Monday Times of

six weeks back, and so went through the week. On Sunday he read the Observer. Like his habit of dressing for dinner it was a tie to civilisation. And it was his pride that no matter how exciting the news was he had never yielded to the temptation of opening a paper before its allotted time.<sup>114</sup>

When he read about the births, deaths and marriages of the people he knew in England, he wrote letters to congratulate them or to express his sympathy accordingly.

The officials had native servants to do various jobs in the house. That was why Mr. Warburton, although he hated Cooper, could not let the servants leave Cooper.

Cooper was an insolent fool, but he had an official position and must be suitably provided with servants. It was not seemly that his house should be improperly conducted.<sup>115</sup>

Being in charge of the natives, many officials came to love and regard them as their children. Mr. Warburton sympathized with the native servants who were bullied by Cooper. Yet, he had to order them to stay with Cooper because he thought that the natives had to submit to the white men.

He loved the Malays and therefore studied their habits and customs. He admired their virtues and accepted their vices. He liked to listen to their conversation and their gentleness, passions and good manners impressed him. He knew how to deal with them. However, he never



yielded to the native customs and would not live with a native woman.

Walker ("Mackintosh") also loved the natives in his charge. Although he ruled them strictly, he would not let anyone cheat or treat them badly. They were completely under his influence and would do anything he ordered. Being jealous of his authority, he could not help playing tricks on the natives who would not do as he wanted. But when he was shot by the chief's son, he asked his assistant to say that it was an accident because he did not want the natives to come to any harm.

Mackintosh was unlike Walker. He did not have the same feelings as his master did. Being just and strict himself, he hated Walker for having played cruel tricks on them. As for Cooper ("The Outstation") he disliked and bullied the natives even though he believed in the equality of man.

The officials were responsible not only for the natives but also for all other white men. They settled the quarrels between planters or traders and helped with their troubles. In "The Back of Beyond," George Hown also settled the domestic trouble of the Saffaries. As he was the Resident, Tom Saffary went to ask him for advice when he found out that his wife had been unfaithful to him.

And in "The Consul," Mrs. Yu who married a Chinese went to see the Consul when she was in trouble with the two Chinese wives of her husband.

The officials were deeply conscious of their authority and responsibility. Most of them tried their best to rule the colonies with competence, firmness and honesty. But power made many of them conceited. In "Her Britannic Majesty's Representative," Maugham described the British representative:

He had cultivated the official manner to perfection. You were the public an unavoidable nuisance, and the only justification for your existence was that you did what you were told without argument or delay..... His manner was deplorable. He had developed the gift of putting up your back to a degree which is very seldom met with. He was in short a vain, irritable, bumptious, and tiresome little man.116

In "The Fanning," the deputy commissioner was portrayed.

He was a martinet, aggressive, brusque, with a bullying manner; and he never spoke to a Chinese without raising his voice to a tone of rasping command. Though he spoke fluent Chinese, when one of his "boys" did something to displease him he abused him roundly in English. He made a disagreeable impression on you till you discovered that his aggressiveness was merely an armour put on to conceal a painful shyness.117

Alban Toral ("The Door of Opportunity") was different from Fanning. He concealed his cowardice and his weaknesses by pretending to be more intellectual than other white men

and by showing off his intelligence and his skill at tennis. He was extremely polite to the people for whom he felt contempt and pretended not to care what they said about him. He faced the people at the club boldly knowing that they were laughing at him because he had acted like a coward. The Governor commented: "Courage is a queer thing. I would rather have shot myself than go to the club just then and face all those fellows."<sup>118</sup>

Another type of official was tactful and popular. Charles Townsend was the best example. He was the Deputy Secretary and it was expected that he would have the position of Secretary when the latter retired. To the white men in the colony, he was thought to be the most intelligent and the most popular. But only a few knew that his popularity was due to his wife, an admirable woman. His ambition was to rise high in the colony, and he knew that his wife could help him to. He seemed to be a reliable person. When he had an affair with another woman, he gave her to understand that he was tired of his wife and if anything happened, he would divorce her. However, he took care not to go so far as to get involved in divorce and if it was necessary he confessed it to his wife who always forgave him. Kitty did not realize this until he refused to marry her. It proved that Walter was right in

believing that Charles would run away when he saw danger. Waddington also had an insight into Charles' character. He thought that Charles was popular because he was not clever.

As long as Charlie Townsend's got [Dorothy] to depend on he's pretty safe never to do a foolish thing, and that's the first thing necessary for a man to get on in Government service. They don't want clever men; clever men have ideas, and ideas cause trouble; they want men who have charm and tact and who can be counted on never to make a blunder.<sup>119</sup>

Another example of a popular official was Robert Webb ("The Normal Man"). He was the consul in one of the Chinese ports. Both the white men and the Chinese liked him because of his tact and charm. He was interested in the same things as an average man was but he could play the piano, tennis and bridge better than the average. The fact that he was described as "an awfully good chap"<sup>120</sup> showed that this was the ideal type of official.

But Maugham seemed to admire another type of official: those who learned from experience to be tolerant and who accepted people as they were. Waddington (The Painted Veil) liked neither Walter Dane nor Charles Townsend. Yet, he admired Walter's ability in his work and Charles' tact in keeping his good reputation. He could guess that Kitty had had an affair with another man but he tried to help her to be less miserable instead of blaming her. Although he did not share the nuns' faith, he could see their point

of view and tried to help them.

Gaze, the head of the police in Tanah Merah ("Footprints in the Jungle") admitted that the Cartwrights were pleasant people, who helped to make the club livelier, although they had committed a cold-blooded murder. From his experience, Gaze concluded that a criminal might be a very good man but circumstances might make him commit a crime; however, he remained a very good man in spite of his crime.

Featherstone ("The Book-bag"), did not blame Olive nor Tim for living together as man and wife although they were brother and sister. On the contrary, he sympathized with them and hated Tim's wife for showing her disgust openly and for making a fuss over returning to England immediately.

### Planters

The second largest group next to the Government officials was the planters. Most planters came from the lower classes. Therefore, they did not know how to live comfortably like middle-class people. Featherstone described the planters' houses as "a bit dreary" with "a lot of shickerack furniture and silver ornaments and tiger skins." <sup>121</sup> And they did not have good food to eat. But

they were good, hard-working people. They got up at dawn to take the roll-call of the workers. They had to work hard if they could not afford to have assistants. Since they had to deal with native workers, some of them became rough and often took the law in their own hands and punished the natives severely when they did wrong.

Bronson ("Footprints in the Jungle") was a typical planter. He was good-natured and honest. Being a fine athlete and generous with money, he was very popular at the club. He was immature, "the typical public-school boy,"<sup>122</sup> but he knew everything about his work. He preferred rubber, tennis, golf and shooting to reading.

Many planters lived with native women, for example Arnold Jackson ("The Fall of Edward Barnard"), Brevald ("The Fool"), Galloway ("P. & O.") and Payne ("The Door of Opportunity"). But most planters married white women. The planters' wives were often unfaithful to their husbands for example Leslie Crosbie ("The Letter"), Mrs. Bronson ("Footprints in the Jungle") and Violet Saffary ("The Rack of Beyond"). And in the first two cases, circumstances forced them to commit murder.

Some planters were better educated and better-bred than the average. Tim Hardy ("The Book-bag") was a well-educated planter who came from a good family. With his private means, he could live comfortably and therefore was

envied by other planters. He did not like to go to the club but when he did he forced himself to be pleasant. He preferred staying home to going to dinner parties. He liked asking people over. However, he was accused of "being standoffish and self-centred."<sup>123</sup>

Frith (The Narrow Corner) was more interested in books than in his plantation. He studied Indian religion and philosophy and thought a great deal about God and life. Unlike the average planter, he was not interested in getting rich; he spent most of his time translating Camoens' Lusiads which had been translated before. Being too naive to realize that nobody was interested in the poem, he thought that his reputation would be his daughter's pride. Moreover, since he believed in the transmigration of souls, he thought that he himself might be Camoens reborn.

Another planter who did not care much about money was an American named Arnold Jackson in "The Fall of Edward Bernard." He loved beauty and the native customs. By watching the beauty in nature around him, he thought that he touched "eternity."<sup>124</sup>

### Businessmen

The businessmen portrayed by Maughan were mostly quite important in the firms for which they worked. If they were of high positions in important firms, they had social obligations. The Taipan in On a Chinese Screen was the manager of an important English firm in China and therefore he was the most influential man in the community. Even the consul had to do what the Taipan wanted. He lived luxuriously. When he had dinner he always dressed and was waited on by three boys who served him a set dinner with six courses even when he dined alone. Being used to this sort of life, he intended to stay in China when he retired because he did not want to go back to his working-class family at home in England. But he did not like China. On the contrary, he hated it. He hated its people, its dirty cities, its temples and its customs. He never learned to speak Chinese although he had lived in China for many years. That was why he felt that he had to get out of China and go to die in England when he had an hallucination of two Chinese coolies digging a grave. Unfortunately, he died before he could get out of China.

In "Mirage," (On a Chinese Screen), the manager of the B.A.T. in the city which was the gateway into China



from Mongolia, had lived in China for five years but he could not speak Chinese because he was not interested in the people. Although he travelled into Mongolia where he met all sorts of men in the wayside inns, he did not find his travels exciting. On the contrary, he was always anxious to get back to his rooms at the P.A.T. He felt indifferent when he saw travellers in caravans from Mongolia. Only in reading could he recognise adventure.

Henderson (On a Chinese Screen), a junior partner in an important firm in China was considered a respectable man because of his high position although he used obscene language and liked to show off. He talked like the serious contemporary books he read. Being a socialist poet, he wrote serious poems to express his socialistic opinions. He thought highly of Germans and Greeks and also of Tamils, Bengalis, and Kaffirs. However, in spite of his theoretical objection to being dragged in a jinrickshaw by a human being like himself, he despised the Chinese and abused them when he was displeased.

It was strange that Naughton portrayed many businessmen who loved beauty, literature and art. Blater, an American trader ("Honolulu") had been an actor before he went into business. Since he had to give up acting because he was not gifted, his love for the arts inspired him to take up painting.

Although he was not a gifted painter, he tried very hard and worked at his paintings patiently.

Both Edward Bernard ("The Fall of Edward Bernard") and Erik Christensen (The Narrow Corner) were idealistic businessmen who loved beauty and literature. But whereas Edward continued to live happily, Erik committed suicide because of disillusionment.

Lawson ("The Fool"), a well-educated, intelligent banker in Samoa also loved books, music and beauty. Unfortunately because of his unhappy marriage to a half-caste who was unfaithful to him, he drank heavily. He was so madly in love with his wife that he could not leave her and go back to England although he missed England very much. But Lawson differed from Edward Bernard and Arnold Jackson in that he did not succumb to the native way of living. Lawson felt miserable because he had to live with a crowd of natives in a small house and because he had to work with a half-caste trader. The thought that other white men looked down upon him made him quarrelsome when drunk and he often beat his wife because he suspected her of infidelity.

Harry Anderson (East of Suez) was similar to Lawson. He was married to a half-caste who was unfaithful to him. But he was more fortunate than Lawson in that he did not

have to live with his wife's native relations. Yet, he could not bear the oash who was attached to Daisy. He was not willing to mix with his wife's half-caste friends. On the other hand, he could not take her to the club to meet his friends. This was an awkward situation; therefore, he had to ask for a transfer to Chung-King where it would not matter who his wife was. Harry proved to be as weak as Lawson, but Harry did not kill himself when he found out that Daisy was unfaithful to him. This was because he was master of the house and Daisy had to depend on him whereas Lawson had no control over his wife, Hibel.

### Doctors

Most doctors in 'Burkhan's works were dutiful, idealistic and tolerant. Many of them represented Naughton's ideas and opinions about life.

Abraham, a very clever Jewish doctor in The Moon and Sixpence, left the position of Registrar at St. Thomas's Hospital and took up a small position in the Government service in Alexandria, for he thought that his life in Alexandria was more meaningful to him.

Dr. Saunders (The Narrow Corner) had practised in Fu-chou for fifteen years and was famous among the Chinese as an eye doctor. But the white men in the colony looked

down upon him because he had been removed from the register and because he smoked opium and lived among the Chinese. Yet, he did not mind that he was never invited to dinner by the white men, and he never went to the club.

Dr. Saunders was interested in human beings. He observed them and laughed when he found their vices. "Right and wrong were no more to him than good weather and bad weather."<sup>125</sup> He was indifferent to his fellow men but he could look interested and sympathetic when someone in trouble came to him. He helped him if he could but would not try to do what he knew was impossible. Being tolerant, he accepted people as they were and after long experience, he adopted a detached attitude towards life.

If Dr. Saunders was somewhat lacking in sympathy, he made up for it by being uncommonly tolerant. He thought it no business of his to praise or condemn. He was able to recognize that one was saint and another a villain, but his consideration of both was fraught with the same cool detachment.<sup>126</sup>

In his opinion, human life was of little value but he was rather surprised at seeing himself overwhelmed by the fear of death. Although he was rather cynical, he was attracted by Erik's idealism. Yet, he thought that it was absurd that Fred Blake should have high opinion of Erik. Because of his competence in coping with situations, Dr. Saunders was able to prevent Fred from getting involved

in Erik's suicide. He accepted life as he found it and had "acquired resignation by the help of an unflinching sense of the ridiculous."<sup>127</sup>

Dr. Macphail ("Rain") was also a tolerant man but he was too shy to express his disapproval of the Davidsons directly. He did not see why the missionaries could not mix with other passengers. He was shocked to hear that the missionaries fined the natives for committing sins which included absence from church, dancing, and dressing improperly. But the doctor just listened and said nothing. Being sympathetic and friendly, he was the first person to greet Sadie Thompson because he saw that she was lonely. When it was found out that she was a prostitute and that she had been in the penitentiary, Dr. Macphail tried to dissuade the missionary from sending her back to San Francisco. He even went to see the Governor but could not help her. However, when he realized that he could not do anything for her, although he pitied her, he thought that the sooner she went the better because the inevitable must be accepted."<sup>128</sup>

Dr. McCalister (On a Chinese Screen) was different from the tolerant type of doctor that Naughton usually depicted, for he came to the East as a medical missionary but he soon threw away his ideals and started making money.

See captains

Most of the sea captains portrayed by Maugham were rough men who were used to hardship. Many of them had no certificates and had to work for Chinese ship owners. They generally took any jobs offered them because they could not afford to wait until they could get good jobs. Most of them were dull men who could talk of nothing but of freight, cargoes and the little they saw of the ports and the bars they visited. They were uneducated, narrow-minded and ill-bred but they were honest and brave. However, some of them were cunning crooks who preferred dirty work to clean.

Captain Nichols in The Herring Gull and The Moon and Sixpence was a beachcomber who, having lost his certificate, was willing to do any kind of job. He was a thorough crook who would not hesitate to do anyone harm if he had a chance. Yet, he thought himself a very religious man. He was intelligent, friendly, pleasant and cheerful and it made him likeable in spite of his malice and foul language. He was a very experienced captain and a brave man who would face a hurricane or typhoon or fight any man without hesitation but he was afraid of his wife. Although he tried to run away from her, she always found him. It was probably fear of his wife that made him suffer from dyspepsia. All his

life he went to one doctor after another trying to find a cure for dyspepsia, but he searched in vain. He drank heavily in order to forget his suffering.

Captain Boots in "The Sea-Dog" (On a Chinese Screen), was the Dutch master of a small Chinese cargo steamer on the upper Yangtze. He was cunning enough to get his ship past the harbour without having to unload his cargo by having a Chinese crew repaint the five-foot mark over the water's edge while he took the harbour master to drink. He was also very brave and was not afraid to soil past the gunfire of the Chinese soldiers on the bank. Like Captain Nichols, he had had various jobs legal and illegal sailing from place to place: Newfoundland, Behring Straits, the coast of South America, Africa, Maine, America, Spain, Portugal and China. He had also worked on land selling patent key-forks and then worked with an estate-agent selling barren land. Strangely enough, he was a gentle, good-humoured, mild man who preferred coaxing to bullying but he was not a fool. He could cope with all kinds of situations.

Captain Butler ("Honolulu") was another typical skipper. He had been first officer of a passenger ship along the coast of California but because of his heavy drinking some passengers had been drowned, and he had lost the ship. This had resulted in his losing his certificate. Therefore he came to the South Seas where he commanded

a small schooner sailing between Honolulu and nearby islands. The disaster did not affect him, for he remained good-humored and gay. He loved talking about the prostitutes of Iwalei and cracking obscene jokes but he was charming and good-natured.

In "Red", Red, a fine young American sailor grew up to be a coarse cunning ugly, old captain because of the hardships he had had to suffer. He used obscene language and drank heavily like many other skippers. But the skipper (On a Chinese Screen) was a neatly-dressed and pleasant-looking man who was interested in light literature and politics. He did not class himself as a working man because he had been at sea. He considered himself a gentleman and behaved as one. The skipper in "The Old Sinner" was also a neatly-dressed man. He had to work with a Chinese owner because he had no certificate. He was sociable and drank heavily, but was not coarse like the average skipper.

### Missionaries

The missionaries in Haughan's works can be divided into two groups: Catholic missionaries and Protestant missionaries.

Haughan seemed to admire the Catholic missionaries who were mostly men. They worked hard and never had



holidays. None of them ever went home on leave. When they came out to the East they came for good. It was strange that the French nuns as depicted in The Painted Veil were kinder and more tolerant than the Protestant missionaries. They were charitable, understanding and friendly. Their love for the natives among whom they lived was sincere and their self-sacrifice and their faith in God were admirable. They were poor and lived simply and peacefully in the poorest district of the city. They remained cheerful and brave in any situation.

The American missionary in "The Stranger" (On a Chinese Screen), reflected bitterly about the Roman Catholics:

They were unmarried. They had no families to think of. The mortality among them was terrifying. Why, in that very city, of fourteen nuns who had come out to China ten years ago all but three were dead. It was perfectly easy for them, because it was more convenient for their work, to live in the middle of the city and to stay there all the year round. They had no ties. They had no duties to those who were near and dear to them.<sup>129</sup>

The Spanish nuns in "The Sights of the Town" (On a Chinese Screen), were like the French nuns in The Painted Veil and in "The Nun." They set up an orphanage where they looked after the children with love and understanding.

Besides looking after the orphans, the French nuns also nursed the sick in their infirmary. The soldiers who had been nursed were grateful to them. During the epidemic,



the nuns worked day and night nursing the sick crowded in the infirmary. When a nun died of cholera, another nun came from another city to take her place immediately. The nuns never hesitated to sacrifice themselves.

The Protestant missionaries were intolerant and did not love the natives as the nuns did. Not understanding the natives they tried to get rid of native customs and to force them to accept western civilization. They thought that the natives were sinful and they did their best to redoem them.

The Davidsons ("Hain") were proud to have got rid of the native dancing, marriage customs, and costumes in their district. Mrs. Davidson said of the native dancing:

It's not only immoral in itself, but it distinctly leads to immorality. However, I'm thankful to God that we stamped it out, and I don't think I'm wrong in saying that no one has danced in our district for eight years.<sup>150</sup>

The Davidsons thought that the natives could not be good Christians unless the men wore trousers and singlets and the women wore the Mother Hubbard.

The Protestant missionaries helped the natives in many ways: they nursed the sick and educated the young. But they did not love and understand the natives as the nuns did. The natives were afraid of them and even the Governor had to do whatever they asked him to. Nobody dared to go against Mr. Davidson's will because he had a

cunning way of dealing with anyone who displeased him. He would not be satisfied until he had ruined the person who had affronted him. Yet, he thought himself very pious and what he did was for the good of that man.

Some missionaries were so narrow-minded that they behaved cruelly towards the people they disapproved of. The missionary in "God's Truth" (On a Chinese Screen), would not have anything to do with Birch only because he was an agent of the S.A.T. Although Birch had not seen a white man for three months, the missionary would not stop to talk to him because Birch traded in tobacco, which the missionary disapproved of. This showed the missionary's heartlessness and intolerance.

Many American missionaries were rich. They were even loved by the kings of the islands. These missionaries for example the Straker (Honolulu) lived in beautiful houses in the rich sections of the cities and they went to summer resorts on the hills from May to September when the weather in the cities was very hot. They had holidays because they did not want to get sick and because they came back from the hills with more energy for the Lord's work. In "The Stranger" (On a Chinese Screen), when Dr. Saunders told the American missionary that Christ was looking for the way to the American Mission and, since he was told that he could not find anyone in it or in the London Mission because every missionary went away for the holiday, he went to the

Spanish convent, the American missionary was upset because he thought that it was unfair for Dr. Saunders to be sarcastic about his going to the hills on leave.

Every seven years, the missionaries had a year's leave during which they went home. But Mr. Wingrove in "Fear" (On a Chinese Screen): never went back to England for fear that he would not have the courage to come back. He hated missionary life and the Chinese among whom he lived. He loved books and regretted the worldly life he had led before he became a missionary. But being a conscientious missionary, he tried his best to forget his contented former life and forced himself to put up with the missionary life and the Chinese whom he hated. He sacrificed himself but not as cheerfully as the nun; he was very unhappy.

Some missionaries thought of their work as a profession. The missionary in "The Seventh Day Adventist" thought of his work as a poorly paid profession but he intended to do his best to redeem the Chinese whom he thought ignorant and inferior to him because they did not know the same things nor behave the same way as he did. In his opinion, he succeeded in his work because he was a good preacher. But he was not an enthusiastic missionary even though he was "upright, honest and virtuous."<sup>131</sup>

On the whole Naughton seemed to think that the Protestant missionaries did their best to improve the

condition of the natives both materially and spiritually. But he thought that it would have been better if the missionaries had not destroyed the natural, happy way of life which had been a suitable one for the natives for a long time. Lack of understanding and sincere love for the natives made their work less successful than it could have been.

### Miscellaneous occupations

The other memorable characters were an artist, three scientists, a lawyer, two mining engineers, two tide-waiters and four travellers.

Charles Strickland was the only artist depicted by Maugham. He was a typical artist who did what he pleased. Therefore, he treated the people around him badly. He showed his cruelty in leaving his wife and children to starve, and he showed his selfishness and heartlessness in first taking Blanche, his friend's wife as well as his friend's studio and then leaving Blanche as soon as he was fed up with her. But Maugham pointed out that Strickland should be forgiven because he was an artist and had only one aim in life: creating beauty, for which he sacrificed everything he had.

When Strickland went to live in Tahiti, he was not very popular there because he was, from the point of view

of other white men, idle and queer. But in Tahiti, Strickland could keep away from other white men and live happily with nobody to bother him, for Ata, the native girl he lived with, left him to himself which was the only thing he asked for. He had a vision which was peculiar to himself and that was why nobody understood the pictures he painted until after his death.

The three scientists portrayed by Maughan were serious, intellectual people who did researches in their fields resolutely. Dr. Fane (The Painted Veil) was a dull, idealistic bacteriologist who had no sense of humour. He was not popular because he could not force himself to take part in the trivial things other white men cared very much for: he danced badly, he could not carry on a conversation; he could not sing or play any game except bridge. Although he was not sociable, he observed other people and formed accurate opinions of them. Therefore, he knew the true nature of Charles Townsend and could predict Charles' cowardly action towards Kitty. Being a serious man, he could not forgive himself for loving Kitty whom he knew was worthless, nor could he forgive Kitty for her unfaithfulness. His solution to the problem was very shocking: he took Kitty to the town where there was an epidemic hoping that she would eventually be killed by

cholera. He himself worked hard trying to stop the disease and died as a result of experimenting on himself.

Neil MacAdam ("Neil MacAdam") was similar to Dr. Vane: he took everything in life seriously. Young and inexperienced, he was shocked and disgusted by Darya's advances. He adored Angus Munro for the latter's intelligence and knowledge of science. In his opinion, Angus Munro, a great scientist, was worth ten times more than Darya, Munro's lustful and unfaithful wife. He was a materialist who believed that life was worth living only if a man made himself useful. That was the reason why he was cruel to Darya and in the end killed her by leaving her in the forest. He thought that it was better for Munro to be rid of his worthless wife.

Angus Munro, on the other hand, was more human than Neil MacAdam. He was a kind, tolerant, and pleasant man though not very talkative. He was devoted to scientific research but was not devoid of love and tenderness like Neil MacAdam.

The only lawyer described was Mr. Joyce ("The Letter"). He was clever, kind and tolerant. Although he surmised that Leslie Crosbie was guilty of manslaughter, he helped her for the sake of Crosbie with whom he was deeply sympathetic. As for Leslie, he did not like her much but

he still admired her for her courage, intelligence and ability. Knowing that Leslie was a perfect wife, he did not have the heart to ruin the happy marriage. Through Joyce, Maughan expressed his opinion that it was not right to punish a man for his crime without taking into consideration all the circumstances.

The mining engineer named Chaplin ("The Pool") was a clever man. But it was strange that he settled down in Apia where his knowledge was useless. He owned a small hotel which was run by his Australian wife. Although he was a hot-tempered, rough and vulgar drunkard, he was afraid of his wife. He was good-natured, for he was the only man who sympathized with Lawson.

Campion, the mining engineer in "The Yellow Streak", had been travelling all over the world ever since he was eighteen. He was hearty, cheerful and loved telling stories. He wanted to be popular and was willing to make friends with anybody he met. Since he did not have a complex about his birth like Izzart, he told everyone frankly about his feelings when he was nearly drowned. Although the upset of the boat was due to Izzart's carelessness, Campion did not blame him.

The tide-waiter in "Sullivan" (On a Chinese Screen) had been a sailor who deserted his ship and walked across



China for three years. He made money by going to the magistrate of each town and telling him a story about his being robbed. But he decided to give up travelling when he was whipped by a magistrate. With his knowledge of Chinese, he was very useful. He lived with a Chinese woman and had four children. He always talked good-humouredly about his adventures and about the magistrate who beat him.

Grossly, a tide-waiter (The Gentleman in the Parlour) had been a medical student in St. Thomas's Hospital with the author, but had quit because he had been imprisoned for passing things that he had not paid for. He went to China where he worked as a tide-waiter. He earned a great sum of money there by smuggling opium. Then, he went back to England but he was greatly disappointed to find that in twenty years England had changed completely. Everything was different from what he had expected. He began to get drunk every night. After one and a half years, he left for China where he thought he could have a better time than in London. On his way he stopped off at Haiphong because he was afraid that China would disappoint him as England had done. He lived with a Tonkinese woman and had a child by her. He drank and smoked opium and did nothing all day long but thought about his happy boyhood in London and the good time he had had in China. He was very happy in Haiphong but often thought of going to Shanghai. However, he did not

have the courage to go on and he just stayed in his shabby apartment as though he were going to leave the next day.

Larry (The Navor's Edge) was a traveller who sought the meaning of life. His travels in India gave him invaluable experience. He learned a new way of life which was more significant than the one he had known. And it was in India that he found God.

Fred Blake (The Narrow Corner) was another traveller. But he travelled in the South Seas because he wanted to escape from the police.

The adventurer in "The Rolling Stone" (On a Chinese Screen) had travelled in the South Seas, China and Mongolia. But the experience did not change his character. He travelled because he wanted to get away from tedious everyday life and because of his love for strangeness. But he was not an imaginative man, for his articles about his adventurous travels were dull and uninteresting.

The Czech-Slovak the author met in Burma as reported in The Gentleman in the Parlour was an enthusiastic tourist. He was interested in the pagodas many of which he visited and grouped into types. He studied the history, art, and literature of the places he visited only because he liked facts and information. He did not intend to write about what he had seen but he thought that the materials might be useful some day.

#### D. Their Motives

The Westerners who came out to the East and the South Sea Islands can be grouped according to motive.

The first group had to leave their home land because of the crimes or scandals they were involved in. In this group are Arnold Jackson, Dr. Saunders, Captain Nichols, Fred Blake, Grosely and Sadie Thompson.

Arnold Jackson had been imprisoned for fraud and came out because his family had asked him to leave and said they would support him if he lived abroad. Unlike other people who came out for the same reason, he was frank about his past life.

Dr. Saunders had been removed from the Register for a crime which he did not wish to mention. Captain Nichols had been in prison for a certain crime but he never admitted it. He told Dr. Saunders, "England's finished.... Too many rules and regulations for my taste. Why can't they leave a fellow alone? that's what I'd like to know."<sup>132</sup>

Fred Blake confided in Dr. Saunders that he had killed a man and therefore had to sail aimlessly under another name. He could not go back to Australia but he intended to settle down on an island when he was sure that the case had been settled.

Grosely had been sentenced to a short term of

imprisonment and when he was released he had to go to the East for the sake of his family. As for Eddie Thompson, she had been in the penitentiary and had been given a chance to come to the East if she never returned to America.

Most of these people did not want to go back home. They did not regret the life they had lived but were happy where they were. Having a practical mind, Dr. Saunders profited from his own experience. He advised Fred,

When some incident has shattered the career you've mapped out for yourself, a folly, a crime or a misfortune, you mustn't think you're down and out. It may be a stroke of luck, and when you look back years after you may say to yourself that you wouldn't for anything in the world exchange the new life disaster has forced upon you for the dull, monotonous existence you would have led if circumstances hadn't intervened. 133

But being too young and inexperienced, Fred Blake would not listen to him. Fred regretted his happy life before he was forced to leave home. Grosely was another exception. He dreamed of going back to London where he would spend his last days as a rich man. But he was very disappointed when he finally went back to London, for he found that he could not live there the same way as he had imagined. This sent him back to the East again.

The second group of westerners came to the East and the South Seas in order to earn enough money to go back to live a leisurely life at home. In this group were Mia Hardy, Captain Brunot, Edward Bernard and Gallagher.

Tim Hardy, Captain Brunot and Gallagher came out as planters. They tried to save enough money to go home. Gallagher was the only one who could go back. But unfortunately, he died on the way. The other just dreamed about what they were going to do when they finally could go.

Edward Bernard came out as a businessman to make money so that he would be able to go back and marry his fiancée. But the longer he stayed, the more he came to like his life there and eventually he gave up his intention of going back to Chicago.

The third group consists of Westerners who were fascinated by the East because it seemed to be able to give what they were searching for.

Abraham, a Jewish doctor, found his life in Alexandria satisfying. Strickland, an artist, went to Tahiti to search for beauty and the meaning of life so that he could express his thoughts on canvas. As for Larry, he also searched for beauty and God but in order to find a better and more significant way of life for himself.

Nauglan gave his opinions about these people in these words:

I have an idea that some men are born out of their due place. Accident has cast them amid certain surroundings, but they have always a nostalgia for a home they know not. They are strangers in their birthplace, and the leafy loncs they have known from childhood or the populous streets in which they have played,

remain but a place of passage. They may spend their whole lives aliens among their kindred and remain aloof among the only scenes they have ever known. Perhaps it is this sense of strangeness that sends men far and wide in the search for something permanent, to which they may attach themselves. Perhaps some deep-rooted stavisian urges the wanderer back to lands which his ancestors left in the dim beginnings of history. Sometimes a man hits upon a place to which he mysteriously feels that he belongs. Here is the home he sought, and he will settle amid scenes that he has never seen before, among men he has never known, as though they were familiar to him from his birth. Here at last he finds rest.<sup>134</sup>

The fourth group constitutes the people sent to the East and the South Sea Islands by their authorities. These Westerners were Government officials, businessmen, and missionaries. They generally stayed in the East or the South Sea Islands until it was time for them to retire. But they had regular home leave. However, they were moved from one place to another according to circumstances. Most Westerners in this group tried to keep up the white man's dignity because they thought of themselves as the ruling-class. They tried to live the same way as they had done at home in England. Mr. Warburton briefed Cooper in this way:

When a white man surrenders in the slightest degree to the influences that surround him he very soon loses his self-respect, and when he loses his self-respect you may be quite sure that the natives will soon cease to respect him.<sup>135</sup>

The fifth group of Westerners were unmarried women who came to the East to look for husbands. The Westerners who had unmarried relatives at home usually asked them to come out to the East to visit them. During this time they usually met and married suitable men.

The last group consists of adventurers. For them, the East and the South Seas, were places of adventure. They travelled across China, Mongolia, Burma and the South Seas gathering materials enough to write books about their travels. But not many of them could publish interesting books, for they did not know how to arrange their materials. However, their adventures provided them with interesting topics for conversation. Therefore, they were very popular at the club.

#### E. Their Characters and Attitudes

Laughan's outstanding Westerners often represent the characters and attitudes of their classes and occupations. But occasionally some characters are typical exceptions.

Mr. Warburton was a typical Government official who felt that he had to keep up the dignity of the white man so that the natives would respect him. Like most Government officials, he tried to transplant English habits, customs, ways of living and modes of thought to the East and the South Seas wherever he worked. Therefore,

his actions and attitudes were sometimes absurd. However, he tried to rule the natives with justice and kindness, for he regarded them as his children.

Most planters were similar to the Government officials in that they had authority over their native workers. But the planters generally lacked the kindness towards the natives that the Government officials usually had. Sometimes the planters punished the native workers severely.

Many businessmen also mistreated the natives. They looked down upon the natives whom they did not regard as human beings like themselves. They were proud because they belonged to the privileged ruling class even though they did not have direct authority over the natives.

The doctors were generally kind and understanding. They were more tolerant than other white men perhaps because of their clinical approach. Therefore, they were not easily shocked or excited and they accepted people as they were without trying to judge anyone.

Most sea captains looked at the East and the South Seas as pieces of adventure. As a rule, they were men who had sailed almost all over the world and had had strange and exciting adventures. Many of them were beachcombers or crooks. But they were likeable because they were intelligent and good-humored.



The missionaries were hard-working people. They were divided into two groups: the Catholics and the Protestants. Whereas the Catholics were kind, cheerful and tolerant, the Protestants were serious, dogmatic and intolerant. The Catholics did not interfere with the Government officials' power nor did they try to destroy the old native customs. They understood the natives better than the Protestants. The Protestants, on the other hand, tried to influence the Government officials as well as the natives. The Protestants destroyed the native way of life which, to them, was barbarous and sinful. This mode of thought was based on their own cultural, religious and social background which made them intolerant and led to their misunderstanding the natives.

On the whole, the white men were snobbish, proud, prejudiced and intolerant. The minority of the white men were kindly, tolerant and idealistic. This group included Dr. Saunders, Dr. Macphail, Addington, George Moon, Synker Graytor, Gaze and Edward Barnard who acted as the raisonneur, through whom the author expressed his ideas.

Dr. Saunders was a keen observer of his fellow human beings and therefore no one could deceive him. But he never blamed or praised anyone. It was amusing for him to find good qualities in a crook and defects in a saint. As

a result of his professional experiences and his stay in the East, he became tolerant, though not sympathetic. He enjoyed his life in the East and did not regret the disaster which had caused him to leave home. On the contrary, he thought that it was fortunate that he had been able to escape from the humdrum, routine life in the West, and experience a new, leisurely, happy and natural life in the East. He tried to help anyone who asked him to without expecting gratitude or praise. He did not do good because of affection, sympathy or benevolence. He preferred to be a realist rather than an idealist because, in his opinion, only by accepting reality could a person adapt himself to circumstances and make life enjoyable. He thought that an idealist ran the risk of being disillusioned some day and disillusionment sometimes resulted in suicide as in the case of Erik.

Being egocentric, Dr. Saunders thought that the world existed for him only when he was still alive and as soon as his life ended, the world would no longer exist. Therefore, with the help of his sardonic sense of humour and his common sense, he enjoyed life as much as he could and would never let anything make him miserable.

Maddington was like Dr. Saunders in that he was a shrewd observer of his fellow men, and as a result, he was tolerant though at times cynical. He made fun of both

the colonial officials and the Chinese officials. But he had a sardonic sense of humour and was full of laughter. To him "the earth was a very grotesque, bizarre and ludicrous place."<sup>136</sup> He was interested in the Chinese and Chinese philosophy and seemed to agree with the Chinese that Westerners were barbarians.

Through Waddington, Maugham also expressed his respect for the nuns for their charity and tolerance, although he did not share the nuns' belief.

Dr. Macphail and Myaher Gruyter represented Maugham's opinions about the Protestant missionaries. They both disliked the way the missionaries treated the natives. Dr. Macphail was shocked when he learned that the Davidsons did not try to convert the natives by making them understand Christian teachings but used force and fined the natives for disobeying the rules the missionaries set up for them. He thought that the Davidsons interfered too much with other people's business and that the Davidsons were not so kind as missionaries should be.

Like Dr. Macphail, Myaher Gruyter disapproved of Mr. Jones' narrow-mindedness.

Himself a cheerful pagan who liked the good things of the flesh and was determined to get as many of them as his circumstances permitted, he had no patience with a man who disapproved of them all. He thought the customs of the country suited its inhabitants and had no patience with the missionary's energetic efforts to destroy a way of life that for centuries had worked very well.<sup>137</sup>

Gruyter had a sense of humour and he could always find things to laugh at. Gruyter was tolerant and respected Mr. Jones for his goodness and ability, although he disliked Mr. Jones' attitude towards the natives and other people's worldliness. Gruyter preferred the company of Ginger Ted and the rough pearl fishers to that of the missionaries.

George Moon, the Resident at Timbang Belud, was a serious, honest and capable man. Being unassuming, he knew that he was not loved but respected and feared; therefore, no one regretted him when he retired. From his own experience, he advised Tom Saffary to forgive Violet. He told Saffary to choose happiness before honour. When Saffary said that he could not easily forgive Violet and Knobby because Saffary had helped both of them a great deal, George Moon told Saffary not to expect thanks for Saffary's generosity, George Moon was accused of being a cynic. George Moon said,

...if to look truth in the face and not resent it when it's unpalatable, and take human nature as you find it, smiling when it's absurd and grieved without exaggeration when it's pitiful, is to be cynical, then I suppose I'm a cynic. Mostly human nature is both absurd and pitiful, but if life has taught you tolerance you find in it more to smile at than to weep.<sup>123</sup>

Gazo, head of the police in Tanah Merah, after long experience in his profession, became tolerant. Although he knew that the Cartwrights had been cold-blooded murderers,

he admitted that they remained still a very cheerful and popular couple at the club. He thought that not all criminals were wicked. A very good man who was driven to commit a crime and as a result was punished might remain a good man. According to Gaze, to punish a man for his crime without looking into the man's character and circumstances was not quite fair. However, it would be very difficult to judge criminals if everything were taken into consideration.

Edward Bernard also had a similar opinion about criminals. Judging Arnold Jackson by his crimes, Arnold Jackson was a bad man without morals. But when Edward came to know Arnold Jackson, Edward realized that Arnold Jackson had a fine character: he was gentle, unselfish and friendly. This made Edward alter his ideas about right and wrong. His ideas were different from the traditional one. Consequently, he did not try to judge people but accepted them as they were.

#### F. General Impression of Houghan's Westerners

Houghan himself said that during his travels in the East and the South Seas, his imagination was excited not only by exotic surroundings but also by the Westerners whom he met there. But when he wrote about these Westerners, he seemed to be more interested in telling good stories

than in analysing their characters. Therefore, only a few of his Westerners are true to life. Among the unforgettable Westerners are Dr. Saunders, Captain Nichols, Kitty, Walker, the Davidsons, Alban Forsl, Miss Jones, Neil MacAdam and Daisy.

Dr. Saunders is unforgettable for his tolerance and his sense of humour; Captain Nichols, for his cunning and selfishness; Walker, for his beastfulness, vulgarity, cunning and his kindness towards the natives; the Davidsons, for their narrow-mindedness and vanity; Alban Forsl, for his conceit; Miss Jones, for her strong determination; Neil MacAdam, for his cruelty and his seriousness; Kitty, for her foolishness and vanity; and Daisy, for her charm and her naturalness. These characters are vivid because Haughan reveals and analyses their thoughts and feelings as well as their actions.

In portraying his Westerners, Haughan occasionally traces the changes in their characters. Kitty and Lawson are among the few characters whose motives and reactions are analysed. Haughan shows how Kitty, an empty-headed, selfish, vain, commonplace girl, became more sympathetic, more appreciative and more tolerant. She changed her attitude towards life because of her own misery. Learning from her own experience, she intended to bring up her daughter to lead a better life than she had.

Lanson, a respectable banker, gradually became more miserable because of his unhappy marriage with a half-caste. He could not get along with his wife, his wife's native relatives and even with other white men. Therefore, he became a quarrelsome drunkard and often, when he suspected his wife of being unfaithful, he would beat her.

Other Westerners like Fred Blake, Strickland, Lorry, Edward Bernard, Red, Ginger Ted and Dr. Macalister, Maugham only depicts before and after changes took place without tracing the course of the changes.

Fred Blake, a wild and inexperienced young man, as a result of his contact with Erik unexpectedly began to develop a deeper appreciation of the beauty of life and literature and was beginning to find his soul when suddenly his life was cut short.

The obsessed artist, Strickland, after moving to Tahiti gradually became less restless and more at peace with himself, for the conflict went out of his life. Unhindered by having to go to the office and by a demanding wife and children, Strickland could do as he pleased and therefore could express himself fully by painting.

In the same way Lorry and Edward Bernard began to appreciate the natural Eastern way of life after they had lived in the East and the South Seas for a period of time.

Both of them found life in the East and the South Seas more meaningful and more worthwhile than the material Western life. But whereas Edward chose to live in Tahiti, Larry went back to New York and tried to set an example for his countrymen by living a good and spiritual life in that bustling, mercantile city.

Ike Med, a fine, young man who became a coarse ugly old skipper, Dr. Macalister, a missionary who came to the East intending to sacrifice everything for God, threw away his ideals and began to make money in a rather unethical way. On the other hand, Ginger Ted suddenly changed from an immoral, confirmed drunkard to a very religious missionary.

The greater portion of the works considered in this thesis are short stories. Perhaps Maughan's failure to portray realistic characters or to analyze his characters may be partly attributed to limitations imposed upon him by this genre. Whatever the cause, Maughan's characters are generally flat. The reader receives only a general impression of each of them. They frequently seem to be less important than the situation in the story. However, in spite of their flatness, many of them remain in the reader's mind.

On the whole, Maughan's Westerners seem to be the personifications of qualities he admired or disapproved



of in the people he observed during his visits to the East and the South Sea Islands. Therefore, they give the impression of being types of characters rather than individuals.



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