CHAPTER - V THE HEART OF THE MATTER

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THE HEART OF THE MATTER

The Heart Of The Matter is the best of Greene's 'trilogy', based on his first hand experience in West-African Port.

The setting of the novel is 'The White-Colony in free town. It seems that Greene has created it from his experience in 'Sierra Leone'. During his journey in 1935 and later again in 1942-43, he visited the coastal city in West Africa. Perhaps he has drawn the description of the city from these experiences. West Africa is another picture of Hell. It has affinities with the 'Brighton' of the Brighton Rock. It is parasitic, cosmopolitan, corrupt. The population are all strangers, - British official, detribalised natives, immigrant West Indian negroes, Sordid, full of dirt and squalor, hot and humidity.

The Heart of The Matter, perhaps reveals the close resemblance between the life of Scobie, the hero of the novel and Greene's. The triangular relationship,- Scobie's with his catholic wife, Lousie and his mistress, Helen is modelled on Greene's relationship with his wife, Vivien and his beloved, Dorothy. It seems that Greene is referring here to his personal life in depicting the character of Scobie. Sherry Morman says, "Greene has transferred with his wife and mistress to an African setting".

The epigraph of the novel has been derived from French Catholic Writer Peguy who was a sinner throughout his life. But he was taken as a Saint. He says, 'The sinner is at the very heart of Christianity. Nobody is as competent as the sinner in the matter of Christianity, It it is not the Saint.' Greene believes that either 'perfectly saint' or 'utterly sinner' can understand the true sense of religious faith. Man is born-sinner but is saved mysteriously by the grace of the God. Because Sin and suffering are eventually the ways to God. Sinner by his spiritual suffering seeks that path to salvation. Scobie, in The Heart of The Matter observes terrible spiritual suffering for his guilt but is ultimately saved by his unshakeable faith in God.

Henry Scobie, the Deputy Commissioner of Police has been working in British Colony in West Africa for the last fifteen years. He has earned good reputation as a man. He is honest man. His loyalty has brought him a name. The novel depicts his relationship with his wife and his mistress. He has embraced Roman Catholicism in order to marry catholic woman, Louise. Their only daughter, Catherine has met a pre-mature death in England.

The novel opens with the reference to Wilson who is living in Bedford Hotel. He is an accountant of U.A.C. but actually he is a spy, specially sent from London to investigate the smuggling of diamond and to keep watch on the activities of white officials. He is a man of literacy taste. He is fond of poetry.

The Commissioner of Police informs Scobie about his retirement. He tells him that Baker from Gambia is going to be appointed in his place. He also tells him that he had recommended his name for promotion but it was turned down by the authorities who got bad impression about Scobie's indulgence in sexual acts with local black girls.

The denial of promotion to Scobie means a great disappointment and humiliation for Louise who can't face wives of white officials at the club. So she implores Scobie to resign the post and take her to South Africa, because she can't bear the place and people here. Scobie cannot do so as there are no post available and his pension too is meagre. Louise is tortured to see that Scobie is not carrying his religious duties properly. She complains, "Tickie, I sometimes think you just became a Catholic to marry me."

Further Louise gets acquainted with Wilson. She likes him for his interest in poetry. Scobie feels glad to his wife, getting company of Wilson. While going to the inspection of the ship, Scobie meets Yusef, the Syrian trader who is suspected of having involved in smuggling of diamond. Lousie and Wilson enjoy reading poetry at Leisure.

Scobie, during the midnight hours finds that Louise is weeping.

She tells him that she is tired of the people and the place of Africa. Scobie promises to find money for her passage to South Africa. Scobie surprises, "how

quickly she went to sleep: she was like a tired carrier, who has slipped his load. She was asleep before he had finished his sentence, clutching one of his fingers like child, breathing as easily. The load lay beside now and he prepared to lift it."

Scobie faces difficulties in getting overdraft from the Bank treasure. During the War-period, banks are not permitted to give such type of facility to its customers.

In meantime, Scobie is informed about the secret letter, hidden in the bathroom of the Portuguese Ship Captain. Scobie immediately reaches there and secures the letter. The letter was written by the Captain to his daughter, Frau Groener who had been living in Germany. The Captain implores Scobie not to report it because he will lose his job. He even offers Scobie a bribe of hundred pounds that Scobie firmly refuses. Scobie reads the letter and finds no harm in it. He deliberately suppresses the information by burning the letter.

Louise longs for South Africa and asks Scobie to manage for her journey. She does not want to stay more in here. She feels totally comfortless and friendless. She complains, "Tickie, I can't bear this place any longer, I know I've said it before, but I mean it this time. I shall go mad. Tickie I am so lonely, I haven't friend Tickie." Then she charges him that he doesn't love her and has been passive since the death of their daughter. She says, "That's your

conscience, your sense of duty. You have never loved anyone since Catherine died."⁽⁵⁾ Scobie promises to fulfil her desire.

Wilson is now trying to please Louise. Infact, she dislikes, to keep relations with him. Meanwhile, Scobie goes to Bamba for the investigation. He is now concerned with the case of Dick Pemberton, the District Police-Officer. He discusses with the priest, Father Clay and conducts a brief investigation into the circumstance of Pemberton's death. He finds Pemberton has committed suicide for inability to repay the debt. Yusef offers financial help to Scobie. Scobie, constrained by the situation accepts a loan of two hundred pound. It helps him to send Louise to South Africa.

Tallit, another Syrian trader arranges dinner-party only for two guests - Wilson and Father Rank. Tallit is bitterly hostile to Yusef. He tells that he had seen Scobie, taking Yusef in his car. Father calls Yusef as dirty-dog but he doesn't suspect of Scobie's dishonesty.

Shortly after the departure of Louise, Yusef pays a visit to Scobie.

He tells Scobie about Tallit's cousin, who is sailing with his parrot and has hidden diamond in its crop.

The great development in the story takes place, when the passengers survived from the German torpedoed ship, are received at Pende.

Among the survivors, there is a young widow, Helen Rolt, who has lost her

husband in Ship-wreck. Scobie is over whelmed with pity, when he sees a small girl of six lying dead. Scobie also pities Helen.

Meanwhile the smuggling of diamond is detected from the crop of the bird but the real smuggler is not found out. The boy of Tallit's Cousin makes an easy escape. He swears that the parrot is belonged not to Tallit's Cousin but to Yusef. Wilson now suspects that Scobie is supporting Yusef in his illegal acts.

Scobie faces the interrogation, concerning the Syrian Trader. The officers suspect Scobie of taking bribe for suppressing the case but he denies any bribery from Yusef. Then after Yusef admits that the diamonds really belong to him. Scobie scolds Yusef for his evil plot against Tallit. He wants Tallit to bring into difficulties. Yusef threatens Scobie to disclose the fact to the Commissioner though Scobie decides to end up his relationship with Yusef, but doesn't want to lose Scobie's friendship. He says, "My friendship for you is the only good thing in this black heart. I cannot give it up. We must stay friends always."

Scobie accidentally meets Helen in her hut. She tells him about her life that her mother had died ten year ago and her father is a Clergyman in England. In his next visit, Scobie enters into sexual relationship with Helen. He feels guilty of his adultery. But he soon entangles completely in Helen. He begins to visit her regularly. Perhaps his visit to her in darkness reveal his personality. Scobie takes care of her reputation. But Helen suspects that he is

protecting not her but his wife. Further she suggests Scobie to take divorce and marry her Scobie doesn't like the idea because his Catholic faith can't allow to do so. She mocks at his faith and encourages him to accept her proposal. She harshly speaks, "It's a wonderful excuse being a Catholic. It doesn't stop you sleeping with me. It only stops you marrying me." He promises her to do anything to make her happy.

When Scobie tells Helen that he would stop his visits to her, She suspects that he is trying to find a reason to avoid her. She shouts, "Go to hell, Go to hell, clear out, don't come back".

Scobie feels it difficult to forget her, on the contrary he remembers her often. He writes her letter full of emotional fervour. He declares his love, "My darling, I love you more than myself, more than my wife, more than God I think. I am trying very hard to tell the truth. I want more than anything in the world to make you happy.....I love you, forgive me." But the letter never reaches to Helen. A boy servant in her house, picks it up and hands over it to Yusef.

Now Louise learns about the affair of her husband with Helen and decides to return to her husband immediately. Scobie is shocked to receive the telegram to the effect. He tells Helen the news in the party, arranged by the Sanitary inspector, Mr Fellows.

Yusef comes to Scobie with the proposal that he is in need of Scobie's help in handing over his packet of diamond to the Captain of Esparanca; The Portuguese Ship. Scobie firmly refuses to do so. Then Yusef blackmails him, to pass on to Lousie, his secret love-letter written to Helen. In order to protect his status, Scobie further agrees to do anything that Yusef wants. Then Scobie secretly reaches the packet of Yusef to the Captain.

Lousie returns from South Africa. Scobie feels miserable and so sullen. To aggravate to misery, Louise asks to him to accompany her for Mass and Communion. Scobie feels guilty of Sinful act. He cannot go to sacraments in the state of mortal sin. So he tells her that he wants to give confession. Scobie then goes to Helen and reveals everything to her. He tells her his misery. But Helen suspects that he is trying to give up her. She attacks on his religion, "If there is one thing I hate it's your Catholicism. I suppose it comes of having pious wife. It's so bogus, If you really believed you wouldn't be here." 10

Scobie confesses his sin to Father Rank. Still he continues his adulterous relationship with Helen. He is sinner as he has kind of sexual attraction for Helen. So he doesn't get a perfect absolution, as he continues his sinful act. To add his misery he takes the sacraments in the state of mortal sin. It means an eternal damnation for his soul. He says, "I believe that I am damned for all eternity, unless a miracle happens." 11

In the development of the novel, Wilson comes to see Mrs. Scobie and he tells her about his poems. He tires to woo her but she doesn't pay any attention to him. His manner of wooing seems to be sexual advances to her.

Scobie finds in dilemma and faces horrible problem. He is constantly torn between his wife and his mistress. He has to pay attention to Louise as well as Helen. It becomes very difficult for him to do so. Scobie doesn't want give unhappiness and suffering to both women whom he loved. He cries, "I can't bear to see suffering and I cause it all time, I want to get out, get out.",12

Eventhough he has been promoted to the post of commissioner, he is not interested in it. On the contrary he has been thinking of committing suicide. However the news of his promotion makes Louise happy but Helen becomes upset. It seems that scobie loves Helen than he loves his wife.

Scobie's servant, Ali, overhears his talking to Helen. But Scobie can't distrust him because Ali has been loyal to him for the last fifteen years.

Then Scobie receives the reward of diamond from Yusef, for his help.

Yusef tries to find a way out for Scobie. He learns that Ali knows the secret about the diamond. Soon Scobie finds that Ali is killed. It creates a great effect on Scobie. He grieves over the death of Ali, considering himself responsible for that. Helen now becomes more aware of her role in the whole

matter. She thinks to end up her relationship with Scobie. But Scobie still loves her. It is a passion for her that leads him towards unhappiness.

Scobie thinks of committing suicide in order to escape from the mental torture. But soon he realises that Louise should not repent for his unforgivable sin. He keeps a false diary. He seems to be very practical and sensible. Hence he tries to save the benefits of insurance.

He deliberately feigns of Chest-pain and sleeplessness. He takes the treatment form Dr. Travis who prescribes tablets of drug, Evipan He suggests him to take one for a night.

Scobie's visit to the Church gives him an ample opportunity to think of his suicide. God seems to be talking with him, persuading him from his thought of suicide. He has torn between two women. He cannot think of giving them troubles. Even he does not want insult the God, by taking sacraments in the state of mortal sin. He urges God, "I can't go on, month after, insulting you. I can't face, coming up to the altar at Christmas and taking your body and blood for the sake of a lie."

Scobie makes more fake entries in his diary, taking care of his death to be noted as natural. Finally he commits suicide taking overdose of Evipan.

After the death of Scobie, Louise is preparing to marry Wilson and Helen develops friendly relationship with Bagster. Soon Wilson reveals that Scobie hasn't met with natural death but has committed suicide. Louise horrifies with the thought of Scobie's' suicidal act, that will certainly lead him to eternal damnation. But Father Rank assures the mercy of the God that is unlimited. He says, 'Scobie really has loved God. He says 'Scobie really has loved God, he certainly loved no one else.'

The Heart of The Matter is a tragic story of Major Scobie; the protagonist of the novel. The novel basically deals with the theme of 'Sin and Salvation' Scobie seems to be 'Sinner' as he commits a number of Sins. By sinning, he betrays his wife, his religion, the God and his own self. He is a tragic figure whose tragedy is caused by his 'over-weening pity' Yet he has been redeemed from damnation by his virtue - his immeasurable love for God and human-beings.

Scobie has been working as a Deputy Commissioner of Police for the last fifteen years in British West-African Colony. He has compassionate liking for the place and people. Greene has presented him as an honest, incorruptible and efficient officer. He has been hated by his fellow-men. But the commissioner of police affectionately calls him, 'Scobie the Just'. George Orwell describes, "Scobie is a man of almost conscientiousness. He does not drink, take bribes, keep negro-mistresses or indulge in bureaucratic intrigues, and he is infact, disliked on all sides because of his uprightness like Aristides the Just." Being perfectly, satisfied with Scobie's work, the commissioner of police recommends him for the promotion to the post of commissioner but the recommendation is turned down by the secretariats, having prejudiced of Scobie's sexual relations with negro-girls. The Commissioner tells Scobie, "It's damned unfair, 'I can do nothing more than I have done, Scobie you are wonderful man for picking up enemies like Aristides the Just."

Scobie gets converted into Roman Catholic religion in order to marry devout, Catholic Woman, Louise, Before fourteen years, at the time of their marriage, Scobie had sworn to keep her happy but presently at the age of forty-nine, his relationship with her has turned into repulsive without sentiments of love. His relationship with his wife seems less than fully declared what he calls his pity for her can be more simply described as 'Lack of love'. In the course of time, his love for Louise fades away and it is replaced by pity and responsibility. For the death of love leaves residue of pity like compost. Greene realises that "No one could guarantee love forever. Once love had fled away, what remained was responsibility to maintain happiness in those, he once loved, but the burden became oppressive" Scobie's pity for Louise and his sense of responsibility towards her show his deep-rooted consciousness. He tries his utmost to make her happy.

Scobie's changed attitudes to Louise clearly indicates that he is totally dissatisfied with her because he feels strong attraction for young beauty that he describes, when he sees Miss Wilberforce, "It was strange that fifteen years ago, he would not have noticed her beauty - the small high breasts the tiny wrists, the thrust of her young buttocks, she would have been indistinguishable man from her fellows - a black. In those days he had thought his wife beautiful."

Louise knows that Scobie no longer loves her. But he cannot admit it. She is driven to deep frustration and disappointment caused by the loss of their only daughter, her husband's failure to get promotion, for which she feels deeply humiliated to face the club-goer white-women and after all decline of Scobie's love towards her. The wretched condition of Louise that Geeene's describes, "When he found her in the bedroom under the mosquito-net, She reminded him of a dog or a cat, she was completely 'out'. Her hair was matted her eyes closed." 18

Louise whines and nags to escape herself from boredom, solitary life of Africa and decides to go to South Africa for holiday. Scobie pities her and promises to manage two hundred pounds, needed for her journey. But soon, failing to get the money from the bank, Scobie finds in depth of distress. He is then compelled to borrow money impudently from an unscrupulous Syrian Trader, Yusef, who is suspected of involving in illegal trade of diamonds. Soon

he is entangled in corruption and series of mistakes to grow his troubles. In the words of R.W.B. Lewis, "Scobie's troubles begin with his attempt to alleviate the painful disappointment of his wife. His feeling of guilt about her is due partly to his failure to be promoted; but it is rooted more deeply in another failure, an inability any longer to love his wife."

Scobie is a tragic-figure whose flaw is resulted from excess of pity in his nature. Scobie is burdened by his own habit of pity for others. He has an abundant sympathy for the suffering-hearts. Greene's idea of 'Tragic Horror', associates with the human sufferer. R.W.B. Lewis says, "Scobie's flaw is an excess of the quality, Greene calls 'Piry' - an inability to watch disappointment or suffering in others." For Scobie, it is right to suffer damnation alone for the people, whom he loves.

Pity is the hamertia which leads Scobie to his damnation. He is good man but his fatal weakness is that he can't bear to hurt those whom he loves. Pity for Louise, a passion more intense them love, drives him to borrow money from a Syrian Trader, Yufes, in order to send her to South Africa. He finds a letter bearing German address, hidden in the Cabin of the Captain of Portuguese Ship. The letter turns out to be a personal communication between Father and daughter and completely harmless, but it is of course, Scobie's duty to hand it over to higher authority. However the pity, he feels for the Portuguese

Captain is too much for him and he burns out the letter and says nothing about it. Thus he has been suspected for having indulged in illegal act by destroying the proof.

Scobie has lost his won child and gained as a consequence, an overwhelming tenderness and pity for all children and overpowering sense of responsibility. He clearly identifies the six year old girl at Pende with his own daughter of the same age. When he sees dying child, he prays, "Father give her peace. Take away my peace forever, but give her peace." Helen Rolt enters Scobie's life at the salient moment of the death of the child and thus his love and pity transferred from his daughter to a strange child, then to her (Helen).

Actuated at the start by 'Pity', he falls in love with Helen Rolt and continues the affair largely out of a sense of duty. He thinks that the girl will go to pieces morally, if she is abandoned. He also lies about her to his wife, so as to spare her the pangs of jealousy. Since he intends to persist in his adultery, he does not go to confession. And in order to Lull his wife's suspicious, he takes sacraments in the state of mortal sin and finally decides to come out through the unforgivable sin of suicide.

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Scobie's crisis is brought by his sense of pity. About the crisis, Roger Shrrock, remarks, "Scobie's most vital and clearly judged act of pity is also his most disastrous. It is his prayer that his peace may be taken forever, if

dying six year old child may have peace. He certainly loses his peace, for he has just met Helen Rolt, clutching her child's stamp-album, to lose one's peace forever is to be in hell and according to the laws of the Church, he has chosen hell, when he takes communion in Moral Sin and then again when he ends his won life."²²

Scobie feels that he is playing God's role to relieve suffering of others. He shoulders the responsibility for the happening of others. Perhaps it seems that Scobie has his own problems to face. He always prepares to keep other people happy. He wants to save Helen and Louise from their suffering. Thus he tries to assume the role of God for himself. Daphna Erdinast Vulcan paradoxically remarks, "Scobie is still a deeply religious man: he carries out the injunctions of Christian love to the point of self-sacrifice, while human misery and suffering. Scobie must be a father on the earth without father in Heaven.²³

Scobie has Catholic wife, still he loves Helen, as she has suffered the loss of her husband. It seems that the pity in his heart that drives him to help the woman, who is in critical position. Probably her love drags him to commit the sin. Thus Scobie's involvement with Helen arises not out of any sexual attraction but out of pity. It seems that Scobie's heart is full of pity for sufferers. He finds his feeling of, "Pity smouldered like decay at his heart. He would never

rid himself of it. He knew from experience how passion died away and how love went but pity always stayed. Nothing ever diminished pity."²⁴

Helen wants to keep Scobie all the time with her. She does not bother about anything. She asks him to give up his wife and marry her. Scobie feels sorry for her. It seems that Scobie doesn't like the idea of leaving his wife to her fate. Any how he continues his adulterous relationship with Helen. His letter to her falls into the hands of Yusef. He uses it to blackmail Scobie. Yusef is involved in the smuggling of diamond and he wants Scobie to participate in the smuggling. As a result, this relationship brings the death of Ali. Yusef successfully plans to murder him because he has overheard the talk and has seen diamond, sent by Yusef to Scobie.

Scobie suffers heavily from the series of incident, occur succeedingly. Louise unexpectedly returns from South Africa and asks Scobie to accompany her to Mass and communion. He has to lie Louise because he is willing to take the sacraments in the state of mortal sin. He confesses his sin to Father Rank but persists in his adulterous relationship with Helen. Then after he has to go to Mass and Communion in the state of mortal sin. Scobie thinks that his sin will throw him away from chances of God's mercy. He says Helen, "I believe that I'm damned for all eternity, unless a miracle happens", 25

Scobie now finds himself on the horns of dilemma. He is continuously torn between his wife and his mistress. In that conflict, he neither accepts both women nor gives up them. He cannot give Louise because he had taken marriage-vow, to keep her happy and he cannot give up Helen because he loves her intensely and pities her. He even can't go on insulting God by taking sacrament in the state of mortal sin.

Scobie seems to be more poetic in his approach towards his wife and his mistress. He does not want them to suffer for them. He doesn't want to give pain to either Louise or Helen. He prays, "O God, give me death before I give them unhappiness." He risks damnation for relieving Louise and Helen from further suffering. He prays, "O God I offer my damnation to you. Take it. Use it for them." He is more afraid of hurting human beings than God and gives up his won soul to eternal damnation. He says God, "I've prepared to give you pain rather than give pain to Helen or my wife because I can't observe your suffering." 28

Finally Scobie decides to enter into an unforgivable sin of suicide in order to remain faithful to his wife, his mistress and his God. He arranges his suicide so planfully to look like an accident. Dick Pemberton, a deputy Commissioner at Bamba, who hangshimself and whose mode of death affects Scobie enormously may have towards Self-destructive impulse.

Scobie's idea of suicide is encouraged from the act of Dick Pemberton and Crucifixion of Christ, which he takes as an act of suicide. He thinks "Christ had not been murdered - You could not murder God. Christ had killed himself on the cross as surely as Pemberton from the picture rail" (28)

His act of suicide means eternal damnation for his soul and he, according to strict doctrine of Church may be in Hell. But father Rank says, The Church knows all the rules but it doesn't know what goes in a single human heart. God's mercy operates there and the father offers consolation that Scobie really loved God that implies he loved human being too. He has deep compassion for human beings and strong faith in God. Combining the compassion with love of God, Scobie is entitled to Divine mercy and forgiveness. As a Sinner, Scobie pays heavily for his sins by going through indescribable mental and spiritual torments. By this spiritual purgation, he is surely uplifted by the mercy of God.

Probably Scobie is sinner as he commits adultery. He takes sacraments without having perfect absolution and ends his life with the un redemptive sin of suicide but he is certainly not unscrupulous and villainous like Yusef. Yusef seems to be merciless, when he brings about the murder of Ali. He feels nothing over the death but the same death moves the heart of Scobie. Scobie feels guilty and grieves deeply, "Oh God....I've killed you: You've

served me all these years and I've killed you at the end of them.....you served me and I did this to you. You were faithful to me and I would't trust you." ²⁹

It seems that Scobie's sins are constrained by circumstance. Otherwise he is very noble at heart with an abundant pity and sympathy for suffering hearts. He decides to die for the sake of the women whom he loves. Embracing the death for relieving other's suffering proves his great self-sacrificing nature. Above all, he has deep love for God whose grace can redeem him: These virtues can take him to Sainthood. Thus Scobie can be sinner but seems more to be Saint.

Scobie has affinities with Whisky priest. Both are driven to their death by self-enfeebling motives. They obsessed with the guilt of their sins. They feel these sins are doing injury to God, which they are powerless to prevent. Both are essentially good men seduced by weakness of flesh. Inspite of their sins, they are ultimately saved by their strong faith in God.

Other 'Sinners' in the novel are Yusef and Wilson. Yusef, is unscrupulous and treacherous. He blackmails Scobie and uses him for his smuggling of diamond. His heartlessness is revealed, when he planfully arranges the murder of Ali. He is even scornful to Tallit and plays evil plot against him. Wilson is another evil-natured man who tries to seduce the wife of his fellow-officer. It reveals his lack of moral-scruple in him.

The plot of <u>The Heart of The Matter</u> is elaborately constructed. The novel has single plot with large number of incidents, revolve around the central-figure, Scobie. The novel, without any digression develops with the development of Scobie's character.

The plot is divided into books, parts, chapters and sections, totalling fifty six units. The novel firstly is divided into three Books, Each book has been divided into three parts of unequal length. Again each part contains two or three chapters except for the longest the last with five chapters. Again Chapters are divide into different number of sections. The division creates sort of confusion for the perception of the novel. In the words of Roger Sharrock, "The complex and closely knot plot makes it difficult to extract any summery of the action from our grasp in detail of the characters and their inter-involvement."

Greene seems to be psycho-analytical in his approach as far as his art of characterisation is concerned. He has delineated the character of Scobie with an intensive skill. He tries to probe deep his mind. The character of Scobie is introduced partly through his dialogue with other characters but mainly through interior monologues. His interior monologues reveal his loveless relationship with his wife, his anxiety to arrange money for her passage, his sense of guilt, his sacraments in the state of mortal sin, thoughts of damnation and his final debate with the God.

The title of <u>The Heart of The Matter</u> is suggestive. It illustrates the abstract concept that the Heart of the Matter is the innate sinfulness of man and his need of divine mercy. A saying of Peguy's is quoted on the title page of the novels to The effect that sinner is at the very heart of Christianity and knows more of Christianity than anyone else does except the saint.'

Again in religious Sense, the heart of the Matter is not adherence to rules but the real conviction and faith in God and his mercy. Father Rank describes the heart of the Matter. 'The Church knows all the rules, but it doesn't know what goes on in a single human heart.' The soul and substance of the matter is that no one knows, the mysterious ways of God's mercy.

The title of the novel, seems to occur in the mind of Scobie. In loneliness, Scobie looks at the stars and wonders, "If one knew.....would one have to feel pity for the planets? If one reached what they called the heart of the Matter."

Scobie, forty-nine years old finds his lover, nearing nineteen years old. It is not a matter of the age but matter of the heart that has true sentiments of love. Scobie has Catholizwife but he develops relationship with Helen. He has been torn between both women. He has moral duty to keep his wife happy at the same time his heart doesn't want to give up Helen. Finally he chooses the way of suicide to come out from the dilemma.

According to Roger Sharrock, "The most dangerous heart of the book, its heart of the matter, lies in its projecting on the Scobie, the honest policemen, a painful sense of separation from other people. Which is disguised by his steadily maintained life of pitying service."

In <u>The Heart of The Matter</u>, each phrase, each image contribute to the meaning and the novel is subtly linked together by recurring images -vulture, tin-roofs, rats, rain and wounds sometime, occurring together. Vulture, lizards, cockroaches, and dead pye-dogs, add to the ugliness of the imagery.

Greene has employed Cinematic technique creating contemporary scenes out of sharply, visualised particulars. In <u>The Heart of The Matter</u> the camera's eye moves from Bedford Hotel balcony to the street below and picks out Scobie, follows him to his office about the room from the hand-cuffs on the wall to the broken rosary in the drawer, recording significant detail. Then it moves to black girls hair. He has also used various visual imagery like Voodoo bottle picked by Scobie arduous journey to Bamba, Scobie's going in rain.

CHAPTER - V

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- **29.** Ibid., P. 190.
- 30. Roger Sharrock, 'Saints, Sinners And Comedian' (The Novels of Graham Greene), Burns and Oates, Tunbridge Wells, England, 1984, P. 131.
- 31. Graham Greene, 'The Heart of The Matter', Penguin Books, Ltd. Harmondsworth England, 1971, P. 124.