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## MEMOIRE DE MAITRISE ES LETTRES

### THEME

DUTY AND HAPPINESS IN GEORGE ELIOT'S  
*THE MILL ON THE FLOSS* A CRITICAL STUDY

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## Dedication

This research work is dedicated to my deceased mother, AliceKèkè for her love, concerns, affection, and care, and encouragement, financial and material assistance until her death.

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## Introduction

Writers, mostly convey realities, conscience, values and preoccupations of their period. It was the case of George Eliot, a famous writer of Victorian age. Victorian age was an epoch of widespread of faith in unlimited progress. That period brought prosperity to the British Empire and the colonizing mission started bringing high profits. All these achievements came forth under the glorious and dominant leadership of Queen Victoria. It was an era of prosperity, an era of aggressive nationalism, an era of rising imperialism; also an era of free expressions.

At that period, almost all the English citizens had faith in one God and faith in the leaders and their policies<sup>1</sup>. There couldn't be any open resistance than compromising with the existing established order. All English citizens worked for the change and the transformation as any human can wish for their society. Step by step, the Industrial Revolution destroyed old agricultural England and pushed to many changes; the hand labour done in rural cottages was now replaced with sophisticated sets of machines centered in cities and the labourers for these industries were brought from the countryside. The system of enclosure in 1830 also favoured migrations from the countryside. The system deprived small landowners but profited rich landowners and tenants who could practice intensive, mechanized and specialized agriculture. As a consequence social differences and classes could be noticed with problems such as: struggle between employees, hard and long working hours with lower salaries, children were put to work, sex, robberies and values were running on.

These new social difficulties rooted in the Industrial Revolution inspired a great deal of writers of the period: Charles Dickens, William Makepeace Thackeray, Elizabeth Gaskell, Anthony Trollope's, Charles Darwin, George Robert Gissing..., wrote many books with different plots, different characterizations and different

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<sup>11</sup> William J. *Outlines of English and American Literature*. "The Victorian Age of English Literature"

writing styles<sup>2</sup>. The Victorian period played an important part in formulating the critical views of George Eliot. During her childhood she saw the dawn of a new era, the era of the Industrial Revolution despite the rise of factories in Coventry and other industrial centers, there were still some parts of countryside untouched by the new industrial movement and it is such beautiful remote places like “St Ogg’s” in *The Mill on the Floss*, George Eliot alluded to. The Victorian Period was also a period of a new economic theory: Utilitarianism. The first utilitarian philosopher was Jeremy Bentham who believed that government should not place any restriction on commerce and industry. The theory of “Laissez faire” was practiced and businessmen, manufacturer used this theory to exploit the labourers.

These events and situations affected works of art of the period. Writers expressed their personal views against ugliness, selfishness, and individualism. They sought to express notions about the world, man’s situation in it, and how he should live. Their work reflects an outlook on life, an outlook which, for most of them was partly philosophical and partly moral. It is true, that giving expression to this outlook was by no means the only thing they attempted to do. Interest of a general or speculative kind in what the world is like, where man stands in it, and how he should live, is the chief thing they had in common.

George Eliot was concerned with the spiritual and social welfare of the people. *The Mill on the Floss* is like an autobiography; she exposed her difficulties in the society through the character of Maggie Tulliver. Her great problem was social life; she had great desire to be loved. Be loved means that someone must love. Love is one of the moral values, and George Eliot would be happy if her brother, her father, her mother and other members of the community could love her. She would be happy if they were able to fulfill their duty. At the epoch the society was looking for welfare and happiness, duty also was an important topic of the epoch.

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<sup>2</sup> Ibid

What is George Eliot's conception of duty and happiness in *The Mill on the Floss*?

In order to conduct any analysis related to this problem, I will start with an introduction. The research work will be divided into six chapters. In the first chapter, I will state clearly the problem, and will present the purpose of the study on duty and happiness. I will show the significance and will present the methodology of the study. In the second chapter, I will present the research context by giving some authors' view points on duty and happiness, Georg Eliot's biography and background in relation with duty and happiness. I will make a study of the characters involved in the demonstration of duty and the characters involved in the demonstration of happiness in the third chapter. In the fourth chapter, I will make a study of duty and happiness and the related themes in *The Mill on The Floss*. The manifestations of duty and the manifestations of happiness in the novel will be presented in the fifth chapter. In the last chapter I will show the relations that exist between duty and happiness for a peaceful society; and finally will come the conclusion and the bibliography.

## **Chapter One: Research Framework**

### **1.1. Problem Statement**

Every creature particularly every people who live on the earth are in the search of happiness. All human categories, small, young, old, man and woman want to be happy in the life. The baby wishes to be near its parents who have to take care of it. It needs to be loved. The young boy searches the way in which he can be his own master, make his life as he want, not only be loved by his parents, but he also wishes to have a girlfriend. The young girl also desire to be supported in her free decisions concerning her life. She would be very glad to choose herself a boyfriend with whom she could enjoy her life. The parents want their children be obedient, respectful. They wish to find their joy in their children. They are looking for the children who can stand in for them validly. Between the children the sisters wish that the brothers be kind with them and the brothers want that their sisters be respectful. With the enterprises, the employee desire to be very easy in his work, have a good wage and be free in his work. In the other way, the employer also wants his employee to work very hard to raise his fortune. All his desire is based on how to improve his company.

With the different kinds of desire we realize that most of people don't know exactly what they have to do in order to live easily. This can be noticed through the characters of *The Mill on the Floss*. Maggie Tulliver was in a cruel desire of love and wanted to get her brother's affection, but she was neglected in her brother rabbits' keeping. Mr. Tulliver was determinate to give a good education to his child Tom and, sent him to a clergyman. Luke Moggs refused to leave Mr. Tulliver to earn a living for himself elsewhere after the last one lost all his property. What are the complexities dimension of the components of duty and happiness in the novel? Has George Eliot succeeded in suggesting relevant to the flood related to duty and happiness in British society and in society in general? Is any other perspectives today as far as duty and happiness is concerned? In this work, we will

supply some answers for the questions, in general we will point out the link that is between the duty and the happiness.

## **1.2. Purpose of the Study**

The purpose of this study is to find the real cause and the solutions to the problem of unhappiness in the society today. With this study a guideline of behaviours will be given after the localization of the cause of the unhappiness in *The Mill on the Floss*. I will bring out the relation between duty and happiness for peaceful society. So I will consider firstly the characters' life, analysis their behaviours and suggest an orientation of behavior for a best social living in the happiness.

## **1.3. Significance and Methodology of the Study**

This study is very importance because it result will constitute the solution to many problems to the society. It will carry out the real causes and the appropriate solutions of humanity's difficulties. With this study, everybody will exactly know what he has to do in order to be happy in the society. It will help people leave their ignorance of duty that leads other to a painful life. It will help peace be established forever.

To lead the study to a successful result, I read many novels, especially *The Mill on the Floss* on which our topic is based. I read the work of many authors who discussed on the Duty and Happiness. I read some critical works, we gather information from websites. I interviewed some resource persons. All the information is treated by taking into account of the reality of today's society.

## **Chapter Two: Literature Review**

## 2.1.Review of Relevant Literature Times

George Eliot was a great author of the Victorian Age, epoch during which England didn't know significant war. It was during that time that England ranked first as industrial and commercial nation in the world. The writers, with the liberty of speech, used to express what happened in the society and their thoughts through their novels. It was an epoch during which moral values and the search of liberty and happiness held an important place in the society's life.

### 2.1.1.Some authors and their view points on Duty and Happiness

#### 1-Charles Dickens (1812-1870)

Reading Charles Dickens in *Great Expectations*, we realize that it is through relation with other persons that people can get happiness. The small boy Pip was with his sister but it was very easy for him to collaborate with her sister's husband, Mr. Joe than his own sister. Mr. Joe was as a protector for him. He made his portrait by saying: "*Joe was a fair man, with light brown hair and blue eyes. He was a mild, good-natured, foolish, dear fellow... Joe and I being fellow-sufferers...*"<sup>3</sup>

Through the character of Miss Havisham, Charles Dickens showed that one can't be happy alone. Miss Havisham was betrayed and decided to take her distance vis-à-vis of the society. She was rich; she had all things but was not satisfied. She needed a person who was able to enjoy her; she needed the help of the orphan Pip who would play to enjoy her. Estella preferred to go with Bentley Drummle because of money and abandoned Pip despite she loved him. "*I am going to live*" she said, "*at a great expense, with a lady there, called Mrs. Brandley, who has the power of taking me about, and introducing me, and showing people to me and showing me to people*"<sup>4</sup>. Thus, she lost her happiness because Drummle will be cruel with her until his death.

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<sup>3</sup> - Charles Dickens. *Great Expectations*. London : Longman Group Limited. 1989 (1950).P.11.

<sup>4</sup> -Dickens. P.89.

## 2-George Orwell

With his novel *Animal Farm*, George Orwell showed that one can be happy when he is free. That can be understood by Old Major's complain;

*Now, comrades, what is the nature of this life of ours, let us face it: our lives are miserable, laborious, and short. We are born, we given just so much food as will keep the breath in our bodies, and those of us who are capable of it are forced to work to the last atom of our strength; and the very instant that our usefulness has come to an end we are slaughtered with hideous cruelty. No animal in England knows the meaning of happiness or leisure after he is a year old. No animal in England is free. The life of an animal is misery and slavery; that is the plain truth...*<sup>5</sup>

Being free can't bring happiness without hard working and the respect of the laws. The animals took in hand the farm but all of them were not happy because Napoleon, their new leader was attached to his own interest and change the commandment of animal's equality into "*All animals are equal but some animals are more equal than others*"<sup>6</sup>

## 3-Chinua Achebe

With his novel *Things Fall Apart*, Chinua Achebe shows us the perception of duty and happiness in African society. The power of a man must be notice through his hardworking. Considering Unoka, Okonkwo's fathers portray, he was lazy and improvident and was quite incapable of thinking about tomorrow. These mean that he was not able to fulfill his duty correctly.

*That was years ago, when he was young, Unoka, the grown up, was a failure. He was poor and his wife and his children had barely enough to eat.*

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<sup>5</sup>GeorgeOwell. *Animal Farm*, London: Longman Group Limited. 1945. P.3.

<sup>6</sup>Ibid. P.92.

*People laughed at him because he was a loafer, and they swore never to lend him any more money because he never paid back.<sup>7</sup>*

These constitute a source of curse for him, because he died, he had taken no title at all and he was heavily in debt. There were burial ceremonies for him because he died of swelling and could not be buried according to the tradition.

Contrary to Unoka, his son Okonkwo was a celebrity man.

*Fortunately, among these people a man was judged according to his worth and not according to the worth of his father. Okonkwo was clearly cut out for great things. He was still young but he had won fame as the greatest wrestler in the nine villages. He was a wealthy farmer and had two barns full of yams, and had just married his third wife.<sup>8</sup>*

His successful fight against Amalinze the *Cat* and his absolute dominance over his wives and children raised his name in the community. But he would not end with the famous name because his attachment to the power led him to the transgression of the community's law by killing Ikemefuna who calls him "father". So, not only to be happy and famous means to work hard and fulfill your duty, but it also means the respect of the community's laws.

#### **4-Immanuel Kant**

According to Kant, morality is universal and necessary. Imperative or command requires that we fulfill our duty in the circumstance the act is occurring in. If it is not then the act is considered to be morally obligatory. Duty is categorical imperative for everybody.

Kant, in an unusually non-technical way, defines happiness as getting what one wants. Also unusual in his ethical writings is a lack of discussion on happiness, since one typically thinks of ethics as being inextricably linked to happiness. Kant

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<sup>7</sup> Chinua Achebe. *Things Fall Apart*. 1958. P.6.

<sup>8</sup>Ibid. P.6.

does not discuss happiness much because happiness is not the basis of his system of ethics, in contrast to most ethical theories which make happiness the aim of morality. In *the Metaphysical principles of virtue*, Kant describes happiness as “*continuous well-being, enjoyment of life, complete satisfaction with one’s condition*”<sup>9</sup>. This description is not so far removed from the utilitarian definition of happiness-pleasure without pain. Kant expands this idea of happiness to include “*power, riches, honor, even health and that complete well-being and satisfaction with one’s condition*”<sup>10</sup>. Kant refers to man’s preservation and welfare as synonymous with his happiness. He calls happiness the complete satisfaction of all one’s needs and inclinations. He defines happiness as the state of a rational being in the world in the whole of whose existence everything goes according to his wish and will. Happiness is not pleasure; it is not the virtuous, joyful feeling associated with living a moral life. Happiness is simply getting what you want. He writes

*The concept of happiness is such an indeterminate concept that although every human being wishes to attain this, he can still never say determinately and consistently with himself what he really wishes and wills*<sup>11</sup>

Kant claims that a moral life will not necessarily result in a happy one. However he does say that a moral life will eventually result in a certain satisfaction with oneself. Once one achieves the level of morality where in one should cultivate this satisfaction such. He states: “*Morals is not properly the doctrine of how we are to make ourselves happy, but of how we are to become worthy of happiness*”<sup>12</sup>

## 5- Aristotle

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<sup>9</sup>-Emmanuel Kant. *The Metaphysical principles of virtue*: 1785s. P. 393.

<sup>10</sup>-Ibid. P.395.

<sup>11</sup>-Ibid. P.402.

<sup>12</sup>- Ibid. P.405

Aristotle is one of the greatest thinkers in the history of western science and philosophe, the founder of the Lyceum, the first scientific institute, based in Athens, Greece. He declared:

*... the function of man is to live a certain kind of life, and this activity implies a rational principle, and the function of a good man is the good and noble performance of these, and if any action is well performed it is performed in accord with the appropriate excellence: if this case, then happiness turns out to be an activity of the soul in accordance with virtues<sup>13</sup>.*

He is happy who lives in accordance with complete virtue and is sufficiently equipped with external goods, not for some chance period but throughout a complete life”<sup>14</sup>. According to Aristotle, happiness consist in achieving, through the course of a whole lifetime, all the goods – health, wealth, knowledge, friends etc... that lead to the perfection of human nature and to the enrichment of human life. So people can’t aspire to happiness without fulfill their duty.

## **6-St. Augustine and Thomas Aquinas**

St. Augustine and Thomas Aquinas both are doctors of Catholic Church. They agreed with Aristotle that happiness cannot be reached solely through reasoning about consequences of acts, but also requires a pursuit of good causes for acts, such as habits according to virtue. In turn, which habits and acts that normally leads to happiness is caused by laws: natural law. These laws, in turn, were caused by a first cause, or God.

## **7-Hohfeld:**

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<sup>13</sup>Nicomachean, *Ethics*, 1098a13

<sup>14</sup> Ibid, 1101a10

Hohfeld, a legal philosopher, emphasized the relationship between rights and duties and also the difference between right and privilege. Hohfeld emphasized that there cannot be a right without a duty. Right in one person presupposes a duty in another. The concept of a right without a duty is meaningless. *The Australian Achievement: From Bondage to Freedom*<sup>15</sup> by Doctor Mark Cooray.

### **2.1.2. Comment on the views of those writers**

#### **1. Comment on Charles Dickens' views**

Charles Dickens is right in part by showing that it is through relation with other persons that people can get happiness. But it is not just at all because happiness would mostly depend on the quality of the relation and not just the relation. Sometimes, people live in the community with others, but are not happy. I think that not only the quality of the relation is important, the quality of the person with whom one is in relation is very important.

#### **2. Comment on George Orwell's views**

Truly, being free and working hard can bring happiness; but would be best to respect other people in our freedom. I think for peaceful society, our freedom must not break off others freedom, if not the happiness would be impossible.

#### **3. Comment on Chinua Achebe's views**

Chinua Achebe is right in part by showing that being famous and happy means work hard, fulfill one's duty and respect the community's laws. But I think that Africans would be very happy if after all these, they could live in perfect humility. If Okonkwo was humble, he would not transgress the community's law by killing Ikemefuna.

#### **4. Comment on Immanuel Kant's views**

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<sup>15</sup>Mark Cooray *The Australian Achievement: From Bondage to Freedom:*

I don't agree with Immanuel Kant when he defines happiness as the state of a rational being in the world, in the whole of whose existence everything goes according to his wish and will. Sometimes, our wishes and wills are not in accordance with what are good for us. Some of our ambitions are selfish. Then, if we have to follow these, it will be very difficult to respect other's freedom and rights.

## **5. Comment on Aristotle's views**

I agree with Aristotle who think that be happy means live in accordance with complete virtue and be sufficiently equipped with external goods, not for some chance period but throughout a complete life.<sup>16</sup> Who lives in accordance with complete virtue is in accordance with the nature and it laws, so everything he will do will not be against humanity or other creatures of the nature. Then, duty is well fulfilled and happiness is able to be established forever.

## **2.2.George Eliot: Biography and Background**

Mary Ann Evans was born in the heart of England at ArburyFarm, near Nuneaton, Warwickshire on 22 November 1819. She was the second daughter of Robert Evans, who managed the prosperous estates near Newdigate family. She worshipped her father and her brother Isaac (who was born in 1816), and soon proved to be a precocious child, with a particular aptitude for the classics, languages and music. Through the influence of her first teacher, Maria Lewis, she became pompously and narrowly Evangelical, but her quick mind forced her to question her faith, and by 1842 she was in a crisis of doubt. She gave up going to church and was temporarily estranged from her father as a result, but soon compromised in order to spare him further pain. After her father's death, she moved to London and after staying with John Chapman and his wife at their house in the strand she worked for him as assistant editor of the "Wesminster Reviews",

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<sup>16</sup>. *Nicomachean, Ethics*, 1101a10.

a journal which covered philosophy, science and literature. She wrote many of the reviews and articles. Around 1852, she met George Henry Lewes, a critic, novelist, scientist and philosopher; he was widely cultured, the biographer of the great German writer, Goethe, and a man of many parts. He was unhappily married but could not obtain a divorce because he had condoned his wife's adultery with his friend, Thornton Leigh Hunt. From 1854 onwards Marian (as Mary Ann now chose to be called) and Lewes lived together as man and wife.

After a working "honeymoon" spent at Weimar in Germany they returned to London and suffered some social ostracism because of their determination to live together. Lewes continued to work away at his philosophy and science, Marian at her articles and in 1856, stimulated by his faith in her, she also began to write fiction. Lewes sent the manuscripts as being from "*my clerical friend*" to John Blackwood, who published these "*scenes of clerical Life*" in Blackwood's Magazine. They were an immediate success; Marian adopted the pseudonym of "George Eliot"<sup>17</sup> (George because it was Lewes's name) and became a celebrated writer overnight, acclaimed by the great novelist Charles Dickens, among others, who was astute enough to spot the woman's hand in her early fiction. From then on her life was successful both in the literary and social sense; in her middle and late career she was regarded as something of a seer, held afternoon gatherings, entertained and was entertained by the great. After elbow, protecting her from criticism was George Henry Lewes. When he died in 1878, she was heartbroken, but eighteen months later she married John Walter Cross, a banker twenty years her junior who had been a good friend to her and Lewes. Six months later she died, and in 1885 Cross published "George Eliot's life", as related in her letters and journals. It was discreetly edited and cut, and caused Gladstone to it as "a reticence in three volumes".<sup>18</sup>

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<sup>17</sup>- Eliot George. *The Mill on the Floss*, London : Everyman Paperbacks. 1996 (1908). Note

<sup>18</sup>- <http://en.wikipedia.org/wiki/File:GeorgeEliot> ."Wikipedia, the free encyclopedia: George Eliot"  
15/05/2014, 09:16

George Eliot's first work grew out of her skepticism. She spent some years studying German biblical criticism and by 1846 had translated David Friedrich Strauss's *Life of Jesus*, though her name (Marian Evans) does not appear on the title page.

This was an influential book which held that the supernatural aspects of Christianity were myth. Her next work was also a translation, of Feuerbach's *Essence of Christianity* published in 1854; the main thesis of this book being that the true God is to be found in the "divinity of human nature". Both these translations carry the weight and authority of a great intellect which, once allied to a creative impulse and was to provide her fiction with moral, philosophical, spiritual and humanitarian perspective as well as warmth and immediacy of feeling. *Scenes of clerical life* (1857) reflects that warmth and concern for the past which inform her work throughout the first of the "scenes"; "the Sad Fortunes of the Reverend Amos Barton" is notable for its evocation of that past in a small community, and for its humor and its pathos, though the deathbed scene of Milly Barton has a heavy overlay of sentiment. "*Mr. Gilfil's Love Story*" employs one of George Eliot's favorite techniques, the use of retrospect, to describe the sad life of Maynard Gilfil and how his long loneliness came about. The third "scene" "Janet's Repentance", is a masterpiece, foreshadowing in its psychological intensity and insight the great novels to come; Janet, the alcoholic wife of the brutal and domineering lawyer Dumpster, is reclaimed by the goodness of the Evangelical Edgar Tryan to a life of endeavor and dedication on behalf of others. The careful reader will notice the analogy with *Silas Marner*, where the theme of "remedial influences" is given a considered stress.

With *Adam Bede* published in 1859, George Eliot employed the recollections of her Warwickshire childhood together with a story told her by her Methodist aunt, Elizabeth Evans, of a girl tried for child murder; the period is that of the Napoleonic Wars, but the subject as always is the interaction of people- Adam (the

good workman, through rather too proud), Arthur, the well-meaning but egoistic and weak young squire, and Hetty, the girl engaged to Adam who is seduced by Arthur, she has misguided feeling that the Squire will marry her. This tragic tale is spiced, as George Eliot's early work often is, with rare rustic humour, notably in the character of Mrs. Poyser, Hetty's aunt, whose vocal sharpness is both acidic and proverbial. Her next novel, *The Mill on the Floss*, published in 1860, set in Gainsborough (St Ogg's), is like an auto biographical,<sup>19</sup> Tom and Maggie Tulliver approximating to Isaac and Mary Ann Evans. Maggie is one of the most vividly and the family tragedy of the most vividly and sympathetically created character of all George Eliot's heroines and the family tragedy of the Tullivers is superbly traced, while the running humour of the idiosyncratic Dodson aunts and particularly that of Mrs. Glegg- acts as a commentary on and evaluation of the main action. The ending, in which Maggie and Tom drown in the Floss, is a fictional expression- "in their death they were not divided"<sup>20</sup> – of George Eliot's wish – fulfillment for reconciliation with her brother, who had ceased to know her since she had decided to call herself Mrs. Lewes.

After completing *The Mill on the Floss*, George Eliot began the research for her Italian novel *Romola*, which was to be set in fifteenth – century Florence in the life and times of the martyred Savonarola. But she turned aside from this to write *Silas Marner* (1861), moved by the "millet – seed" of thought by which she "intended to set in a strong light the remedial influences of pure, natural human relations." *Romola*(1863) was regarded as something of a failure, but despite being an historical novel full of strained idiom and second-hand local colour, is on personal relationships, and in the portrait of the weak, sensual egoist Tito and even more strongly in the obsessional and pathetic Baldassarre, his adoptive father, George Eliot achieved an integrated psychological consistency which makes the characters come to life despite their self-conscious "placing" in distant time. After *Romola*,

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<sup>19</sup>Eliot, George. *The Mill on the Floss*, London : Everyman Paperbacks. 1996 (1908).First book.

<sup>20</sup> Ibid P.473

she wrote *Felix Holt the Radical*(1866), set in 1832, the time of the first Reform Bill, which changed the distribution of Parliamentary seats and extended the franchise; it is an uneven novel, Felix being rather larger than life and suffering too much from his author's tacit approval of his verbal and moral stances as well as his physical presence<sup>21</sup>. But it contains another portrait of unerring psychological truth in the person of the suffering sinner Mrs. Transome, whose past affair with the lawyer Jermyn brings that unscrupulous character into direct conflict with their son; the latter's Radical opportunism is stifled when he comes to know who his real father is.

Her next novel, *Middlemarch*, undoubtedly her greatest, was published in 1872 and was also set at the time of the first Reform Bill. It has for its subtitle, "A study of Provincial Life" and it traces, in interacting plots, the career of the spiritual and moral idealist, Dorothea Brooke, and the medical idealist, Tertius Lydgate, through their separate marriages, both of which are fraught with suffering. Questions of moral choice, expediency, temptation, expectation and deceit face these and other characters in the novel, and nowhere is George Eliot's own moral perspective more completely displayed. The minor characters are given their own independent lives by deft or bold strokes – like Mrs. Bulstrode, wife of a pious banker whose past and present hypocrisy is finally exposed, stands by him with her in a moment of supreme suffering.

*Middlemarch* is wise and searching in its appraisal of life and aesthetic, intellectual and imaginative in the artistic presentation of it. George Eliot's final novel, *Daniel Deronda*, which was published in 1876, moves towards Judaism through the central character who, having been brought up as an English gentleman, finds that he is a Jew. This is an extension of the altruistic idealism found throughout the novels, but it has to be allowed that the Jewish sections of the novel are somewhat

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<sup>21</sup>(<http://www.victorianweb.org/authors/eliot/index.html>) - "George Eliot at The Victorian Web" 15/05/2014, 09:10

cloying.<sup>22</sup> They are more than made up for by the English sections, in which a girl at once ambitious, egoistic and neurotic, living in circumstances which are straitened and which allow her little scope, eventually marries a man whose egoism and compelling power are stronger than her own. She marries him despite the certain knowledge that it is morally wrong to do so, for she knows that he has a mistress and four children. Gwendolen Harleth is one of the most complete characters in English fiction; “And sees how the girl is girl is known, inside out, how thoroughly she is felt and understood. It is the most intelligent thing in all George Eliot’s writing, and that is saying much. It is so deep, so true, so complete, it holds such a wealth of psychological detail, it is more than masterly”, says Constantius in Henry James’s *Daniel Deronda*: a conversation published in 1876. We have not referred to *The Essays of Theophrastus Such* (1880) which are rather sententious and boring, or *The Spanish Gypsy* (1868), a poem of thematic interest but little poetic merit. But the reader of the foregoing – and certainly the reader of *Silas Marner* should look at some of George Eliot’s other fiction – will note certain aspects of George Eliot’s art which are present in *Silas Marner*. Her greatness consists, in the early novels, of a sure sense of place and tradition, the Warwickshire of her childhood being endowed with realism, love of nature and of human nature seen compassionately, sometimes humorously, and always with wisdom. These qualities characterize her later work too, but they are allied to an increasing awareness of artistic structure, a more extended and expansive use of image and symbol, a deepening psychological investigation of character and the interactions of characters. Throughout her work there runs a code of morality, principles of right conduct and the dilemmas of decision. As the critic Barbara Hardy has noted, these crises of moral action leave the reader with a sense of what might have been, the paths the characters might have taken had their decisions been different, their temptations rejected, their egoism stilled. George Eliot

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<sup>22</sup>[http://en.wikipedia.org/wiki/Project\\_Gutenberg](http://en.wikipedia.org/wiki/Project_Gutenberg). “[The Life of George Eliot by John Morley](#)’ at [Project Gutenberg](#)” 15/04/2014, 10:15

elevated the English novel by her artistic, intellectual, moral and humanitarian dedication, in which the author's use of her own voice plays no small part<sup>23</sup>.

George Eliot was a popular author in Britain at the Victorian age. Her literary reputation duped for several years after away from long, moralizing novel.

### **Chapter Three: Characters' Study**

#### **3.1. Characters involved of Duty**

*Maggie Tulliver*: She was Mr. and Mrs. Tulliver's daughter; she was the main character of the novel. She loved reading, and had the gift of telling stories so

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<sup>23</sup>Ibid

that her characters seemed to come alive. She craved for love and affection, but the only one who gave her these during her childhood in a way she desired was her father, whom she adored. Tom, whom she also loved deeply, often hurts her by his 'cruelty', meting out harsh punishment where he deemed it necessary, and by his unforgive. "*What use anything, if Tom didn't love her? Oh, he was very cruel!*"<sup>24</sup> When her sensibilities were hurt or she had been scolded, her favourite retreat was the attic, where she wrought vengeance on a wooden doll, which, for her, personified the one that had caused her misery; or she would communicate her sorrows to the worm-eaten after shelves. The only occasion on which she subjected an individual to physical discomfort was that on which she pushed her cousin Lucy into the mud. Although she loved her cousin dearly, this action of hers was caused by her jealousy, on which Tom had traded for the greater part of the day, reproaching and ignoring her persistently, and expressing his preference for Lucy. Her last years were spent in subjugating her companionship and love for Philip so that her father should not suffer. She made the supreme sacrifice when, for the sake of Lucy, Tom and Philip, she relinquished an assured future and a life of happiness with the man she loved passionately, firmly believing that he would eventually return to her cousin. "*I have received the Cross, I have received it from Thy hand; I will bear it, and bear it till death, as Thou hast laid it upon me.*"<sup>25</sup>

**Tom Tulliver:** He was Mr. Tulliver's son. As a boy, he often boasted about his physical strength, and expressed his determination to become a rich man, priding himself on his sense on honor and thus proving that he had inherited a goodly strain of Dodson blood, he applied him to the work when his father told him that he have to take care of the family and pay back creditors and get back the Mill. He told his father "*But perhaps you will live to see me pay everybody, father*"<sup>26</sup> He attained his ambition through application to work and self-denial, but

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<sup>24</sup>-Eliot, George. The Mill on the Floss, London : Everyman Paperbacks. 1996 (1908). P.30.

<sup>25</sup>-Ibid. P. 467.

<sup>26</sup>Eliot, George. The Mill on the Floss, London : Everyman Paperbacks. 1996 (1908). P.233

all joy in his achievement was spoiled by his sister's compromising entanglement with Stephen Guest. He was an obedient boy "*Tom never disobeyed his father...*"<sup>27</sup> Everything he wanted to do, he would consult his father. His father asked him to take care of his mother and sister, and he was very preoccupied to do it correctly. He declared: "*I don't like my sister to do such things...I will take care that debts are paid, without your lowering yourself in that way.*"<sup>28</sup>

**Mrs. Bessy Tulliver:** She excelled at culinary achievements, and prided herself on her housekeeping abilities. She was proud of her Dodson descent; a fact she often used as a weapon against her husband, who considered her his inferior in intellect. Her often subjected her to reproof because of her weakness in disciplining her husband and children. When her husband lost the lawsuit and all their goods, she tried to convince her sisters to purchase the goods, but they didn't. "*I thought, perhaps, if you looked at the teapot again it's a good while since you saw it – you might like the pattern better: it makes beautiful tea, and there's a stand and everything...*" She always seemed to defeat her own ends by her approach to a subject. She negotiated also with Mr. Wakem in order to obtain a favor for her husband, but she failed.<sup>29</sup> She usually misses understand her daughter Maggie Tulliver, but at the end, after the sin, she accepted as a mother should to her child. "*My child! I'll go with you. You've got a mother.'*... *Come in, my child,' Mrs Tulliver whispered. 'He will let you stay and sleep in my bed. He won't deny that, if I ask him.'*"<sup>30</sup> Tom rejected Maggie, but Mrs. Tulliver accepted her.

**Mr. Tulliver:** He was Maggie and Tom's father, the owner of the Mill. A strong, broad-chested man with the Tulliver dark complexion and dark eyes; he was good natured yet vindictive, peremptory and quick-in taking action, strictly honest proud of his integrity. His determination that his son should have a good education an asset denied to him, involved him in expense far above his means.

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<sup>27</sup> Ibid. P.31.

<sup>28</sup> Ibid. P.265.

<sup>29</sup> Ibid. P.223.

<sup>30</sup> Ibid. P.441.

*Now, what I want is to send him to a school where they'll make him a bit nimble with his tongue and his pen, and make a smart chap of him. I want my son to be even wi' these fellows as have got the start o' me with having better schooling<sup>31</sup>*

He was ignorant, and pinned his faith on those he considered better educated than himself. These complexities combined with his obstinately and quick temper eventually caused his financial ruin and ultimately his death.

**Philip Wakem:**He is the lawyer Wakem's son, he was fallen in love to Maggie but she considered him as brother. He forgave her after she had committed the sin sent her a letter to express his desire; "*Maggie, I believe in you – I know you never meant to deceive me. I know you tried to keep faith in me and to all....*"<sup>32</sup>.

**Lucy Deane:**She was the only child of the Deanes. She was a direct contrast to her cousin Maggie, whom she had always admired and loved. She was Stephen Guest's fiancée. Her desire to bring happiness to others induced her to beard father in order to enlist his help in getting possession of the mill for Tom. She tried and broke down Tom's resistance against an alliance between Maggie and Philip.<sup>33</sup> Her good nature triumphed when she stole out of the house, and visited Maggie after the supposed wrong her cousin had done to her; but the true greatness of Lucy's character was revealed when, after Maggie had told her all that had happened, she said, '*You are better than I am*'<sup>34</sup>. She reaped the reward of her goodness a few years after Maggie's death

**Mrs. Glegg:**She is the oldest of the Dodson sisters. Her greatest aim in life was to accumulate as much wealth as possible, so that her name would go down to posterity as being the perfect aunt in leaving her nephews and nieces a goodly inheritance. Her miserly traits were evidenced by her unfashionable cloths, her

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<sup>31</sup>Eliot. P.15.

<sup>32</sup> Ibid..P.456.

<sup>33</sup>Ibid. P.397.

<sup>34</sup>Eliot,P.463

mean economies in her home, and her reluctance to part with any money which was drawing good interest during her life-time. She did not disown her nephew and niece after her quarrel with Mr. Tulliver, and she took up the cudgels on Maggie's behalf, after her niece had been socially ostracized and maligned by her own relations. Mrs. Tulliver told her daughter

*Your aunt Glegg scolded me so as niver was my dear, when she came back to Maggie, 'She's said kindest word as has ever been spoke by you yet, my child. For she says, you shall have shelter in her house, if you'll go to her dutiful, and she'll up hold you against folks as say harm of you when they've no call.'*<sup>35</sup>

**Mr. Pullet:** He was a gentleman-farmer whose progressiveness has provided him and his wife with all the good things they needed in life.

**Mr. Stelling:** Mr. Stelling is Tom, he is a well-sized, broad-chested man, not yet thirty, with flaxen hair standing erect, and large lightish-grey eyes, which were always wide open; he had a sonorous bass voice, and an air of defiant self-confidence. The Rev. Walter Stelling had no intention of living on the meager income of a curate all his life, so he decided to push his way in the world, the bottom rung of the ladder being a mastership in one of the select grammar schools. He also intended to edit a Greek play and invent 'new readings', but these ambitions were still in abeyance, due to his attentions to his wife during their first two years of married life. His ability to impart knowledge was shown by the way he set to work on Tom. Mr. Stelling succeeded in turning Tom into a perfect copy-writer, a polished gentleman and a punctilious observer of detail after the two and a half years which Tom spent with him. However, he showed kindness to Tom and Maggie when Tom left for home after his father's bankruptcy.

**Luke Moggs:** He was Mr. Tulliver's faithful head-miller. He declared that he would not leave him to earn a living for himself elsewhere, and refused to allow Maggie

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<sup>35</sup> Ibid. P.454

and Tom to draw from their own savings to repay him the fifty pounds he would lose when the final settlement of his master's debts was made.

**Kezia:** She was the Tulliver's servant. She refused to leave them, even if she had to work without remuneration.

*Kezia was equal to the task. Having declared her intention of staying till the master could get about again, 'wage or no wage,' she had found a certain recompense in keeping a strong hand over her mistress, scolding her for 'moithering' herself, and going about all day without changing her cap, and looking as if she was 'mushed'.<sup>36</sup>*

She accepted suffer with the Tullivers and shared their new situation. She manifested her solidarity toward the Tullivers.

**Dr. Kenn:** He was the parish vicar, a kind man noted for his good works and help to the 'underdog'. He did his best to assist Maggie, but adverse criticism forced him to dispense with her services, although he did so very tactfully, promising to secure another situation for her through the help of a colleague in a distant parish.

*Well, said Dr. Kenn, after some consideration, 'if you determine on that, Miss Tulliver, you may rely on all the influence my position gives me. I am bound to aid and countenance you, by the very duties of my office as a parish priest. I will add, that personally I have a deep interest in your peace of mind and welfare.'<sup>37</sup>*

**The Gipsies:** The Romany people who harboured Maggie for a short while, after she had run away from her aunt Pullet's home. When they discovered her identity, she was placed on a donkey by one of the male gipsies, who had an eye to the

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<sup>36</sup>Ibid. P.231

<sup>37</sup>Ibid. P.451

reward he would receive on returning her to her family. They were met along the road by Mr. Tulliver, who showed his amazement, thanked the man, and gave him five shillings.

### 3.2. Characters Involved In the Demonstration of Happiness

**Mr. Deane:** He was Mrs. Deane's husband. He had a substantial banking account, because he had been given a partnership by the firm of Guest and Co., due to his integrity and many years of excellent manager ship. It was through his influence that Tom obtained employment with the firm.

**Bob Jakin:** He was an authority on the habits and haunts of all the birds, reptiles and wild animals in the neighborhood. His business instincts showed at an early age, as he knew exactly where pets could be acquired cheaply and sold at a good profit. These qualities made Tom spend a great deal of time with Bob during the same pursuits.

*Tom was touched keenly enough to forget his pride and suspicion. 'You're a very kind fellow, Bob,' he said, colouring, with that little diffident tremor in his voice, which gave a certain charm even to Tom's pride and severity, 'and I shan't forget you again, though I didn't know you this evening. But I can't take the nine sovereigns: I should be taking your little fortune from you, and they wouldn't do me much good either.'*<sup>38</sup>

His love for his mother and his determination to secure her against want in her old age, acted as an incentive to his becoming a packman, and later speculating by means of private trading in a small way. He could not get married until he could afford to provide his wife with a comfortable home.

**Mr. Glegg:** He was a kindly-looking old gentleman, who had never regretted his choice of a wife, and whose amiable disposition saved him from being

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<sup>38</sup> Ibid. P.217

alienated from a woman who nagged at and quarreled with him daily. He was careful of other people's money as well as his own. His kindheartedness was shown in his concern at his wife's variance with others even with the servant. He upheld Tom against Mrs. Glegg's wishes by helping to try and find and destroy the note which would have ruined Mr. Moss.<sup>39</sup> He also lent his nephew a sum of money, which assisted Tom in paying off his father's debts.

**Mrs. Moggs:** She was Luke's wife, an agreeable woman who regaled Maggie with bread and treacle and 'possessed works of art', pictures which the child loved to study and round which she weaved imaginative stories. This good woman and her husband offered the Tullivers room in their cottage until they should decide about their future after the sale of the mill.

## **Chapter Four:-Themes' Study**

### **4.1.Duty**

Duty is something that someone feels he has to do because it is his moral or legal responsibility; it implies a general moral responsibility and suggests the existence of a code by which immediate action may be judged .So duty is a moral obligation which must be respected. The Germanic Emmanuel Kant defined that moral as "Categorical Imperatives"<sup>40</sup> . Categorical imperatives are principles that are intrinsically valid; they are good in and of themselves; they must be obeyed in all,

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<sup>39</sup> Ibid. P.197

<sup>40</sup> - Emmanuel Kant. *The Metaphysical principles of virtue*: 1785s. P. 393.

and by all, situations and circumstances if our behavior is to observe the moral law. The duty is over human nature; it is an order of reason, so people must respect it strictly whenever they like it or no.

In a family everybody has his obligation. The men have as duty bound to provide the basic necessities of life for their wives and children, including ensuring the family has appropriate shelter, clothing and food, provide the access to adequate health care. They are also obligated to ensure their children get access to quality education and training to help them meet life's challenges; example of Mr. Tulliver who told to Mr. Riley about his son Tom Tulliver

*you see, I want to put him to a new school at Midsummer, he's coming away from the academy at Lady day, and I shall let him run loose for a quarter; but after that I want to send him to a downright good school, where they will make a scholar of him.*<sup>41</sup>

The parents must be sure of the education that they want to give to their children. The parents' duty is to help their children having a good education, an education that can provide the children they daily need, help them to be good in the society. That was Mr. Tulliver's ambition.

*Now, what I want is to send him to a school where they will make a bit nimble with his tongue and his pen, and make a smart chap of him. I want my son to be even with these fellows as have got the start o' me with having betterschooling*<sup>42</sup>

Even the children grown, they must be supported and be given a good orientation of their living way by their parents. The children must be blessed and be loved.

The men are expected to love and respect their wives because they are companions and partners in life. It is a duty of a man to respectfully and tenderly provide both materially and emotionally to his wife, including showing love, tenderness and affection.

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<sup>41</sup>Eliot, George. *The Mill on the Floss*, London : Everyman Paperbacks. 1996 (1908). P11

<sup>42</sup>Eliot, George. *The Mill on the Floss*, London : Everyman Paperbacks. 1996 (1908). P14

The women must help their husbands meet their obligations to ensure a thriving, healthy society. They have to provide their children a good education and training on moral and ethical. They must help their daughters to know how to keep their body clean in order to prevent diseases; how to keep the house, their husbands and their children in the future. They must help them to know the good manners to behave in a society; they must be attentive to their children and be sure that the children have a good education. A woman must show love, tenderness and affection to her husband and her children. She must respect her husband and obey him.

The children must necessarily listen to their parents. They must respect their parent as stated in the fourth commandment of God: “*Respect your father and your mother; so that you may live a long time in the land*”<sup>43</sup>. The respect of the parents will be very earning to the children, if the parents are wise. They will give the children all what they need to live happily their life. But if the parents are not wise, the children have to make the distinction between what is good and what they mustn't follow. Anyway, they have to respect them. Even the parents were not good, the children must respect them because the children's honor comes from the respect that they show to their parents. They must be sympathetic even if the parents' minds fail them. They must take care of their parents when they are able to do it, when the parents are in need. Like their parents, the children have the obligation to respect the old people; they have to respect their masters, their teachers at school and other persons who are supposed to be their elders.

In a country, men, women and children are obligated to recognize people's right to life, liberty and security. They have to work hard for development of the country. They must respect the country's law. It is an obligation for a citizen to protect his environment; he must defend in any case the interest of the country. For example a public servant has a duty to serve the population without distinction of race, ethnic, religion nor political party. He must be at office on time and do correctly

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<sup>43</sup> *Good News Bible*, The Bible societies/ Collins. 2008(1979. 1995). Exodus chapter 20, Verse 12

what he has as task. Even in the others sectors the employee must do correctly the task that is confided to him by his employer, he have to respect and obey his employer. He must also respect the others employees. The employer also must respect his employees;he must respect the agreement that links them.

The German Emmanuel Kant holds that the fundamental principle of our moral duties is a categorical imperative. It is an imperative because it is a command (e.g., “Leave the gun. Take the cannoli.”)<sup>44</sup> More precisely, it commands us to exercise our wills in a particular way, not to perform some action or other. It is categorical in virtue of applying to us unconditionally, or simply because we possess rational wills, without reference to any ends that we might or might not have. It does not, in other words, apply to us on the condition that we have antecedently adopted some goal for ourselves. Of course, other imperatives have a similar non-conditional form. For instance, ‘Answer an invitation in the third person in the third person’ is an imperative of etiquette, and it is not conditional. (Foot, 1972, p. 308) It does not apply to you only on the condition that you have some end that is served by being polite. But this imperative is not categorical in Kant's sense, since it does not apply to us simply because we are rational enough to understand and act on it, or simply because we possess a rational will. Imperatives of etiquette apply to us simply because prevailing customs single us out as appropriate objects of appraisal by standards of politeness, whether we accept those standards or not.

. An imperative that applied to us in virtue of our desiring some end would thus not be a hypothetical imperative of practical rationality in Kant's sense. It is an unconditional obligation that has the force of an obligation regardless of our will or desires<sup>45</sup> “in *Ground work of the Metaphysic of Morals*”. He said that every action should have pure intention behind it; otherwise it was meaningless. He enumerated formulations of the categorical imperative. The first formulation requires that the maxims be chosen as though they should hold as universal laws of nature. This

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<sup>44</sup> Kant's *Ground work of the Metaphysic of Moral* (Foot, 1972. P.308)

<sup>45</sup> Ibid. Foot. 1972. P.308

formulation in principle has as its supreme law the creed “Always acts according to that maxim whose universality as a law you can at the same time will” and is the “only condition under which a will can never come conflict with itself. That formulation is called “Universalizability test” and has five steps.

The first step is to find the agent’s maxim (eg: an action paired with its motivation); for example the declaration “I will lie for personal benefit”. Lying is the action; the motivation is to fulfill some sort of desire. Paired together, they form the maxim. The second step is to imagine a possible world in which everyone in a similar position to the real-world agent followed that maxim with no exception of one’s self. This is in order for you to hold people to the same principle required of yourself. The third one is to decide whether any contradictions or irrationalities arise in the possible world as a result of following the maxim. The fourth step is that if a contradiction or irrationality arises, acting on that maxim is not allowed in the real world. The last one stimulate that if there is no contradiction, then acting on that maxim is permissible, and is sometimes required.

The second formulation holds that “the rational being as by its nature an end thus as an in itself, must serve in every maxim as the condition restricting all merely relative and arbitrary ends”. The principle dictates being (whether yourself or another) so that it is an end in itself in your maxim”, meaning that the rational being is “the basis of all maxims of action” and “must be treated never as a mere means but as the supreme limiting condition in the use of all means”.

The third formulation is a synthesis of the first two and is the basis for the “complete determination of all maxims”. It says that “all maxims which stem from autonomous legislation ought to harmonize with a possible realm of ends as with a realm of nature”. Its principle is to “act as if your maxims should serve at the same time as the universal law (of all rational beings)”<sup>46</sup>, meaning that we should so act that we may think of ourselves as “a member in the universal realm of ends”,

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<sup>46</sup> --Emmanuel Kant. *The Metaphysical principles of virtue*: 1785s. P. 398

legislating universal laws through our maxims (that is, a code of conduct) in a “possible realm of ends”. None may elevate himself above the universal law; therefore it is one’s duty to follow the maxims.

Any citizen is not over the republic law, even his position in the society. In the society every person has his duty which must be fulfilled.

#### **4-2-Happiness**

Happiness is a fuzzy concept and can mean many different things to many of people. Part of the challenge of a science of happiness is to identify different concepts of happiness, and where applicable, split them into their components. Related concepts are well-being, quality of life and flourishing. Happiness suggests a general inner feeling of satisfaction.

Most of people think that happiness is the end which meets all requirements as pleasure, a great wealth, enough of money and honor; because they believe that these things will make them happy. For this reason, people are able to do everything to find what they think can make them happy. People are able to sacrifice others’ rights, life, their own children or own life to be rich because without enough money and goods they think they can’t be happy. Mr. Tulliver is so attached to his goods and after losing the lawsuit he can no longer live, because for him, his goods represent his life, his happiness. People think that one is happy when he is enjoying a cool beer on a hot day, or is out “having fun” with his friends. Others think that one is happy when he is able to have sexual intercourse with every beautiful women or rich men. Those think that one is happy when he has nothing to do as work.

Contrary of what people think, happiness is not something that can be gained or lost in a few hours, like pleasurable sensations. It is more like the ultimate value of our life as lived up to this moment, measuring how well we have lived up to our full potential as a human being. Happiness is the exercise of virtue. It is the perfection of human nature; since man is a rational animal, human’ happiness

depends on the exercise of his reason. Aristotle told that the most important factor in the effort to achieve happiness is to have a good moral character; one must act in accordance with virtue, he must strive to possess all virtues. As he wrote in *Nicomachean Ethics*, 1101a10 “*He is happy who lives in accordance with complete virtue and is sufficiently equipped with external goods, not for some chance period but through a complete life.*”<sup>47</sup>

Happiness consists in achieving, through the course of a whole lifetime, all the goods, health, wealth, knowledge, friends etc. that lead to the perfection of human nature and to the enrichment of human life. Material goods are helpful for the humanity but happiness is not depended only on them; It depends mostly on the way we live in the society. One is happy when he is able to respect others' rights, to be charitable with people, accomplish his duty, to be honest in the society. One is happy when he is able to love and accept the others as they are.

The moral virtue is very important if one's wanted to be happy. In the society people must not believe that they are better than others. Even if one is rich, or even he has the authority; the riches and the authority must be used to serve people. Humility is a source of happiness. With humility every social classes and social groups can live together because everybody knows his place. The rich man is able to collaborate with the poor man without put himself over him, and then the later can be easy in the group because he is accepted by the other. People can share their difficulties and provide solutions to their problems, and then everybody can be happy, poor and rich. With humility, people can share their experience without discrimination, people can obtain the happiness which is promised by the Creator; that is illustrated by Jesus statement which said “*Happy are those who are humble; they will receive what God has promised*”<sup>48</sup>. But be humble is not the synonymy of being foolish, because being foolish would lead people to submit to everything

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<sup>47</sup> *Nicomachean Ethics*, 1101a10

<sup>48</sup> *Ibid* Verse 5

even good or not. So people must be humble, but they have to know clearly what is right to be done and what they must never accept.

It is important for the humanity to do everywhere, every times God's will. *"Happy are those whose' greatest desire is to do what God requires; God will satisfy them fully"*<sup>49</sup> God wills reside on the commandments and theirs summarize is the love, so one is happy when he is able to be in common with the nature, with his creator; when he is able to be out of murdering, adulterine, stealing, falsely accusation, desire of other's wife or husband and goods. In other way, we speak about the nature's laws, the natural rules. Thomas Aquinas said that the habits and acts which lead to happiness are caused by laws; natural law and divine law and that laws were caused by a first cause, or God. This can be understood by the change of Silas Marner' life who desperate after being betrayed by his friend William Dane and being robbed by Dun stay; he was become social and happy when he funded Eppie. The fact of taking care of Eppie changed his life;<sup>50</sup> he could collaborate again with the society in spite of the anterior wounds.

He is happy the child who is obedience to his parents and is respectful toward the others people in the society because it is the way in which he behaves with his parents and others people which will make them be happy, and then they could do some good things to him. Even if they are not grateful to him, he will be reward by others in the society. He is happy the man who loves his family and provides his wife and his children their needs, tries to put his family in a good condition and has a good relation with the others people in the society. He is happy the man who has his children who have a good education, a good reputation, and are obedient, respectful and are able to raise his name in the society. The happiness of a man is to have his wife be respectful, be able to care of her self's body, be able to keep house, be generous, be understanding and speak with a gentle wisdom.... The husband of a good wife is a fortunate man; he will live twice as long because of

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<sup>49</sup> Ibid Verse 6

<sup>50</sup> -George Elio. Silas Marner, England: Longman Group Limited. 1984. (1908). Chapter:13.

her. A fine wife is a joy to her husband, and he can live out his years in peace. A good wife is a precious blessing and whether the husband is rich or poor, he will be happy and always look cheerful. In the same way the happiness of a woman is to have a husband who is careful, respectful. Be happy means, be merciful to others, cheer their difficulties and come in help of them when they are in need. Happiness is the result of the well fulfilling of the duty; what people can do to bring joy, peace, health, wellbeing ... to the others people.

### **4.3. Love**

Love is one of the main themes of the novel. It was started with the main character Maggie Tulliver who had a great desire to be loved by her brother and her mother. She was confronted with the choice between Philip Wakem and Stephen Guest because both of them were falling in love with her.

Love is a profoundly tender, passionate affection for another person; it is a feeling of warm personal attachment or deep affection, as for a parent, child, or friend. There are four categories of love that are: Storge love (affection), Philia (friendship), Eros love or Romance and Agape love, the unconditional love).

#### **4.3.1. Storge love (Affection)**

Affection is fondness through familiarity, especially between family members or people who have otherwise found themselves together by chance. It is described as the most natural, emotive, and without coercion; emotive because it is the result of fondness due to familiarity, and most widely diffused because it pays the least attention to those characteristics deemed “valuable” or worthy of love and, as a result, is able to transcend most discriminating factors. Maggie said to Luke “*I love Tom so dearly, Luke better than anybody else in the world*”<sup>51</sup>

Ironically, its strength is also what makes it vulnerable. Affection has the appearance of being “built-in” or “ready-made”, and as a result people come to

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<sup>51</sup> Eliot, George. *The Mill on the Floss*, London: Everyman Paperbacks. 1996 (1908). P24

expect, even in this mythical, non-hormonal; its presence irrespective of their behavior and its natural consequences.

#### 4.3.2. Philia love or Friendship

Philia is the love between friends. Friendship is the strong bond existing between people who share common interest or activity. Friendship is not necessarily links to the familiarity; it is exceedingly profound because it is freely chosen. It is that relation which links Bob Jakin and Tom Tulliver, Mr. Tulliver and Mr. Ralley, who would give him some advices concerning Tom's future master in *The Mill on the floss*<sup>52</sup>. It was the same between Silas Marner and William Dean in *Silas Marner*; even Silas would be betrayed by William. The same relation was noticed with Silas and Mrs. Dolly; that favored the marriage of Eppie Silas' adopted daughter with Aaron Dolly's son<sup>53</sup>. It was that relationship which was existed between Romeo and Horatio in *Romeo and Juliet* of William Shakespeare. The true friendship, like the friendship between David and Jonathan in the Bible or between Horatio and Romeo in *Romeo and Juliet* is a lost art. Friendship is one of the most important virtues in achieving the goal of eudaimonia (happiness). While there are different kinds of friendship, the highest is one that is based on virtue. This type of friendship is based on a person wishing the best for their friends regardless of utility or pleasure. This type of friendship is long lasting and tough to obtain because these types of people are hard to come by and it takes a lot of work to have a complete, virtuous friendship. One cannot have a large number of friends because of the amount of time and care that a virtuous friendship requires. Friendship supersedes Justice and honor. First of all, friendship seems to be so valued by people that no one would choose to live without friends. People who have more power than, they do, in order that they may obtain personal gain through these relationships. Aristotle declared in *Nicomachean Ethics*, 1159a25-

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<sup>52</sup>Ibid. book one and two

<sup>53</sup>George. Eliot. *Silas Marner*, England: Longman Group Limited.1984. (1908). Chapter: 16 (Part two).

28“Being loved, however, people enjoy for its own act, and for this reason it would seem it is something better than being honoured and that friendship is chosen for its own sake”.<sup>54</sup> The emphasis on enjoyment here is noteworthy: a virtuous friendship is one that is most enjoyable since it combines pleasure and virtue together, thus fulfilling our emotional and intellectual natures. Friendship seemed the happiest and most fully human of all loves; the crown of life and the school of virtue.

### 4.3.3. Eros or Romance

Eros is love in the sense of ‘being in love’ or ‘loving’ someone. This is distinct from sexuality. It was the case of Stephen Guest who was fallen in love with Maggie<sup>55</sup>. To show her that he loved her and to convince her to get marriage with him, he draw her away and had an sexual intercourse with her; act that became a great humiliation in Maggie’s life at St Ogg’s even after he would like to be with her forever. It was that relation that was happened between Molly and Godfrey in *Silas Marner*; after having a child with Molly, Godfrey thought that he could no more be with her because she was poor<sup>56</sup>. The same relation was happened between Estella and Bentley Drummle in *The Great Expectations* of Charles Dickens<sup>57</sup>.

### 4.3.4. Agape love or Unconditional love

Charity is the love that brings forth caring regardless of the circumstance. It is the greatest of loves and is a specifically virtue. Charitable love, sacrificial love is the true love that is a duty of the humanity. It encompasses compassion, determination, tolerance, endurance, support, faith, hope; love is patience and kind, it is not jealous or conceited or proud; love is not ill-mannered or selfish or irritable; love

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<sup>54</sup> *Nicomachean Ethics*, 1159a25-28

<sup>55</sup> Eliot, George. *The Mill on the Floss*, London: Everyman Paperbacks. 1996 (1908). Book sixth, chapter 11. P.403...

<sup>56</sup> Eliot George. *Silas Marner*, England: Longman Group Limited. 1984. Chapter 12, P.107

<sup>57</sup> -- Charles Dickens. *Great Expectations*. London : Longman Group Limited. 1989 (1950). Chapter 21.

does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. Love never gives up; and its faith, hope, and patience never fail. Love is eternal. Luke Moggs the Tulliver's head-miller didn't consider his life, how to earn a living for himself elsewhere after Mr. Tulliver had loosen the Mill and all his goods; he supported them and refused to allow Maggie and Tom to draw from their own savings to repay him the fifty pounds he would lose; that show his charity toward the family. Kezia the Tulliver retainer, refused to leave them, even if she had to work without remuneration<sup>58</sup>. Dr. Kenn the parish vicar also showed his charity toward Maggie by doing his best to assist her in spite of being critiqued<sup>59</sup>. Lucy was able to forgive Maggie after being betrayed by her, after Maggie had sexual relation with Stephen her fiancée. The Gipsies showed there were social as they could to Maggie, when she left home and run away<sup>60</sup>. Love someone is to be able to make him/her be easy even there are some sacrifices to do.

#### 4.4. Determinism in society

The theme of determinism is another fundamental element in George Eliot's novels, especially *The Mill on the Floss*; it becomes a leitmotiv. Her view of the world is a deterministic one. There are many kinds of determinism; scientific, psychological and historical determinism. Meanwhile, a common and fundamental element exists between these different forms: something must happen after an accomplishment; there is also an inevitable happening of the consequences of an anterior act. In this deterministic world, everything happens by necessity. Nothing is isolated.

In fact, most of the time an individual's destiny is also determined by the external forces he is enable to control. The case of the tragedy of the prince of Denmark, Hamlet or Romeo and Juliet, is worth to be mentioned here. Indeed, Hamlet is the main character of Shakespeare's play of the name '*Hamlet*'. He has

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<sup>58</sup> Eliot, George. *The Mill on the Floss*, London: Everyman Paperbacks. 1996 (1908) .P. 231. -

<sup>59</sup> -Ibid. P.450.

<sup>60</sup> -Ibid.P.99.

most of the time been speculative and irresolute. All these attitudes end in tragedy<sup>61</sup>. When we take Romeo and Juliet the main characters of William Shakespeare's *Romeo and Juliet*, we notice that their profound love relation and their determination to be together end in tragedy.

Many of George Eliot's books show clearly the importance and effects of society on human being. The social area in which an individual lives, is not an extraneous body in his moral choice, moreover it intervenes in order to modify the lives of her characters. This is the effect of an interaction between the individual and his environment. We come back to *The Mill on the Floss* to point out the example of Maggie Tulliver.

#### **4.5. Familial relation**

Notion of family traditions is noticeable with George Eliot. That is remarkable as far as the Tullivers and the Dodsons are concerned in *The Mill on the Floss*. The family is not limited to the parents and their children only; uncles and aunts also are considered as members of the family and can participate in the family's discussion. Concerning Tom's education we see how the aunts and the uncle participated in the discussion even if their ideas were not taken into account<sup>62</sup>. The particular deeds of other people intervene to blemish the whole life of many others who have to pay for the foolishness of either parents or brothers.

There is a link of blood which unites parents and children so that the misfortune of one casts inevitably a slur on the others. The case of Maggie and her brother Tom is to be pointed out. They have to pay for the rashness of Mr Tulliver, their father who lost his suits against Pivaret. The irresponsibility of Mr Tulliver in the management of his business cost his whole family sorrow and poverty.

In fact, Mr Tulliver in spite of his determination to give a good education to his children, when his living condition changes, he has not been able to fulfil his duty.

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<sup>61</sup> - Shakespeare, William, *Hamlet*, Wordsworth Editions Limited 1992.P.145.

<sup>62</sup> - Eliot, George. *The Mill on the Floss*, London: Everyman Paperbacks. 1996 (1908) .P. 60.

He has done his family some harm especially his children. He is unable to pay their school fees; it is desolation. Kinship is another point of George Eliot's preoccupation. It appears that no other sentiment can equal kinship. Even the sentiment of hatred does not resist where kinship is established. It permits a solid union and destroys in us the virus of enmity then brings us back to reason. Maggie and Tom for a long moment have lived like enemies because of the rigor of Maggie's temper. But in spite of her hostility with her brother, she has defied all dangers and tried, but in vain to rescue him from the floss; moreover she died with him and even in their death they were not divided.

## **Chapter Five: Plot Study and Illustrations of Duty and Happiness**

### **4.6. Plot Study**

The scene started with Mr. Tulliver and Mrs. Tulliver; Maggie and Tom Tulliver's parents. Mr. Tulliver had the determination to provide a good education to his son Tom. He was able to spend a fortune only for his education. His determination was justified by his statement that says:

*Now, what I want is to send him to a school where they will make him a bit nimble with his tongue and his pen, and make a smart chap of him. I want my son to be even with*

*these fellows as having got the start of me  
with having better schooling.*<sup>63</sup>

Mr. Tulliver and his wife recognized that if their son would become a good personality in the society, it depended on them and they would not fail in their parents' duty. Mr. Rilley, convinced of Mr. Stelling's knowledge, advised Mr. Tulliver to send Tom to his school. He was sure that Mr. Stelling was able to give a good education and training to Tom and declared: "*When a workman knows the use of his tools, he can make a door as well as a window*"<sup>64</sup>. In the same time, Maggie Tulliver with her great desire of love, tried to show as she could her love to others. She declared to Luke in a conversation: "*I love Tom so dearly, Luke – better than anybody else in the world. When he grows up, I shall keep his house, and we shall always live together. I can tell him everything he doesn't know.*"<sup>65</sup>

Maggie wanted to be sure that Tom loved her too and she put him to test by asking him: "Oh, how brave you are, Tom! I think you're like Samson. If there came a lion roaring at me, I think you'd fight him – wouldn't you, Tom?" Tom answered that he should get a gun and shoots him, but Maggie was not satisfied and added

*But if you hadn't got a gun – we might have gone out, you  
know, not thinking – just as we go fishing;  
and then a great lion might run towards us  
roaring, and we couldn't get away from him.  
What should you do, Tom?*<sup>66</sup>

She asked all these questions to be sure that Tom would protect her in danger and especially forgive her for the rabbits. Tom was cruel with Maggie all the time; he would never forgive her for all things she had done wrong. The only thing that could gather them, and constrain Tom to reconcile with her sister is that he never had disobeyed his father. Mr. Tulliver loves Maggie and he couldn't let anybody maltreat her; that was justified by his reaction "At least her father would stroke her head and say, 'Never mind, my wench'." Maggie in her great desire of love begged Tom to forgive her for all she did wrong; "*But she rushed to him and clung round*

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<sup>63</sup>.Eliot, George. *The Mill on the Floss*, London: Everyman Paperbacks. 1996 (1908) . P.5

<sup>64</sup> Ibid. P.17

<sup>65</sup> Ibid. P.24

<sup>66</sup> -.Eliot, P.28.

*his neck, sobbing, 'Oh, Tom, please forgive me – I can't bear it. I will always be good – always remember things – do love me – please, dear Tom!'*”<sup>67</sup>

In spite of all supplication, Tom refused to forgive because he was particularly clear and positive on one point – namely, that he would punish everybody who deserved it; why, he wouldn't have minded being punished him, if he deserved it; but, then, he never did deserve it.

The family is not limited to father, mother and children; the aunts and uncles also are considered as members of the family and they can take part to the family decisions if necessary. Same Mrs. Tulliver's sisters and their husbands would give theirs views points concerning Tom's education. Mrs. Glegg, Mrs. Tulliver's sister was not agree with Mr. Tulliver about sending Tom to the Reverend Stelling because she was not convinced of the advantage that Tom could get by attending Mr. Stelling's school and said; *“well, if I may be all owed to speak, and it's seldom as I am; I should like to know what good is to come to the boy, by bringing him up above his fortune”* <sup>68</sup>. But she was obliged to keep quiet, because Mr. Tulliver wouldn't remain to his decision; she advised her husband to do too: *“you'd better hold your tongue. Mr. Tulliver doesn't want to know your opinion nor mine neither. There are folks in the word as know better than everybody else”*<sup>69</sup>.

As Tom was obedient to his father; he accepted the decision and went to Mr. Stelling's school. He was only thirteen, and had decided views in grammar and arithmetic, regarding them for the most part as open questions. He was obliged to study Euclid, Latin Grammar, and Mathematics that he disliked. After that schooling Tom was only able to write correctly, but he couldn't set up a business.

Mrs. Moss; Mr. Tulliver's sister get marriage with a poor farmer Mr. Moss against her brother's desire and they had eight children but not able to feed them. Mr. Tulliver was affected by the situation of his sister and lent them some money expected that Mr. Moss would do some efforts to pay back the money; but he couldn't. Mrs. Moss's life

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<sup>67</sup> - Ibid, P.32.

<sup>68</sup>-Ibid. P.61.

<sup>69</sup> Eliot, P.62.

was a sorrow life because of her husband's attitude. Her brother did not agree with her husband; that can be understood by the other description:

*Mr. Tulliver's return into the yard was descried by several young Mosses, who immediately ran in with the exciting news to their mother, so that Mrs. Moss was again on the doorstep when her brother rode up. She had been crying, but was rocking baby to sleep in her arms now, and made no ostentations show of sorrow as her brother looked at her, but merely 'the father's gone to the field again, if you want him, brother's. 'No, Gritty, no', said Mr. Tulliver, in a gentle tone. 'Don't you fret that's all – I'll make a shift without the money a bit only you must be as clever and contriving as you can'.<sup>70</sup>*

In fact, Mr. Tulliver loved his sister and was good with her, but her situation was not pleasant; so she couldn't do anything to help her brother. In the same time, Mr. Tulliver loaned some money from Mrs. Glegg and he relied on the money that the Mosses must give him; but this situation couldn't hold up their relation and they desire was that their children could have this love between one another:

*I hope their brothers 'ull love the poor things, and remember they came o' one father and mother; the lads ' ull never be the poorer for that ;... And the more there is of them, the more they must love one another,'... but what hope your boy would always be good to his sister, though there's but two of them, like you and me, brother.<sup>71</sup>*

Mr. Tulliver is a hot-headed, argumentative man, always quarreling with his neighbors and relatives and unrestrained by his stupid and pettish wife. The real problem began when he was engaged in a long – threatened lawsuit against Mr. Wakem, Philip Wakem's father. The miller's litigiousness ends by ruining him. He lost everything,

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<sup>70</sup>-Ibid. P.73.

<sup>71</sup> Eliot, P.70.

the family possessions were sold off, and he was reduced to eking out a living as an employee at the mill he once owned, miserably saving his money in hope of repaying his debts and regaining his shattered honor.

When Maggie informed Tom about the situation, the narrator made this description that showed Tom's disarray; "*Tom's eyes flashed out one look of surprise at her, before he turned pale and trembled visibly*"<sup>72</sup> Tom is great in his thought, and some situations are very difficult to be accepted by him. Seeing his status, he didn't mind that one day the situation will change. Anxiety about the future had never entered Tom's mind. His father had always ridden a good horse, kept a good house, and had the cheerful confident air of a man who has plenty of property to fall back upon. Tom had never dreamed that his father would 'fail'; that was a form of misfortune which he had always heard spoken of as a deep disgrace, and disgrace was an idea that he could not associate with any of his relations, least of all with his father.

Maggie Tulliver, Tom's young sister also was profoundly affected by the event. Particularly Maggie was profoundly attached to her father, because he was the only person who used to understand her in all situations. If Maggie is facing a problem, she knows that even everybody abandon her, her father can't abandon her. When Mr. Tulliver is in problem, the problem affects Maggie also as if it is her who is in difficult. Like her brother, she had never mind that their life condition would change into that way one day. Tom and Maggie founded their hope on their parents and all bad situations that entered their parent life should affect them. Starting that day, the sense of Maggie's life changed. She entered another world. The beginning was painfully. Considering the narrator description about Maggie's aspect at the time, we realize that the event had a great weight on her.

*Maggie's heart went out towards this woman whom she had never liked, and she kissed her silently. It was the first sign within the poor child of that new sense which is the gift of sorrow that*

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<sup>72</sup>.Ibid. P. 82.

*susceptibility to the bare offices of humanity which raises them into a bond of loving fellowship, as to haggard men among the icebergs the mere presence of an ordinary comrade stirs the deep fountains of affection.(...) The two slight youthful figures soon grew indistinct on the distant road – were soon lost behind the projecting hedgerow. They had gone forth together into their new life of sorrow, and they would never more see the sunshine undimmed by remembered cares. They had entered the thorny wilderness, and the golden gates of their childhood had forever closed behind them.*<sup>73</sup>

The consequences of that situation were that Maggie and Tom were obliged to leave school;

Maggie was forbidden to meet Philip Wakem again; Mr. Tulliverfelt ill and died later.

fact, after losing the lawsuit Mr.Tulliver lost all his goods. His wife Mrs. BessyTulliver could not bear losingall her material goodsand decided her sisters purchased them. *“I wish it could be managed so as my teapot and the best castors needn’t be put up for sale;said poor Mrs. Tulliver, beseechingly, ‘and the sugar-tongs, the first things ever I bought.”*<sup>74</sup>But her sisters didn’t like to do so. For them, that was not the real problem.

*Ah, dear, dear!’ said aunt Pullet, shaking her head with deep sadness, ‘it’s very bad – to think of the family initials going about everywhere – it never was so before: you’re a very unlucky sister, Bessy. But what’s the use of buying the teapot, when there’s the linen and spoons and everything to go, and some of them with your full name – and when it’s got that straight spout, too’*<sup>75</sup>.

Mrs. Tulliver was preoccupied by the small things that she would buy if they wanted to help her, she supposed; but the sisters had seen another face of the situation. Saving teapots was

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<sup>73</sup> Ibid, P.172

<sup>74</sup> Eliot, P.190

<sup>75</sup> Ibid. P.191

not the solution of the problem. The real solution was to find what constitute the true disgrace and saved it if possible. The true disgrace was that all the family's having, being, name were disappearing. Mrs. Glegg could no longer support her young sister Bessy Tulliver and declared:

*As to disgrace of the family, that can't be helped with buying teapots. The disgrace is, for one of the family to have married a man as has brought her to beggary. The disgrace is, as they're to be sold up. We can't hinder the country from knowing that*<sup>76</sup>.

Tom, supporting his mother did not agree with his aunts. He could not be agree because the situation was not pleasant and in his age, he could not imagine that saving teapots was not solving the problem. The only that preoccupied him was how to escape from that new life condition. He started blaming his aunts as if they didn't want to help her mother:

*Then, aunt,...if you think it's a disgrace to the family that we should be sold up, wouldn't it be better to prevent it altogether? And if you and my aunt Pullet,...think of leaving any money to me and Maggie, wouldn't it be better to give it now, and pay the debt we were going to be sold up for, and save my mother from parting with her furniture?*<sup>77</sup>

Maggie was indifferent to their discussion; her preoccupation was her father situation, but she hurled her defiance at aunts and uncles. The narrator said that she had suddenly started up and had stood in front of them, her eyes flashing like the eyes of a young lioness.

Tulliver, in spite of his new situation, refused her sister to pay back her debt. Tom, obedient to his father, called the help of uncle Glegg to respect his father's volunteer. "Uncle!... I don't think it would be against my father's will for to pay it; would it?" Even the new condition is not pleasant and must be avoided, Tom will never disobey his father, even

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<sup>76</sup> Ibid, P.191

<sup>77</sup> Ibid, P.192

he is in life or not. Tom is an attentive boy, he may suffer but there aresomething he would never do. He told his uncle what his father had told him about his aunt Mrs. Mosses and his relation with Maggie, and should not be changing.

*He said something to me about Maggie, and then he said, 'I've always been good to my sister, though she married against my will and I've lent Moss money; but I shall never think of distressing him to pay it; I'd rather lose it. My children must not mind being the poorer for that.' And now my father's ill, and not able to speak for himself, I shouldn't like anything to be done contrary to what he said to me.*<sup>78</sup>

Mr. Tulliver, at the end of his life gave all his responsibility in Tom's hands. "You'll have to take care of them both if I die, you know, Tom. You'll be badly off, I doubt. But you must see and pay everybody."<sup>79</sup> After his father lost the lawsuit and fell ill, Tom became the head of family and should accomplish his duty. He called the help of Mr. Deane to find a job; It was intolerable to think of being poor and looked down upon all one's life. He should provide for his mother and sister, and make every one say that he was a man of high character. He leaped over the years in this way, and in the haste of strong purpose and strong desire, did not see how they would be made up of show days, hours, and minutes. His first difficulty is that he hadn't a professional qualification that can help him in his desire.

*You want me to help you to a situation; Mr. Dean went on; 'well, I've no fault to find with that. I'm willing to do something for you. But you youngsters nowadays think you're to begin with living well and working easy: you've no notion of running a foot before you get on horseback. Now, you must remember what you are – you're a lad of sixteen, trained to nothing particular. There's heaps of your sort, like so many pebbles, made to fit in nowhere. Well,*

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<sup>78</sup>- Eliot, P.196

<sup>79</sup> Ibid. P.200.

*you might be apprenticed to some business – a chemist’s and druggist’s perhaps: your Latin might come in a bit there.*<sup>80</sup>

Mrs. Tulliver thought that her intervention in the situation could make Mr. Wakem be good to the family, based on their old relation. But it was unsuccessful; the only favor that he could do for them was that Mr. Tulliver would become the head miller under Wakem; thing that was difficult to bear for the Tullivers.

*Indeed, Mrs. Tulliver’s mind was reduced to such confusion by living in this strange medium of unaccountable sorrow, against which she continually appealed by asking, ‘oh dear, what have I done to deserve worse than other women?’<sup>81</sup>*

She almost regretted her marriage with Mr. Tulliver; ‘*but I never thought it would be so for worse as this...and my poor father gave me away... and to come on so all at once...*’. Mr. Tulliver in his bed bears all of his wife recrimination and the new condition; but he would never forgive Mr. John Wakem.

*I won’t forgive him; I wish he might be punished with shame till his own son would like to forget him. I wish he would do summate as they’d make him work at the treadmill! ... And you mind this, Tom – you never forgive him neither, if you mean to be my son. There’ll maybe come a time when you may make him feel – it’ll never come to me – I’n got my head under the yoke. Now write it in the Bible.*<sup>82</sup>

That proclamation of forgiveness was the second cause of Maggie’s unhappiness.

Maggie’s sense of loneliness, and utter privation of joy, had deepened with the brightness of advancing spring. The entire favorite out – door nooks about home, which seemed to have done their part with her parents in nurturing, and cherishing her, was now mixed

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<sup>80</sup> Ibid. P.208.

<sup>81</sup> Ibid. P.230

<sup>82</sup> Ibid. P.241

up with the home – sadness, and gathered no smile from the sunshine. Every affection, every delight, the poor child had, was like an aching nerve to her.... She wanted some explanation of this hard, real life: the unhappy – looking father, seated at the dull breakfast – table; the childish, bewildered mother; the little sordid tasks that filled the hours, or the more oppressive emptiness of weary, joyless leisure; the need of some tender, demonstrative love; the cruel sense that Tom didn't mind what she thought or felt, and that they were no longer playfellows together; the privation of all pleasant things that had come to her more than to others: she wanted some key that would enable her to understand, and, in understanding, endure, the heavy weight that had fallen on her young heart.

Eliot renders these details of middle class provincial life with brilliant and rather cruel vividness.

The miller's wife's relatives are well off by local standards – one of them very well off. They make no effort to save the miller's family from ruin. Their duty to the family, as they see it, involves no more than averting outright destitution: sending round a pound of tea every now and then, seasoned with scolding and reproaches. The leaving school of Maggie and Tom was not a tragedy for Tom, who hates school and is not good at it. Tom's schooling is mercilessly caricatured anyway as beyond useless: fragments of Latin and Euclid taught by a pompous schoolmaster – an experience made all the worse because one of Tom's schoolmates is the son of his father's arch-enemy, Mr. Wakem, the lawyer who bests him in court and gains ownership of the mill from the wreck.

Tom devotes himself to work and flourishes. He invests, speculates, and begins to grow rich.

After 5 years of effort, Tom repays his father's debts and gains a partnership in the leading trading house in the Tullivers' town

As Tom pursues wealth, Maggie seeks love. As a girl, she had adored Tom. After the ruin of the family's fortunes, she threw herself into ascetic religion. Next, she embarks on an intense but chaste affair with Philip Wakem, Tom's detested schoolfellow. Philip is crippled in body and thus regarded by everyone as utterly unmarriageable, despite his

brilliant mind and sensitive spirit. He falls desperately in love with the beautiful Maggie, and she eventually promises to marry nobody else but him.

If only Maggie could be allowed to meet Philip again, that would help her in such situation; “*What happiness have I ever had so great as being with you?*,”<sup>83</sup> confessed Maggie to Philip. But she couldn’t be with him again. Philip also didn’t want to be far from her but he couldn’t, because Maggie would scarify her feeling to satisfy her father and his brother who couldn’t bear that their enemy’s son have a relation with their daughter or sister. Another thing that made Maggie unhappy was Tom’s attitude toward her. She realized that in spite of all the efforts that she used to make Tom love her, he was terrible cruel with her all the time. She was pushed to tip and said:

*If you were in fault ever – if you had done anything very wrong, I should be sorry for the pain it brought you; I should not want punishment to be heaped on you. But you have always enjoyed punishing me – you have always been hard and cruel to me: even when I was a little girl, and always loved you better than anyone else in the world, you would let me go crying to bed without forgiving me.... It is a sin to be hard; it is not fitting for a mortal – for a Christian...You are nothing but a Pharisee.*<sup>84</sup>

Maggie didn’t understand how a Christian can be so cruel like Tom was. She tried to convince her father to forgive Mr. Wakem, but he refused until he died.

Tom amassed enough money to repurchase the old mill as his own home. Yet he is unlucky in love: He has fallen in love with a cousin, Lucy Deane. Lucy alas prefers Stephen Guest, the handsome, idle heir of the richest family in town. Lucy’s preference is nicely indicated by her acceptance of a birthday gift of a spaniel puppy from her wealthy suitor – after which we learn that Tom had also bought a puppy for the birthday but returned home without presenting it.

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<sup>83</sup> - .Eliot, P.305.

<sup>84</sup> -Ibid. P355

Mr. Tulliver's death was a second great source of Maggie's unhappiness. In fact, in the family, it was her father who used to understand her in her desire. Then she became orphan with her brother, they became alone face to their life. It was in that circumstance that she had been introduced to Stephen Guest by Lucy. Stephen was Lucy's fiancé. Maggie's Joyce to have found her cousin Lucy will only last for a while because after she met Stephen, Stephen now begins ardently to pursue the exotic and passionate Maggie. She responds. Stephen proposes. She is tempted. Shall she build her happiness on the misery of Lucy and Philip?

*It is not so, Stephen; I'm quite sure that is wrong. I have tried to think it again and again; but I see, if we judged in that way, there would be a warrant for all treachery and cruelty; we should justify breaking the most sacred ties that can ever be formed on earth. If the past is not to bind us, where can duty lie? We should have no law but the inclination of the moment...But there are ties that can't be kept by mere resolution," said Stephen, starting up and walking about again. "What is outward faithfulness? Would they have thanked us for anything as hollow as constancy without love?"<sup>85</sup>*

Maggie did not answer immediately. She was undergoing an inward as well as an outward contest. At last she said, with a passionate assertion of her conviction, as much against herself as against him, "That seems right at first; but when I look further, I'm sure it is not right. Faithfulness and constancy mean something else besides doing what is easiest and pleasantest to us. They mean renouncing whatever is opposed to the reliance others have in us, whatever would cause misery to those whom the course of our lives has made dependent on us. ...

But now comes an entrapping circumstance. Through a series of accidents and incidents, she finds herself alone in a rowboat with Stephen. Lost in silent thought, the

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<sup>85</sup> Ibid. P.422

two of them unconsciously allow the boat to float hours downstream, far past the point where they could catch a carriage home.

Now she is trapped. They will have to continue to float downstream to the nearest city, Mudport, a full 15 miles from their town of St. Ogg's. That journey would take hours – and keep them away overnight alone together. Nobody will believe their innocence. Stephen seizes on this fact: Now Maggie has no choice. She must marry him or stand condemn in the eyes of all who know her as an immoral woman. Land in Mudport, take a train to Scotland (the Las Vegas of the day, where a wedding license could be obtained immediately rather than after three weeks' delay), and return home after a judicious interval as man and wife. Eliot sardonically depicts the likely consequences of this choice:

If Miss Tulliver, after a few months of well-chosen travel, had returned as Mrs. Stephen Guest, with a post-marital trousseau, and all the advantages possessed even by the most unwelcome wife of an only son, public opinion, which at St. Ogg's, as elsewhere, always knew what to think, and would have judged in strict consistency with those results. Public opinion, in these cases, is always of the feminine gender, not the world, but the world's wife; and she would have seen that two handsome young people the gentleman of quite the first family in St. Ogg's having found themselves in a false position, had been led into a course which, to say the least of it, was highly injudicious, and productive of sad pain and disappointment, especially to that sweet young thing, Miss Deane. Mr. Stephen Guest had certainly not behaved well; but then, young men were liable to those sudden infatuated attachments; and bad as it might seem in Mrs. Stephen Guest to admit the faintest advances from her cousin's lover (indeed it had been said that she was actually engaged to young Wakem, old Wakem himself had mentioned it), still, she was very young, and a deformed young man, you know!<sup>86</sup> And young Guest so very fascinating; and, they say, he positively worships her (to be sure, that can't last!), and he ran away with her in the boat quite against her will,

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<sup>86</sup>-.Eliot, P.408.

and what could she do? She couldn't come back then; no one would have spoken to her; and how very well that maize-colored satinette becomes her complexion! It seems as if the folds in front were quite come in; several of her dresses are made so, they say he thinks nothing too handsome to buy for her. Poor Miss Deane! She is very pitiable; but then there was no positive engagement; and the air at the coast will do her good. After all, if young Guest felt no more for her than that it was better for her not to marry him. What a wonderful marriage for a girl like Miss Tulliver, quite romantic? Why, young Guest will put up for the borough at the next election. Nothing like commerce nowadays! That young Wakem nearly went out of his mind; he always was rather queer; but he's gone abroad again to be out of the way, quite the best thing for a deformed young man. Miss Unit declares she will never visit Mr. and Mrs. Stephen Guest, such nonsense! pretending to be better than other people. Society couldn't be carried on if we inquired into private conduct in that way, and Christianity tells us to think no evil, and my belief is that Miss Unit had no cards sent her.

Yet still Maggie refuses. Stephen miserably hails a passing freighting vessel. They arrive in Mudport, there to separate: Stephen to the continent, Maggie to return home. Stephen writes a generous letter<sup>87</sup> insisting on Maggie's blamelessness, but to no avail. Maggie had returned without a trousseau, without a husband, in that degraded and outcast condition to which error is well known to lead; and the world's wife, with that fine instinct which is given her for the preservation of Society, saw at once that Miss Tulliver's conduct had been of the most aggravated kind. Could anything be more detestable? A girl so much indebted to her friends whose mother as well as herself had received so much kindness from the Deans to lay the design of winning a young man's affections away from her own cousin, who had behaved like a sister to her! Winning his affections? That was not the phrase for such a girl as Miss Tulliver; it would have been more correct to say that she had been actuated by mere unwomanly boldness and unbridled passion. There was always something questionable about her.

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<sup>87</sup>.Ibid. P.446.

That connection with young Wakem, which, they said, had been carried on for years, looked very ill, disgusting, in fact! But with a girl of that disposition!

To the world's wife there had always been something in Miss Tulliver's very physique that a refined instinct felt to be prophetic of harm. As for poor Mr. Stephen Guest, he was rather pitiable than otherwise; a young man of five-and-twenty is not to be too severely judged in these cases, he is really very much at the mercy of a designing, bold girl. And it was clear that he had given way in spite of himself: he had shaken her off as soon as he could; indeed, their having parted so soon looked very black indeed for her. To be sure, he had written a letter, laying all the blame on himself, and telling the story in a romantic fashion so as to try and make her appear quite innocent; of course he would do that! But the refined instinct of the world's wife was not to be deceived; providentially! else what would become of Society? Why, her own brother had turned her from his door; he had seen enough, you might be sure, before he would do that.: "you will find no home with me... you have disgraced us all. You have disgraced my father's name. You have been a curse to your best friends... I wash my hands of you forever. You don't belong to me." A truly respectable young man, Mr. Tom Tulliver; quite likely to rise in the world! His sister's disgrace was naturally a heavy blow to him. It was to be hoped that she would go out of the neighborhood, to America, or anywhere, so as to purify the air of St. Ogg's from the stain of her presence, extremely dangerous to daughters there! No good could happen to her; it was only to be hoped she would repent, and that God would have mercy on her: He had not the care of society on His hands, as the world's wife had. Everyone condemns her, even Tom<sup>88</sup>, who closes his door on her. The poor Mr. Tulliver with her mother heart accepted her daughter but as Tom refused, she can't stay at home. Maggie also had a great difficulty to bear what she had done because of her relation with Lucy and Philip. The narrator declared:

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<sup>88</sup>-.Eliot, P.440

*Maggie, all this while, was too entirely filled with a more agonizing anxiety, to spend any thought on the view that was being taken of her conduct by the word of St Ogg's... anxiety about Stephen – Lucy – Philip – beat on her poor heart in a hard, driving, ceaseless storm of mingled love, remorse, and pity. If she had thought of rejection and injustice at all, it would have seemed to her that they had done their worst – that she could hardly feel any stroke from them intolerable since the words she had heard from her brother's lips. Across all her anxiety for the loved and the injured, those words shot again and again, like a horrible pang that would have bought misery and dread even into a heaven of delights. The idea of ever recovering happiness never glimmered in her mind for a moment; it seemed as if every sensitive fiber in her were too entirely preoccupied by pain ever to vibrate again to another influence...<sup>89</sup>*

After Maggie had committed that sin, Philip didn't condemn her, but he wished they would be together again. At the beginning of the letter that he sent to Maggie, he declared: "*Maggie, I believe in you – I know you never meant to deceive me – I know you tried to keep faith in me, and to all. I believed this before I had any other evidence of it than your own nature...*"<sup>90</sup> Maggie was profoundly touched; remained in the doubt of having happiness again. "*O God, is there any happiness in love that could make me forget their pain?*"

Lucy Dean, even if it was difficult, she accepted to meet Maggie and forgive her;

*I know, dear! Said Lucy, I know you never meant to make me unhappy... It is a trouble that has come on us all: you have more to bear than I have – and you gave him up, when...you did what*

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<sup>89</sup>Eliot, P.447.

<sup>90</sup>Ibid. P.457.

*it must have been very hard to do.... You are better than I am...*<sup>91</sup>

The narrator mentioned that after their conversation, they had clasped each other again in a last embrace.

Maggie tried to convince Lucy that Stephen loved her again; she asked Stephen also to return with his fiancée Lucy. It was in that state she was when the last disastrous event came. After she finished her last conversation with Stephen, she was profoundly stressed and called her God. At the night she found herself in a profound darkness where only her God could hear her. There was a flood and Tom was in danger and she tried to save him. After they were safe, she decided to go and help Lucy. They were going when a new danger was being carried toward them by the river. The sun was rising now, and the wide area of watery desolation was spread out in dreadful clearness around them – in dreadful clearness floated on wards the hurrying, threatening masses... The boat was no longer seen upon the water and the huge mass was hurrying on in hideous triumph. The boat reappeared – but brother and sister had gone down in an embrace never to be parted. They drowned together and buried in the same grave.

In conclusion, many characters tried to be over their duty; but their conception of duty made happiness difficult to see impossible in the novel. More of the events ended in unhappiness.

#### **4.7. Manifestations of Duty**

As defined previously, duty is a moral obligation that must be respected by all. Duty is what someone has to do in the society. Mr. Tulliver understood that he had the obligation to take care of his family, and provide a good education for his children. He would never let his son go without providing him a good education; He told about him: *“Now what I want is to send him to a school where they will make a bit nimble with his tongue and his pen, and make a smart chap of him. I want my son to be even with these*

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<sup>91</sup> Ibid. P.463.

*fellows as have got the start O' me with having betterschooling*"<sup>92</sup>Mrs. Tulliver with her sisters and their husbands also were inquired about Tom's education, and when Mr. Tulliver confessed his trust on the clergyman Stelling to help Tom keep up studies, she told this: "*But do you think they'd give the poor lad twice o' pudding?*"... '*A good education, let me tell you, Tulliver – a good education is cheap at the money. But Stelling is moderate in his terms*'"<sup>93</sup>When her husband lost the lawsuit and they must lose all their goods, she begged her sisters to buy the essential goods.<sup>94</sup>She tried to negotiate with Mr. Wakem in order to abandon the issue of the lawsuit.

*I hope, sir; she began at last – 'I hope, sir, you're not a – thinking as bear you any ill – will because of my husband's losing his lawsuit, and the bailies beingput in, and the linen being sold – oh dear... for I wasn't brought up in that way. I'm sure you remember my father, sir, for he was close friends with Squire Darleigh, and we allays went to the dances there...'*<sup>95</sup>

The children have as obligation to respect, obey and help their parents. The narrator told: "*Tom never disobeyed his father, for Mr. Tulliver was a peremptory man, and, as he said, would never let anybody get hold of his whip – hand*"<sup>96</sup> The family was in need of money, but because of Tom's obedient to his father, he refused to take the money his father lent Mr. Moss, his sister's husband, to keep their children:

*He said something to me about Maggie, and then he said, 'I've always been good to my sister, though she married against my will and I've lent Moss money; but I shall never think of distressing him to pay it: I'd rather lose it. My children must not mind being the poorer for that.' And now my father is ill, and not able to*

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<sup>92</sup> --.Eliot, P. 14.

<sup>93</sup> - Eliot, P.16.

<sup>94</sup> - Ibid. P.190.

<sup>95</sup> - Ibid. P. 223.

<sup>96</sup> -Ibid. P.31.

*... speak for himself, I shouldn't like anything to be done contrary to what he said to me.*<sup>97</sup>

Tom Tulliver wouldn't do anything against his father's will: "*If my father shouldn't get well, I should be very unhappy to think anything had been done against his will, that I could hinder. And I'm sure he meant me to remember what he said that evening. I ought to obey my father's wish about his property*"<sup>98</sup> When Mr. Tulliver became unable to do anything, Tom understood as told his father that it come toward him as duty to take care of the family the narrator said: "*He had heard his father say, long ago, how Deane had made himself so valuable to Guest & Co that they were glad enough to offer him a share in the business that was Tom resolved he would do*"<sup>99</sup> Tom and Maggie consoled their father when he was complained after finding himself in the death way. "*Ay, my little wench, but I shall never live twice o'er*". Tom replied "*But perhaps you will live to see me pay everybody, father*",<sup>100</sup> Tom Tulliver was determinate to do what he had to do as duty; he would never accept his sister do what she mustn't do. "*I don't like my sister to do such things,*' said Tom; "*I'll take care that the debts are paid, without your lowering yourself in that way*",<sup>101</sup>

Maggie Tulliver love her parents and her brother Tom and wanted to show in all circumstances how she love them. "*I love Tom so dearly, Luke – better than anybody else in the world. When he grew up, I shall keep his house, and we shall always live together. I can tell him everything he doesn't know.*"<sup>102</sup> Maggie understood that if someone does wrong, he has as duty to beg the offender to forgive him, what she did: "*Oh, Tom, please forgive me – please, dear Tom!*"<sup>103</sup> She pays visit regularly to Tom at the Mr. Stelling. When their father lost the lawsuit, Maggie went early in morning to inform Tom; "*... The lawsuit is ended, and I came to tell you because I thought it would be better for you to know it before you came home, and I didn't like to send you*

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<sup>97</sup>-Ibid. P.196.

<sup>98</sup>- Eliot. P. 197.

<sup>99</sup>- Ibid.P.203.

<sup>100</sup>- Ibid. P. 233.

<sup>101</sup>-Ibid. P. 265.

<sup>102</sup>-Ibid. P. 24.

<sup>103</sup>-Ibid. P. 32.

*a letter*’.”<sup>104</sup> She was close to her father to support when he was ill. She sacrificed her love to satisfy Tom, Lucy and Philip. She accepted the humiliation by refusing to marry Stephen Guest<sup>105</sup>.

Mrs. Tulliver with her mother heart accepted finally Maggie after she committed the sin. “ *My child! I’ll go with you. You’ve got a mother*’... ‘*Come in, my child; Mrs. Tulliver whispered. ‘He’ll let you stay and sleep in my bed. He won’t deny that, if I ask him,*’”<sup>106</sup> Maggie, despite she was rejected by the society; she tried to gather again Stephen and Lucy. Dr. Kenn helped Maggie to regain her integrity and encourage her to let dawn the past and live the life as presented to her.<sup>107</sup> Mrs Glegg received Maggie in her house. She allowed that Maggie ought to be punished; she was not a woman to deny that – she knew what conduct was; but punished in proportion to the misdeeds proved against her, not to those which were cast upon her by people outside her own family, who might wish to show that their own kin were better. Mrs. Tulliver told when she came back to Maggie:

*Your aunt Glegg scolded me so as never was my dear, as I didn’t go to her before she said it wasn’t for her to come to me first. But she spoke like a sister, too: having she allays was, and hard to please – oh dear! But she’s said kindest word as has ever been spoke by you yet, my child. For she says, you shall have shelter in her house, if you’ll go to her dutiful, and she’ll uphold you against folks as say harm of you when they’ve no call.*<sup>108</sup>

As a lover can do, Philip Wakem forgave Maggie and encouraged her to come back with him. He told in letter: “*Maggie, - I believe in you – I know you never meant to deceive me. I know you tried to keep faith in me, and to all. ...*”<sup>109</sup> Lucy Dean,

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<sup>104</sup> - .Ibid.P.169.

<sup>105</sup> - Ibid. P.435.

<sup>106</sup> - Eliot, P.441

<sup>107</sup> - Ibid. P.450+

<sup>108</sup> -Ibid. P.454

<sup>109</sup> - Ibid. P. 456

Stephen's fiancée forgave her cousin Maggie and comfort her. *"I know you never meant to make me unhappy... It is a trouble that has come on us all: you have more to bear than I have – and you gave him up, when... you did what it must have been very hard to do"*<sup>110</sup>The last duty act that Maggie posed was the rescue of Tom; but it ended in death for both of them.<sup>111</sup>

#### 4.8. Manifestation of happiness

Happiness can mean many different things to many. Mr. Tulliver's happiness is firstly his wife, Mrs. Bessy Tulliver. The narrator wrote about Mr. and Mrs. Tulliver in a conversation:

*Ah, my arms are really benumbed. I have been pressing my elbows on the arms of my chair, and dreaming that I was standing on the bridge in front of Dolcote Mill, as it looked one February afternoon many years ago. Before I dozed off, I was going to tell you what Mr. and Mrs. Tulliver was talking about, as they sat by the bright fire in the left – hand parlour on that very afternoon I have been dreaming of.*<sup>112</sup>

They discussed together about their son, Tom's education. Some expressions like *"Dear heart"* show the quality of their relation. Mr. Tulliver found his happiness also in his children; because of that he would never miss their education, especially his son's. Maggie Tulliver is comforted of Mr. Tulliver. He would never allow any person to blame her. *"Pooh, nonsense!"* said Mr. Tulliver; *'she's a straight black - eyed wench as anybody need wish to see. I don't she can read almost as well as the person.'*<sup>113</sup>

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<sup>110</sup> - Eliot, P. 463

<sup>111</sup> - Ibid. P. 473

<sup>112</sup> - Ibid. P. 4

<sup>113</sup> - Ibid. P.8

Maggie Tulliver's happiness is more based on the presence of all the members of the family around her. She is very happy in Tom's presence even though he would punish her regularly. The narrator wrote

*Perhaps the suspense did heighten Maggie's enjoyment when the fairy tune began: for the first time she quite forgot that she had a load on her mind – that Tom was angry with her; and by the time 'Hush, ye pretty warbling choir' had been played, her face wore that bright look of happiness, while she sat immovable with her hands clasped, which sometimes comforted her mother with the sense that Maggie could look pretty now and then in spite of her brown skin<sup>114</sup>*

She likes to read and share histories with others. She thought that she would be very happy by leaving home and going to lead the gypsies. When a gypsy had exclaimed and asked: *'Oh, what a nice little lady! – rich, I'm sure'; 'Didn't you live in a beautiful house at home?'*, She replied:

*Yes, my home is pretty, and I'm very fond of the river, where we go fishing – but I'm often very unhappy. I should have liked to bring my books with me, but, I came away in a hurry, you know. But I can tell you almost everything there is in my books, I've read them so many times – and that will amuse you. And I can tell you something about Geography too – that's about the world we live in very useful and interesting...<sup>115</sup>*

Maggie Tulliver was happy when she met Philip and would be so if she could be with him forever *"But you are so very clever, Philip, and you can play and sing"*; she added quickly. *'I wish you were my brother. I'm very fond of you. And you would stay at home*

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<sup>114</sup>-Eliot, P.81

<sup>115</sup>-Ibid. P. 96

*with me when Tom went out, and you would teach me everything – wouldn't you?*<sup>116</sup> She a great pleasure to be with Philip; she wished they could have been friends because she thought it would have been good and right for them. She had been a great deal happier in his present and declared: “...*what happiness have I ever had so great as being with you? – Since I was a little girl – the days Tom was good to me. And your mind is a sort of world to me' you can tell me all I want to know. I think I should never be tired of being with you*”<sup>117</sup> Most of time, the moments of happiness were broken down by some unhappiness situations. The loss of lawsuit brought a long moment of trouble in Maggie's life. She couldn't meet Philip officially again, despite she love him. She said;

*Since I have given up thinking about what is easy and pleasant, and being discontented because I couldn't have my own will. Our life is determined for us – and it makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do*,<sup>118</sup>

Maggie was very happy when she met Lucy Dean,<sup>119</sup> but it would be no longer, because after she had been presented to Stephen Guest, he would like to have a love relation with her, in spite that he was Lucy's fiancé. That love affair leaded them to commit a sin that the community would never tolerate. It had become a great humiliation for Maggie. Finally, Maggie's happiness resided in the self-sacrifice for others' well-being. Lucy Dean, after she had forgiven<sup>120</sup> Maggie, she married Stephen.

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<sup>116</sup> - Ibid. P. 169

<sup>117</sup> - Eliot, P. 305.

<sup>118</sup> - Ibid. P. 274.

<sup>119</sup> - Ibid. P. 336.

<sup>120</sup> - Ibid. P. 463.

## ***Chapter Six: The Link between Duty and Happiness for Peaceful Society***

### **6.1. Relations between Duty and Happiness**

We can't depart duty to happiness because the real happiness comes after the fulfillment of the duty. A good citizen is free after fulfilling well his duty. He feels in his heart that he hasn't any debt to pay for anybody, and he is cool and easy in any circumstances. In the society today, we realize that it is not the rich men who are happy; some of them are happy, but the majority is unhappy because of different reasons. In the society, people think that they are happy, but some situations of their life show that truly it is not the case. In other hand, there are also many poor men who are very happy, and considering their life, people which to be like them. They don't get much money or goods, but they are glad every times. In the same way, many of poor men are unhappy because of different reasons. If the poor and the rich can be happy in the same time that means that happiness is not links necessary to the quantity of money or goods that people get. After many analyses, we realize that the poor who is happy is the one who knows his role the society and plays it well; the one who is responsible, charitable, wise, respectable, and lives love life with others. It the same thing with the rich also, he is easy in his life when he gains his fortune from his effort and assumes his responsibility toward his family and the society. Our happiness depends on the fulfillment our duty.

In a family, it is when a husband accomplishes his duty toward his wife that his wife can be happy. By accomplishing his duty, he should do all he have to do to get his wife happy. The wife should notice that her husband love her; he is able to do everything to make her be happy; he is able to take care of her and protect her against all danger. In the same way, the husband can be happy when he realizes

that his wife loves him in turn. He can be happy when she is respectful, respects him and the others members of his family. He should be happy when he will realize that his wife is able to keep well house.

With the children, it is almost the same relation; the parents must fulfill their duty to satisfy the children's right, and the children also must accomplish their duty toward their parents to satisfy their parents' rights, to obtain their own rights. That means that the parents are responsible in part of their children's happiness and the children also should make the happiness of their parents. The parents should protect their children; they ought to feed their children. Parents should provide their children with appropriate medical care. They oughtn't to maltreat their children; they should send them to school to be educated. The parents should love their children and do everything they can to make them be easy and happy. The children in turn must love their parents even they are rich or poor. They should respect their parents. They should be obedient to their parents and in the society. They should be studious, polite; they must have a good behavior in the society and work hard at school. They should help their parents for example to do household chores. They oughtn't to fight with their sisters and brothers.

In a community, the leader must have certain characters and qualities in order to make the population be happy. Foremost among them is leadership. He should be able to inspire the community to carry out the community vision. He should be responsible, dependable and he should recognize and acknowledge the contribution of his community members. He should have good communication's skills and be able to solve problems with the help of the community and should be willing to participate and act on the decisions. He should have the ability to project to the community how to be a model community member and what is expected of them. Being flexible, innovation and experimentation are also some of his important qualities. He should be able to advocate for the community as well. His various responsibilities include organizing the community, make them understand the goal and objectives and make sure that everybody is contributing, should be a mentor to

them and encourage them to collaborate well with each other. He should project his community and promote his community's work and should see to it that the members receive recognition for their input and hard work.

To obtain all that from a community leader, the community's member must work hard to encourage their leader. They should respect and obey the leader; they should participate in the community development. They have the responsibility to respect the rights, beliefs and opinions of others while still participating in their community. The role and responsibilities of a good citizen is to respect other citizen will suggest improvements and help in the community in their spare time. They will do all in their power to make it a safe and healthy place to live.

## **6.2. Duty and Happiness for a Peaceful Society.**

If one's right is other's duty, one happiness depends on other's duty; thus to be happy in the society, everybody must fulfill his duty. The fulfillment of the duty can't be a source of happiness if it is not fulfilled with love; Because of that, we must make the effort to accept every person like ourselves. To come in this stage of life, we find that it is important for each of us to accept his past. If we have been hurt in the past, we really need, to begin to cope with that feeling before we can collaborate with others else. It is not because one community was cruel with another in past that people from these two communities can't be together again. We have to accept the things that happened in the past; forgive and move on. One must love himself. As we know that our happiness depends on others' duty and others' happiness depends on our duty, we should never let the chain be broken if we love our own life. We must open our self to new possibilities. Once we have given some hard thought to what really matters to us in our relationships, take another look at the people around us and the people that we meet every day. May be people we had previously dismissed will suddenly seem okay. To be happy, we must respect everyone in his life. Respect our friends, the members of our family, our elders... Everyone is different. We must take people for who they

are. The different doesn't make anyone better or worse than anyone else. We must never manipulate someone

When we are living in a society and we know the society's rules, we must respect them. We must never move an old boundary mark that our ancestors established, if it is not against charity. We must do our best to contain our emotion and avoid transgressing a community law. We must keep our passions in check. We must do firstly what the society required before doing what we think is good for us. We must not allow our self to satisfy our every desire. We must trust in others in everything we are doing. We must not indulge in luxurious living; the expense of it will ruin us and happiness will become impossible. We must cultivate wisdom in our life, because it offers us long life, as well as wealth and honour. Wisdom can make our life pleasant and lead us safely through it. Those who become wise are happy; wisdom will give them life. Search our happiness in service of others. There is no happiness without duty.

## Conclusion

After many investigations, I realized that the search of happiness is common for the humanity. With the different kinds of desire of the humanity, in order to be happy, I noticed that most of people don't know exactly what they have to do to live easily. It is that reason that supports my research work that is titled "Duty and Happiness in George Eliot's *The Mill on the Floss*" The research work purpose is to make know the real sense of duty and happiness, and the relation that must occur between them for a happier society. In order to find a successful and useful result, I have read and exploited many novels, especially *The Mill on the Floss* which the research's topic is based. I have read the work of many authors who discussed on duty and happiness. I have read some critical works; I have gathered information from web sites.

Many authors discussed about duty and happiness and each of them has Charles Dickens who showed that one can't be happy alone. George Orwell linked the happiness to freedom. Chinua Achebe with his novel *Things Fall Apart*, showed the perception of duty and happiness in Africa, which is based on the powerful and successful in the society. Immanuel Kant defends fiercely the imperative of duty. Aristotle supported that one is happy when he lives in accordance with complete virtues and is sufficiently equipped with external goods, not for some chance period but throughout a complete life.<sup>121</sup> St. Augustine and Thomas Aquinas follow Aristotle and added that the acts and habits that normally lead to happiness is caused by God.

George Eliot, the author of *The Mill on the Floss* posed some duty acts and made some experiences of happiness in her life. Reading her biography, I understood

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<sup>121</sup>Nicomachean, Ethics, 1101a10

that she was ready everything she must do to her father and brother Isaac. She loved and worshipped them. Her collaboration with George Lewes was a happier event for George Eliot even that had become a source problem after because she decided to marry him despite he was married. Her background also showed her greatest in the English society.

Many characters involved in the demonstration of duty and happiness in the novel. Duty in reality is what people have to do for the well-being of the community. It is a categorical imperative; it is a moral value that must be obeyed by all, in all situations and circumstances if our behavior is to observe the morale law. Duty is over human nature; it is an order of raison, so people must respect it strictly whenever they like it or no. The fulfillment of the duty is the source of happiness.

Happiness consists in achieving, through the course of a whole lifetime, all the goods, health, wealth, knowledge, friends, that lead to the perfection of human nature and to the enrichment of human life. Duty can be a source of happiness when it is fulfilled with love. There are different kinds of love but the greatest that brings happiness is the Agape love; the unconditional love. Charitable love, sacrificial love is the true love that is a duty of the humanity. It encompasses compassion, determination, tolerance, endurance, support, faith, hope; love is patience and kind, it is not jealous or conceited or proud; love is not ill-mannered or selfish or irritable. Love does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. Thus who want to be happy must be in common with the moral values.

George Eliot has succeeded in suggestion relevant to the flood related to duty in British society. The flood event has come to bury all the quarrels that existed. After the drowning of Maggie and Tom, they were dwelt united; and Lucy with Stephen, with their child had come to their grave. That means that the probably only way, according to Eliot to establish the reconciliation is through the flood, and effectively it the case. In the society in general, the flood may not be the only way

because George Eliot was obliged to suggest that solution to solve the situation, due to the inflexible of English society concerning the laws' transgression. Today, there are other perspectives which can help to establish peace in the society without eliminating some members of society. This begins with forgiveness and the acceptance of the sinner when he /she apologizes himself/ herself.

For a happier society, people must accept themselves and get down the anterior conflicts. They must respect others' rights. They must accept that they are equal with others. They must accept the diversity in the society. They must not manipulate others. People must cultivate wisdom in their life, because it offers long life, as well as wealth, and honour. Happiness is the hope of the humanity; that hope would be satisfied if only people are ready to fulfill their duty. That hope will be satisfied when people will fulfill their duty with love; when people will consider others from different race, ethnic, region or religion as brothers and sisters, as the same people from the same world. Our world will change and we will be happy when we will realize the richness that constitutes others for us. We will be happy when we will know that we have to act considering the well-being of others persons.

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