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**AN ANALYSIS OF THE CONCEPTS OF GOOD AND EVIL ON THE  
CHARACTERS GABRIEL UTTERSON AND HASTIE LANYON, FROM THE  
BOOK *THE STRANGE CASE OF DR. JEKYLL AND MR. HYDE***

**FORTALEZA**

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GABRIEL UTTERSON AND HASTIE LANYON, FROM THE BOOK *THE STRANGE  
CASE OF DR. JEKYLL AND MR. HYDE*

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de Andrade.

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**Abstract:** Published for the first time in 1886, Stevenson's novel *The Strange Case of Dr. Jekyll and Mr. Hyde* is one of the most influential works of its genre. Counting up to more than 100 adaptations (Cook, 2022), this gothic novel has its themes and story spread through various areas, which normally work around the duality between good and evil, in regards to the main character of this work, namely: Henry Jekyll and Edward Hyde, one pure good, the other pure evil. However, what sometimes passes unnoticed by these interpretations is that this duality can be seen through other characters in the novel, just like good and evil are not black and white here. In this regard, the present study aims to analyze how the aspects of good and evil - as defined by the strict Victorian codes and the Bible - can be seen through Jekyll's friends, the lawyer Gabriel Utterson and the doctor Hastie Lanyon; as well as if Stevenson's work is about pure good and pure evil. What was found is that Stevenson portrays in his novel that there is no pure good nor pure evil, even the relentless Hyde is nothing more than Jekyll's disguise which he uses to satisfy his desires (Trueba 2015/2016). Utterson and Lanyon are also a representation of this, with the former's evil coming from his unbalanced friendship towards Jekyll that clouds his choices; while the latter is made of a greedy curiosity that leads his decisions until the end.

**Key-Words:** "The Strange Case of Dr, Jekyll and Mr. Hyde"; Good; Evil; Utterson; Lanyon.

**Resumo:** Publicado pela primeira vez em 1886, o livro de Stevenson *The Strange Case of Dr. Jekyll and Mr. Hyde* apresenta-se como um dos livros mais influentes dentro de seu gênero. Tendo sido adaptado mais de 100 vezes (Cook, 2022), esta obra gótica tem seus temas e história presentes nas mais diversas áreas, que normalmente trabalham com o dualismo existente entre o bem e o mal, presentes no personagem: Henry Jekyll e Edward Hyde, um representando o puro bem, o outro o puro mal. No entanto, o que por vezes é deixado de lado por estas interpretações é que esta dualidade pode ser percebida em outros personagens da história, assim como os conceitos de bem e mal não se reduzem a diferenças entre preto e branco. Tendo isso em mente, a atual pesquisa visa analisar como os conceitos de bem e mal - de acordo com sua definição para a era Vitoriana e a Bíblia - podem ser percebidos ao se olhar para os amigos de Jekyll, o advogado Gabriel Utterson e o doutor Hastie Lanyon; assim como se a obra de Stevenson pode ser considerada uma representação do puro bem e mal. O que foi encontrado é que Stevenson não representa em seu trabalho estas versões puras, mesmo o incessante Hyde não se passa de um disfarce utilizado por Jekyll para satisfazer seus desejos (Trueba 2015/2016). Utterson e Lanyon também representam isso, com a maldade do primeiro vindo de sua amizade desponderada para com Jekyll que acaba por afetar suas decisões; enquanto o segundo apresenta uma curiosidade gananciosa que controla as suas ações até o fim.

**Palavras Chaves:** "The Strange Case of Dr, Jekyll and Mr. Hyde"; Bem; Mal; Utterson; Lanyon.

## 1. INTRODUCTION

Published for the first time in 1886, *The Strange Case of Dr. Jekyll and Mr Hyde* by the Scottish writer Robert Louis Stevenson is one of the best known horror novels around the Western world. However, even though it is a work recognized by many people, it is still important to make a short summary of its story, in order for us to better understand Stevenson's work.

The novel takes place in London during the Victorian age, and tells through the eyes of the lawyer Gabriel John Utterson the stories of the mysterious Edward Hyde and his "benefactor", and Utterson's friend, the respectable doctor Henry Jekyll. Along the ten chapters of the book, Utterson tries to understand what led to this strange relationship between Jekyll and Hyde, something that set apart the former from his friends Utterson and another doctor, Hastie Lanyon, who even called Jekyll's experiments "unscientific balderdash" (Stevenson, 1886, p. 14). Moreover, this strange relationship also led Jekyll to write a will to his friend and lawyer, Utterson, in which if he were to mysteriously die or disappear, all of his possessions should be given to Hyde, with no delay. Utterson then tries to act as some kind of detective, trying to discover what Hyde was to Jekyll. Was he Jekyll's son, a new friend, or a fiend who kept Jekyll's darkest secrets?

The answers to these questions are just properly revealed in the last chapter of the novel ("Henry Jekyll's full statement of the case"), where we discover that Hyde is nothing more than Jekyll in disguise (Trueba, 2015/2016). Hyde was just a being that surged every time that the doctor drank a mysterious formula that he had created. This allowed him to do everything that he could not do as the respectable doctor Henry Jekyll, since, if discovered, he would suffer from the severe punishments brought by the strict rules that existed during the Victorian age (Houghton apud Copal, 2017 and Bruinsma, 2017).

As Jekyll says, by being able to turn into Hyde he: "was the first that could thus plod in the public eye with a load of genial respectability, and in a moment, like a school boy, strip of these lendings and spring headlong into the sea of liberty" (Stevenson, 1886, p. 80). However, as time goes on, Jekyll loses the control of his second persona. What was initially only a disguise starts to take hold, and Jekyll sees himself taking the formula, not to turn into what he started to call a monster, but to return to his "original self". When he runs out of his formula, the fear of turning into Hyde and not returning into Jekyll anymore consumes him with fear, leading to his suicide in the end of the novel.

Even though more than one century has passed since it “first saw the daylight”, this novel is still strongly related to our contemporary culture and reality, which is mainly due to the themes that appear in it. Some of these are either a “look at Victorian sexual repression and toxic masculinity” (Cook, 2022); or the concept of dualism, and how inside everyone, even the most respectable person, there is good and evil.

This concept is further developed in the novel due to its scenario, the Victorian age. This time was marked by strict rules (Bruinsma, 2017), in which not following them could lead to various punishments for those from this age (Houghton apud Copal, 2017). What the novel then presents is a person marked by various desires, but that should repress them if he wanted to follow the rules. This then creates a major suffering, which is explored by some works.

In regard to how the influence of this novel can be seen, we may do a simple research about the character Jekyll/Hyde in Google Scholar. It will then be noticed that basically all the texts that appear are not talking, directly, about the novel or making a review about it. Instead, they use the concepts brought by these characters to explain something related to the main theme of what they are writing. An example of this is the text “The Jekyll and Hyde of Cellular Senescence in Cancer” by Dilara Demirci et al. (2021), where the quote below can be seen:

One potential mechanism by which senescent cancer cells display both anti- and pro-tumorigenic activities is the Jekyll and Hyde dynamics of the SASP network. From the anti-tumorigenic perspective, the SASP factors may reinforce the cell-intrinsic control and maintenance of the senescence fate and instruct the paracrine transmission of secondary senescence to SASP-receiving premalignant cells. In addition, the non-cell-autonomous SASP can engage immunosurveillance mechanisms and ensure that senescent cancer cells are eliminated from the tumor tissue. Yet, in some contexts, the accumulation of senescent cancer cells, again by virtue of the SASP, is strongly implicated in promoting aggressive cancer cell behaviors and immunoediting. (Demirci et al. 2021)

What is found in this comment is the use of the notions presented in the novel to describe the senescent cancer cells as part of our organism, which cause both “good and evil” reactions into it (Demirci et al., 2021). When looking at texts like these, we can see the major influence the novel has, where it can reach “areas” that are far from what it firstly appears to propose.

The influence of *The Strange Case of Dr. Jekyll and Mr. Hyde* can also be seen in how the novel has been adapted over the years. A number which, without considering its plays, counts up to more than 100 adaptations (Cook, 2022). Moreover, this amount would

uncountably grow if we were to consider its plays, since the first time it got to stage was in 1887 (Thomas Russel Sullivan), one year after the book was first published (Cook, 2022).

One interesting fact about this version is that its main actor, Richard Mansfield, portrayed Jekyll/Hyde so perfectly that he was considered by many the main culprit to be the murderer Jack the Ripper (Cook, 2022). This was due to the fact that with the killer being hardly ever found (and in fact, never truly been found), it was believed that he was someone from high society. A perfect “disguise” that allowed him to enter places and escape from them without no one knowing how (Jasper, 2015), a story "similar" to what is seen in the novel in regards to Jekyll and Hyde.

*The Strange Case of Dr. Jekyll and Mr. Hyde* (Stevenson, 1886) influences moves even towards other parts of media/popular culture, as it is one of the influences for the character from Marvel, The Incredible Hulk® (Zafar, 2021); the main influence in the song “Jekyll and Hyde” from the band Five Finger Death Punch®; or even being referred to in cartoons like the Looney tunes®, with the character Monster Tweety.

What is a common constancy in all of the cases presented up until now, is that all of them work with how the concept of dualism is portrayed in the novel. So, of how even inside the (apparently) upright doctor Henry Jekyll there is an uncontrollable and relentless evil that goes by the name of Edward Hyde, who surges from his concealed desires. This is one of, if not the main researched theme in regards to Stevenson’s novel.

Nonetheless, what some of these cases seem to forget is that this idea is not something limited to the character Jekyll/Hyde. In fact, this concept of a “numb evil” that resides inside all of us can be seen in other characters from the novel. For instance, there are Jekyll’s friends Utterson and Lanyon, characters that are normally led aside, or not given proper attention when thinking about reviews or adaptations of the novel. The former sometimes is even left out from such works, even though in the novel it is through him that we get to know (almost) all the events from it (Cook, 2022).

Having this in mind, this study aims to analyze how the aspects of good and evil are present in the characters Gabriel Utterson and Hastie Lanyon. In the case of the former, this comes from an unbalanced friendship; while we see a greedy curiosity with the latter. These are the main aspects which will be explored throughout this work; therefore, presenting a study that leans more towards Jekyll’s friends than the doctor and monster themselves.

Nevertheless, about the upright doctor and his relentless monster, it is still important to analyze how the concepts of good and evil are seen in them. As, it is common to see that,

for some, Jekyll is the part that contains all the good in him, while Hyde would be the part that is imbued with all of his evil.

This is something that is even mentioned by Jekyll himself, as during the book he says that “Edward Hyde, alone in the ranks of mankind, was pure evil” (Stevenson, 1886, p. 78). But, as it is also seen in the book, Jekyll surely is not a representation of pure good, and even the relentless Hyde is not made of only evil. One of the reasons for this is the fact that Hyde comes from Jekyll, meaning that they represent the same person (Nabokov, 1980 and Trueba, 2015/2016).

Taking this into account, the present research has its objectives leaning towards an analysis of the concepts of good and evil, as they are portrayed in the Victorian age – era, in which the book was written and when its events occur – and in some parts of the Bible, important figure in the formation of the strict rules of the aforementioned age, in the characters Gabriel Utterson and Hastie Lanyon. The research questions that then lead this investigation are:

- What is to be Good and Evil, according to the Bible and its interpretation during the Victorian age?
- Why can't the characters Jekyll and Hyde, from the book *The Strange Case of Dr. Jekyll and Mr. Hyde*, be a representation of “pure good” and “pure evil”, respectively?
- What makes the characters Utterson and Lanyon be made of both good and evil, as defined in the first question?

In search of achieving the objectives stated for this research, this work will be divided into seven parts, namely: the Introduction, where some facts about the novel and objectives of the present work are presented; secondly, the Literature Review, which will present the works that substantiate this research; thirdly, the Methodology, where it will be contained how the book will be analyzed; fourthly, A story of pure good and pure evil? Part that will contain an analysis on why Jekyll and Hyde cannot be considered as a representation of pure good and pure evil, respectively. In the fifth part, there will be Lanyon and his greedy curiosity, which will study this aspect, in regards to Lanyon, and how it presents his evilness; the next part is Utterson and his unbalanced friendship, that will analyze the aspects of good and evil in regards to Utterson, following this characteristic. Lastly, there is the conclusion, where the final regards of this text will be presented.



During this introduction, it was presented a bit of Stevenson's novel influence over our contemporary world, just like what the objectives of the present study are. The following part will show the works that will substantiate this research, so, the Literature Review.

## 2. LITERATURE REVIEW

As mentioned at the end of the introduction, this part presents the works used to base the present research. These works are highlighted in four different parts throughout this Literature Review: The first one which presents how the concept of dualism can be defined; the second one talks about what led to the Bible's loss of power during the Victorian age, and how this helped to create a dual world during this age. The third part is about some of the interpretations seen in the novel selected to be analyzed during this research, which follow the dual world seen in the Victorian age; and lastly, the fourth point describes how the concepts of good and evil are defined according to the Bible.

### 2.1 Dualism

Being first published in 1886, *The Strange Case of Dr. Jekyll and Mr. Hyde* (Stevenson, 1886) has seen various interpretations through time. Some focusing on the aspects of sexuality and drug abuse (Schauer, 2011), while others on how morality is portrayed during the story (Fernandes, 2010).

However, due to the objectives stated for this work, the interpretations which gain more importance are the ones that lean towards the aspect of Dualism, and how it can be seen through the characters, environments and/or on other themes in the novel. But, what can we understand by Dualism?

This concept can be better understood when looking at what was said by Caroline Hedlund in her Bachelor's Thesis in English Literature "The split human mind and the portrayal of good and evil in Robert Louis Stevenson's Dr Jekyll and Mr Hyde & Oscar Wilde's The Picture of Dorian Gray" (2015). In this dissertation some possible definitions are presented for the term: firstly, as a being who is made of two "centers" (Online Oxford English Dictionary apud Hedlund, 2015); and secondly, as a belief which states that both body and mind are divided or as a conviction in which the being is made of good and evil poles which work independently (Philosophic "definition") (Hedlund, 2015, p. 2).

What can then be seen is that Dualism would be the representation of “two different, often opposite, and irreducible principles” (M. Singh and Chakrabarti, 2008). However, it would not only be present in two different beings, but also in the same one, something that could then lead this being into conflict. This conflict between these two opposite forces can be seen during the Victorian age, era in which the novel was written and when its events occur. A conflict that represented one of the main reasons for the suffering faced by the people of this age.

This suffering would initially come from something more exterior, being it, as presented at “Man or Beast, I Could Not Tell” Duality and Degeneration in Four Victorian Fin-de-Siècle Novels” by Ymke Bruinsma (2017) the rules imposed by society. Strict ones forged from their model Queen Victoria (Bruinsma, 2017, p. 5), and something which even though was not as powerful as it once was, still defined a lot of what was to be moral and righteous, the Bible (Hedlund, 2015, p. 2).

Men from this age then “had to adhere to severe moral restrictions, relating to domesticity, religion, and gender roles, among other things” (Bruinsma, 2017, p. 5), in which the act of not following these rules could lead to severe punishments (Houghton apud Copal, 2017, p. 5). An example of this is Oscar Wilde’s prison due to his homosexuality, something considered a crime during that time.

In this first section of the Literature Review, it was presented what can be understood by the concept of Dualism, which is related to the presence of, at least, two opposite forces that can be exterior, or even present inside the same being. Due to their different "perspectives", they can end up leading this being into conflict, which gets easier in an age built on restrictions. Following this, it will be presented what were the factors that led to the Bible’s loss of power, and how this helped to create a dual world inside the Victorian age.

## **2.2 The Bible’s Loss of Power, and The Creation of a Dual World in The Victorian Age**

This loss of power that the Bible and religion were suffering did not start during the Victorian age, nor was it something that happened in a blink of an eye. In fact, this movement began centuries before, mainly the 17th and 18th, since from here onwards, religion stopped being considered by some as capable of defining, protecting, and/or explaining things about the world (Bristow, 2017 and Green, 2020).

As mentioned by John Green in his video “The Enlightenment: Crash Course European History #18” (2020), it was not sufficient anymore to describe that an earthquake

occurred due to God's rage towards the men's sins. For this, Green even quotes Voltaire when he says, "will you dare respond to this appealing spectacle of smoking ashes with. This is the necessary effect of the eternal laws Freely chosen by God?" (Voltaire apud Green, 2020). Which is to say that men should not be concerned with any superior forces to act or to explain things from their world or about them, this should be something up to them (Kant apud Bristow, 2017).

Following the path marked by this ideal, the Enlightenment would surge. This movement would represent what was considered to be an age of light, a moment in which all the dogmas seen as part of the tradition should be put beneath the light of reason. The objective was to judge whether they could be regarded as true or as nothing more than a superstition (Green, 2020), with religion being one of those dogmas. In Willian Bristow's work "Enlightenment" (2017), it is possible to see various scholars' theories which followed this idea. An example is Immanuel Kant, as it is shown by Bristow that for Kant men should ward off from what he considered as immaturity, which is to do according to what is proposed by a supreme being, and not by your own reason (Kant apud Bristow, 2017).

What this "notion" then presents is that men should act much more according to their reason, than to any other being, no matter who it is. As a consequence, we see that much more importance is given to these men (and their reason) than to anything else. This "expresses well the intense interest humanity gains in itself within the context of the Enlightenment" (Bristow, 2017), something that is also followed by other theorists from this movement, like the British poet Alexander Pope, as described by Bristow.

However, this interest is not in regards to men as a perfect being. In fact, here they are portrayed as just one more, a natural being, without an undying soul (Bristow, 2017). Moreover, their world is not considered perfect, particularly with the constant natural disasters that occur on it (Green, 2020).

What is then presented by some of the theorists of this movement are ideals that put into question some of the dogmas presented by the Bible and religion. At one side, there was the fact that men should act according to his own reason, and not by what was defined through a supreme being (Kant apud Bristow, 2017), which then leads to a much more anthropocentric view than a theocentric one (Kant and Pope apud Bristow, 2017). On the other hand, God's creation was put into question, since even though men were seen as an important being, they surely were not considered a perfect one during the Enlightenment, just like their world was not perfect as well (Bristow, 2017 and Green, 2020).

Religion would greatly suffer from these ideas, as Bristow pointed out that some people from this age started to adopt Deism. This way of thought consisted of believing in God and seeing him as the creator of everything, but also, considering that he would have no interference in the world he created. The significance of this was that nothing that occurred in the world would be due to his actions or will, everything was up to men (Bristow, 2017 and Green, 2020).

In contrast, some would even totally disconsider God's existence, a thought that would give birth to Atheism, which was believed by Baruch Spinoza and David Hume (Spinoza and Hume apud Bristow, 2017). The latter even considered the belief in God as nothing more than a superstition (Hume apud Green, 2020).

Nevertheless, what cannot be forgotten is that no matter the changes, they do not occur in a fast way, nor do they affect everyone, and in regard to what was proposed during the Enlightenment, the same can be said. Even by the passage of more than one century, the Victorian age still presented very strict rules, which had as one of their main "enforcers", the Bible. This factor, alongside the major influence started with the Enlightenment, would create a lot of conflict on the being from this age.

This conflict can be better understood when we look at what was described by Valentina Kovač in her work "Bram Stoker's Dracula: Victorian anxieties and fears" (2015), as here she says that: "The Victorian era is a transitional period..." (Kovač, 2015, p. 2). Transitional because, at the same moment and at the same place, the human being was influenced by something that was not as dominant as it once was, nor did they believe in it as much anymore (Bristow, 2017 and Green, 2020). At the other, following the principles that started with the Enlightenment, there was a moment of new discoveries, of various creations, and even of theories which disregarded what was established by the previous dogmas (Kovač, 2015, p. 5).

According to Kovac: "The Victorians [then] had to live between two worlds" (Kovač, 2015, p. 5), an old one, which they did not believe as much anymore, but that still was the one responsible for the majority of their rules. And a new one, of new beliefs, of new experiences, which they could not fully dive into due to the limitations imposed by the old one (Kovač, 2015).

At this second part of the Literature Review some of the reasons for the Bible's loss of power were presented, something closely related to the Enlightenment. However, things do not change so quickly, and so, even in a moment of change, the Bible still represented a major part of the Victorians' life. Because of this, a transitional period built of suffering and

repression was established (Kovač, 2015). In the following part, this dual world will be further explained, with it also focusing on how we can see it in Stevenson's novel.

### 2.3 The Dual World (Dualism) in Jekyll and Hyde

Being an individual composed of two different worlds (Kovač, 2015), the Victorians were constantly split between their desires, that they could not pursue due to the rules from the time (Saposnik apud Bruinsma, 2017, p. 36), what then forged on them a sense of repression. This theme was something, not only common in regards to the people from the 19th century, but also from the characters of the stories of that time, with this being one of the key themes of these stories. This was no different from Robert Louis Stvenson's (1886) *The Strange Case of Dr. Jekyll and Mr. Hyde* (Bruinsma, 2017, p. 5).

The analyses in regard to dualism in Stevenson's novel pass through various points. These, however, are normally related to one of its main characters, Jekyll and Hyde, who can be linked to the idea of day and night, and how men from that time used the latter to let their immoral acts run free (Bruinsma, 2017, p. 62), while acting as a noble and respectable men during the former. Or even the environment itself, with Jekyll living in the western part of London, a place of wealth, and which is related to his good nature, while when acting as Hyde, he resides in the eastern part, a place well known for its violence, and which emphasized the evil aspects of this persona (Bruinsma, 2017, p. 7).

This idea of environment and dualism in Jekyll/Hyde is further developed by Bruinsma, in his aforementioned work, where he highlights the fact that the house of this character represented both his natures. At the front, a big entrance showing a house that could be used by various people at the same time, but that belongs to only one, which by just looking at it one can feel how its owner is someone wealthy and of good nature (Bruinsma, 2017, p. 63).

At its back however, the feeling is the complete opposite. Connected to a laboratory no one truly knows why it is there nor what experiments may occur inside of it. What people know is just that, to whom this house belongs may be to someone they should not mess with (Bruinsma, 2017, p. 63).

One side of the house then may represent Jekyll while the other Hyde (Bruinsma, 2017). That is an idea which is also worked by Dominic Salles, in his video "Jekyll and Hyde Duality of Man Metaphor" (2019), in which he brings the image of the surgeon John Hunter, to whom Jekyll's house once belonged. Hunter was a well-known and respected man, and

from whom the biggest innovations in regards to surgery came at the time (Salles, 2019). However, at the back of his house, in his laboratory, he made his experiments with bodies which he paid others to snatch from the graveyards, so that he could develop his research (Salles, 2019).

At the outside he appeared to be a man of good nature, something presented by the front of his house, but at its back resided his true nature, or at least one part of it, and which no one knew. A relation that passed to the new owner of the house, Henry Jekyll (Salles, 2019).

When looking towards the works of Bruinsma and Salles, we can see some important factors on how Stevenson portrays the notion of dualism through Jekyll and Hyde. This notion is related to how one part would be good (Jekyll) and the other evil (Hyde), with some of the aspects that surround them helping to further present this notion. Nevertheless, in these works there is not much development in regards to the relation established between these two, or as it is presented in Rubén Ortiz Trueba's "The Monsters Within: Gothic Monstrosity in Dracula, Frankenstein, and Strange Case of Dr. Jekyll and Mr. Hyde and its Role in the Nineteenth-Century English Society" (2015/2016), this one character.

Through Trueba's work it is shown that "Stevenson's Jekyll and Hyde is a tale about two bodies and not just two identities" (Danahy apud Trueba, 2015/2016, p. 13). This is to say that, even though Jekyll and Hyde had two different physical constitutions, they were, in their minds, the same. Trueba points out that by being a person from the Victorian era, Jekyll was full of desires which he had to conceal. But, through his experiences he was able to find a way to disguise himself, a way of doing everything he wanted to without ever being discovered, and this was Edward Hyde (Trueba, 2015/2016, p. 13).

Furthermore, it is here presented that Hyde was nothing more than a way for Jekyll to fulfill his desires. What led him towards an addiction to turn into this other persona, to do what he could not do as himself. This continued to grow, until he got to a point where he did not use the formula to turn into Hyde anymore, but to go back into Jekyll (Trueba, 2015/2016, p. 16).

Important to be mentioned, both Bruinsma and Trueba present at their works that Hyde is a representation of some of the Victorian fears, and mainly the fear of degeneration. As described by Bruinsma this fear "suggests that societies can progress, but can also stagnate or even regress, or degenerate, into a lower form, because of environmental causes" (Bruinsma, 2017, p. 4). This comes from Darwin's theory, which presents that man is constantly evolving, but this is a process that can stop, and even go backwards, with man

turning into its more primitive form, “more distanced from the civilized manners” (Trueba, 2015/2016, p. 13). What would then come forward was a man that was not driven by reason anymore, but by sheer instinct.

Hyde would represent this type of man, something emphasized by him being compared with animals throughout the novel. Moreover, there was also the immense disgust and fear that others felt towards him, as he was a representation that even inside the most respected person, there was still a part which represented the most primitive and degenerated that men could be (Trueba, 2015/2016, p. 17). Nevertheless, this concept will not be further developed in this research, since its focus is on analyzing the concepts of good and evil in the novel, and not the aspects of fear brought by it.

Differently from Bruinsma and Trueba, some other works point out to the studies made by Sigmund Freud, in regard to the Psychoanalysis, when interpreting the aspect of dualism in Jekyll and Hyde, despite the novel being written before Freud had presented his studies. This is presented in Hedlund’s work (2015), where she points out that Jekyll and Hyde would be a representation of Freud’s Id, Ego and Superego, with Hyde being (only) the Id. Therefore, a being led by his desires and who just wishes to satisfy them. These desires were either the ones that would allow him to survive or the ones which would “just” bring him satisfaction (Hedlund, 2015, p. 7).

In contrast, she highlights that Jekyll was a representation of all three parts. He had all his desires, but he also knew the rules imposed by society. As a result, his wish was to satisfy himself, but he knows he has to follow what is already established. So, out of three parts the function of his Ego was to balance his wishes (Id) and the rules (Superego), even though this balance tended to bend more to the latter, as to what may occur to him if he did not do so (Hedlund, 2015, p. 9).

As it can be seen, there are various works that analyze the aspect of dualism in the novel *The Strange Case of Dr. Jekyll and Mr. Hyde* (Stevenson, 1886), which is much related to the opposite forces of good and evil, and how they are portrayed through the characters Jekyll and Hyde. However, in regards to the same analysis on other characters from the novel, “there is still much to be analyzed and discussed” (Ramos, 2017, p. 12). The focus is usually on Jekyll and Hyde who represent the aspect of dualism the most in the novel, but this concept can also be seen in other characters in the novel.

Two of these characters are Jekyll’s friends, Gabriel Utterson and Hastie Lanyon. They are normally presented through some critics “as the representation of the perfect Victorian gentleman” (Bruinsma, 2017, p. 17). Nevertheless, as it has been seen at this

Literature Review, this can be the representation of a repressed being who contains both good and evil.

In the next, and last part of this Literature Review, it will be shown how the aspects of good and evil can be defined according to an important tool for this investigation/discussion, the Bible. As well as how the relation established by them through the perspective of the scriptures can be linked with what is seen in the Victorian age.

#### **2.4 What is to be Good and Evil According to the Bible?**

Before explaining how Utterson and Lanyon are going to be analyzed, it is important to define how the aspects of good and evil will be defined throughout this work. This is something important, since as described by Bruinsma when quoting Friedrich Nietzsche's "Beyond Good and Evil" (1886), what is to be good or bad is something really volatile. In one age it can mean something, but the same can not be said in another one, which can even occur when talking about different cultures (Nietzsche apud Bruinsma, 2017, p. 15).

Therefore, knowing that its meaning can change through time and space, it becomes important to define what will be taken as good and evil in the present discussion. For this, there will be two main factors which will be responsible for "judging" this, and they are the Bible and the strict codes from the Victorian Age.

Both aspects have been, partially, talked about through the previous points of this Literature Review. As it was seen, even though the Bible was not as strong as it once was, it still had a major influence on the morals and the strict codes from The Victorian age (Hedlund, 2015). However, what is to be good and/or evil according to the Bible? What orientates this scripture, which then provokes so much influence on how people from the mentioned age had to act? This is something that is going to be shown through this last part of the Literature Review.

Nonetheless, before proceeding, it is important to establish that what is going to be done here is not a value judgment. This is to say that, the focus here is not on defining what is right or wrong, nor that one should follow it or not, instead the focal point is on answering: What is to be good or evil in regards to the Bible?

To answer this question is a hard task, as we are faced with some obstacles and some other questions, before even trying to get to the answers, namely: What version of the Bible is going to be analyzed?; Which part of it, the new or old testament?; Which chapters and/or passages?; and some others.



These are important questions, because, as we know, this scripture is a book built from various others, written by various people. So, each of its parts it, technically, would present a different perspective, and so a different answer to the question previously asked. However, even though this scripture truly has different perspectives presented by different people, it will also follow the same center point, something that is mentioned in Vincent Cheung's book *On Good and Evil* (2002).

In this book, Cheung starts by presenting the same notion described by Bruinsma (2017), when quoting Nietzsche, the idea that the aspects of good and evil are volatile. As he says: “what one considers to be good may not measure up to another’s definition of the term, and thus the latter would call bad what the former says is good” (Cheung, 2002).

Therefore, the definition of these concepts would be somewhat subjective. Since, they would come according to what each person feels and believes in, what is affected by various other things, like culture. Unless, there was some sort of “objective standard” (Cheung, 2002), which would define both of these concepts. According to what is presented in the book, for Christianity, this would be God.

Taking this perspective into account, it is described in the book that just like God is the center and origin of everything, not only would he be a good being, but also from where all that is good would originate. As a consequence, if God says something is good, then that something really is. This then means that goodness would be somewhat arbitrary, either in the sense of originating from somebody’s will, or because that somebody rules over all (Cheung, 2002).

Moreover, if what God says is good, then the object in which all his lessons are contained would not only be a symbol, but also the place where all this goodness would be presented, and this is the Bible (Cheung, 2002). Therefore, despite having chapters written by various people, all talk about the teachings from the same being, God.

Looking at what is said by Cheung we can understand what is to be good according to the Bible, but what about being evil, what would it be? In the same book, it is presented that the definition of this term is fairly simple. It would be anything that is not good, or in other words, everything that deviates from what is said by God and is contained in the scripture.

Something interesting by this definition is that, “good” would be independent while “evil” dependent, since evil can only exist where good also is present. This comes as a result from the fact that evil is nothing more than what the latter is not. Therefore, it can only be born when the definition of what is to be good already exists (Cheung, 2002). On the other

hand, goodness does not depend on its opposite to exist, with Cheung mentioning that God, the foundation of it, existed before everything, a moment when there was no evil.

This relation of independence and dependence existing between the concepts of good and evil is important both to understand what is present in the Bible, as well as its correlation with the strict codes of the Victorian age. As, not only are they built, in part, from this scripture, but also they work in a similar way, since what they take as wrong, and so, evil, is anything that goes against what it defines as the moral rules to be followed.

This Literature Review showed what is going to be used as the theoretical framework of this study, and so, what is going to substantiate the analysis to be made. In the following part, it will be presented the method to be followed in regards to the present research. As a consequence, it is going to be shown how Utterson and Lanyon will be analyzed, just like the tools which are important for this study.

### 3. METHODOLOGY

Following what is described by Alison Mackey and Susan M. Gass (2016), in the chapter entitled “Introduction to Research”, present in the book *Second Language Research: Methodology and Design* (2016), this discussion leans much more towards a Qualitative than a Quantitative research. This is due to the fact that the analysis to be done in this research will not come from any experiment, nor will it provide any numerical analysis in regards to a specific topic (Mackey; Gass 2016, p. 3). What is to be done is a literary analysis on the book *The Strange Case of Dr. Jekyll and Mr. Hyde* by the Scottish writer Robert Louis Stevenson, which was published for the first time in 1886.

This analysis will not be done in regards to the entirety of this book, its themes, nor all its characters. The focus will be on analyzing how the duality between the notions of good and evil can be seen in two characters from the novel, namely: Gabriel Utterson and Hastie Lanyon. In addition, the concepts of pure good and pure evil will also be examined, mainly focusing on whether Stevenson’s work can be considered a representation of these two aspects.

For the tools necessary to make this analysis, the first and most important one is the book *The Strange Case of Dr. Jekyll and Mr. Hyde* (Stevenson, 1886). It is important to mention that the version to be used will be the one made available by Planet eBook.

From the chapters selected, excerpts will be presented, showing the duality of good and evil in Utterson and Lanyon. The chapters selected then were: For Lanyon, chapter 9 “Dr.

Lanyon's Narrative". And for Utterson, chapters 1 "Story of the Door", and 5 "Incident of the letter". In regard to how the story presents (or not) the concepts of pure good and pure evil, the last chapter of the book, "Henry Jekyll's Full Statement Of The Case", will be our one focus.

Another important tool to be used in this analysis is the Bible itself, which is to be used not only as a way of understanding and defining the concepts of good and evil in regards to the Victorian age, but also to present the pillars which will lead the analysis of the characters selected. Having this in mind, these pillars then are: the angel Gabriel, and how their meaning helps us understand Utterson's "Unbalanced friendship" towards Jekyll. And the notion of curiosity, and how it gets greedy with Lanyon. The version of the Bible which will be used is the King James Bible, provided by The Holy Bible App and Bible Resource Company, which is available in the Play Store (version 312).

The current part of this study presented the tools to be used during the analysis of the present text, as well as how it is going to be carried out. In the following part of the text the book will start to be properly analyzed, focusing first on whether we can call it a representation of pure good and pure evil.

#### **4. A STORY OF PURE GOOD AND PURE EVIL?**

This, as I take it, was because all human beings, as we meet them, are com-mingled out of good and evil: and Edward Hyde, alone in the ranks of mankind, was pure evil. (Stevenson, 1886, p. 78)

In this part of the text the concepts of pure good and pure evil will be analyzed as they are shown in Stevenson's novel. For this analysis the last chapter of the book, "Henry Jekyll's Full Statement Of The Case" will be our focus. This is due to the fact that, as its name presents, it is where Jekyll's perspective in regard to him and Hyde is laid out.

Concerning this concept, it is important for it to be analyzed, since it is common to be shown that for some out of the two personas, Jekyll would represent what is good, whereas Hyde would then be what is evil. Jekyll even emphasizes this opinion, when he says what is quoted in the passage above. However, when we look towards Stevenson's story we see that things are not so black and white. This can be seen when we look at some important facts in the novel, namely: Its perspective and the reason for Hyde's existence.

Starting with the perspective seen in the novel, it follows a different path when compared to many of its adaptations. Instead of focusing on the life of Jekyll and how it leads

him to create Hyde, and the actions Hyde commits, the book presents some sort of a detective story. In the written source the actions of Utterson are presented, and how he tries to unveil the mysterious relation between Jekyll and Hyde, with Stevenson just presenting the former's perspective by the end of his narrative. This becomes something important because it leaves up to debate what the true hellish actions of Hyde were, as it is not presented what Hyde did. We rather see what the opinions of others are and how they feel about him.

Moreover, even the murder Hyde commits is not shown through his eyes. It is described by a maid who was near at the moment and who then recollects this event to the authorities. Therefore, Hyde's true intentions are not presented, and so why he decided to viciously kill Carew. Logically, a murder would be a crime no matter its reasons. However, it is also a fact that people's opinions about this type of act are built upon what led to this crime.

As a consequence of all of this, readers do not get to know Hyde's true feelings and intentions in the book, just what the society around him felt in regards to this different persona, and who defined him as an evil being. This can be either due to the aforementioned strict codes of the Victorian age or even the fear of degeneration which existed at the time, that then moved the way people thought at the time. No one knew who Hyde was, his origins, family, objectives or even his position in society, which then increased the fear upon this mysterious figure.

Moving now towards the second aspect mentioned at the start of this topic, there is the reason for Hyde's existence, which is closely tied to Jekyll's desires. To better understand this we may look into the last chapter of Stevenson's novel, where we finally get into Jekyll's perspective in regards to everything that occurred in his life up to the point where he decided it had got to its end. It is presented here that Jekyll had always been delighted with the idea of duality, how men were built of two different parts, one good and one evil, but that were united in only one existence. Jekyll wanted to see what would happen if these two were separated, then creating two different beings, which led to his experiments. However, there was another reason for this, which is shown right at the start of the aforementioned chapter, where Jekyll says that he was born:

to a large fortune, endowed besides with excellent parts, inclined by nature to industry, fond of the respect of the wise and good among my fellowmen, and thus, as might have been supposed, with every guarantee of an honorable and distinguished future. (Stevenson, 1886, p. 73)

As it can be seen in this passage, from the moment he was born, Jekyll was part of a high class in society, which then guaranteed a lot of benefits, not only during his childhood but also his entire life, seeing how hard it was to change classes in the Victorian age. Nevertheless, there was one thing that could change this, principally when looking at someone from the top of the pyramid, and this was to go against the imposed rules. Not only did Jekyll have the benefits of his positions, but he also had some sort of shackles that prevented him from doing a lot of things, as he had a lot of views set upon him. One mistake, no matter what it was, and everything he had created would crumble by his eyes. As Jekyll then says, “Hence it came about that I concealed my pleasures” (Stevenson, 1886, p. 73).

Moving forward with these two wishes, Jekyll would then finally find a way to split himself, to create a new persona, by drinking a draught his appearance would completely change into someone different. And the focus here is on appearance, what the draught would achieve was not to create a new being, but to change Jekyll’s look. This new form would then allow him to do what he could not as the upright doctor known by many. In regard to this transformation he even says:

I was the first that could thus plod in the public eye with a load of genial respectability, and in a moment, like a schoolboy, strip off these lendings and spring headlong into the sea of liberty. But for me, in my impenetrable mantle, the safety was complete. Think of it — I did not even exist! Let me but escape into my laboratory door, give me but a second or two to mix and swallow the draught that I had always standing ready; and whatever he had done, Edward Hyde would pass away like the stain of breath upon a mirror; and there in his stead, quietly at home, trimming the midnight lamp in his study, a man who could afford to laugh at suspicion, would be Henry Jekyll. (Stevenson, 1886, p. 80)

What can be seen when looking into this passage is that for Jekyll, Hyde was something he could use to dive into his desires, to escape from the eyes and judgment of many that hovered upon him, Hyde was the key to his shackles. As Trueba (2015/2016) mentioned, Hyde would then be for Jekyll nothing more than his disguise, which he could use to finally unleash all the desires he had to conceal as Jekyll.

Furthermore, the selection of the name “Hyde” to this disguise also presents this same notion, since this was what Jekyll used to cover himself from the eyes of society, to hide from the strict rules that obligated him to act in a way he did not want to. In the same way, Hyde was also a way for Jekyll to show a different part of himself, one that was originally hidden to the public and that contained all his wishes.

In regard to this we also have something important, in any moment it is shown in the book that Hyde did what he wanted to do, in fact he did what Jekyll wanted to, presenting that he was the one in control in all moments, or at least most of the time. Moreover, Jekyll even says that he used Hyde to unveil “his pleasures” (Stevenson, 1886, p. 80), not anyone else’s. In the same way that Jekyll’s deeds represented part of him, what he did as Hyde also did, since as the doctor says when referring to Hyde: “This too, was myself” (Stevenson, 1886, p. 78).

As a consequence, Jekyll cannot be seen as a representation of pure good, since all the things that were done by Hyde, in fact, represented desires that the former had. In the same way, Hyde cannot be fully defined as a representation of pure evil, seeing that he was Jekyll in disguise, meaning that just like he had his evilness, as they were defined by the time, he also had Jekyll’s goodness. The question that we are then left is what changed? Why did Jekyll go from considering Hyde himself, to presenting him as a representation of pure evil, as quoted in the start of this topic?

To answer this, Hedlund’s arguments/thesis (2015) may be quoted once again, since she presents that Jekyll and Hyde actions could be related to Freud’s Id, Ego and Superego, in which Hyde represents the latter, while Jekyll the Ego. The important factor here relies on the fact that as Hyde, Jekyll did not have any other wish than to satisfy his pleasures no matter what they were. He did not have to think about the rules and how they may affect him, his Superego was (almost) completely shut down. As a result, this ends up creating a feeling of power, of being able to control everything that surrounds him, and this power starts to take hold of his mind. Every time he turned into Hyde it grew even stronger, and deep in his mind he knew that all of this would be lost when turning into Jekyll once again.

Subsequently, this leads to a split personality. Jekyll, the superego (Hedlund, 2015) still had his desires, but knows the rules of his age. On the other hand, the id on Hyde (Hedlund, 2015) just searches for satisfaction and survival, with the act of returning into Jekyll being an obstacle for this. This is what then led to the split view presented at the quote in the start of this topic.

As presented above Jekyll and Hyde are not representations of pure good nor pure evil, with them in fact representing the same being, which has each part of these two opposing aspects. Furthermore, the different views that each of these aspects shows end up setting both in a collision path. Moreover, it can also be seen here that even inside the most respectable person there are still a lot of desires, those that may assume the face of evil, depending on who and/or what is judging it.

This can be seen when looking towards Jekyll's friends Lanyon and Utterson, principally when we consider some aspects as they are presented in the Bible. Keeping this in mind, after looking a bit into how the notions of pure good and pure evil are presented by Stevenson, we can move into the major point of the analysis. As a result, the following part of this text moves towards the analysis of Lanyon and what may be called his Greedy Curiosity.

## 5. LANYON AND HIS GREEDY CURIOSITY

In this part of this study, the character Hastie Lanyon from Stevenson's novel will be analyzed, and as mentioned at the methodology, the penultimate chapter of the book, "Dr. Lanyon's Narrative", is the one mainly used to analyze this character.

Even though he does not appear a lot of times throughout the novel, the doctor Hastie Lanyon represents an important character in *Jekyll and Hyde*. This comes, not only due to his friendship with Jekyll and Utterson, but also because of how one can see the aspects of good and evil when looking into him. As mentioned in the previous topic, one of the main focuses of Stevenson's novel is to present how everyone is made of desires, which can be seen as evil depending on the perspective that is being used, and with Lanyon the story is not different. Furthermore, this aspect is something that becomes more evident when we look into the Bible, provided that the scriptures played an important role in defining what was right or wrong at the time.

With respect to this character, his evil, through the lenses of the Bible, comes from what can be called his curiosity, something that in the beginning is not necessarily bad. However, as time goes by, Lanyon's curiosity gets overwhelming, to the point of leading all his actions and thoughts. As a consequence, his actions/curiosity end up off the rails, becoming greedy, a point that can present how the concept of evil appears with this character.

To better understand that, it is important for us to look into the ninth chapter of the book, "Dr. Lanyon's Narrative", which has this character as its narrator. As already mentioned, alongside Utterson, Lanyon was Jekyll's friend, but due to their different beliefs in the realm of science, they both end up going on different paths.

Nevertheless, after some events in the middle part of the book, Lanyon and Jekyll end up reconciling, acting as friends once more. This is something important to be mentioned, since this is what gives Jekyll the confidence to ask his reformed friend, what he would ask no one else: to get a package in his house, containing "some powders, a phial and a paper book" (Stevenson, 1886, p. 64). Afterwards, Lanyon should bring it back to his home, where

he should wait for a man, who in Jekyll's name would receive this package. What then follows in the story is a major increase in Lanyon's curiosity in regards to his friend request and this "mysterious" man, to a point it becomes greedy.

Nonetheless, before further analyzing this curiosity with Lanyon, it is important to understand more about this concept, and for this we may use the Bible. In the scriptures the notion of curiosity appears as an important theme, since it is through it that humankind can evolve, search for new things, and between these, search for God. This is something that can be seen when looking towards the people who started to seek for Jesus and his lessons, after knowing his deeds in regards to many others, like Lazarus (John 12: 9-11); or those in Athens who asked Paul about what doctrine he was lessoning, and who then decided to listen more to better understand it (Acts 17: 16 - 21).

However, this act of searching the new, could also have the opposite effect, setting the being astray from the path set by God, and so, for the scriptures, which was then met with punishment. As examples of this we can mention the wife of Lo, who out of curiosity decided to look back and see the destruction of Sodom and Gomorrah, which led to her turning into a statue of salt (Genesis 19: 23). Another one comes with the same who at first decided to seek Jesus due to his actions, many who just did so to see the supernatural, to see his powers and nothing more, which led Jesus to say that the present generation, in regard to the new testament, shall not see anymore signals (1 Corinthians 1: 22 - 23; Matthew 12: 38 - 40; Mark 8: 11 - 13).

What we then see is that, in the Bible, curiosity should be met with carefulness. It is good to use it to search for what is already revealed, since this is the knowledge which belongs to us (Deuteronomy 29: 29). However, you should not exaggerate and look towards what you should not see, since "The secret things belong unto the Lord our God" (Deuteronomy 29: 29), and as it was mentioned in the Literature Review, to not follow the lessons of God would be an act of evilness. This presents an interesting aspect, as we can relate it to the Victorian Age, since during that time, due to the severe laws, people should be careful with what they search for, no matter the reasons, since it could end up leading to something one should not do and/or see.

This theme of curiosity is mentioned throughout Stevenson's narrative, with it being said in the book that: "It is one thing to mortify curiosity, another to conquer it" (Stevenson, 1886, p. 42). What is present here is that, following Dominc Salles's perspective in the video "Themes of Christianity and Curiosity in Jekyll and Hyde (Mr Salles)" (2018), similarly to what we have in the Bible, for those on the book, there are some things which are better to be



maintained hidden, and so, some knowledge should not be discovered. For a scientist this may be something hard to do, seeing that for their profession, the focus is on unveiling the mysteries that exist in the world. Additionally, a lot of times this is what leads them to immeasurable innovations, but also, depending on what is to judge, unrestrained knowledge.

As an example, it is Jekyll's curiosity that led him to develop the draught that would end up making him turn into Hyde, a blasphemy as he was creating a new form of life (Salles, 2018). As a result, his actions were met with punishment, the end of his life (Salles, 2018). Jekyll, however, is not the only character who presents many of his actions being moved out of curiosity, since when looking towards Lanyon it would be his curiosity who would end up becoming the puppeteer of his actions, which ends up leading to his death.

Notwithstanding, it is important to mention that the problem in regards to Lanyon is not the fact that he is curious, far from it. As it has been presented, this is something that can be good when met with carefulness, and it is here where the problem lies. Lanyon loses control over his curiosity, allowing it to command all his actions, while it clouds his judgment. As a consequence, what matters for him is just to satisfy this desire of knowledge for himself and no one else, while he pries into the mysteries surrounding what his friend asked him to do, and so the experiments he once called "unscientific balderdash" (Stevenson, 1886, p. 14).

To better comprehend this path taken by Lanyon, it is important to return to his decision of accepting what Jekyll's letter asked him to, as described above. Lanyon's actions here can be considered an act out of friendship, what can be seen by how important this was for Jekyll, with he even saying that if Lanyon did not do as he asked, it probably would be the last time he would hear of Henry Jekyll (Stevenson 1886, p. 63 and 65).

However, one of the things that led him to do so was not only so that he could help his friend, but also an act of curiosity, to understand what had occurred. If the situation he was in is taken to account, this could be good, as better knowledge of all the context would help him in aiding his friend. Moreover, maybe this is what led Lanyon to look into what was on Jekyll's package as soon as he got back home, even though his friend asked him to do so only if he could not find the package when looking for it in the laboratory, which did not occur.

When he looked at the package what he found were his friend's notes, which he could not understand as much, and that: "though it whetted my curiosity, told me little that was definite" (Stevenson 1886, p. 67). What can be seen here is that, now that Lanyon had the package, it appeared that to understand for what Jekyll would use it was more important than knowing what could have made him go insane (Stevenson 1886, p. 65).

Furthermore, Lanyon's curiosity would only get bigger as he met the mysterious man, to whom he should give the package, none other than Edward Hyde, who at the presence of Lanyon sometimes acted as some kind of animal, ready to attack its prey, but that at other moments acted like a gentleman. This caught Lanyon's attention, his curiosity was now towards learning who that man was; What were the reasons for these two ways of acting?; Why did the clothes he was wearing appear to be so big for his size?; What was the "origin, [to] his life, his fortune, and status in the world"? (Stevenson 1886, p. 69).

As he perceives the way Hyde acts, how he controls what appears to be anger and hysteria, while still trying to act politely, Lanyon's curiosity continued to grow more and more in regards to this "specimen" (Stevenson 1886, p. 69). Just like Hyde was trying to hold as much as possible to not let his desires run free, and to attack Lanyon, this doctor also appeared to hold his desire, his curiosity of examining this "creature" which was at his face.

As this chapter progresses, it becomes clear how Lanyon's curiosity grows, to the point of leading him to act. What starts from his decision to obey his friend's letter, moves to him trying to understand for what the materials in Jekyll's package were used, and lastly for an urge to discover everything about the mysterious Hyde. Therefore, as the chapter proceeds, Lanyon wants to know more and more, the only reason for him to act comes from his desire to satisfy this curiosity, no matter what. As a consequence, he becomes more greedy, wanting to know things that he should not pry into, and as it is seen in the Bible, to search what you should not is normally met with punishments.

This punishment then came at the moment he decided to let Hyde use the materials inside the package. Lanyon had already gone far enough, he needed to know what Hyde would do, how this would end. At this moment, another important factor about Lanyon can be seen, everything that happened came from his decision. At any moment he was forced to do anything, to do as Jekyll's letter asked him to until the moment the package was given to Hyde, all of this was done by Lanyon's volition, to satisfy his curiosity. Even when Hyde finally finishes the formula, he still asks Lanyon what his decision will be, what he will do, will he go away or continue there, presentiating the spectacle that was to come, what can be seen as Hyde says:

'And now' said he, "to settle what remains. Will you be wise? will you be guided? will you suffer me to take this glass in my hand and go forth from your house without further parley? or has the greed of curiosity too much command of you? (Stevenson 1886, p. 70-71)

In this passage another interesting fact about Lanyon's curiosity is shown, how it became apparent. Before this, as already mentioned, it was Lanyon who pointed out how he could see that even though acting politely, Hyde was, in fact, trying to repress what he truly wanted to do. However, in this last passage, the roles are now inverted: it is Hyde who now points out Lanyon's wish to satisfy himself, his curiosity that has grown to the point it was clear to those around.

What came after was the transformation of Hyde into Jekyll after drinking the formula, which came at a high cost for Lanyon, as seeing something he thought was impossible was too much for him. All his beliefs were shattered, just like his will to continue with his life.

This was his punishment, and it is somehow captivating, since for Jekyll, the damnation from his actions came as he committed suicide, something that both he and mainly Hyde were afraid of, as mainly for the latter "life was wonderful" (Stevenson 1886, p. 94), which made him afraid of losing it. In the case of Lanyon, as presented in chapter 9, one of the most important things for him was his curiosity, it was that what - probably - made him become a doctor/scientist, and it was that what made him look towards what he should not. In both cases, their punishment came by losing what they most desired/loved, Jekyll /Hyde lost their life, and Lanyon lost his curiosity, to the point that he preferred that his life just ended.

What then makes Lanyon evil, when taking the Bible into account, is his insatiable search for knowledge, to know more about the world, which may have started with something good, but that ends getting out of control. Lanyon, therefore, presents himself as someone incapable to put his desires in check, incapable of accepting that some things are better to be kept hidden, what in the age he was in was considered a must. Lanyon, however, is not the only character in the book to let some sort of feeling be the one to lead his action, something that can be seen when we look towards Utterson and his unbalanced friendship, which is going to be shown next.

## **6. UTTERSON AND HIS UNBALANCED FRIENDSHIP**

In the following part of this study, Gabriel John Utterson will be the character to be analyzed. For this, the first ("The Story of The Door") and fifth ("Incident of The Letter") chapters of Stevenson's novel will be used.

Differently from Lanyon, Utterson can be considered a more important character in this novel, seeing that he is basically its protagonist. It is from him that we see all the events of the story unfold, as he is trying to discover the meaning behind the relationship between the respectable doctor Henry Jekyll and the mysterious Edward Hyde.

As a consequence, if for Lanyon it was established that it is his curiosity that leads his actions, for Utterson it is his friendship/loyalty towards Jekyll that does so. And similarly to Lanyon, we may say that this comes from Utterson's goodness, as what he wanted to do was to protect his friend. The problem is in the fact that as the story goes on, this friendship turns unbalanced, clouding Utterson's decisions, and leading him to make choices that "betray" both his function as a lawyer, and in the end even his beloved friend, which then presents his evil.

To a better understanding of this, it is important to look into the characterization of Utterson, as a way of knowing more about this character. This piece of information is presented to us in the first chapter of the book, where we learn that Utterson is:

of a rugged countenance, that was never lighted by a smile; cold, scanty and embarrassed in discourse; backward in sentiment; lean, long, dusty, dreary, and yet somehow lovable. (STEVENSON, 1886, p. 3)

When looking into this definition, as pointed out by Salles in his video "Grade 9 Utterson Analysis in Jekyll and Hyde" (2018), we see Utterson as some sort of boring and dull character, a perfect definition of a Victorian gentleman, but who is still considered lovable in some way. This may be due to his other side, one that appeared alongside his friends "and when the wine was to his taste" (Stevenson, 1886, p. 3). In these moments, it is implied that Utterson was like a different person, talking differently as well as "loudly [revealing] in the acts of his life" (Stevenson, 1886, p. 3), which presents that like other gentlemen from this time, one could infer that Utterson also had some concealed desires.

Furthermore, it is probably because of this that when describing this character Stevenson puts that he was "sometimes wondering, almost with envy" (Stevenson, 1886, p. 3) those who committed any misdeeds, since they had enough "courage" to do so without fearing the consequences. On the other hand, because of his position and function in that society, Utterson could do it only in a few moments and controlled places, when already affected by the powers of wine. As a consequence, when looking to those people, he leaned much more into helping them, than to blame or reprove their actions (Stevenson, 1886, p. 3).

This is an interesting take on things, seeing Utterson's job as a lawyer, but when looking towards what Salles also pointed out in the aforementioned video, the name Stevenson selected for him, Gabriel also gets a lot of importance. If we return to the Bible, we see that this is also the name of an angel, who was to bring the message of God to the people, which was done with Daniel (Daniel 9: 20 - 27) and Zacharias (Luke 1: 8 - 23). However, Gabriel not only brought the message of God, but also his justice to those who did not believe in his words, which can be seen with Zacharias who turned mute after not trusting what Gabriel said, and so, what the symbol of goodness and justice said.

In some ways we can compare Gabriel - the angel - with Utterson's function as a lawyer, seeing that both were to bring the message of what was seen as justice, as well as punishment to those who went against it. To further give this idea, Stevenson also uses the name of "Utterson" to this character, which brings the notion of "the son of the one who utters", which, taking his job into account, was to denounce anyone who committed any wrongdoing, according to what was defined as so by the strict Victorian society.

However, Utterson did things differently, since he "incline[d] to, Cain's heresy" (Stevenson, 1886, p. 3). For him, he was not to be responsible for the actions of others, and so, he was not to be the one to delate the wrongdoings committed by them, letting time do the honors. As a result of this perspective, Utterson's action ended up affecting the life of those who he held dearly, in a way that he surely did not want to.

In regards to this, we now move towards the fifth chapter of the book ("Incident of The Letter"), and it is important to contextualize a bit what happened between the first chapter and this one. As the book proceeds, the reader sees Utterson work as some sort of detective, looking for any clues that could lead him to discover who the mysterious Hyde was, and his true intentions to his friend Jekyll. The biggest clue comes in the fourth chapter when Sir Danvers Carew, one of Utterson's clients, is murdered, and by what was said by a witness of this crime, the murderer was Edward Hyde.

Because of this, Utterson comes to Jekyll's house in the fifth chapter, trying to discover if his friend had anything to do with this crime. After getting there he found his friend "looking deadly sick" (Stevenson, 1886, p. 33), a situation that got worse when Utterson talked about the crime that had occurred. What then follows is some sort of interrogation, with Utterson asking if his friend knew where the murder was, to what he answers:

‘Utterson, I swear to God, ‘ cried the doctor, ‘ I swear to God I will never set eyes on him again. I bind my honour to you that I am done with him in this world. It is all at an end. And indeed he does not want my help; you do not know him as I do; he is safe, he is quite safe; mark my words, he will never more be heard of.’ (STEVENSON, 1886, p. 33)

Seeing what had happened, this was not the answer Utterson was expecting, still, just to know that Hyde would not appear anymore was something that calmed him, as this meant that, in his mind, everything would be fine with Jekyll. Afterwards, Utterson receives a letter from his friend, which he says had been sent by Hyde, one that Jekyll did not know if he should give to Utterson or to the police, but that he gave to his friend, leaving him to judge what to do with it subsequently (Stevenson, 1886, p. 33).

Nonetheless, one thing was strange about this letter for it had no envelope, which Jekyll explained that he had burned, something that raises Utterson’s suspicion. This only increases, when before leaving he asks Poole - Jekyll’s butler - “what was the messenger like?” (Stevenson, 1886, p. 35), referring to the person who should have brought this letter. To this Poole answered that “nothing had come except by post; and only circulars” (Stevenson, 1886, p. 35). Only two answers were possible, either the letter came when Poole did not see, or it was written inside Jekyll’s house.

As a consequence, trying to shake off this feeling, Utterson searches for advice with his head clerk, Mr. Guest, and here he discovers something he was so afraid of, the handwriting in the letter and Jekyll’s were basically the same. To say this would make Utterson pinpoint that Hyde and Jekyll were the same person is far-fetched; however, this was enough information to show that his friend was trying to hide a murderer, which meant that he was also part of the crime that happened. And this is rather important, because, due to the fear of what may happen with his friend, Utterson decided to lock the note on his safe (Stevenson, 1886, p. 37).

What comes next are the consequences of Utterson’s decisions; however, before looking into them, it is important to look into what he did. This can be considered a big show of friendship by Utterson. He feared what could occur to his friend, seeing that if anyone discovered that his friend was linked to this crime, jail could be the least of Jekyll’s punishment. So, he decided to hide the letter, no one else should know the contents inside it. But, by doing so he failed his position and name. By deciding to protect his friend, he placed him above everyone else, not giving to the authorities the one clue that could help them find the murderer of Carew.

In Utterson's mind, Hyde's disappearance was sufficient to close this case. Once more he decided to let time to do the honors, instead of him doing what he was supposed to. Moreover, by not uttering to the authorities what he knew, he brings up the end to his friends, since what comes next in the book is the transformation of Hyde into Jekyll for Lanyon to see, which, as we have seen, left Lanyon in no state to continue living, culminating in his "suicide". Furthermore, Jekyll ends up doing the same in the end of the book, after discovering he would not be able to make the formula anymore, which meant for him that he could turn into Hyde, and never become Jekyll again. What can then be inferred by looking into Utterson's decision was that he ended up becoming (in part) responsible for the death of the ones who he wanted to protect.

In the end, Utterson's friendship is lovable, but when he decides to put his friend's sake in front of others and of the law, it becomes unbalanced, clouding his decisions. Therefore, Utterson's evil is born from his loyalty towards Jekyll, which leads to him not bringing justice/punishment to those who committed a wrongdoing, as done by the angel he was named after, and by what he as a lawyer should do. And in the end, the punishment for his actions does not come directly upon him, but upon those he so much tried to save.

During this part, the analysis of Utterson was shown, and how his friendship turned unbalanced, affecting his judgment. In the following part, the conclusion will be presented, and so the final remarks.

## **7. CONCLUSION**

In the following part of this study the final remarks about this research will be presented, and so the conclusion of what has been discussed.

As said at different parts of this research, Stevenson's novel is built of various themes, which can be analyzed through different perspectives. In this research, the themes which gained more focus were the concepts of good and evil, as they are defined by the Victorian Age and the Bible.

This analysis passed through some points, starting with the characters who give the name to the novel, Jekyll/Hyde. As we could see, they can be seen as the representation of one single being, made by both good and evil intentions. Jekyll created Hyde so that he could have a way to unleash all the desires he had concealed for so long. Therefore, Hyde was nothing more than Jekyll in disguise. As a consequence, if Jekyll was made of both good and

evil, the same had to be said of his disguise, who had all his actions described by someone else, never having the chance to show what his true intentions were.

Furthermore, this duality between the concepts of good and evil is not something exclusive to Jekyll, but also present in his friends Lanyon and Utterson, which were the main characters analyzed during this study. If we are to look into Lanyon, it becomes clear that he was a doctor built with curiosity, something that led him into searching how he could help Jekyll.

However, as the story goes on, this curiosity starts to control his actions more and more. The focus was not on helping his friend anymore, but on discovering all the mysteries hidden behind the strange figure known as Hyde. As a result of this, Lanyon's curiosity becomes more and more greedy, leading him to see what he should not. In the end, it is his curiosity that leads to his punishment and downfall, which was initially a symbol of his goodness, when looking through the Bible, becomes part of his evilness.

Now, if we are to look into Utterson, there is also an evilness that comes from what could be initially called good, and this is his friendship with Jekyll. Gabriel John Utterson was a lawyer, a man who should bring justice to those who went against it. Nevertheless, it was those who he envied, as they had the courage to go against the law, and do as they desired, what he could not. Instead of bringing their wrongdoings up to light, he "incline[d] to, Cain's heresy" (Stevenson, 1886, p. 3). It was "time" which should deal with those people and not him, a feeling that would play, in part, his decision to protect his friend.

If for Lanyon it was his curiosity that led his actions, for Utterson it was his friendship with Jekyll that did so. Even if he had all the clues that proved that Jekyll had something to do with Hyde's actions, Utterson still preferred to lock all of this with no one but himself. For him, once more "time" should be the one to take care of his actions, and so, to deal with Hyde, while he should do everything that he could to protect his dear friend. Due to his decisions, Utterson not only failed his position and name, but in the end, he also failed his friend whom he so much wanted to protect, who dies as the story fades to black.

As mentioned at the start of the conclusion, *The Strange Case Of Dr. Jekyll And Mr. Hyde* (Stevenson, 1886) is a story that can be analyzed through a lot of perspectives, each one presenting a new theme that gives us a new vision in regards to Stevenson's novel. In this research, by analyzing two characters different from Jekyll/Hyde the main focus was on presenting that the duality between good and evil is not something exclusive to the main character of Stevenson's novel. This research also aimed at highlighting some characters



who, despite their importance in the book, are sometimes forgotten or overlooked in other studies or adaptations of Stevenson's novel.

Moreover, when looking into Lanyon and Utterson we see characters who are much more similar to Jekyll than what they may appear. This comes from the fact that they are all built of goodness, but also of desires, seen as evil by the age they were in, meaning those desires were to be concealed. Furthermore, this duality of good and evil is not restricted to Jekyll and his friends, meaning that further analysis on this theme could explore this theme on other characters of the novel.

This study may eventually be extended into a Master's degree project in which other aspects will be inserted in the analysis, such as, a development on how Utterson and Lanyon, as well as other characters of this novel, portray the existence of various "Jekylls" throughout the novel, but just one "Hyde". Which is to say that Stevenson presents in his work a society built of repressed beings, who hide their true intentions and desires, while there is only one powerful individual who is not held by these constraints. For this, besides the used tools, another one gains importance in this future research, the Track 16 of the "Jekyll and Hyde: The Complete Work - The Gothic Musical Thriller (1994 concept cast)" album (1995), which presents why the notion of evil brings power to this mysterious being by the name of Edward Hyde.

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