

### **Chapter III**

#### **Dr. Rieux's and Father Paneloux's Reaction Toward the Plague**

In this chapter the writer analyzes the reactions of Dr. Rieux and Father Paneloux, which represent existentialism. The idea is that each human being has a freedom in his own life. Furthermore, he also has a responsibility toward himself, God, and others. The writer divides this chapter into two parts. The first part is the analysis of Dr. Rieux's reaction toward the plague disease. Rieux struggles from plague disease at Oran with his own effort by giving medical treatment to

show his existence. The second discussion deals with the analysis of Father Paneloux's reactions toward the plague, where Paneloux helps Oran as a priest by giving spiritual support. The writer analyzes both character's reactions in order to reveal how both main characters represent Existentialism, that is to say that Rieux tries with his own effort to help Oran people and Paneloux tries to help Oran people in his religious way, and the analysis of both characters is based on Existentialism by Nietzsche, Sartre, Camus and Kierkegaard.

### **3.1 Dr. Rieux's Attitude toward the Plague Disease**

According to Nietzsche, Sartre, Camus and Kierkegaard as existentialists, the idea of existentialism is 'existence precedes essence'. It means that human beings are totally free but each of them should be responsible for what each of them has done. To see Rieux's attitudes towards plague disease, the writer shows some Rieux's reactions toward Oran people by giving medical treatments that could reveal Camus' idea about the existence of God that also leads to the idea of 'existence precedes essence'.

### **3.1.1 Dr. Rieux's Attempt to Cure Oran People and Fight the Plague Disease**

In most of his works, Albert Camus used to express his idea through his main character such as Dr. Rieux. Rieux in this story gives a great contribution to Oran people by helping them with his talent as a doctor. The idea that 'existence precedes essence' by Sartre really shows in The Plague by Albert Camus. It can be seen through Camus' idea, which is strongly expressed in Rieux's opinion that Rieux considers that human beings are created with an existence first. It means that all men are responsible for their own life. The writer could also view it from Rieux's attitude that he struggles very hard to cure plague disease and find a serum for Oran people because Rieux thinks that he has the responsibility as a doctor and also as a human being, he should fight against the plague disease. This can be seen from the beginning. When the plague disease spreaded until the town was isolated, he decided to stay in the town although he has a chance to run away and met his wife in sanatorium. Despite his wife is sick in another city, Rieux still considers to help the problem at Oran, even he suggests his wife to take good care herself. This could be seen when Rieux sends a telegram to his wife:

That evening Rieux sent a telegram to his wife, telling her that the town was closed, that she must go on taking great care of herself, and that she was in his thoughts. (Part II, 2, 70)

Rieux's quotation, '...that she must go on taking great care of herself...' expresses existentialism that each human being should be responsible for his own life. He thinks that his wife has a responsibility in her own health because Rieux also has to take his own responsibility to face plague disease at Oran and Rieux has a bigger responsibility toward others like Oran people.

In the other situation, the writer could also see existentialism that 'man condemned to be free' and human being also has to accept and face whatever good **or** bad condition in his life. It expresses in Rieux's conversation with Rambert as a journalist from outside Oran town that he asks Rieux to help him to go outside Oran to meet his wife at Paris:

**All** I wanted to know was whether you couldn't possibly give me a certificate stating that I haven't got this damned disease.

(Part II, 2, 73)

I can't give you that certificate...Because there are thousands of people placed as you are

in this town and there can't be any question of allowing them to leave it...we've got to accept it as it is. (Part II, 2, 73)

In this situation, Rieux rejects to help Rambert to run away from Oran's quarantine because Rieux thinks that there are many Oran people trapped at Oran town. The only way out is not to run away, but Oran people should face plague disease. They should be responsible to fight the disease like what Rieux says 'we've got to accept it as it is'. From Rieux's sentences, the writer could see that in The Plague Camus puts a reflection of existentialism that all human being should be responsible to solve the problem he has in his own life if he wants a better life. Rieux wants to express existentialism that even each of human being has a freedom in his life but he has also a bigger responsibility toward others. Rieux wants to teach Rambert to have a responsibility toward Oran people and also keep fighting against the plague disease that Rambert should not run away from Oran town. Even though Rambert does not want to stay at Oran town but he should stay in Oran to help Oran people and not for his own happiness.

In a further conversation with Tarrou, Rambert knows that Rieux's wife is also treated in another town, 'I suppose you don't know that Rieux's wife is in a

sanatorium, a hundred miles or so away' (Part II, 9, 136). Rambert decides to work with Rieux in voluntary group to face plague disease in a present time until he finds out a way to go out from Oran

Rambert rang up the doctor. 'Would you agree to my working with you until I find some way of getting out of the town?' Rieux answers:

Certainly, Rambert. Thanks. (Part II, 9, 137).

Rambert decides to join Garcia, Gonzales, and Cottard in a smugglers association that have a plan to run away from town. Rambert feels happy and tells his run away plan to Rieux. Rieux leaves Rambert with his decision to meet his lover. This shows Rieux's success to influence Rambert to accept his responsibility toward Oran people like what existentialism teaches that human being has responsibility toward others. It can be seen when Monsieur Othon, as a police magistrate, asks Rieux to stop Rambert from running away but Rieux lets Rambert choose to stay or run away. Rambert's statement toward Rieux is shown in these sentences:

"If he's a friend of yours advise him not to associate with smugglers. It's bound to attract attention." "But why don't you stop my going? You could easily manage it." Rieux shook his head with his usual deliberateness. It was none

of his business, he said. Rambert had elected for happiness, and he, Rieux, had no argument to put up against him. (Part IV, 2, 165)

From Rieux's statement, he gives all the decisions to Rambert because all decisions that have already been chosen by Rambert are for his own life so that Rieux does not have the right to stop it. Rieux only gives his opinion, but all decisions fall into Rambert because as what existentialist believes that each human being has his own freedom to decide which way to take because all responsibilities fall into himself. So human being has a freedom to choose which way they will walk because human being should take their own responsibility for whatever happens in the future with their own decision. Finally, Rambert changed his mind. Rambert decided to stay at Oran. The writer could find out Rambert's sentence when Rieux asks why he is still at Oran. It is shown in the followings:

'Why have you come? he asked. 'Surely you should be elsewhere?' (Part IV, 2, 169)

'Doctor', Rambert said, 'I'm not going. I want to stay with you.' 'And - what about her?' His voice was hardly audible. Rambert said he'd thought it over very carefully, and his views

hadn't changed, but, if he went away, he would embarrass his relation with the woman he loved.

'Until now I always felt a stranger in this town, and that I'd no concern with you people.

But now that I've seen what I have seen, I know that I belong here whether I want it or not.

(Part IV, 2, 166)

Rieux was surprised when he knew that Rambert stayed at Oran, changed his mind, and helped face the plague disease. The statement above shows that Rieux actually influenced Rambert's decision. From all Rambert's statements, the writer reveals that actually Rambert feels that he does not belong to Oran town. Finally he realizes whether he wants or does not want to be at Oran, he should accept the reality that he has already been in Oran. He should accept and try to face the plague disease. The writer could also see existentialist's idea that each human being has a freedom to choose. Human being could not run away from his reality and human being should accept and make an action for his own good. As what Existentialism means, that even though a human being is in a situation where he does not want to have a problem, or human being does not want to be in a certain place, yet the one important thing is that we can not run away from the condition in present. Each of us should



face it and try to find a way out. Rambert shows that he has already learnt from Rieux that he has to struggle, never gives up to fight plague disease and also be responsible toward other people.

As an atheist existentialist, Camus thinks that God does not exist. The same situation happened in the past when the Second World War during German's occupation in 1940 that many France people suffered because of the war. Camus thinks that if God exists, why there are many people suffering and dying. Finally he joins the underground movement, this situation is also reflected in Rieux's condition. Rieux sees many Oran people die and suffer because of the plague disease. It makes him decide an action by giving medical treatment. This condition is a reflection of atheist existentialist, Rieux does not believe in God's existence and also philosopher like Nietzsche considers God is dead. Human being has freedom to choose his own life and human being does not need anymore to give responsible to God. This shows in a conversation between Tarrou and Rieux: ...for a few minutes later he told Tarrou that God did not exist, since otherwise there would be no need for priest. (Part II, 6, 99). Moreover, the writer could also see that Rieux clearly says that he does not believe in God's

existence. It can be seen from the conversation between Tarrou and Rieux below:

'Do you believe in God, doctor?'

'No - but what does that really mean? I'm fumbling in the dark, struggling to make something out But I've long ceased finding that original....' (Part II, 7, 106)

What Rieux says is similar to Sartre's idea about God and also all, which are related to God, like The Bible and a priest. Sartre says in Philip Thody's book 'The Bible and also Priest are created because men think that there is a God but if you don't believe in God, then there is no reason for anything to exist at all. (Thody, 45) Rieux also has the same opinion as Sartre about 'God did not exist' so he thinks 'there would be no need a priest' (Part II, 6, 99) like Paneloux. And this also means what all Paneloux's sermons and also all related to God like what the Bible says can be ignored. Rieux's idea shows as an atheist existentialist that he does not believe in God's existence.

The writer could see that Rieux counts everything on his ability that he does not depend on God. Rieux does not only doubt the existence of God, but also hates God because he has already seen many people suffer from illness and God does not do anything. He thinks that it

is better for Oran people not to believe in God. It can be seen in his statement:

"...since the order of the world is shaped by death, mightn't it be better for God if we refuse to believe in Him, and struggle with all our might against death, without raising our eyes towards the heaven where He sits in silence?" (Part II, 7, 107-108)

It shows that Rieux thinks that God does not care about human suffering. The similar things also happen in the real world, there are still many deaths and sufferings among human beings 'the world is shaped by death' (Part II, 7, 107-108). It means that many people have to die in suffering. So according to Rieux, it is better if God does not exist. He also believes that it is also better for Oran people not to believe in God, so that they try to struggle with their own ability against death without waiting for a miracle from heaven. In this point of view, Rieux has to do everything by himself without God's help because God never does anything. This belief is based on his everyday life and experience as a doctor, where he witnesses that many people die because of plague disease. According to Rieux, the word 'God' means that someone who knows everything in human life, He could also do everything, and nothing is impossible for Him. As what

has already been thought by Rieux, that if God exists why He does not do anything when many people suffer and die. Therefore he begins to think logically, that God does not care to human being's suffering. Furthermore God does not exist so there is no one could help Oran people. His idea that God does not exist makes him think that as a doctor, he should help people from their illness rather than count on God's help. That is why, there is no reason for Oran people to give up and stop to struggle against plague disease until Oran people could stop the disease.

Besides, there is another quotation that shows Rieux's reaction, that can be seen from his response when Tarrou suggests Rieux that it is better to use voluntary groups of helpers.

One can't have too many helpers, especially in a job like mine under present condition. I undertake to get your plan approved by the authorities. Anyhow, they've no choice.

But...' Rieux pondered. 'But I take it you know that work of this kind may prove fatal to the worker. And I feel I should ask you this: have you weight the dangers?' (Part II, 7, 105)

Rieux's statements reflect that he does not need others people's help, it is better for him to work by his own ability to face plague disease. From Rieux's word "...

have you weight the danger?" it shows that he doubts the other ability to join and help him to face plague disease. As Sartre's idea that 'existence precedes essence', every person exists in the world with some purposes and should do something by his own existence without counting on other or even God because each human being should take his own responsibility. However, actually Rieux and 'Ten doctors and hundreds helpers' (Part II, 9, 125) fight together to overcome plague disease, in fact Rieux wants to solve Oran people's problem. They should really prepare to join voluntary groups.

Nietzsche says that 'man has to be a superman or man has to help himself'. So Rieux's idea hopes that human being should wake up and makes a change in his life by helping his own life and others. It shows in the following:

So does every ill that flesh is heir to. What's true of all the evils in the world is true of plagues as well. It helps men to rise above themselves. All the same, when you see the misery it brings, you'd need to be a madman, or a coward, or a stone blind, to give in tamely to the plague. (Part II, 8, 106)

Hoping that human being has to help himself, Rieux wants Oran people to face plague disease and not to give up. Oran town's condition in the future depends on Oran people themselves whether they want to be 'a stone blind', by keeping in silent and waiting for their death, running away from Oran town or to struggle with Oran people to find a serum. Every choice depends on Oran people but all of them have big responsibility with their own choice.

In further conversation, Tarrou asks Rieux what his main reason that makes Rieux give all his life and devote to help Oran people. According to Rieux, if he believes in God he will not help Oran people and cures them but he will leave it to God but he will only wait the death. The quotation below is his main reason why Rieux should react to help to cure Oran people.

Why do you yourself show such devotion, considering you don't believe in God? ...if he believed in an all-powerful God he would cease curing the sick and leave that to Him. But no one in the world believed in a God of that sort; no one even Paneloux, who believes that he believed in such a God. And this was proved by the fact that no one ever threw himself on Providence completely. Anyhow, in this respect

Rieux believed himself to be on the right road  
 - in fighting against creation as he found it".

(Part II, 7, 106-107)

From the statement, it can be seen that Rieux devoted all his life to help Oran people because in Oran town he should face the plague disease problem in front of him. Furthermore, those statement shows that most people do not actually believe in God completely, human being still depends on other people for he needs their help in order to survive in this world. As what Rieux sees that there are sick people and Oran people who need medical treatment, whether they believe in God or not, Rieux believes Oran people need to be cured first. In other world, in a real life human being should take quick responses in the problems that exist, not only regretting what has already happened. Although each human being has a freedom to choose, he should fight to survive and he should also be responsible toward the people around him. It means that no one in this world, not even Paneloux, believes in God easily. In Rieux's mind, if he surrendered in God, he does not help Oran people because he will only stay and wait what God can do toward Oran people. Here Rieux wants to say that even each human being believes in God, he should not just wait and see but he should also do an action to get out from the

problem and to exist in life. Plagues disease problem that strikes Oran town will not stop if Oran people just wait and see what will happen next but Oran people should start to fight, struggle and never give up until the plague disease stops. Rieux's action shows Nietzsche's idea that each human being should try by his own effort to survive and never give up because, by doing so, human being could show his existence in the world.

### **3.1.2 Dr. Rieux's Effort to Help M.Othon's son**

Rieux tries the best to cure M.Othon's son with all his effort by injecting anti-plague serum but it is useless and the child dies. For many months he has already seen children die but never watched a child suffering from his illness, and this makes Rieux angry toward Paneloux. Actually he cannot stand to watch a child dying because of illness but his anger expresses on Paneloux. Rieux says to Paneloux that this child is innocent, how come he gets ill and dies.

"I must go, Rieux said, I can bear to hear them any longer." Rieux was already on his way out, walking so quickly and with such a strange look on his face that Paneloux put an arm to check him when he was about to pass him in the doorway. 'Come doctor ...' he began. Rieux swung



round on him fiercely. **"Ah!** That child, anyhow,  
was innocent - and you know it as well as I  
do!" (Part IV, 3, 177)

From Rieux's statement, the writer could see that Rieux is angry and cannot stand watching a child being tortured till he died. He also cannot understand this condition and watch an innocent child die in suffering. Rieux reminds and satires Paneloux about his sermon that actually this plague disease is sent by God because Oran people have committed a sin. How can this innocent child die? Rieux gives a medical treatment the best he can do it but Rieux could not help and he cannot stand to see a child suffering. Rieux's reaction shows as Existentialism that he has to treat others as himself. Another reason, Rieux gets angry because Paneloux only cares about salvation rather than the child condition. "Salvation's much too big a word for me. I don't aim so high. I'm concerned with man's health; and for me his health comes first." (Part IV, 3, 178). On the other hand Rieux's anger has a hidden meaning that shows his own failed and put all his failure toward Paneloux. Rieux's sentence shows that he only concerns on human being's condition and start to give medical treatment rather than thinking about salvation. And also as a hidden meaning of his failure as a doctor.

### 3.1.3 Dr. Rieux's Reactions toward Father Paneloux's Sermon and Illness.

Rieux as a doctor does not believe in God, rejects and dislikes Paneloux's sermons. As in Paneloux's first sermon, says that the plague disease was sent by God because human being's evil does. The first sermon on Sunday marks the beginning of widespread panic in town. When Tarrou speaks to Rieux, he asks Rieux opinion on Father Paneloux's Sermon about the plague disease.

'What did you think of Paneloux's sermon, doctor?'

'I've seen too much of hospitals to relish any idea of collective punishment. But, as you know, Christians sometimes say that sort of things without really thinking it. They're better than they seem" (Part II, 7, 105).

From this statement, Dr. Rieux is trying to show his disagreement with Paneloux's sermon. He thinks that Paneloux only cares about future salvation and ignores present condition that Oran people need a cure from plague disease not a sermon. He thinks that Paneloux has not contacted with death directly, hence this is the reason why he can speak with such assurance of truth. Rieux also disagrees that this plague disease was sent by God because human being's evil does. According to him

what the cause of this disease is not important but the most important one is how Oran people fight and get out of this disease. Rieux thinks that God does not exist, so Oran people does not care about who causes this plague disease but the most important is the condition in a recent time. Oran people should face and try to overcome the plague disease. It shows the difference between Rieux's and Paneloux's ideas about to which one human being should give their responsibility for what he has done in life. Rieux's idea is that human being should be responsible to himself like what Nietzsche's, Sartre's, and Camus' idea, but Paneloux considers Kierkegaard's idea that each human being at the end of his life should be responsible for all that he has done.

Rieux says that not every priest agrees with Paneloux. He only stresses on future salvation or eternal life but he ignores present suffering, Rieux says that he thinks Paneloux only observes it from the Bible not in a real Oran people condition. Rieux's disagreement can be seen in this quotation:

I doubt it. Paneloux is a man of learning, a scholar. He hasn't come in contact with death; that's why he can speak with such assurance of the truth - with a capital T. But every country priest who visit who visits his parishioners,

and has heard a man gasping for breathe on his deathbed, think as I do. He'd try to relieve human suffering before trying to point out its excellence. (Part II, 7, 106)

For the moment I know this; they are sick people and they need curing. Later on, perhaps, they'll think things over; and so shall I. But what's wanted now is to make them well. I defend them as best I can, that's all.

(Part II, 7, 106)

Rieux thinks that it is better to help people who suffer first and put future salvation after it. What Oran people need at that time is not a sermon about future salvation or about who causes this plague disease, but the most important things that Oran people want someone who could help them to relieve their suffering from plague disease. Some priests that have already contacted and seen about the death and suffering will agree Rieux's idea that it is better for us to serve Oran people by giving them a medical treatment rather than talk about future salvation only. This idea is a reflection of what Sartre says about existentialism that each of us should overcome and aware of the problem in front of human's life.

Paneloux's second sermon, Rieux comes to hear it because Paneloux asks Rieux to come 'I hope you'll come,

doctor (Part IV, 4, 180). When Rieux hears the sermon about human being's suffering in the world and human being's faith, he thinks it is no need to be explained because there is nothing to explain. It is related to the following statements:

"we might try to explain the phenomenon of the plague, but, above all, should learn what it had to teach us. Rieux gathered that, to the Father's thinking, there was really nothing to explain." (Part IV, 4, 182)

Rieux wants to say that this sermon is nothing because everything is already clear for him that there are many innocent people dying but God does not do anything. Therefore, it is better for them to do some efforts to fight the plague disease rather than doing nothing. Rieux also doubts Paneloux's sermon about eternal happiness.

But how could he give that assurance when, to tell the truth, he knew nothing about it? For who would dare to assert that eternal happiness can compensate for a single moment's human suffering? (Part IV, 4, 183)

Rieux thinks that what Paneloux's sermon said about the eternal happiness was only his creation because no one knows the truth and Paneloux believes only his faith in God. The readers could see the contradiction between

Rieux that uses atheist existentialist that does not believe in God's existence and Paneloux as a theist existentialist, who surrenders all of his life in God's hand.

Even though Rieux disagrees with Paneloux's idea, Rieux still tries to help Paneloux when he gets ill. Even Paneloux rejects to have medical treatment by Rieux, Rieux still cares and tries the best he can do. Rieux decides to stay and accompany Paneloux in his last life "I'll stay with you," he said gently" (Part IV, 4, 190). From this statement, it shows that Rieux also cares about Paneloux even he has different ideas from the beginning till the end about God's existence. Rieux's attitudes also reflect Albert Camus' idea that human being has responsibility toward other people. Rieux shows that he has also responsibility to help Paneloux even though he disagrees with Paneloux's idea.

### **3.2 Father Paneloux's Attitude toward the Plague Disease**

To see Paneloux attitudes towards plague disease, the writer wants to show some of Paneloux's reactions and also his responsibility that could reveal his own idea about the existence of God. Paneloux's reaction will be analyzed as a comparison to Rieux's reaction to reveal Existentialism in The Plague.

### 3.2.1 Father Paneloux's Sermon toward Oran people

Paneloux as a Jesuit priest decides to have a weekly pray and also a sermon when Oran people begin to be panic. Paneloux in his sermon says that God sent this plague disease because of Oran people's evildoer. So Oran people deserve it. Paneloux says that Oran people deserve this disaster as their punishment. He instructs Oran people as it stated in "Calamity has come on you, my brethren, and, my brethren, you deserve it" (Part II, 3, 80). Paneloux's sermon states like this:

"If today the plague is in your midst, that is because the hour has struck for taking thought. The just man need have no fear, but the evildoer has good cause to tremble. For plague is the flail of God and the world His threshing-floor and implacably He will thresh out His harvest until the wheat is separated from the chaff. There will be more chaff than wheat, few chosen of the many called. Yet this calamity was not willed by God. Too long this world of ours has connived at evil, too long has it counted on the divine mercy, on God's forgiveness. Repentance was enough, men thought; nothing was forbidden. Everyone felt comfortably assured; when the day came he would

surely turn from his sins and repent. Pending that day, the easiest course was to surrender all along the line; divine compassion would do the rest. For a long while God gazed down on this town with eyes of compassion; but He grew weary of waiting, His eternal hope was too long deferred, and now He has turned His face away from us. **And** so, God's light withdrawn, we walk in darkness, in the thick darkness of this plague." (Part II, 3, 80-81)

Camus wants to use Paneloux's sermon to express Kierkegaard's idea, that 'man can find the meaning of his life only in his relationship with God'. Paneloux helps Oran people as a priest by giving a sermon. In **his** first sermon, Paneloux actually wants to tell Oran people that this plague disease that strikes Oran town, severe punishment for Oran people's sin. From Paneloux's sermon 'For Plague is the flail of God...', the writer could find the meaning that the suffering caused by the plague disease that happens at Oran town actually is a flail or punishment from God that God wants Oran people to realize what they have done in their life that makes God angry. Paneloux's sentence 'God's light withdrawn, we walk in darkness, in the thick darkness of this plague' (Part II, 3, 80-81) means that God has already blocked His help so



human being life in darkness or suffering of plague disease. From Paneloux's sentence '...toolong has it counted on the divine mercy, on God's forgiveness.' (Part II, 3, 80-81) Paneloux wants Oran people to realize about their sin and asks them to ask God's mercy by praying. It shows in the quotation below:

"our fellow-citizens would offer up to heaven that one prayer which is truly Christian, a prayer of love. And God would see to the rest".

(Part II, 3, 84)

This shows that Paneloux depends on his faith and his relationship with God as Kierkegaard's idea in religious stage to make Oran people have a good relationship by praying with our repentance to witness and ask **God's** forgiveness.

Furthermore, besides having a good relationship with God Paneloux also hopes that Oran people search and pray God requesting God's love.

Yes, the hour has come for serious thought. You fondly imagined it was enough to visit God on Sundays, and thus you could make free of your weekdays. (Part II, 3, 82)

Paneloux wants to satire Oran people that it was not enough for Oran people only to praise the Lord on Sundays. As according to Kierkegaard's idea that in

higher stage, human being is more concerned with his relationship with God and through this relationship human being can discover the meaning of existence and sees himself as an individual who stands alone before God. Through this relationship, Oran people could understand the condition and find a way out through God's answer. Actually God wants Oran people to have great hunger each day, as the quotations say that:

These brief encounters could not sate the fierce hunger of His love. He wished to see you longer and more often; that is His manner of loving and, indeed, **it** is the only manner of loving. (Part **II**, 3, 82)

This shows that God wants Oran people to seek more and have a great hunger for God's love. From Paneloux's sermon, **it** can be seen that Paneloux uses the highest stage of human being's life according to Kierkegaard. Paneloux wants to use the relationship between human being and God in real life.

After joining with Rieux's band of workers, Paneloux spends his entire time in hospitals and places where he comes in contact directly with plague's victims. Paneloux decides to preach for the second times after seeing an innocent child dies. The reader could find in Paneloux's sermon :

...there were some things we could grasp as touching *God*, and others we could not. There was no doubt as to the existence of Good and Evil and, as a rule, it was easy to see the difference between them. The difficulty began when we looked into the nature of Evil, and amongst things evil he included human suffering. Thus...the child's suffering would be compensated for by an eternity of bliss awaiting him. (Part IV, 4, 182-183)

Paneloux in his second sermon wants to say that a child suffers in this world will give an eternal life in heaven. In Paneloux's faith, that a child will get a better life in his salvation as what if Oran people have good relationship with God. When human being has close relationship with God or in religious stage, human being is considers compare all things in his life with God's word or the Bible. The Bible says "2 Corinthians 4:17- For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" (The Bible King James Version). The verse shows how human being's suffering in the world will be replaced with an eternal life. Paneloux hopes that human being could find the meaning of life through God's word or The Bible. Furthermore Paneloux thinks sometimes it is

difficult for human being to understand God's love, it shows in Paneloux's sermon below:

"...the love of God is a hard love. It demands total self-surrender, disdain of our human personality. And yet it alone can reconcile us to suffering and the death of children, it alone can justify them, since we cannot understand them, and we can only make God's will ours. That is the hard lesson I would share with you today. That is the faith, cruel in men's eyes, and crucial in God's, which we must ever strive to compass." (Part IV, 4, 186)

Those sermons want to tell that human being should have faith in God. Paneloux wants to show that sometimes it is hard to see a cruel thing that an innocent child suffers and dies. He also wants to say that God demands us to believe in God totally. As what faith means in the Bible "Hebrews **11:1** - Now faith is the substance of things hoped for, the evidence of things not seen." (The Bible King James Version) Faith in this case does not need to be questioned but it needs a simple believe even it is hard to understand because God's will is not our will. Paneloux thinks that through suffering, people could learn about their faults and learn to deserve God's mercy. This second sermon shows that human being should

have a good relationship with God or in the religious stage to understand God's will.

### **3.2.2 Father Paneloux's Effort to help M.Othon's Son**

As a priest, Paneloux prays to God, and asks for His help to cure M.Othon's son, and gives a blessing toward child. He still expects that God will help this child with his prayer. "My God, spare this child...!" (Part IV, 3, 176). At that time, Paneloux has a small conflict with Rieux. Paneloux knows that a child is innocent but according to him, human being cannot understand God ways with this terrible thing but human being should surrender all to God; however, human being does not know what God's will behind all of these, "That sort of things is revolting because it passes our human understanding. But perhaps we should love what we cannot understand." (Part IV, 3, 178) Paneloux's sermon wants to explain that sometimes human being cannot understand God's will but Paneloux believes that God permits someone to suffer because God has some reasons toward the human being and from all the bad things happening to Oran people looks like a test for Oran people's faith in God whether they still believe in God in a bad condition or not. Paneloux's sermon is a reflection of Kierkegaard's idea of human being's in religious stage, whereby human being

can find the meaning of his life only in his relationship to God.

### **3.2.3 Father Paneloux's Attitude in His Illness**

Almost at the end of the plague disease, Father Paneloux condition runs down mentally as well as physically, but he has different symptoms of plague except congestion and obstruction of the lungs. (Part IV, 4, 190) Even though his illness became worse, Paneloux refused to be cured by a doctor. It shows in his reactions: "Father refused to hear of a doctor's visit because it was against his principles." (Part IV, 4, 189) It means that he still believes in his faith that God still helps him. When the lady asks his condition, he says that he is in a bad condition, and he wishes to be taken to hospital only for regulation.

"on her asking how he was feeling, he replied that he was in bad way, he did not need a doctor, and all he wished was to be taken to hospital, so as to comply with the regulations." (Part IV, 4, 190)

Paneloux has a strong faith in God, his condition becomes worse but he still rejects to be cured and finally he speaks with difficulty and sadness voice:

"Thanks. But priest can have no friends. They have given their all to God." He asked for the crucifix which hung above the head of the bed; when given it, he turned away to gaze at it. At the hospital Paneloux did not utter a word. He submitted passively to the treatment given him, but never let go of the crucifix.

(Part IV, 4, 190-191)

The writer could see that as a Christian Paneloux has a strong faith in God, that till the end of his life, he still believed in God's help and rejected to be cured even in his dying condition. Paneloux's condition shows that he has reached the religious stage that Kierkegaard's idea about human being's stages in his life. At his dying moment, he accepts the medical treatment but it is just as a formality for him. Paneloux does not fight to stay alive but he still beholds the crucifix until the end of his life. With Paneloux's death, it shows that Rieux is the only hero that still survives and it seems that Albert Camus as an atheist existentialist becomes the winner and Camus could show and express his philosophical ideas in The Plague. Actually the writer also finds out that Paneloux is not totally lost, because as a Christian believer, Paneloux has already got eternal life in heaven as his faith in

God. Another reason told by Tarrou, that he could understand why Paneloux rejects medical treatment. Rieux's statement about Paneloux's illness shows in this below statement:

'That it's illogical for a priest to call in a doctor.' 'Paneloux is right,' Tarrou continued.

'When an innocent youth can have his eyes destroyed, a Christian should either lose his faith or consent to having his eyes destroyed. Paneloux declines to lose his faith, and he will go through with it to the end.

(Part IV, 4, 187)

From the above statement, Paneloux keeps his faith because he has a strong faith in God **or** he is already on a religious stage that makes Paneloux strong. The writer glimpses in a flash. It can be seen that Paneloux does not want Oran people to be disappointed and lose their faith in God because that breaks a good relationship with God. On the other hand, Rieux understands Paneloux position as God's believer.