

THE STRANGE CASE OF DR. JEKYLL & MR. HYDE

Robert Louis Stevenson



Edited by Ben Quine
THE WORLD VIEW LIBRARY

ROBERT LOUIS STEVENSON
(1850-1894)

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DR. JEKYLL & MR. HYDE**

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FROM THE WORLD VIEW LIBRARY
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Every great work of art will communicate not just beauty but also ideas about the world we live in. And so, we encourage you to think carefully and ask questions while reading: What ideas are presented in this work? What do the characters and situations say about the nature of man and the universe? Is there a God, according to the text? If so, what is He like? And what happens to man after death?

It is our desire to help bring this classic literature to life, and we hope that the World View Library will lead you to a deeper understanding of the living God and His creation.

BEN QUINE
AUGUST 2007

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STORY OF THE DOOR

MR. UTTERSON the lawyer was a man 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. At friendly meetings, and when the wine was to his taste, something eminently human beamed from his eye; something indeed which never found its way into his talk, but which spoke not only in these silent symbols of the after-dinner face, but more often and loudly in the acts of his life. He was austere with himself; drank gin when he was alone, to mortify a taste for vintages; and though he enjoyed the theatre, had not crossed the doors of one for twenty years. But he had an approved tolerance for others; sometimes wondering, almost with envy, at the high pressure of spirits involved in their misdeeds; and in any extremity inclined to help rather than to reprove. "I incline to Cain's heresy," he used to say quaintly: "I let my brother go to the devil in his own way." In this character, it was frequently his fortune to be the last reputable acquaintance and the last good influence in the lives of downgoing men. And to such as these, so long as they came about his chambers, he never marked a shade of change in his demeanour.

**DESCRIPTION OF
MR. UTTERSON**

countenance: appearance, especially facial expression

discourse: interchange of ideas, communication

eminently: clearly

austere: stern, cold or strict in appearance or behavior

mortify: to kill

10 **quaintly:** pleasingly, in an old-fashioned manner

demeanour: behavior toward others, bearing (mw)

Now Cain said to his brother Abel, "Let's go out to the field." And while they were in the field, Cain attacked his brother Abel and killed him. Then the LORD said to Cain, "Where is your brother Abel?"

20 "I don't know," he replied. "Am I my brother's keeper?"

The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground. Now you are under a curse..."

Genesis 4:8-11

No doubt the feat was easy to Mr. Utterson; for he was undemonstrative at the best, and even his friendship seemed to be founded in a similar catholicity of good nature. It is the mark of a modest man to accept his friendly circle ready-made from the hands of opportunity; and that was the lawyer's way. His friends were those of his own blood or those whom he had known the longest; his affections, like ivy, were the growth of time, they implied no aptness in the object. Hence, no doubt, the bond that united him to Mr. Richard Enfield, his distant kinsman, the well-known man about town. It was a nut to crack for many, what these two could see in each other, or what subject they could find in common. It was reported by those who encountered them in their Sunday walks, that they said nothing, looked singularly dull, and would hail with obvious relief the appearance of a friend. For all that, the two men put the greatest store by these excursions, counted them the chief jewel of each week, and not only set aside occasions of pleasure, but even resisted the calls of business, that they might enjoy them uninterrupted.

It chanced on one of these rambles that their way led them down a by-street in a busy quarter of London. The street was small and what is called quiet, but it drove a thriving trade on the weekdays. The inhabitants were all doing well, it seemed, and all emulously hoping to do better still, and laying

catholicity: universality

**THE FRIENDSHIP OF
MR. UTTERSON AND
MR. ENFIELD**

excursions: journeys

**DESCRIPTION OF THE
STREET**

emulously: ambitiously

HENRY JEKYLL'S FULL STATEMENT OF THE CASE

I WAS born in the year 18— 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 honourable and distinguished future. And indeed the worst of my faults was a certain impatient gaiety of disposition, such as has made the happiness of many, but such as I found it hard to reconcile with my imperious desire to carry my head high, and wear a more than commonly grave countenance before the public. Hence it came about that I concealed my pleasures; and that when I reached years of reflection, and began to look round me and take stock of my progress and position in the world, I stood already committed to a profound duplicity of life. Many a man would have even blazoned such irregularities as I was guilty of; but from the high views that I had set before me, I regarded and hid them with an almost morbid sense of shame. It was thus rather the exacting nature of my aspirations than any particular degradation in my faults, that made me what I was and, with even a deeper trench than in the majority

“Though Jekyll is born into an environment that should be perfectly conducive to good behavior, he still has the tendency to chose to do wrong.”

Baldwin, 21

10 **imperious:** arrogant

duplicity: contradictory
doubleness

**“...I STOOD ALREADY
COMMITTED TO A
PROFOUND DUPLICITY
OF LIFE.”**

20 **aspirations:** goals or dreams
of high achievement

degradation: moral
rotteness

What causes fights and quarrels among you? Don't they come from your desires that battle within you?

James 4:1

So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord!

Romans 7:21-25

perennial: lasting through the year or years

polity: government or social structure

multifarious: diverse

incongruous: disagreeing

denizens: occupants

of men, severed in me those provinces of good and ill which divide and compound man's dual nature. In this case, I was driven to reflect deeply and inveterately on that hard law of life, which lies at the root of religion and is one of the most plentiful springs of distress. Though so profound a double-dealer, I was in no sense a hypocrite; both sides of me were in dead earnest; I was no more myself when I laid aside restraint and plunged in shame, than when I laboured, in the eye of day, at the furtherance of knowledge or the relief of sorrow and suffering. And it chanced that the direction of my scientific studies, which led wholly toward the mystic and the transcendental, reacted and shed a strong light on this consciousness of the perennial war among my members. With every day, and from both sides of my intelligence, the moral and the intellectual, I thus drew steadily nearer to that truth, by whose partial discovery I have been doomed to such a dreadful shipwreck: that man is not truly one, but truly two. I say two, because the state of my own knowledge does not pass beyond that point. Others will follow, others will outstrip me on the same lines; and I hazard the guess that man will be ultimately known for a mere polity of multifarious, incongruous, and independent denizens. I, for my part, from the nature of my life, advanced infallibly in one direction and in one direction only. It was on the moral side, and in my own person, that I learned to recognise the