

Eternal Home: A Comparative Study on Local Complex in *On the Top* and *Far from the Madding Crowd*

Wang Zhili

Shijiazhuang Railway University, Shijiazhuang, 050043, Hebei Province, China

Abstract: *Chi Zijian's On the Top* and *Hardy's Far from the madding Crowd* both have a strong flavor of rural life, and they both focus on fine humanity of rural life and depict the idyllic life declining trend and similar tragic ending. Meanwhile, it also expresses the author's love for the idyllic country life and the resistance to the material strength of the two cities. In rustic world, the relation between human and nature is inseparable. Villagers, nature and the rustic culture consist of the local complex together. The paper compared the similarities and dissimilarities of the complex of nature - loving, the tragic theme, the exploration of humanity and folk culture in both regional novels to analyze their essential distinctions. We further compare the material strength's negative influences and destructiveness for the nature and human. In development, the city material power brings abundant material culture and also devastates seriously the spiritual ecology and nature environment. Meanwhile, it change them from integrity to fragment. It is the hope of the author to bring a new light to confront with the problem of the economic development and the negative impact so as to protect nature ecology and spiritual ecology.

Keywords: Local complex; Nature-loving; Tragic theme; Humanism; Material strengths

1. Introduction

Local complex is a kind of hometown-inclination mental set and conceptual work in subjective world of human beings. According to works of Hardy and Chi Zijian and the impression of Hardy's and Chi Zijian's local complex on their works, the paper discussed the evolution process of their local complex from pureness and persistence to depression and sad, and from reasonable blending to pessimism, revealing the historical necessity of confliction between rural culture and modern civilization.

Far from the Madding Crowd was published in 1874 establishing Hardy's reputation. In essence, it is not a tragicomedy but also a tragedy of "Character and Environment". It is a tragedy of a rebellious girl in the Victorian Age whose pursuit of love and independence and career finally coming to nothing. *On the top*, written by Chi Zijian, tells the joyful and tragic stories of three big families in Hei Longjiang province in China, so then, reflecting the change of the town and whole society. Although Chi Zijian and Hardy live in different counties and age, their novels both have rustic complex. Local complex is a kind of subjective psychological set and mind activity taking shape in life itself. By interpreting the plots in Thomas Hardy and Chi Zijians' works for local complex, the article clearly reveal its historical inevitability of the conflict of traditional culture and modern civilization. For a long time, I have shown an interest in rustic works, meanwhile, Chi ZiJian and Hardy are my favorite rustic writers. This two works shared a lot in common, for instance, they both focus on fine humanity of rural life and depict the idyllic life declining trend and similar tragic ending, which attract me explore this thesis further.

On the Top described love and hatred of people in the snowy northern area. The first chapter Zhanmadao mainly talked about a story of Xin Qiza, Wang Xiuman and Xin Xinlai killed their adoptive mother Wang Xiuman; Chapter two Zhibeiren introduced the stories of An Xueer and An Ping through the incident of Xin Xinlai raping An Xueer; Chapter three Wings of Longzhan talked about stories of the family members of the mayor Tang Hancheng of Longzhan Town, including Tang Hancheng, Chen Meizhen and Tang Mei; the fourth chapter Four hands described the stories of An Ping and Li Suzhen; and the fifth chapter White Horse and Moonlight narrated the story of An Yushun and Meng Qingzhi from the end. As a whole, each chapter had relatively independent life stories, but all the stories were about people from the Xin's, the An's and the Tang's in Longzhan Town. And that Xin Xinlai escaped to a forest after the rape and was arrested and executed, his kidney was transplanted to his father Chen Jingu and he left a son to An Xueer was a line that bonded all the stories. In addition, the stories of each chapter

were in a horizontal level, having no primaries. No matter stories of Xin Kailiu, An Yushun and the female embroider Meng Qingzhi, or stories of An Ping, Li Suzhen, Shan Sisao, Laowei, Chen Jingu, An Xueer, An Daying, Xin Xinlai, Lin Dahua and Tang Mei, they are miserable life stories of folks in border areas. Each story talked about itself, and there were no central stories or non-central stories, or stories specific to another story; instead, they were causes of each other and cast light on each other.

Far from the Madding Crowd is about a story that the beautiful and arrogant Bathsheba came to Weatherbury to inherit the farm of his uncle. The loyal and capable Gabriel Oak fell in love with her at first sight but was refused. The rich farmer Boldwood paid court to Bathsheba constantly because of a misunderstanding. However, Bathsheba married to the handsome Troy. Unfortunately, the romantic love ended up after marriage. After several disputes, Boldwood shot Troy to death and confessed his crime to the police. Bathsheba lost her husband and was confronted with the possibility of losing the farm. At that time, Gabriel Oak came to her, and the story had a happy ending. As an Intruder, abandoning the tradition, Roy is a limited horizon utilitarian regardless of any consequences. His appearance has disrupted the country's original order and destroyed the peace of the land. He command held to celebrate the autumn Collect and wedding feast is a disaster. He led the manor Binge drinking, nearly destroyed the harvest of all results.

In rustic world, the relation between human and nature is inseparable. Villagers, nature and the rustic culture consist of the local complex together.

In rural society, human and nature are inseparable. On the Top and Far from the Madding crowd both are the outstanding works of the vernacular literature. Thus, the paper makes research on the description of the characters and nature of the two novels. So the main comparative study focus on analyze the relationship between human, nature, rural culture and material power. Human, nature and rural power, the three parts, consist of the essential part of rural world. In rural society, human and nature are inseparable. In the two novels, the authors use a lot of paragraphs to describe the beautiful natural environment. The two novels both contain similar love to country life and local culture. But as economic development, urban materialistic invade the beautiful countryside and made a relatively closed local culture gradually decline. The beautiful natural environment suffered severe damage, and original kind humanity turn into greed and evil. Two authors feel sorry for the trend. This two works compare and study villagers, natural environment and local culture suffered from the material power.

2. Simple and Passionate Love to the Country Life

2.1 Similar Love to Country Life

The master work On the Top of Chi Zijian and works of Hardy were all take their hometown as their writing background and space. Longzhan Town in the work of Chi Zijian is located in the Northeast China and it is a special edge zone of China. It not only has rich natural products, but what more important is that it has regional culture with distinct characteristics; while Hardy took his hometown Seth in the South of Britain as the prototype to create a area named Wessex. They created their Northern Xinjiang story and Wessex story respectively. Although the northern Xinjiang and Wessex in the works were described from two novelists from different time and different country, there have many common points in essence if we read them carefully. Their descriptions were about an original, closed and mysterious world with local flavor, and they imparted their strong feelings to images. The essay compared their local spirit from the aspect of the theme and style of exploring human natures. As a literary spirit cultivated by the black land, Chi Zijian described the magnificence and charm of the nature of the north with her real and delicate writing style and expressed her warm and sincere regional feelings. The literary creations of Chi Zijian were based on the black land and her master work At the Top of Mountains is filled with the regional culture of Heilongjiang. Natural environment cultivates unique characteristics. The book On the Top reflected the unique nature feelings of the writer.

The literary works of Chi Zijian contain unique local culture. Her memory of grown-up during childhood and her feelings to the people in her hometown have enriched her life experience and permeated in her works, and meanwhile, they have also strengthened her deep attachment to her hometown. The theme of the works of Chi Zijian is about the deep and rich black land and her works included her devotion to her hometown and the special local culture.

The local complex of Hardy first included his affinity with his hometown. We know that Hardy was born in Bork Hampton of Dorchester, a suburb far away from Dorset in the South of Britain. In his long life experience and over 30 years of novel writing, he did not leave this land except the five years when

he works in the construction field in London and his occasional travel and visit. It is a village far away from industrial civilization and maintains religious traditions. And it has forest land and heathery wasteland, advantageous natural conditions, pleasant weather, beautiful landscape, peaceful environment, rolling pastures and farmlands, precipitous and dangerous coastal harbors, ancient and silent manors, and simple and kind local accent. Here he created painstakingly to integrate his hometown in the art world and constructed a spiritual homeland-Wessex kingdom. It is a pure land of the writer and it is a poetic and simple pastoral poem and a Holland rural painting. Moreover, he told us the simple custom, serenity and harmony of Wessex. It is a land of idyllic beauty. Hardy depicted the painting of landscape and custom for us with his poetic writing and the beautiful world he described contained his reconstruction of life in Dorset and his attachment and deep love to the religious rural society supported by individual natural economy.

The representative works of Hardy and Chi Zijian contain deep provincialism. In addition, the depictions of characters and the descriptions of plots were all carried out in distinctive background. It is just the similar feelings that make it possible to have a comparison between *At the Top of Mountains* by Chi Zijian and the works of Hardy.

2.2 Different Attitudes to the Future

By describing the twining and complex relationships between custom and nature, morality and people, and novel and reality, Hardy proved the alert of the work to a kind of missing and darkness, and strived to safeguard the pure spiritual of human beings at the same time. On the *Top of Chi Zijian* is bound to guide us lost in thought.

On the *Top* is not a summary to her former works but a start of his novels in the future. Taking a border town in the Great Khingan as the background, *On the Top* described the withering and metamorphosis of the local world with time passing by, filled with vicissitude and sorrow specific to the middle-aged. From the aspect of theme, no matter the patient polishing of human natures of the folk in the border district, or the sharp criticism to the current social reality, or the painful retrospect to traditional rural culture, *On the Top* continued the consistent subject of novels of Chi Zijian.

After growing up, Hardy did not get along with the hometown life since he lived in London for five years and got away from the ancient folk custom and cultural traditions, and moreover, he felt the pain of rejecting by elite culture in metropolis. What is more important is that he accepted the influence of the theory of Darwinian evolution and had a profound understanding to the society. Therefore, at that time Hardy saw the increasing activation of internal contradictions of the legal society, the perceptual world was destroyed by the rational world and the life of Wessex people was walking from happiness to worry and from harmony to turmoil. Far from the *Madding Crowd* created at that time recorded his mental changes from hometown attachment to depression and sorrow to the future of the hometown, which revealing the strong pessimism and awareness of unexpected development of the writer and explained that in the heart of Hardy, traditional religious ideas and Holland rural painting-like homeland poem would finally give place to modern civilization. Facing the declining traditional culture, the writer could not persuade himself or believe that the local spirit which supporting his works could remain aloof from the world. And his attachment to his hometown would finally become depression, sorrow and pessimistic gloomy mood.

On the *Top* and *Far from the Madding Crowd* revealed the worries of the two writers to the gradually disappearance of the beautiful arcadian rural life. But the difference is that the work of Chi Zijian was created in his middle age, has the viewing angle and comprehension of the middle-aged and included his worries and longings. Combining with the background of the Chinese modern social development, we can understand the complex mood of Chi Zijian. He worried about the problems produced in the development while realizing the achievements of the reform and development. However, since *Far from the Madding Crowd* is an early period work of Hardy, it mainly talked about the contradiction and depression of young people to the capitalism corrupting happy rural life and their pessimistic attitude to the future. It is the different attitudes of the two to the future.

3. Main Character Images

3.1 Tragic Destiny of Characters

All the novels of Chi Zijian and Hardy described a tragic destiny of heroes, but their writing

techniques were different and had their own features. Characters, tragic destiny or life in the novels of the two writers could not get rid of tragedy.

In the work of Chi Zijian, it included emotional entanglements of men and women, confrontation between extramarital love and morality, unpredictable death and hard life of lower-class people. However, the writer gave power to the miserable peanuts, declared humanistic care and spiritual power with warmhearted language and depicted the glory of hope while revealing suffering. Many characters in *On the Top* were distinct in comparison. For example, Tang Mei, Lin Dahua and Li Suzhen were women who committed crimes. Tang Mei poisoned her university student at the same dormitory in a thoughtless moment and had to atone with her whole life; Lin Dahua gave virgin night to her teacher by force in half and felt ashamed to face people; and Li Suzhen made her disabled husband to death in a night when she met in private with her lover An Ping and requested the court to sentence her guilty. The comparison among the three, their crimes and their reaction revealed different characteristics. However, the love between An Ping and Li Suzhen and love between Xin Qiza and Jin Suxiu happened in middle aged people that suffered untold hardships. Comparatively speaking, the former intimacy included guilty and the latter was poetic and romantic but was still a kind of happiness after life sufferings. When reading the book *On the Top*, the writer of the essay was first attracted by the unique classical charm. The book included seventeen chapters and each chapter described several life stories of some ordinary people, and all the stories were independent from each other while constructed a line between them. The novel alternated with sequential narration and flashback, which created a full-length novel with rich multicolored decorations. The first chapter Zhanmadao mainly talked about a story of Xin Qiza, Wang Xiuman and Xin Xinlai killed their adoptive mother Wang Xiuman; Chapter two Zhibeiren introduced the stories of An Xueer and An Ping through the incident of Xin Xinlai raping An Xueer; Chapter three Wings of Longshan talked about stories of the family members of the mayor Tang Hancheng of Longzhan Town, including Tang Hancheng, Chen Meizhen and Tang Mei; the fourth chapter Four hands described the stories of An Ping and Li Suzhen; and the fifth chapter White Horse and Moonlight narrated the story of An Yushun and Meng Qingzhi from the end. As a whole, each chapter had relatively independent life stories, but all the stories were about people from the Xin's, the An's and the Tang's in Longzhan Town. And that Xin Xinlai escaped to a forest after the rape and was arrested and executed, his kidney was transplanted to his father Chen Jingu and he left a son to An Xueer was a line that bonded all the stories. In addition, the stories of each chapter were in a horizontal level, having no primaries. No matter stories of Xin Kailiu, An Yushun and the female embroider Meng Qingzhi, or stories of An Ping, Li Suzhen, Shan Sisao, Laowei, Chen Jingu, An Xueer, An Daying, Xin Xinlai, Lin Dahua and Tang Mei, they are miserable life stories of folks in border areas. Each story talked about itself, and there were no central stories or non-central stories, or stories specific to another story; instead, they were causes of each other and casted light on each other.

In comments of people to the works of Hardy before, most people believed Hardy was a pessimist or a fatalist. The characters in his novels were only puppets under control of the powerful destiny and just abandoned their life to fate, thus there came a conclusion that characterization of Hardy was of little importance in his novels. However, in the study I found that although people far away from the madding crowd could not get rid of tragic destiny, they dared to struggle and contend with challenges of destiny and nature. The primary psychological exploration of Hardy was started in the creation of *Far from the Madding Crowd*. And especially in image portray of the farmer Boldwood, from which we can discover that Hardy had strong interest in complex human natures of restlessness and mental malfunction and tried to describe the whole process of characters' spirit from self-constraint to imbalance and to division, revealing his extraordinary insight and understanding to complex and changeable mental state. The tragedy degree of works of Chi Zijian and Hardy was different. Chi Zijian described tragedy with lyric style while Hardy liked strong and shocking criticizing tragedy. The writing style of Chi Zijian is more fine and gentle and what she applied was a arcadian tragedy.

From the comparison above, we can see that although the works of Chi Zijian and Hardy have difference in tragedy degree, they all focused on the exploration of human nature and seek their spiritual homeland from the seemingly dreamlike local land and thus constructed a local spirit that woven in their works.

3.2 Exploration of Human Natures

In *Far from the Madding Crowd*, the Britain writer Thomas Hardy not only proceeded with external conflicts of characters but also went deep in the inner world of them and tried to excavate their unconscious mental activities. He exhibited the development process of Boldwood in the novel from self-constraint to mental imbalance and to division and tried to apply psychological description specific to

dreams, revealing his extraordinary insight and understanding to complex and changeable mental state. Hardy had presented his diversity in techniques of character shaping, and moreover, he went deep in the inner world of the characters and tried to excavate their unconscious mental activities. The primary psychological exploration of Hardy was started in the creation of *Far from the Madding Crowd*. And especially in image portray of the farmer Boldwood, from which we can discover that Hardy had strong interest in complex human natures of restlessness and mental malfunction and tried to describe the whole process of character spirit from self constraint to imbalance and to division, revealing his extraordinary insight and understanding to complex and changeable mental state. In *Far from the Madding Crowd*, Hardy started to explore complex and uneasy abnormal mentality and selected a murder as a major image. The murder was not moral degenerated and worst as people thought, instead, he was an employer and a respectable farmer named Boldwood who was quiet and abided by morality. Unexpectedly, the farmer who observed laws and disciplines, conventional and had never put an eye on any woman carefully before was induced by the beautiful heroine Bathsheba. Passion burst out as if by magic and he made proposals several times but was refused. And finally when the happiness was near, the appearance of his rival in love came, which made him lost his mind and shot the rival to death.

“A second later there was a loud bang, and the hall was filled with smoke. At Bathsheba’s cry, Boldwood’s despair had turned to anger. From the wall above the fireplace he had taken a gun and shot Troy, who now lay very still. Boldwood turned the gun on himself, but was stopped by one of his men.”(Thomas Hardy 1997:210)

He had a failed suicide and surrendered himself to justice. Although he was granted amnesty, he had to live the rest of his life in jail. With his profound insight and understanding to the mental state of self-constraint, Hardy revealed the mentality of Boldwood before and after he lost his mind. First, from the vision of Bathsheba, Hardy depicted him as a well-trained person who was good at suppressing his emotion. As an over 40 years old country gentleman, Boldwood was still a firm single man and devoted himself to atmosphere of Sundays of puritans. From his appearance, he was dignified, well behaved and had an outstanding feature – solemn. He purified his heart and restricted his passion and observed laws and principles, indicating he had sexual suppression. From a maidservant, he was abandoned by a woman when he was young and he suffered a lot. After the cruel strike, he became silent and cold and he was the most desperate man in the eyes of women. After the painful setback in love, his instinctive desire was withdrawn from sex through self constraint and he constructed a fortress of dignity around himself for fear of another spiritual hurt and he strived to suppress his emotions and sensory pleasures to make him beyond reproach in morality. He gave cold shoulders to all women so as to obtain mental balance. *Far from the Madding Crowd* was depicted with the emotional entanglements of the four people as the main line, which was different from *At the Top of Mountains*.

On the Top revealed the love of peanuts. In the work of the writer, the love was full of tender feelings and happiness. And the love between An Ping and Li Suzhen and between Xin Qiza and Jin Suxiu, in particular, had no solemn pledge of love but their love was hot and pure. Although they suffered a lot in life, their love made them satisfied and love helped their free soul and body from sufferings. Desires made people lost themselves and tenacity seemed to be humble in the world of desire.

In the novel, Xin Xinlai and Tng Mei were people struggled in human natures. As an adopted son, Xin Xinlai did not only pay back to his adoptive parents but also murdered them cruelly and raped the angle An Xueer during his escape. The tragedy of Xin Xinlai was caused by himself. His internal desires made him remain where he was and made him far away from human natures and finally walked toward death without a chance to come back. Meanwhile, everyone had no choices when facing the unfair destiny under the privilege system. They could not bear the light of life and had to bear the weight of destiny. Glory and pain accompanies people in their life, making them delighted and regretful. Under the privilege system, there had endless pain and tragedy except boundless glory. Unfortunately, what Lin Dahua got was the endless pain and sorrow. Mr. Yu cost 80,000 Yuan to buy the virgin night of Lin Dahua, causing the death of An Daying. Under the privilege system, both Lin Dahua and An Daying had no right to speak but accepted passively. And the pain and sorrow would speak for itself. Money corroded human heart and privilege blinded eyes of people. Lin Dahua sacrificed her virgin night for money; while An Daying lost himself and went to death for his lover, and he was finally buried in martyr’s park as a martyr. The living Lin Dahua only had endless pain and sorrow, which was seemingly ridiculous but it was bitter when appreciated carefully.

Chi Zijian and Hardy explained history and criticized reality from the aspect of morality, but their criticizing force and spirit was totally different since their different thinking mode and world outlook. We can say that Chi Zijian is inferior to Hardy, but Chi Zijian had more thinking about the beautiful rural life, which was superior to Hardy.

4. Folk Customs and Culture

4.1 Traditions and Folk Culture

Besides familiar spring festival, lantern festival and mid-autumn festival, At the Top of Mountains also described sheep fighting festival and old belongings festival specific to the town. In sheep fighting festival, villagers took their sheep out that they had trained for one year, and it was glamorous if they won; in old belongings festival, villagers changed their unused goods for what they wanted, which could not realize economical utilization but also helped to create a harmonious relationship between them and have more trust to others. From the novel we can see weddings and funerals included in her other works, and moreover, the writer shaped two characters that made a living with weddings and funerals. An Xueer carved stone tablets and she was endowed with a myth. The gnomish figure could predicted death of others, thus villagers regarded her as God. The grandma of An Xueer sewed wedding dress and she was so skilled that dresses she made were exquisite. The rich gave her extra money and she was pleased to help the poor. Goods transaction was accepted here. And here had no absolute benefit; instead, villagers helped each other. The simple popular sentiment was difficult to find in the modern society. The novel cost a chapter to describe that to be buried in coffins and avoid to be cremated, the old people took all kinds of measures, including some refused to eat and drink together, diabetic people ate fruits, heart-unhealthy man found bothers and people who did not have a health lung smoked whole day in a small room. The descriptions of behaviors of the old people made readers cannot help laughing. Thus we can know the weight of traditional funeral in the small town and the folk custom had a long history. Regional culture like myths and legends of the black land had intensified the unique characteristics of Chi Zijian's local complex.

We'll throw a coin to decide, she said lightly. No, we shouldn't play with money on a Sunday. I know, we'll throw this book. If it comes down open, I'll send the valentine to Jan's son. If it comes down shut, I'll send it to Boldwood. (Thomas Hardy 1996:55-56)

Throwing coins and sending Valentine cards is an important part of local folk culture. It played an important role in the process of the hero and heroine acquaintance. Special folk culture has created a different vernacular world. Because of the different folk culture, the local complex of the characteristic is produced. As an important part of local culture, folk culture plays a positive role in the process of protecting the local world. The folk culture in the two works has resisted the decaying urban material force to some extent. At the same time, folk culture and traditional culture exist backward side in two novels.

4.2 Relationship Between Traditional Religion and Rural life

Under the influence of Shaman culture, Chi Zijian had his own understanding to life and death. Mohe is a place where the minorities lived. The national minorities have their own unique spiritual culture. Here has strong original atmosphere and each custom can reflect the local life and cultural characteristics. It is the cultural characteristics that have a subtle influence on the literary works of Chi Zijian. Gods come at any time and they could take their life at any time. No matter when they are happy or in pain, their life can be stopped suddenly. That is to say, their death is not bizarre but also impromptu. In their opinions, death is another existence form of life. Therefore, the works of Chi Zijian represented narration of death. And in his works, death is another annotation of life. Narration of death realized pain surpassing appearance and entering the merciful realm in a real sense.

Thus we can discuss the early religious complex of Hardy reflected in *Far from the Madding Crowd* with the help of the basic Christian beliefs and teachings. In the novel, Bathsheba tried hard to get rid of the traditional feudal bounds and expected to obtain free happiness. Her series of behaviors and actions hurt Oak and Boldwood and she had private meeting and marriage with Troy who had a bad reputation, which was far away from Christian doctrines. Thus she was confronted with a series of difficulties. Therefore, she must be punished for her actions. Since she finally recognized that she could not get away from the typical religion follower and confessed to Ock with practical actions, her yielding indicated that she had returned to religion. We can find the prototype of the plot in Genesis of Bible: freedom-crime-punishment-confession-return. In Genesis, Adam and Eve went against the will of the God to eat forbidden fruit to obtain short pleasure and since then they were degenerated to the man's world to suffer. The original sin made descendants of Adam experienced hardships to the fullest extent. People begged for the forgiveness of the God for the sin of their ancestors and finally returned. Through the analysis above, we can find that religious elements had an influence on the works of Hardy and Chi Zijian.

5. Destruction of the Material Strength

5.1 *The Nature Transformed from Wholeness to Incompleteness*

Facing with the sweeping wave of modernization, rural society could not resist and natural environment was destroyed at the same time. How the earth gods that could not survive can protect the land. However, the mayor of Longzhan Town Tang Hancheng pinned his hope on the land. "Tang Hancheng does not afraid of losing his land but the green hills and clean rivers; instead he constructed a temple for the earth gods between two huge stones at the top of the Longshan to pray the gods protect Longzhan Town from being a mine lot." It depicted the hard conditions of pre-modern rural society. On the Top described a seemingly closed and backward northern Xinjiang and the modernization pushed various waves. What gradually collapsing in At the Top of Mountains not only included the ancient customs but also the green hills and clean rivers. All the novels of Chi Zijian have a stubborn, incurable, and amiable and respectable recessive elf. In *At the Top of Mountains*, the stubborn elf still existed and she resisted the development and construction of modern civilization. It seemed that want changed would annoyed her and aroused counterstrikes. The small changes like the town government paving a cement road and constructing an octagonal pavilion at the top of the mountain triggered disasters like poisonous insects hurting people and rivers flooding. Mayor Tang was so scared that he sent people to destroy the cement road and burn the octagonal pavilion so as to make everything as what they were. It can be say that Mayor is the spokesman of the recessive elf and he tried everything to guard the natural ecology of the town. Moreover, he abandoned the chance to go to the county but defend the town. Although some of his actions were ridiculous, such as sending sheep to attach engineers not allowing Xin Kailiu to speak that there had smokeless coal in the mountain and constructing temple for the earth gods, they revealed his deep attachment to the people and the nature. And it is the deep attachment that makes the cold and deserted Northern Xinjiang a warm and verdant homeland. However, how long the complete natural environment could remain. With the demission of Tang Hancheng, the natural environment could be damaged.

In the *Far from the Madding Crowd*, we can also find destroys of the natural environment.

"Gabriel felt sick as he realized the horrible truth. He hurried up the hill to the edge of the chalk-pit, and looked down into it. In the deep pit lay his dead and dying sheep, two hundred of them, which would have produced two hundred more in the next few weeks. The young, untrained dog must have chased them up to the edge of the pit, where they fell to their death." (Thomas Hardy 1997:26)

As a symbol of nature, sheep suffered death at the very beginning of the novel. Meanwhile, as a representative having material desires, Troy guided farm labors drunk as a lord before a rainstorm and almost bred a disaster. Multiple powers made the beautiful and harmonious rural natural environment destroyed. Although the love between the hero and the heroin in the work of Hardy had a happy ending, we can still feel that it is a powerful response-inviting structure made by the writer intentionally or unintentionally. He used the development of plots to declare his lonely and desperate depression, indicating his regretting, sorrow and attachment to the capitalism eroding patriarchal countryside.

5.2 *Destruction of Spiritual Ecology*

From the novel, we could feel the destruction of material desires to spiritual ecology of people in Longzhan Town. Xin Xinlai who murdered his mother committed the crime because of his greediness. Compared with Xin Xinlai, Tang Mei was a person with contradictions. For her private ends and her love, she ignored morality and ethics to poison her best friend. But in the end her so called love was an illusion. And she had to live her rest of life with guilty. As a victim, Chen Yuan lost her life as a normal person, but she seemed to have freed herself in the chaotic world. Although she did not have worries and sufferings of normal people, she lived happily like a baby. While, Tang Mei was not as fortunate as her and she had to accept the condemnation of morality and torture of heart. From the moment when she made Chen Yuan beside her, her reservation way started. For the sake of Chen Yuan, she decided not to have a marriage in her life, but it still could not free her since her penalty term had no end and who could get rid of the responsibility for the mistakes they made. However, Tang Mei was pitiful. She realized her mistakes and dared to bear the responsibility. She was inclined to confess and to obtain redemption, and her conscience had not vanished completely.

In *Far from the Madding Crowd*, there has similar character. Troy is a typical one who destroyed the old spiritual ecology and all the other characters in the novel are victims of urban material desires. For

example, after the dual strike of love and marriage refusal, Boldwood was lost in his individual pain and did not care everything around. To setting off his pain and depression, Hardy applied the contrast technique to compare him with Oak who was frustrated in love. Oak felt he had a crush on Bathsheba and he was disappointed by the sudden marriage between Bathsheba and Troy. However, after the various sufferings, Oak did not yield and his mental state was balanced and stable. Even though he was in extreme sorrow, he could notice what happened around. No matter Oak or Boldwood, they all get hurt in the tragedy. And the pure spiritual ecology of rural life was destroyed.

According to what mentioned above, we can find that there have many commons between *On the Top* and *Far from the Madding Crowd* in creation background and emotion expression, revealing the enthusiasm of the two writers to the rural life and their resistance to urban material desires. But they applied different writing styles; Chi Zijian tended to narrate several stories in a parallel which linked together; while Hardy took the emotional experience of the four heroes as the major line without paralleled stories. Meanwhile, the essay had a comparison in their exploration of images and human natures, traditional customs and folk culture, from which we can see the difference of Chi Zijian and Hardy in depiction force of tragedy, but they all took local complex as their starting point and objective. Through the comparison between the two novels, we could pay more attention to the thinking of the society and it is especially important to protect human morality from material desires in the process of safeguarding ecological environment. The footstone of social development and harmony is to protect spiritual purity and beautiful natural environment.

6. Conclusion

All in all, we can find that there are similarities between the two of them in the background of creation and the expression of emotion. It also expresses the author's love for the idyllic country life and the resistance to the material strength of the two cities. However, the two authors have adopted a different way of writing, Chi Zijian is more inclined to a few stories tied to each other, and implicated, showing a ring of a ring of the situation. Hardy regards the emotional experience of the four protagonists as the main line of writing, he no unfolding of the story. At the same time, we can see that Chi Zijian and Hardy are different from the tragedy, but all of them are based on the local complex. The two authors both express the attention and thinking on the ecological harmony. Meanwhile, it indicates that human make comprise to the reality and the destruction about traditional religion and moral rules.

Comparative researches may be useful for the economic development of modern society. In the modern society, we have acknowledged and admitted that we are likely to face a global environmental degradation. More and more people are willing to sacrifice the intact ecology to get more economic benefits. Meanwhile, there has been undesirable trend in recent years towards the worship of money. In the two novels, there are amounts of heroes who are the protector of environment and rural culture like Tang Hancheng and Gabriel. They both are devoted into protecting the beautiful and harmony rural life and nature environment. On the country, there are some intruders who destroy the ecology and spiritual ecology of villagers like Xin Xinlai in the *On the Top* and *Tory in the Far from the madding Crowd*. They break the original harmony of the close rural world and bring disasters and sufferings. The conflict between the rural life and city material strength are hidden clues and themes in the two novels.

In terms of the comparative study of these two novels, we can have more thinking about the current society, that is, in the development of the protection of the ecological environment while avoiding the material strength of the city is very important to corrode the people. It would impossible to solve the environmental problem overnight. Overcoming the environmental and spiritual ecology degradation will be a difficult task, and one that will require not only the efforts of each person, but also the whole society. We should clearly note that to conduct and comprehensive, coordinated and sustainable development, we should not sacrifice our intact nature environment. Meanwhile, there is no denying the fact that Commercialized and money worship erode all spiritual values, and degenerate the cultural fabrics of a society. It is the hope of the author to bring a new light to confront with the problem of the economic development and the negative impact so as to protect nature ecology and spiritual ecology. To protect the purity of the soul and the beautiful natural environment is the embodiment of the socialist core values and the cornerstone of social development.

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