

## *Original Paper*

# Heathcliff's Demonization: A Reading of *Wuthering Heights*

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### **Abstract**

*Emily Brontë is the nineteenth-century English woman writer, together with her first and only published novel, Wuthering Heights, has always been a riddle in the history of British literature. Critics and readers are all curious about why a female writer should create such a merciless and malicious demon as Heathcliff in her novel. This paper explores Heathcliff's demonization from three aspects: the root and inspiration of demonization as well as Heathcliff's aspiration after a life of eternal bliss. On one hand, the repressions Heathcliff suffers from the society, culture, family and even himself are the roots of his demonization, while on the other, his rebellious spirit inspires his demonization. Unfortunately, no matter how thoroughly he rebels, he still can't get satisfied or feel happy until starving himself to death, the only way for him to achieve a life of eternal bliss.*

### **Keywords**

*repression, roots of demonization, rebellious spirit, inspiration of demonization*

## **1. Introduction**

No one is a demon by birth, and Heathcliff is no exception. He used to be an innocent child free from any anxiety or misery, sauntering over the moorland with his beloved companion. However, under great repressions and torments later in life, he feels urged to rebel against the injustice and consequently gradually degenerates into a malicious demon. Like a monster, he tries every means to take revenge; while at the same time, like an angel, he hankers for a paradise of freedom and happiness in his afterlife.

## **2. Repression—Roots of Demonization**

According to Freud, human mind is like an iceberg, of which the visible part above water can be defined as the conscious while the larger part, the invisible one under water is called the unconscious.

The conscious stands for the rationality and reason and functions as the guard against the irrational instincts of the unconscious. In psychology,

“A psychical act mainly goes through two phases as regards its state, between which is interposed a kind of testing (censorship). In the first phase the psychical act is unconscious and belongs to the system unconsciousness; if, on testing, it is rejected by the censorship, it is not allowed to pass into the second phase; it is then said to be “repressed” and must remain unconscious” (Freud, 1998, pp. 7-8).

When the instinctive drive of the unconscious is repressed, human beings will easily go mad or become abnormal, and most psychological problems are caused by the inhibitions of natural impulses. It is known to all that Heathcliff suffers a lot of repressions from various aspects, like society, culture, family and himself. These repressions are the roots of his demonization.

### *2.1 Social Frustration—Forming of Heathcliff's Inferiority*

Heathcliff's first encounter with frustration comes from his bitter childhood experience as a deserted gipsy. The first day he is brought to Wuthering Heights, he has been classified as belonging to the social stratum different from that of the Earnshaw family. He has been labeled with some social marks. Mr. Earnshaw calls him “it” when introducing Heathcliff to his wife. “You must e'en take it as a gift of God, though it's as dark almost as if it came from the devil” (Brontë 1994, p. 34); Mrs. Earnshaw calls him a “gipsy brat” and is “already to fling it out of doors” (Brontë 1994, p. 35); and Hindley calls him a “dog” “beggarly interloper” and “an imp of Satan” (Brontë 1994, pp.37-38); while Catherine grins and spits at the “stupid little thing” (Brontë 1994, p. 37). Both children protest against having “it” in bed with them, and Heathcliff has to sleep on the landing of the stairs. That is his first day at Wuthering Heights. Except Mr. Earnshaw, all the others in the Heights seem to take him as no more than a pauper, an intruder of the family. An introduction of Heathcliff to another family, the Lintons in Thrushcross Grange, is worth mentioning. When Heathcliff and Catherine intrude the park by accident, Heathcliff is described as “frightful thing” by Isabella, “a gipsy” “a wicked boy” by Mrs. Linton, and “a little Lascar, or an American or Spanish castaway” by Mr. Linton (Brontë, 1994, p. 48). In summary, ever since his childhood, Heathcliff has already noticed that he is quite different from the children of both the Earnshaws and the Lintons in that all of them are bathing in the great love and care from their parents while he himself is only an outcast of his family as well as an intruder of both families. The society has determined that he doesn't belong to anywhere except the streets of Liverpool. Even if adopted by a decent family, he is still despised and laughed at.

As Alfred Adler mentions in his book *Overcoming Inferiority Complex*, the feeling of inferiority comes in many cases straight from physical disabilities or defects by birth; besides, there are some external causes that may serve to provoke this feeling, such as repression and alienation caused by social disadvantages (Adler, 1997, p. 10). In the article “Managing Inferiority”, two types of symptoms of inferiority are introduced: “the use of withdrawal tactics” and “aggressiveness”, which manifest

themselves in various ways. In the former, self-consciousness and sensitiveness to the inferior status, lead to withdrawal from social contacts, while in the latter, the desire to seek attention and approval from others may lead to aggression. When feelings of inferiority develop into an abnormal state, they can lead to madness, aggressiveness and even hatred. Alfred Adler holds in his book *Understanding Human Nature* that hatred originates from the feeling of being neglected or discriminated (Adler, 1990, p. 163), and that a quick temper, violent anger and the unscrupulous pursuit of power are all based on the feeling of inferiority (Adler, 1990, p. 203). This idea may serve as a perfect elaboration of Heathcliff's case in the story. As a boy with no origin and identity, despised and excluded by most people in the adopted family, he feels frustrated and inferior in the society, hence the forming of the personality of aggression and hatred during childhood.

## 2.2 Negative Impacts of Culture

Heathcliff also suffers a lot from the traditional western concepts about marriage and religion. These negative impacts of culture separate him from his soul mate Catherine forever and deprive him of the right to the seeking of happiness and freedom. Generally speaking, his repressions from cultural impacts can be analyzed from two perspectives: the traditional concepts of marriage during his time and the torture of Christianity.

### 2.2.1 Traditional concepts of marriage

In the traditional western culture at that time, people holds steadfastly to the belief that only men and women of the same background or social status can get married, while for those from different classes, especially when a man is of an inferior position to a woman, their marriage will become a laughingstock of the society and will be forbidden by their families. This traditional concept can be best illustrated by Catherine's choice of Edgar, the would-be-host of Thrushcross Grange, as her husband instead of her soul mate, the deserted beggar Heathcliff.

Edgar is a major obstacle to Heathcliff's union with Catherine in that he is born into a more civilized and wealthy family. After Catherine's stay in Thrushcross Grange, she has been transformed from a wild girl into a dignified lady finding Heathcliff dirty. Though embracing him, yet she "gazed concernedly at the dusky fingers she held in her own and also at her dress, which she feared had gained no embellishment from its contact with his" (Brontë, 1994, p. 53). This is the first sign that something unpleasant is destructing their close relationship. In Catherine's view, it would degrade her to marry Heathcliff now that he has been brought so low. She is afraid of being turned into beggars once marrying him. Even though "He (Heathcliff) is more myself than I am", and they are made of the same souls where "Linton's is as different as a moonbeam from lightning, or frost from fire" (Brontë, 1994, p. 80), she still marries Linton out of his social and financial status, driving Heathcliff away from her and putting him into the unbearable torment.

Catherine's betrayal of him means the loss of friend, love, and all to Heathcliff, for she is what he has in the world. His great passion for her can never be replaced by anything else, and the separation and

desertion is far beyond what he can bear.

### 2.2.2 Torture of Christianity

Though there seems to be little mention about the negative influence of the church or Christianity in the story, yet Heathcliff's torture from it can not be underestimated. And Joseph, with his awkward and ridiculous obsession with religion, serves as the epitome of the Christians in the novel. According to Nelly, he is the "wearisomest, self-righteous Pharisee that ever ransacked a Bible to rake the promise to himself and fling the curses on his neighbors" (Brontë, 1994, p. 40).

During their childhood, Heathcliff and Catherine are always urged by Joseph to read the Bible or go to church on Sundays. Once they are absented from the church service or behave badly, Joseph will remind his master, Hindley, to "order Heathcliff a flogging, and Catherine a fast from dinner or supper" (Brontë 1994, p. 44). If they run away to the moors and stay there to their hearts' content, the after punishment by Joseph is to "thrash Heathcliff till his arm ached" (Brontë, 1994, p. 44). As a seemingly loyal crony of Hindley, the old servant shows his contempt for Heathcliff and calls him "foul, fearsome devil of a gypsy" (Brontë, 1994, p. 86), and shuts him in the garret to inhibit his any connection with Catherine. It is also Joseph who suggests Hindley slamming the door in Heathcliff's face after his running away. J. Hillis Miller writes in his *The Disappearance of God*,

a Methodist or an Anglican may have held many concepts at that time, such as "the concept of the natural depravity of man, the need for a saving relation to God, and the insistence on a few simple ideas such as the view that all pleasure is evil, the notion that all life here must be directed to the ultimate end of salvation, and the idea that only a life of restraint, abnegation and submission to duty will have any chance of reaching that end..." (quoted in Ashok Celly, 1997, p. 28).

All these ideas have shaped Joseph's consciousness. As a pious puritan, he abides strictly by the doctrines of the religion. A simple service of prayer performed by him usually lasts precisely three hours, which means a great torture to Heathcliff and Catherine, because in their wild nature, rather than feel reluctant to be restricted indoors, they take as the only source of their amusement roaming over the moors freely. Furthermore, Joseph has never stopped worrying them about their souls' concerns. His repetitive curses about Heathcliff, and his threats about going to hell and becoming a devil if failing to get salvation, have been deeply rooted in little Heathcliff's mind. Regardless of what Joseph says about the evil of seeking pleasure and the necessity to lead a rather restraint and isolated life, Heathcliff often infuriates the old man by his perseverance in the pursuit of his own life of freedom and happiness with other self over the moors. Christians all dream of going to heaven after death, while Heathcliff is reminded again and again by Joseph that hell will be the right place for a devil like him. Just after Heathcliff's death, the old servant "resolutely refused to meddle with him", and grinned in mockery, the "devil's carried off his soul... and he may have his carcass into the bargain, for all I care! Ech! How wicked he looks, grinning at death" (Brontë, 1994, p. 335).

### 2.3 *Familial Tyranny*

Ever since Heathcliff intrudes the Earnshaw family, he has become Hindley's rival and enemy out of the latter's jealousy for his father's affection for Heathcliff. After old Earnshaw's death, Heathcliff has been reduced from a spoilt adopted son of a rich family to no more than a servant by tyrannical Hindley. He is driven from company with family members to the servants and deprived of proper education. What is worse, he has to labor out of doors and is forced to work as hard as any other lad on the farm. Any sign of being lazy or running away will result in a flogging.

Hindley's tyranny over Heathcliff is first introduced to readers in Catherine's diary. He is described as "detestable" and "atrocious", and even aggressive when asking his wife to pull Heathcliff's hair for no reason. He forbids the two children to play together and any violation of his rules will lead to Heathcliff's being turned out of the house. Hindley widens the gap between them by reducing him to be a servant while trying to educate Catherine to behave like a lady. "Continual hard work, begun soon and concluded late, had extinguished any curiosity he once possessed in pursuit of knowledge, and any love for books or learning" (Brontë, 1994, p. 67). He tries his best to catch up with Catherine, only to find himself sinking beneath his former level. Hindley's contempt for Heathcliff when seeing him decently and cleanly dressed frustrates the latter's effort to narrow the gap and regain Catherine's love. Hindley abuses and beats him as he likes, and his torment of Heathcliff increases to a degree which functions as a way to vent his sorrow over his wife's death upon others. The familial tyranny Heathcliff suffers can be best illustrated by Ellen's remarks, "His (Hindley's) treatment of the latter (Heathcliff) was enough to make a fiend of a saint" (Brontë, 1994, p. 65).

### 2.4 *Repression of Id*

In Freud's tripartite Personality Structure theory, human beings' personality consists of three components--- id, ego and superego. Id, the most primitive part in personality, mainly includes libido, the instinctive sexual desire, and death instinct, which is characterized by the tendency towards aggression and destruction. Ego refers to the realized motivations while superego represents conscience, morality and "the higher side of human life". Those greedy and immoral instinctive desires are often repressed by ego under the guidance of superego. Therefore, id and superego are in constant conflicts with each other and ego plays the role of keeping a harmony between the conflicting forces (Freud, 1987, pp. 3-4).

Heathcliff has long nourished the wish for a life of happiness and liberty together with Catherine, who can be regarded as the mere significance of his existence in the world. The notion of separation and desertion by her is more than he can bear and he runs away after overhearing her confession to Nelly about the decision to marry Edgar. This may be the first time he feels disillusioned and his natural urge is greatly repressed. To Heathcliff, "misery, degradation, and death, and nothing that God or Satan could inflict would have parted us" (Brontë, 1994, p. 161), except Catherine herself. Three years later when he comes back as a decent and dignified gentleman and begins his scheme for revenge upon his

rivals, he only finds Catherine married to Edgar and on the verge of death. He can by no means save her from God but to see her die, and together with her body his soul is also buried in the grave. This time his desire encounters frustration and hindrance to such an extent that he can only “writhe in the torments of hell” (Brontë, 1994, p. 159). He once says on the night of Catherine’s death, “If he (Edgar) shot me so (to death), I’d expire with a blessing on my lips” (Brontë, 1994, p. 162). To Heathcliff, Catherine is his life, his soul; living without his life and soul is lonely and meaningless, no better than death. His yearning for the sight of her ghost never diminishes in the course of his revenge and he pleads her to haunt him and be always with him in whatever ways but not to leave him in the abyss where he can’t find her. This instinctive urge finally drives him mad and prompts him to carry out the merciless revenge to destroy everything.

### **3. Rebellious Spirit—Inspiration of Demonization**

Freud argues that human beings’ madness is usually caused by the conflict between the natural drive and the resisting force against the realization of this motivation (Freud, 1987, p. 61). From his childhood to his adolescence or even to his death, not a day passes but Heathcliff feels repressed. He first suffers suppression and torment from the tyrannical Hindley when he was young; then he is faced with Catherine’s choice of rich and well-educated Edgar as husband instead of him; finally he experiences the most unbearable repression in his life—the separation from his soul Catherine forever after her death. What Heathcliff tries to pursue is no more than a life of happiness and freedom with Catherine, but he is far from achieving anything like this. Catherine’s death means loss of everything and the last ray of his hope is dashed, so he wants to avenge himself on whoever has wronged him as well as on whatever has prevented him from realizing his dreams. As an old Chinese saying goes, when there is suppression, there will surely be rebellion. In the story this rebellious spirit of Heathcliff inspires his demonization. He ruthlessly revenges his maltreatment like a demon, but at the same time, like an angel, he rebels thoroughly against the authority to fulfill his dream of freedom and happiness.

#### *3.1 Merciless Revenge*

Three years later after his running away, Heathcliff returns as a rich and well-behaved gentleman. Catherine’s marriage to Edgar as well as her subsequent death urges him to take his revenge. He first makes a good impression on Edgar’s sister Isabella, driving the latter to get a crush on him. After their elopement and marriage, he makes every effort to abuse and torment her, and hinders her from any connection with her own family. He is described in her secret letter to Nelly as a “fiend, a monster, and not a human being” (Brontë, 1994, p. 118). Filled with hatred and torture, he has become a ruthless savage.

At the same time he begins to provide cash for Hindley to indulge in gambling and in turn, Hindley mortgages every yard of land he owns to him. In the end, Heathcliff becomes the master of Wuthering Heights after Hindley’s death. Then he maltreats Hareton, Hindley’s son, in the way he has been done

by Hindley. Hareton lives in his own house as a servant deprived of the advantage of wages and education. He has no friends and is incapable of righting himself because of his ignorance that he has been wronged. Heathcliff corrupts Hareton's spirit by telling him that things except brutality are ridiculous and worthless, and should be looked down upon. He trains Hareton to be a rude and impolite guy uttering vulgar words, leaving the latter in the state of fatuity and darkness.

What is shocking to readers lies in the truth that he also takes revenge on his own son Linton and Catherine's daughter, Cathy. After Isabella's death, he should have taken over the task of attending to their sick son Linton. However, he shows no affection for his own son and the sole purpose for him to win the son back from Thrushcross Grange is to retaliate against his rivals and make them pay for what they have done to him. Regardless of his son's illness and death, Heathcliff allures and forces Cathy to marry Linton in order to inherit the property of the Grange, which speeds up the death of Edgar. Heathcliff at last succeeds in avenging himself and becoming the wealthiest among the neighborhood by inheriting both Wuthering Heights and Thrushcross Grange. However, he never really feels happy or satisfied, as by carrying out those merciless plans of revenge, his human nature becomes more and more degenerate.

In "The Imp of Satan", it is said that after Catherine's death, "Heathcliff acts as if he were a vampire, devouring both Earnshaws and Lintons for his own vivification. He is made into a creature resembling one by the way others treat him—by their making him a scapegoat" (Snider, 2006). In other words, Heathcliff is not a born demon, and what he makes other suffer is exactly what he has once suffered or is still suffering.

According to Nicholas Marsh, "Heathcliff used his revenge as an activity that diverted him from suicide: an activity that helped him repress Catherine's challenge to follow her through death" (Marsh, 1999, p. 70). But to me, he uses revenge as a way to release his repressed feelings and instinctive motives and it is the conflict between over-repression and the desire to rebel against it that enables him to become a demon as well as a rebellious angel.

### 3.2 *Thorough Rebellion*

Despite the ruthlessness and cruelty shown in the course of his revenge, Heathcliff still can earn readers' sympathy due to the nature of his suffering, his genuine feeling for Catherine and his constant seeking after a life of freedom and happiness. At this point, he resembles Satan, a Byronic hero, who fights against tyrannical God and is forced to destruct the whole world in order to win his freedom. Satan ends up with a fall from heaven to hell, but to him it is not a fall into hell but a fall into heaven. Living in the hell, he is no longer repressed or forced to abide by God's orders; rather, this fall provides him with an opportunity to lead a life of freedom and happiness. Just as Sandra Gilbert and Susan Gubar mentioned in their book *The Madwoman in the Attic*, "*Wuthering Heights* is about heaven and hell" (Gilbert & Gubar, 1979, p. 253). "Heaven, hell, Satan, a fall... all cohere in a rebelliously topsy-turvy retelling of Milton's and Western culture's central tale of the fall of woman and her shadow

self, Satan. This fall, says Brontë, is not a fall into hell. It is a fall from 'hell' into 'heaven', not a fall from grace but a fall into grace" (Gilbert & Gubar, 1979, p. 255).

Heathcliff's challenge against the traditional culture and his thorough rebellion against tyranny and unjust society seem to make him fall from a moral man living in heaven into a demon wandering in hell. He appears to lose himself in this destructive chaos of his life. It is his love for Catherine that inspires him to shake off the shackles of conventions and discharges rebellious energy against norms of the society and the traditional culture.

His absence from Sunday schools as well as his kicking the Bible to the dog-kennel shows his rebellion against Christianity. His marriage to Isabella, a well-educated lady of a higher class, symbolizes his violation against the conventional concept of marriage. Later, just before his death Heathcliff wants no minister to say anything over him because "I have nearly attained my heaven, and that of others is altogether unvalued and uncoveted by me" (Brontë, 1994, p. 334). He seems to prefer his own self-made heaven with Catherine to the traditional Christian one. His torment of Hindley, Linton and their offspring reveals his determination to destroy everything that ever represses him. Social hierarchy makes him poor, humble and looked down upon, so he tries whatever means to become a member of higher-class with arrogance and wealth. During this rebellion against the repressed circumstance, he has been turned into an immoral demon. To most people, this demonization resembles Satan's fall from heaven to hell whereas to Heathcliff himself, it is a fall from hell into heaven. A life without his soul is a life full of repression, hence much the same as a life in hell; besides, a life with freedom is a real heaven to Heathcliff. Just as Catherine's daughter says, Heathcliff's cruelty arises from his greater misery. In other words, his cruelty, representing his "thwarted eros", is only a "means of alleviating his misery" (Celly, 1997, p. 37). As we know, Heathcliff has lived solely by his passions for Catherine, apart from whom he has no human attachments or impersonal interests. That's why after her death, he bases his life exclusively on revenge until one day he sees her ghost and realizes the long-cherished tranquility in his heart.

Heathcliff's wretched plight compels him to make changes to his status, but living in the hierarchical society, he can only resort to some extreme means. "He repeatedly goes to extraordinary lengths in order to change reality so that it will conform to his wishes", and at last, he "manages to change the facts of life and death, and make them conform to his desires" (Marsh, 1999, p. 50). Since a life becomes meaningless when it consists of nothing but torture and misery, Heathcliff finally makes up his mind to pursue a totally different life through death.

#### **4. Death—Pursuit of Eternal Bliss**

Ever since he commences his design of revenge after the loss of Catherine, Heathcliff has been living in great sorrow and torture, waiting for Catherine's ghost to haunt him. He has been waiting for eighteen years, with his spirit lost and fallen into the malicious revenge until one day he finally meets



her ghost and feels released, by virtue of which he suddenly realizes the uselessness of all the revenge and rebellion. No matter how maliciously he revenges or how thoroughly he rebels, he still can't get satisfied nor can he feel happy, for a life without Catherine, without his soul, is like death to him. Only through death can he reunite with his beloved Catherine and pursue a life of eternal bliss. That's why he finally starves himself to death in order to seek his own paradise with Catherine just before he is capable of destructing the world.

#### *4.1 The Dialectics of Death and Life*

In *One Dimensional Man*, Herbert Marcuse reveals his viewpoint about the dialectical relationship between death and life in terms of human beings' living situation in modern society. The essence of his idea is distilled in the following: as the advanced industrialized society is controlled by the materialized ideology, the purpose of life for human beings lies totally in the seizure of fortunes, without any room for the social significance or spiritual existence of man. Human beings, indulging in the seemingly satisfactory life of material and wealth, are unconsciously confined and dominated by the materialized society. Therefore, the only way to pursue the original happiness of life is to get rid of the spell of materialization, which adds up to the destruction of the life itself in reality. Only through death of materialized body can man put an end to the dehumanization process controlled by the one-dimensional society, which also means the liberation of spirits. In a word, life is repression whereas death is liberation in the modern industrialized society.

Heathcliff suffers a lot of frustrations and repressions during his lifetime. As a boy sauntering on the moors freely and wildly with Catherine, he finds the true meaning of his spiritual life, hence caring nothing about physical torment or material life. However, after the refusal by Catherine, he devotes all his energy and attention to seeking fortune and position in order to become an equal to her. Since Catherine's death real happiness has never befallen on him and he has been confined to a prison full of hatred and relentlessness. Although he may have some temporal delight in seeing his rivals deteriorating and dying due to his design of revenge, yet he never feels satisfied and his spirit gets lost and fallen into the hell of demons.

Heathcliff's natural drive to see Catherine's ghost and be with her is becoming so overwhelming day by day that a sight of her functions as a way to kill him. "Now, since I've seen her, I'm pacified—a little. It was a strange way of killing, not by inches, but by fractions of hair-breadths, to beguile me with the spectre of a hope, through eighteen years" (Brontë, 1994, p. 291). Separation from Catherine means life without his soul and living in revenge is a life full of repressions which are yet to be released. It is Heathcliff's strong-souled passionate feelings for Catherine that prevents him from having any right to eternal bliss. As Heathcliff tells Nelly when his body refuses to eat or drink, "I've done no injustice, and I repent of nothing—I'm too happy, and yet I'm not happy enough. My soul's bliss kills my body, but does not satisfy itself" (Brontë, 1994, p. 333). Therefore, like modern man in the industrial society, Heathcliff becomes numb and indifferent in his constant retaliations upon rivals. He is kept under

continual restraint due to the loss of his spirit and has no other way out but to commit suicide to achieve the union with his soul. Only through death can he realize the dream of mutual merging of body and soul and pursue a life of freedom and eternal bliss.

#### 4.2 Sublimation of Id

According to *Oxford Advanced Learner's English-Chinese Dictionary*, the meaning of the word "sublimate" in psychology is "to express instinctual urges in more socially acceptable ways" (1997, p. 1522). As it has been mentioned above that Heathcliff's instinctive motive for the reunion with his soul Catherine as well as the natural impulse for the pursuit of a life of freedom and happiness are frustrated and repressed by the external forces such as social restraints and traditional cultures. His way of releasing this repressed feeling lies in his ruthless revenge and thorough rebellion against the social rules and cultural norms, which is unacceptable by people of his time, and which therefore enables him to acquire labels as a demon and a Byronic rebel respectively. He is considered immoral and outrageous in his way to torment people and avenge himself. Since life without soul is meaningless to him, no better than death, he finally commits suicide in order to win his freedom from those repressions and satisfy the need of his id. Through death Heathcliff can fulfill the dream of uniting with his soul and seek for the life of happiness and liberty. In addition, this way of releasing himself is more acceptable to the society in that he will stop his revenge after death and that a demon or a rebel will disappear from this world forever. For one thing, death means the eternal bliss to Heathcliff, while for another, his death represents the ending of all the immoral and ruthless revenge to the society. Therefore, the death of Heathcliff at the end of the story functions as the sublimation of his id.

### 5. Conclusion

In line with psychology, when people's instinctive drive encounters repression, human beings will easily go mad or become abnormal. Heathcliff suffers a lot of repressions from various aspects, such as society, culture, family and even himself. These repressions are the roots of his demonization. At the bottom of his heart, he wants to release his repressed feelings, so he has to rebel against the unjust world. This rebellious spirit inspires his demonization. He ruthlessly revenges his maltreatment like a demon, but at the same time, like an angel, he rebels thoroughly against the authority to realize his dream of freedom and happiness. In this sense, he is Satan, a Byronic hero, a rebellious angel as well as a demon. He intends to destroy everybody and everything by whatever means to win his freedom and happiness. Unfortunately, all the revenge and rebellion are useless. No matter how maliciously he revenges or how thoroughly he rebels, he still can't get satisfied. Life without Catherine, his soul mate, is like death to him. Only through death can he reunite with his beloved Catherine and pursue a life of eternal bliss. That's why he finally starves himself to death just before he almost destroys everything.

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