

Jihočeská univerzita v Českých Budějovicích

Pedagogická fakulta

Katedra anglistiky

Diplomová práce

The Position and Influence of Men in the 19th Century English Literature

Postavení a vliv muže v literatuře 19. století

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2013

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Poděkování

Ráda bych touto cestou poděkovala Mgr. Alici Sukdlové, Ph.D. za cenné rady, trpělivou pomoc a připomínky při vypracování své diplomové práce.

Acknowledgment

I would like to thank to Mgr. Alice Sukdlová, Ph.D. for her valuable advice, patient help and comments during making my diploma paper.

Abstract

This diploma thesis focuses on the analysis and comparison of the man's position and influence in the 19th century, especially in two novels of two significant writers in the Victorian era, Thomas Hardy and George Eliot, who are appreciated for their extraordinary ability for detailed description of fictional protagonists. The principle of this work is the research of historical sources in general and also concentrated on individual sectors typical for men. It means from economy, education, through clothes, sense for family life, to characterization of their body and sexuality. The aim of this work is to study whether a man in the real life of 19th century is either on the same position in the literature, namely in *Silas Marner* and *The Mayor of Casterbridge*. As the Victorian era is known by changing society, lifestyle, values, this work tries to show the need to ask different questions.

Anotace

Náplní této práce je analýza a komparace postavení a vlivu muže v 19. století, konkrétně ve dvou románech dvou významných literátů viktoriánské doby, Thomase Hardyho a George Eliotové, kteří jsou oceňováni za svou mimořádnou schopnost detailního rozboru hlavních hrdinů. Východiskem této práce je průzkum historických pramenů zabývajících se viktoriánskou dobou jak všeobecně, tak jednotlivými oblastmi typickými pro muže, což znamená od sektoru ekonomiky a vzdělání, přes oblečení a smysl pro rodinný život, až po charakteristiku jejich těla a sexuality. Cílem této práce je pozorovat, zda-li je koncept skutečného muže v 19. století stejný jako v literatuře, konkrétně v dílech *Silas Marner* a *Starosta Casterbridgeský*. Jelikož je viktoriánská doba známa pro měnící se společnost, životní styly a hodnoty, tato práce se tedy snaží poukázat na potřebu klást si různé otázky.

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Introduction

George Eliot and Thomas Hardy belong to the group of very important writers in Victorian era. Both writers are excellent at description of their main characters. Because there was not usual and easy to be the woman writer, Mary Ann Evans had to publish her novels and other works under the male pseudonym George Eliot to be taken seriously. In general, her position was not easy in all her life. She was much influenced by men, especially by her father. Opposite to her, Thomas Hardy was affected by women - his mother and his first wife. Hardy is well-known more for female sex descriptions.

Many studies are concentrated on women in different times. That is true they did not have any rights, their lives were not easy. Nevertheless, it is the reason why I have chosen this opposite view to Victorian society. Both titles of novels I analyze, *Silas Marner* and *The Mayor of Casterbridge*, show us their protagonists are of male sex. And the connection and comparison of detailed characterization of male sex and changing Victorian era is impressive for me and it is also the aim of this work.

At the beginning of this work there is the information about Victorian era in general and then George Eliot's and Thomas Hardy's biographies to find out whether the Victorian society's values and positions are in the same relation to both novels. Then there are chapters of spheres where the men were influential. In each chapter there is immediate comparison and analysis of the literary figures. As the last chapter of my research is the view of the men as the gentlemen.

1. Victorian era

The Victorian era of British history is dated from 1837 till 1901. The British Empire became the largest empire, controlled most of the maritime trade routes and the Royal Navy was present on the world's oceans and seas. The period is known as a time of peace, prosperity, national self-confidence, regard of religion, social values, the arts, low tolerance of crime and sexual restraint. The historians Peter Gay and Michael Mason pointed to a lack of knowledge of modern society that Queen Victoria herself liked to draw naked figures. But talking about sexual feelings aloud was forbidden, fortunately, it is plentifully saved in private letters. Although women could not vote until the beginning of the 20th century, the democratic situation happened towards the working classes. There was much done for leisure entertainment, such as building parks, museums, galleries, theatres, music halls, etc. People started to spend their time and holidays at the seaside. Gentlemen attended dining clubs. Also gambling was very popular, therefore there were some efforts to eliminate it together with prostitution and drinking. They also liked visiting circus. Very popular were unusual activities, such as communication with dead. There raised a nice hobby of amateurs – collecting of wild flowers, butterflies, beetles, sea shells, etc. In Victorian architecture there are many styles, among them Gothic Revival style, then new technology enabled to use steel for buildings, English Renaissance was still popular and then there are interpretations of middle east and Asia. What else was popular: the use of decorations in the houses, right aesthetic impression, Anglo-Japanese style and Art Nouveau style. The photography was developed and Queen Victoria was the first photographed monarch. Then wealthier families could afford a photographer took the photos of their family in some special occasions such as funeral or celebration more often.

The Queen Victoria and her family provided a model of the ideal family – loving and respectable. The unknown reason and much discussed themes are why people started to get married more and at younger age and bigger number of newborn

children related with it. Also people lived longer lives. It might have been caused by improving living standards, better medical technology and a cure of diseases on time.

In Victorian literature the topic about self and individualism known in the Romantic period explored how self was influenced by society and strong increasing capitalism. The novels that referred to the process of correct maturity were very popular, especially in Victorian bourgeois society. The Victorian novel meant complex plot, many characters in general but “ ..., in the last decades of the century, the Victorian novel becomes aesthetically more impressionistic and more self-consciousness with its inscriptions of artistic practise and issues of communication”¹. Essential were facts, different points of view and the truth. Therefore there was a pressure on readers to be more active consumers. “The Victorian novel comprises many sub-genres, ..., the domestic novel, the silver fork novel, the detective novel, the industrial novel, and the science fiction novel.”² Their issues are about science, religion and economy, and some novels can include the themes such as racial difference, growing, labour disorder. The novels pointed to the fact that new working machines mirrored in the behaviour of people, in their thoughts, writings, way of lives and acts. “Responding to the changing nature of reality and to the increasing power of capitalist ideology to shape culture, novels take up as a subject the difficulties of accommodating the self to a world in which it no longer finds much security at all.”³ They noticed of the coming up middle class and its fate depended on biological reproduction, its values, manners, nationality. In the seventeenth century according to John Locke, a son could lead his own household after he had the right knowledge about the law, not only after his father’s death. There was the distinction between patriarchal and paternal model. However, in the nineteenth century it was not so important. Malthus pointed out the link between imaginary enough food and

¹ DAVID, Deirdre. *The Cambridge Companion to the Victorian Novel*. Cambridge: Cambridge University Press, 2001., p. 62

² DAVID, p. 68

³ DAVID, p. 63

increasing population, and he wanted the limit for sexual reproduction. “If heterosexual desire caused overpopulation, which is in turn the source of war and misery, then, he reasoned, it was imperative to bring such desire under control.”⁴ And as the source of the problem he and the others saw a female body. Friedrich Engels described the situation among the Irish immigrants where boundaries between domestic and street environs, parents and children were delayed and had negative impact to home-oriented English workers. For fiction these sexual relations were “*the resolution and even adequate compensation for forms of violence done to the family by an economic system*”⁵. But on the other hand, the same fiction accused the sexual desire that caused the human misery. According to Darwin’s modified theory of evolution, the male sex only fights against its rivals to attract the opposite female sex. But it did not say about the need of food supply, the competition to dominate in the male sex, and that women are not passive but male’s physical beauty and the ability of pleasant behaviour are needed for women, too. Then the women can choose the most agreeable men for the future life. “*The law of natural selection allowed Victorians to understand a capitalistic economy as a machine that worked according to its own version of nature’s law.*”⁶ In that time the English currency was instable and those businessmen who owned good credits, household and wholesome family “*were tangible indications of financial as well as moral probity*”⁷. The poor man married the woman who was hard-working, the middle-class man had to solve more complicated situation that he could not marry for love and had to find wealthy woman. “*In nineteenth-century fiction, the regularity with which the reigning masculinity fails to make a world safe for femininity suggests that threatened femininity is not a disruption of the system but part and parcel of modern cultural logic and the guarantee of its success.*”⁸ The women were put into different crises. Because of the Victorian xenophobic, the mistrust to anything

⁴ DAVID, p. 99

⁵ DAVID, p. 99

⁶ DAVID, p. 102

⁷ DAVID, p. 104

⁸ DAVID, p. 108

different, mixing with people of another colour of skin was taboo and as well mixing on the social field was non-standard, even they did not admit the thought that the black could be a gentleman. Moreover, they had the wrong idea about the racial hybrids who could not bear any child.

The novels are based on realism in which not all conventional reading practices were included, mainly because of the text's aesthetic. The third-person omniscient narrator who united form to be coherent was very used. *"Realism privileges a reading focusing on a central character or several central characters. It stresses a model of coherence or consistency not only in its form but also in the construction of characters."*⁹ And if the consistency has been disrupted by external events, the order of the narrative has altered and the endings are death or marriage. The realist novels show the possibility of failure in the psychological development of a character caused by the process of immaturity. Some lapse can modify a character's action to society, some not and some can lead to the tragic end. *"Hardy pushes readers, ..., to understand the relativity of their values and judgment."*¹⁰, because he was sure that the values were stereotypical based on historic events and could not be used for particular situation.

This period had something in common with American dream. Both American dream and the main thought of the Victorian era are concerned with self-made man in the middle class who could become wealthy if he worked hard enough. Self-made men used their wealth to build newer, nicer houses, to employ housewives and to educate their children. The upper class wanted to continue their paternalistic view of society. They considered themselves to be the father in the family of the society. They wanted to keep their traditional position and wealth on the high level.

On one hand the population of the Victorian England rose rapidly. There were a lot of migrants inside of the country. Thanks to the industrial revolution people moved

⁹ DAVID, p. 65

¹⁰ DAVID, p. 75

from villages to towns and cities to get good jobs and to make their lives and conditions better. So the towns and cities enlarged. Immigrants helped to develop infrastructure, to produce industrial goods, in the late Victorian period they establish restaurants and transform music. But more employees meant less salary. Therefore a lot of people lived in poverty, dirt, did not have steady jobs and had to beg in the streets. Also many foreign migrants came to England, e. g. the Irish especially after potato famine, the Germans, the Jewish from Europe and Russia, the Italians. This mass of immigrants and xenophobic attitude led to the Aliens Act in 1905. On the other hand about 15 million emigrants left this area mostly for the reason to find a better life and settled for instance in the United States, Australia and Canada.

1.1. George Eliot

Her real name is Mary Ann Evans. She was born on 22 November 1819 in Warwickshire. Her father, Robert Evans, originally a builder, was a manager of the Arbury Hall Estate of the Newdigat family in Warwickshire. He invested a lot of money to her education. He was balanced, full of physical and mental power, and was very severe and his strong authority fascinated her so much. They loved each other. On the other hand she as the very intelligent and temperament young girl wanted to feel free and gain independent life opinion. Her mother was a kind and careful person. She is said to have sharp kind of speaking. In Eliot's girlhood she saw differences between the local wealthy landowners and much poorer people. As the young girl she was influenced in her religious belief by Maria Lewis and the others. She studied French, Italian, Latin and German.

After her mother's death in 1836 she had to take care of her father. They moved to Coventry, where she met Charles Bray and Charles Henell, who wrote *An Inquiry Concerning the Origin of Christianity* (1838) and this book and "various books on the

*relation between the Bible and science had instilled in her keen mind the very doubts*¹¹. For several months she and her father did not talk to each other because she did not want to go to church. She was against rituals of the official Anglican church. But they placated and lived together until his death in 1849.

From 1849–1850 she lived in Geneva at François d’Albert Durade, who painted a portrait of her. Then she settled at the Chapmans in London. After several weeks she returned disappointed and very sad to Coventry. But she came back to London and worked as a subeditor of the Westminster. She met many literary figures there, among of them there was Herbert Spencer, with whom she did not get married. She got married George Henry Lewes, a journalist. G. H. Lewes was still married but his wife was unfaithful to him with a friend of him several times. At the beginning Eliot and Lewes hid their close relationship but after some time they admitted it openly. And it was scandalous. Even Eliot’s brother Isaac stopped talking to her. They found the way back together after Lewes’s death, when she got married John Cross. In 1863 Eliot and Lewes moved to Regent’s Park, where they gave the well-known Victorian Sunday afternoons. In 1878 her husband Lewes died and in 1880 she married John Walter Cross, a banker, who was 20 years younger than she (she was almost 61). They lived as a couple only for 7 months. She died in December 1880.

Her first long novel was *Adam Bede* (1859), next *The Mill on the Floss* (1860), *Silas Marner* (1861), *Romola* (1862–1863), *Felix Holt* and *The Radical* (both 1866), *Middlemarch* (1871–1872), *Daniel Deronda* (1876). *“Her theme is that happiness is reward life gives for tolerance, compassion, and understanding, ..., and that over-riding ambition, thoughtlessness about the welfare of others, and greed cannot bring such happiness. Though her plots and characters Eliot preaches that working only for self-gratification is dangerous to one’s spirit because it precludes learning from experience and developing one’s character. In her stories she studies the impact of environment, including the social environment, on the*

¹¹ www.britannica.com/EBchecked/topic/184688/George_Eliot ; 9. 3. 2013

individual."¹² In Eliot's works there is described the influence of a childhood and one's experience to one's position to the other people and the world. She tried to find the moral power of society to bridge that shameful morality of property and power. In *Silas Marner* we can find a message about the need of human togetherness, honesty to oneself and to the others. "*Eliot presented the cases of social outsiders and small-town persecution.*"¹³ In her works there are the same ethic problems appearing in nowadays society, too. Only any hardworking person can bring benefits for the society, it means common rural man, craftsmen, farmers. Opposite to it a shiftless person cannot bring anything useful.

1.2. Thomas Hardy

He was born on 2 June in 1840 in Dorset. His father was a builder and a stonemason. His mother was a cook. She educated Thomas on her own to his 8 and because she loved reading Latin and French literature, she raised the interest for literature in Thomas, too. In contrast to the Eliots, his family did not have enough money to support him to study at a university, so his studies ended in his 16. He was occupied at an architect James Hicks. Thomas was so good that he won some architectural prizes in London.

He did not like living in London. In 1867 he worried about his health and came back to Dorset and started to write. He married Emma Lavinia Gifford in 1874. Unfortunately, no-one of his family came to the wedding ceremony. They both were 30 years old, but for her he looked older and she looked younger for Thomas. He was very affected by her death in 1912. He could not conciliate even after he got married for the second time and wrote much poetry – his last poem was addressed to her. His second wife was Florence Dugdale, shy, charming, almost 40 years younger than Thomas. But equally as his first marriage this one was disappointing. Also in his

¹² www.victorianweb.org/authors/eliot/pva92.html ; 9. 3. 2013

¹³ en.wikipedia.org/wiki/George_Eliot ; 9. 3. 2013

seventies he was visited by many politicians, artist and writers. In autumn 1927 he became ill and in 1928 died. The interesting thing is, that to find a compromise between his family and his executor where Hardy should have been buried, his heart was placed into the same grave where Emma was and his ashes were given to Poet's Corner.

In 1910 Hardy got award the Order of Merit and in 1912 he received the gold medal of the Royal Society of Literature. Some of his novels were dramatized and performed on a stage. His first novel *The Poor Man and the Lady* was not published. His friend advised him not to publish it because of political controversy that could cause the inability to publish in future. Next important writing is *Far from the Madding Crowd*. In 1885 he moved to Max Gate, where Thomas designed and his brother built his house and where he wrote *The Mayor of Casterbridge* (1886), *The Woodlanders* (1887) and *Tess of the d'Urbervilles* (1891). *Jude the Obscure* (1895) was strongly criticized by Victorian public because of its position to marriage institution and sex. In spite of this, he became popular. But he was so disgusted that he stopped writing fiction.

He stood against the social restrictive rules that hindered to be happy. Therefore in his novels there is love going through the classes. The Hardys family was Anglican but they were not devoted so strictly as Eliot's father was. Throughout of his life he made mixed belief. He asked questions about the traditional view of God, also he was fascinated by supernatural forces. But Christianity was deeply rooted in him. "*In his great novels ... and The Mayor of Casterbridge – Hardy saw man beaten down by forces within and without himself and sought to record man's eternal struggle with faith.*"¹⁴

¹⁴ www.victorianweb.org/authors/hardy/intro.html ; 10. 3. 2013

2. The status of man in some different spheres

2.1. Economics

A periodic cycle of booms and depressions in the Victorian era was determined by a number of factors, e.g. the annual success or failure rate of harvest, the success of British industries, the overall influence of agriculture, conflicts, and free trade. Frequent bad harvest increased the price of food, so poor population was further depleted. After poor harvests in 1838 and 1839 there was hunger and widespread unemployment. There were heavy duties on imported wheat to protect the domestic production. The foreign wheat could be sold at the price of 80 shillings a bushel which restricted free trade and increased starvation. The Repeal of the Corn Laws Act in 1846 by Robert Peel lessened duties and stimulated growth in free trade although the price of food was not decreased immediately. Particularly the cotton trade saw the boom. But it did not last long and after the outbreak of the American Civil War there was another crisis known as Cotton Famine, and there followed other bad harvests.

In *Silas Marner* it looks like only Silas earns money, that only he gets a job, because it is said explicitly and the most story energy channels to his work on his weaving loom. And where do the rest of Raveloe inhabitants get money to pay Silas for his work or some wandering sellers? We know that Cass owns most of the surrounded land and buildings so the people work for him, pay him money for the rent of his properties. It could be said that the economy of Raveloe is run especially by Cass, but he cannot economize well. As he says his dad could do that, he had stables full of horses. He is angry to his sons that they spend all his money for useless things. But what does he do against it? He as a father is not a good model. The whole small village lives its own life going in a circle. It stays in the same position, it does not improve anything, it is so far away that no industrialization comes here. Even Silas who comes from the city does not try to change their habits, no better machines. He

could do that but he runs from the city life, he does not want anything similar or the same what can remind him the hard, cruel position in the city. Only wandering sellers remind all villagers that somewhere out of the village boundaries there is another life. The sellers are called here emigrants. Yes, they are, because in the towns new factories deputize them in better process of making cloths. Therefore if they do not have any work in a town, they have to roam from place to another one and offer their goods. But it would be wrong to demand that the village does not undergo any change. After Cass's death Dunsay starts to breed cows and builds a dairy. So there is a kind of progress.

The both stories of Silas Marner and Michael Henchard are put into the king George's reign. The reign of this George is described here as a time full of conflicts, mortgages, loans, increasing possibility to become a beggar and gradual decline mainly in the last period of the king's mental illness. And according to historical sources it could be just George III who reigned from 1760 - 1820 when the UK took part in many battles so the land was continuously under the big pressure. I would suppose the background of the story is the mixture of these two periods - the king George III and the queen Victoria, the failure of the land and growth up in the cities during modernization of technologies.

The process of changing manners is visibly read in the Mayor of Casterbridge. The old school of using traditional practice represents Henchard and opposite to him stands young Farfrae. The progress in this town is not in a new branch of business - they still continue to do business about the wheat but it is in the used technology - Farfrae buys a new big agriculture machine to every wheat seed is used. That new techniques does not arrive yet to the town before Farfrae coming, show the things displayed in the shop windows when Susan and her daughter come here: *"Scythes, reap-hooks, sheep-shears, bill-hooks, spades, mattocks, and hoes at the iron-monger's; bee-hives, butter-firkins, churns, milking stools and pails, hay-rakes, field-flagons, and seed-lips at the cooper's; cart-ropes and plough-harness at the saddler's; carts, wheel-barrows, and mill-*

gear at the wheelwright's and machinist's, horse-embrocations at the chemist's; at the glover's and leather-cutter's, hedging-gloves, thatchers' knee-caps, ploughmen's leggings, villagers' pattens and clogs."¹⁵ Henchard runs every business with wheat, rye, oat, beet and all connected with Castebridge. He knows everything, but it can be seen more for the detriment than for the benefit. Because e. g. when there is very bad harvest, everybody knows who is 'guilty' and they are angry to him. But it seems he has such an authority, nobody makes any protests, nobody wants him to leave his mayor and businessman post. He admits he cannot write, count and read well, on the other hand, he has to be the cleverest man in Casterbridge. Every business in Henchard's office is made orally, no paper, no contract, he replies it can be so on every demand. He has to remember every request. Nowadays it is unbelievable it could function. Opposite to him Farfrae starts new era of accounting books, every contract has to be signed. On one hand, the system replaces no system but on the other hand "*as in all such cases of advance, the rugged picturesqueness of the old method disappeared with its inconveniences*"¹⁶.

Henchard is superstitious and he goes to not far away living man who can predict the weather. He replies him that: "*Twill be more like living in Revelations this autumn than in England.*"¹⁷ He says he does not believe the forecast, but what is this? In that time there was not any another possibility than only the watching the weather-cock. Here it is openly said that there was not still good crops, it depended on the weather and mainly that every area had their own harvest, there was not any threat from foreign countries to import any goods. The competitors were the weather and a farmer. All people can connect their strength when there is the right time to bring the harvest. Opposite to modernized places this could be taken as the primitive way.

¹⁵<http://www.gutenberg.org/files/143/143.txt>

¹⁶ <http://www.gutenberg.org/files/143/143.txt>

¹⁷ <http://www.gutenberg.org/files/143/143.txt>

For a while there are two farmers—Henchard and Farfrae – fighting to each other, but one of them must win, the better one. New modern school wins over the old one. Henchard does not like Farfrae’s new ways that compete with his ways but he wants to struggle in a fair way. He wants to do the risk shopping but he has not a right helper beside him and he is not able to act prudently. He is very blinded by his revenge. When a farmer makes some good trades, his position and general opinion about his skills are well accepted and he is adored, but each of his bad decision leads to mistrust of inhabitants. And this is Henchard’s case, at the beginning of Castebridge era he is on top, after bad business his reputation goes down and after Farfrae comes he falls down absolutely.

The town square is a kind of theatre where trades with crops and cattle take place regularly, farmers like Farfrae and Henchard argue each other about the prices, farmers look for new workers, etc. In Silas the village is not open to foreign businessmen but Castebridge makes a deal easy with farmers from Mellstock, Weatherbury, Hinstocks, Kingsbere etc. Casterbridge is the core of surrounded villages. A city with factories and industries covered by greyness without friendliness is in contrast to Casterbridge set into green nature, full of people interested in crops and everything connected with the village life. But they have some things in common – money. If Silas works in the city he earns money for church – he gives most of his salary for charitable purposes. If he works in Raveloe, the purpose disappears and he earns more and more money for their shine, glitter. To have money means hard work and to be wealthy. Like in Casterbridge, farmers wear their clothes which reveal their jobs, they have large and overworked hands in which they hold chequebooks, the money in their accounts have never fallen down under four figures. They pay right away, they do not give any indefinite promise to pay in a future. Silas has no inner joy about his job, he works like a machine or like an insect. Learned movements of his hands, thoughtless state, no plans for future, he only tries *“to solve the problem of keeping himself strong enough to work sixteen hours a day on as*

small an outlay as possible"¹⁸. He does not have to share his dear gold money. To have money means loneliness, no needs, one-way work, stiffness, thoughts going in a circle without any aim, need to hide and power. Here he earns more money than in the city because here he is the only one with the craft.

Far away from Casterbridge and Raveloe there are developing centres and areas but both are still untouched and keep their purity and habits. When the monarch wants to visit Casterbridge he must continue his journey in a carriage because the new built railway ends far from the Casterbridge. That Casterbridge is more advanced prove more social classes and different kinds of jobs. Even executor is needed here. When Henchard finishes his clerical office and loses all his properties, Farfrae starts his new career. People admit that previous work was easier, now they get less money and have to work longer time, but they very appreciate that they do not have to be afraid, there is not any complaint, rush and threatening and can sleep well. So the atmosphere is closely connected with rhythm of the work. The workers like their job and therefore they can work faster and with pleasure. It is interesting how money can change people opinion. E.g. when Farfrae is young and without any capital he is more attractive but "*Farfrae was still liked in the community; but it must be owned that, as the Mayor and man of money, engrossed with affairs and ambitions, he had lost in the eyes of the poorer inhabitants something of that wondrous charm which he had had for them as a light-hearted penniless young man, who sang ditties as readily as the birds in the trees.*"¹⁹ Opposite when Henchard or Silas lose their money people feel pity for them and try to help them. It is about men but about women it is different, the more money they have the more attractive and diserable to get married are.

In Casterbridge there is a part named Mixen Lane, where those people who have any problems come. It is not pleasant part. But "*Yet amid so much that was bad needy*

¹⁸ ELIOT, George. *Silas Marner*. London: Penguin Popular Classics, 1994, p. 27

¹⁹ <http://www.gutenberg.org/files/143/143.txt>

*respectability also found a home. Under some of the roofs abode pure and virtuous souls whose presence there was due to the iron hand of necessity, and to that alone. Families from decayed villages--families of that once bulky, but now nearly extinct, section of village society called "liviers," or lifeholders--copyholders and others, whose roof-trees had fallen for some reason or other, compelling them to quit the rural spot that had been their home for generations--came here, unless they chose to lie under a hedge by the wayside."*²⁰ Silas lives far from the rest of the village even he is good man. The same good people live in the outskirts of Casterbridge.

In The Mayor there is not only business with agriculture crops, cattle and things like that but also with people. The most serious and incomprehensible is when Henchard is able to sell his wife. He does it in his drunken state, but it is not any apology for this terrible act. This mention proves men did not respect women, they considered them as insignificant pawns. Some sources declare there were not rare situations similar to this.

2.2. Gaze

From 1829 there was the development of effective police force, "*the question of obedience and punishment became a matter of public, as well as private*"²¹. Therefore the society became more disciplined. There was a model of a prison, where the prisoners are observed by supervisor in their individual cells, they never knew whether they were being watched. This process of visibility was the development throughout the Western world. This idea about the gaze can be observed and adapted in numerous ways to Victorian literature. There is the omniscient narrator which acts "*as an anonymous form of power and discipline*"²². Reading is a private and individual act. In a Victorian society there was an obsession to create rational classifications and

²⁰ <http://www.gutenberg.org/files/143/143.txt>

²¹ PURCHASE, Sean. *Key Concepts in Victorian Literature*. Palgrave Macmillan, 2006, p. 70

²² PURCHASE, p. 71

discourses about everything and everyone. Therefore it can be found in the 19th century literature that someone who is watched observed someone else, too. It could be such a chain.

In Silas the only village policeman is ill when they need him to solve the problem about the theft of Silas's money. But in reality he is not needed, every villager can be considered as an officer. They observed each other, they do not believe the new comers, they are restrained, and something unexpected happen about the new comer, e. g. his criminal past, they are not surprised so they do not feel pity about him/her. They think they act according to their best consciousness and conscience but their lack of education can get somebody innocent to prison. When we compare Casterbridge and Raveloe, more energetic and busier place is certainly Casterbridge. So in Raveloe it could be a kind of necessity for people to make up new stories to wake up the sleepiness of their life and the whole village. In Raveloe the people know each other very well, they know what they can expect their neighbours. For them it is very essential to grow up into honest and fair person. Everyone who has higher intelligence than they have or knows more than they do, is suspicious. As they are uneducated and live in the same place all their lives they cannot uplift their minds, they cannot explain it by using the reason and therefore in every strange or sudden matter they immediately think about something magic and the supernatural. Actually, they do not need any police observation because as they watch each other they try to behave politely. And only one man going against the rules of good manners pays for his sins and crime by the most valuable thing - his life. It could seem that earlier or later the time solves every problem instead of the real body of a policeman. Who want to be a policeman for a while are the old gentleman who considered himself the best expert of the law and the farrier who speak only about the necessity of the real truth that is important for welfare of all also of individual. But surprisingly, the man of the law becomes a publican. The question is why just this man? All the time in the story he looks disinterested. For him every man has his

own partial truth. He does not want people in his pub to have any arguments. It is nice that people take his opinions very seriously, they behave like his children and he is like their authoritative father who can act very kind and mild. As he knows all men in the village he cannot believe that somebody could steal Silas's money so his solution is that it must do only the migrant seller. He was strange, had a different colour of his skin, so he cannot be honest and he is guilty. So on one hand he does not want to do sudden judgment and be careful, on the other hand, he goes down the stereotype meaning of different people. Next his question, if the seller had an earring, cause that nobody can certainly confirm this and villagers believe step by step that he definitely has the earring and that is the right offender. Even when Silas cannot affirm any visit of the seller in his house they are angry to him and call him the blind and mad scrooge. Simply said, when the people are convinced about their right and conclusion, they are not able to change their mind.

In Casterbridge it is more interesting. Henchard and following Farfrae are supported by at least two policemen in keeping law and order. But regrettable situation rise when some raw people make some kind of joke and with plastic figures of Lucetta and Henchard go through a part of the town and play loud music, these two policemen are scared and stay hidden until an old gentleman who knew this kind of pleasure of these uneducated people convinces them to find and punish them. The policemen feel vulnerable against the big group. They cannot solve that kind of situation. So what is the police function and influence in the society? Is the police taken seriously or it is only a group of figures? In both novels there is not any positive feeling about the police power, what is more powerful is human beings' conclusion. After that they hear about Lucetta's hard disease they realize what their joke caused. So they do not need any trial, their conscience about cruel joke will last for the rest of their lives. After Lucetta's burial Farfrae wants to revenge to the offenders but in the law limits. He cannot act insidiously like Henchard can. He thinks about the process and he realised that "*Disastrous as the result had been, it was*

*obviously in no way foreseen or intended by the thoughtless crew who arranged the motley procession. The tempting prospect of putting to the blush people who stand at the head of affairs--that supreme and piquant enjoyment of those who writhe under the heel of the same--had alone animated them, so far as he could see; for he knew nothing of Jopp's incitements. Other considerations were also involved. Lucetta had confessed everything to him before her death, and it was not altogether desirable to make much ado about her history, alike for her sake, for Henchard's, and for his own. To regard the event as an untoward accident seemed, to Farfrae, truest consideration for the dead one's memory, as well as best philosophy."*²³

To compare Raveloe and Casterbridge, in both stories no culprit is caught and punished in the public court. In Silas the thief of Silas's money died by chance, in Casterbridge the innocent woman death is caused by fear. Only Silas living in the city should be punished according to church rules that are different from public law and are not objective. *"Any resort to legal measures for ascertaining the culprit was contrary to the principles of the Church: prosecution was held by them to be forbidden to Christians, even if it had been a case in which there was no scandal to the community."*²⁴ The church is opportunistic, scandals must be kept in silence inside the community, nothing can get among the public. I would say in Raveloe there is one man who imprisoned himself unknowingly. And it is Silas who undergoes voluntarily the loneliness and lives aside of the village. Instead the church is punished for their error of judgement, Silas punishes himself. Different is Henchard, he knows about himself that his judgement, action are not good and can harm his closest people but he cannot change himself for most of his life. And when he wants to come back and prove he becomes better man, he is refused and dies in solitary. In Silas it does not matter who is the judge. On the same level there are put well educated church people and people without any education, both sentence innocent person without straight evidence, all is based on fantasy, chance and thoughts. It is interesting that who was

²³ <http://www.gutenberg.org/files/143/143.txt>

²⁴ ELIOT, p. 19

something guilty in the past, he immediately recognises that his destruction comes. It happened when Silas appears with a baby at the Cass's party and Godfrey becomes pale and is convinced it is his baby even he does not look at the baby from near. And at the moment he finds his first wife is dead he turns into monster. "*no disposition is a security from evil wishes to a man whose happiness hangs on duplicity.*"²⁵ He is glad for this happening that nobody can reveal his secret. The narrator justifies Godfrey's action, or better to say no action, that more or less it is good he did not tell anybody about his previous bad decision and he did not harm anybody else he only torments with his own thoughts and worries. He sentences himself.

2.3. Education

Teachers occupied low status in society. To the beginnings of Victoria's reign, there had been a lack of trained and qualified teachers. Adult literacy stayed at low level. It is estimated that in the 1850s about a half of women and a third of all men were unlettered. There were public and boarding schools for the rich, and a series of expensive grammar schools, individuals. Unfortunately most of these schools were only for rich boys. But later in the century, after 1869, some middle-class girls could attend high schools. At the boys's schools the emphasis was on shaping boys into fit, well-mannered, confident gentlemen. Since 1870, if working-class children's parents could not afford to pay school's fees, they went without education. Later in the century there were available several study groups, academies, night schools, institutes, working-class colleges even for adults. Society slowly accepted "*that the learning and intellectual capacities of women were equal to those of men*"²⁶. Consequently, the middle-class decided to extend education for women. So, on the education level the tensions between class and gender difference were combined.

²⁵ ELIOT, p. 140

²⁶ PURCHASE, p. 55

At the beginning of *Silas* we can read the negative description of village people, about their lack of education, they have no fantasy imagination, pleasure, satisfaction, no hope, only fear, hard work, pain and misfortune. *"Such strange lingering echoes of the old demon-worship might perhaps even now be caught by the diligent listener among the grey-haired peasantry; for the rude mind with difficulty associates the ideas of power and benignity."*²⁷ Who is right all the time is 'surprisingly' the vicar. People believe him and listened to him carefully. Most local people cannot read so they learned from his sermon. The aim of their upbringing is to become an honest man. Everyone who exceeds by intelligence or knows more than they do, is suspicious. When Silas shows he knows how to cure diseases with herbs they lose their restraint and come to his house in queues and want to pay him but he does not want money earned this way. The doctor has to threaten them if they do not stop it he admits to give them any medicine. Despite the doctor is not good in his job they do not want to lose him. Silas is corpse brought back to the life. And his unexplained state of his stiff body is mystery. They try to explain it by reason that it could be a kind of attack but they support thoughts about the supernatural: *"But there might be such a thing as a man's soul being loose from his body, and going out and in, like a bird out of its nest and back; and that was how folks got over-wise, for they went to school in this shell-less state to those who could teach them more than their neighbours could learn with their five senses and the parson."*²⁸ And so they have the explanation for his knowledge of herbals. Nobody asks him about it and he does not tell anybody so the same view on him lasts fifteen years. Who does not ask questions nothing knows. The church does not want him to give them any medical reason of his state, they are glad to see some supernatural phenomenon. But Silas with his simplicity does not manage to understand mystical effect. Silas was never forced to think about the things on the world and create his own ideas. Every thought he heard in the church he considered

²⁷ ELIOT, p. 11

²⁸ ELIOT, p. 13

to be his own. Men are regarded the most educated figures. Even the Raveloe people go into church they do not know the parts of the building so e.g. the new world 'chapel' means something horrible, godless for Mrs. Winthrop. Also she is afraid when he knows the name Hepzibé comes from the Bible. Again he knows something else what she does not.

The Doctor Kimble has no right to use the title Doctor, he is only a druggist. He gained this status from hereditary law, and he has not any children so the title ends with his death. Nobody from the villagers can imagine having another doctor in their hometown, they would rather go to a further village to unknown doctor. Nancy comes from rich family but she is not more educated than the others. She can read but she is not able to connect the stories in the bible with her life, she is not able to understand the message and practice it. What is important for her is what the other people think about her manners and it takes her much time when she analyses herself into details and she asks herself if she acted right all the time. So because her good behaviour is visible people can think she is well-educated and knows more they do. But she is only in deep thoughts.

To go to the local church and listen to the vicar is enough for them to get education to survive and lead good life. Also in Castebridge people gets opinion about their fellow citizen what they can see not exactly about the truth. Although women are considered to be simple creatures, Mrs Winthrop seems to be clever when she explains Silas that no human being can know and understand what, why, how everything happens. Of course, she explains it by the presence of the intelligent supernatural creatures who know everything and know why it happens to us. We are such marionettes. We have to believe them despite there is a lot of evil around us. Godfrey thinks poorly about ordinal villagers who have rough or no education that they are without feelings or the feelings cannot be deep and strong. The roles of men and women are properly divided, men work outside, run a business and women look after their household and they do not interfere to each other.

In Casterbridge Elizabeth-Jane is the only model who tries to educate herself by reading a lot of books. There is some teacher available for boys, but she is self student and who helps her is Farfrae giving her next books. Henchard considers buying literature as the waste of money. But surprisingly, *"Henchard, being uncultivated himself, was the bitterest critic the fair girl could possibly have had of her own lapses--really slight now, for she read omnivorously. A gratuitous ordeal was in store for her in the matter of her handwriting. ... Henchard's creed was that proper young girls wrote ladies'-hand--nay, he believed that bristling characters were as innate and inseparable a part of refined womanhood as sex itself."*²⁹ So what does he exactly want? Nothing is good for him about Elizabeth. He cannot praise her effort to be the best daughter for him. And she is aware of it: *"... he does not think I am respectable. I have tried to be so more than you can imagine, but in vain! My mother's separation from my father was unfortunate for me."*³⁰ He can appreciate her and wants her to forgive him that he could not be polite at the end before his death, after he damages everything good between them two. In Casterbridge there live more educated people than in Raveloe. Lawyers, traders, self-employers live there.

To summarize the position of education in both places it seems that the best educator is the life itself - an experience together with circumstances, the ability to make right decisions. Elizabeth's effort to show her father she is not stupid misses the impact. Henchard has only basic education and he manages to raise his status to become the mayor, judge, businessman but the circumstances and his character lead him to loneliness and death. For Henchard it is unimaginable to be lectured by young man who has no experience. Silas can accept any advice even from a woman.

²⁹ <http://www.gutenberg.org/files/143/143.txt>

³⁰ <http://www.gutenberg.org/files/143/143.txt>

2.4. Evolution

Charles Darwin's theory of evolution replaced God and mankind from the centre of consciousness with something more chaotic and random. His ideas about competition and survival changed the way that the Victorians thought about their place in the world. Darwin's interesting point is that for evolution it is advantage to be small and weak than aggressive and strong. His ideas were used, extended and abused by philosophers. Herbert Spencer was the most important one who was interested in moral fitness and drew comparisons between the social, economic and political survival of mankind, and the evolutionary ideas of natural selection. Evolutionary ideas were crossed with their mania for hierarchy and classification, and with their worry about survival, dominance, power. This issue of evolution influenced almost every important theme: class, gender, sexuality, race, the nature of individual, the body. What motivate our behaviour and position toward other people are our imagination and emotions, otherwise our moral sense positioned on the same level to senses of sight, smell and balance. In Victorian literature there are compared class and race of characters that can be called racism nowadays and what show on problems of nation and whole empire. In Dickens's novels there are comparisons of noses of working and upper classes, white and black. *"Dickens's preoccupation with noses is part of the broader obsession in Victorian culture with outward and visible signs of social and racial status."*³¹

In many Victorian novels the structure moves from wrong to right, from imperfection to perfection. In the novels where characters are able to gain marriage and wealth by the end of the novels are considered *"as a testimony to their 'survival' as*

³¹ PURCHASE, p. 64

the 'fittest' of the species"³². On the other hand, Thomas Hardy's protagonists are less adaptable to society and that leads them to fade and die by the end.

Silas is lonely man without any family, he looks after only himself, then he brings up also the lonely baby, he does not go to a pub among local men, he does not interested in neither women nor men etc. At the beginning of living in Raveloe he causes the impression to be a weak man. People think about him alternately in a positive or negative sense. They are very influenced by just their emotions. They have no problem with classification of someone, they have problem and it takes a long time to shift their view, they do not like any change. Because he is exercised by life more often than the others and he is able to stand it, in fact he is very strong human being. Opposite to him, the men in the Cass family look strong and powerful at first side, but in fact father Cass has strong position among the villagers out of the habit, his first born son Godfrey is cowardly and weak to admit his sins and sets at defiance his father and the opinion of the whole village, his brother Dunsay feels himself to be strong knowing Godfrey's secret, and the rest of the family we rather do not know. So Godfrey is the weakest man of the family and he survives everything, Fortuna stands by him. Yes, that's right that he does not have everything—a baby with his loving Nancy, but generally he does not have to complain about his position. Firstly, children are afraid of Silas, he is alien for them, and *"for the villagers near whom he had come to settle it had mysterious peculiarities which corresponded with the exceptional nature of his occupation, and his advent from an unknown region called "North'ard"*".³³ He shows people as a wimpy man but after he insists he brings up the baby they admire him. He is strong but not aggressive what Godfrey sometimes misses. For example, when his daughter refuses to leave Silas and live together in Cass house, he is very angry and forgets all polite manners. Next their mania to classify everybody means that because the migrant trader had different colour of the skin so this man cannot be

³² PURCHASE, p. 62

³³ ELIOT, p. 12

honest businessman caused they find him guilty for stealing the money. It is certainly a kind of social discrimination. But from the different point of view it can be only fear from strange unknown person they never saw. In every situation we can notice the strict division and hierarchy of people. When they are going out from the church the first are the richest, their labourer make the deep bow; when Cass give a party, the high society is in the middle of the action and somewhere in the corner near the front door only chosen villagers and servants are allowed to watch this parade.

All the time there are competitions, between Dunsay and Godfrey, Godfrey and Silas, Nancy with herself, Silas and the church, the farrier and the old gentleman, etc. There are different moral values in the Cass family and the rest of people. In Casterbridge, the struggles are between Farfrae and Henchard, Henchard and Elizabeth, but mainly Henchard struggles with himself, not to be an alcoholic, not to kill Farfrae, to be polite, etc. Henchard is the most suitable model that confirms Darwin's interesting point that to be aggressive and strong does not bring any advantage. It means decline leading to death. Henchard does a horrible thing at the beginning when he is young, he sells his wife. After that his morality has change and he is better man but fluently we can notice, that any person who is bad or corrupted inside never can become better. Maybe he deserves another chance to rise up but after some time it would be certainly the same. There were only shorts states he realizes how bad he is but his aggressiveness wins in the end. So this kind of human being has no still position among the society. Who is needed is Farfrae, mild, gentle, nice and humble man who does not understand why Henchard likes him as the best friend and suddenly changes his opinion.

There could be seen the similarity between Henchard and Lucetta, and between Farfrae and Elizabeth-Jane. Henchard and Lucetta are very emotive, their mood is changed every moment and they both die, but Farfrae and Elizabeth are conscious, of course they have emotions, but reason influences their behaviour more, their occupation is on higher level than the others. Therefore they are connected together

to start family. They are more suitable for better future of the land. Here can be just a social discrimination—if you are weak, you are not useful for next better society, it should be better to leave the country. It would be strange to let Farfrae to go abroad and help the other country to increase the economy, but we can feel some kind of displeasure when Henchard leaves his origin idea to go to America and stays near Casterbridge.

The concept of manliness visibly described in *Silas* could be used for both works. A man is stronger sex, a kind of animal, a woman has to be patient with him, he is not able to change himself, we have to reconcile with his personality, mood. The basic needs for an animal, which means for a man, too, are food, sleep, a struggle against any rivals. Every man with unusual elements in his character is more attractive and favourite among women, e.g. Silas is adored by Mrs Winthrop, youth Farfrae is loved by Elizabeth and Lucetta. In contrast, Henchard who behaves in conformity of animal rules is repulsive, undesirable. Priscilla does not think much about men, her idol is her father, she is satisfied to live and look after him. Her opinion is every man turns back to a child who requires all attention. Henchard does not think much about women, he accuses females of having bad influences on them. But generally, men are not able to face the consequences, assume the responsibility. They must accuse somebody else, preferably a woman.

2.5. Individualism

This concept is central to Victorian culture and society. Three texts published in the same year were the most influential: Charles Darwin's *The Origin of Species* (1859), Samuel Smiles's *Self-Help* (1859) and John Stuart Mill's *On Liberty* (1859). "Needless to say, Darwin's radical theories about evolution and 'natural selection' are not about the ethos of Victorian 'individualism' as such."³⁴ Stuart Mill emphasized the desires and needs of

³⁴ PURCHASE, p. 81

individuals in his work. The individual should enjoy feeling, expression, thought, and “‘freedom of opinion on all subjects, practical or speculative, scientific, moral, or theological’, as well as the freedom ‘to unit’ with other individuals”³⁵. In Smile’s work there are similar ideas as at Miles, but in addition it was read as a guide by middle-class Victorians and it put the emphasis on energy, industry, self-reliance, perseverance, self control and courage. “Smile’s book is important because it is a popular endorsement of the ascetic lifestyle and sense of industry which underpinned bourgeois capitalist individualism in the Victorian period.”³⁶ For Smile, the Victorian sense of Christian piety and duty are compatible with the ideas contained in this book. The aim of Mill’s and Smile’s work was to conciliate “the ethos of individualism with the individual’s requirement to participate in the construction of a better society for all”³⁷.

Anyway throughout the period there was much opposition of individualism, for example Robert Owen who was one of the first users the term socialism wanted that society would be based on community and co-operation. Next there developed the non-individualistic working class. Indeed, Victorian conceptions were dominated by middle-class conceptions of individualism; “they form part of an ideology which promoted and served the needs, desires, values and attitudes, of Britain’s growing bourgeoisie.”³⁸ But for many Victorians there was no difference among individuals. “The Victorian idea of individualism was based on more general assumptions about ‘human nature’. ... It was the aim of bourgeois capitalist ideology to construct its subjects as free-thinking ‘individuals’, because then they chose their subjection ‘freely’.”³⁹

As we look at the titles of the Victorian novels we can find out that the ideology of individual is complex. The title can be of a name of a person, or it can be abstract but the general notion is that an individual is put into conflict with his/her society.

³⁵ PURCHASE, p. 82

³⁶ PURCHASE, p. 82

³⁷ PURCHASE, p. 82

³⁸ PURCHASE, p. 83

³⁹ PURCHASE, p. 83

His/her environment is unchangeable, static and the individual has to struggle against it to turn the end well. Single, poor individual without luck at the beginning progresses to become educated, married, rich or dead. In classical realist fiction there is the psychological development as well.

In *Silas* there are many needs and desires. Silas desires to know if he was given absolution about stealing money in Lantern Yard. But the desire is ignored. Godfrey longs for Nancy, it is fulfilled, but nobody can have everything so his desire to live together with Eppie is not answered. Otherwise the basic human need of food is present. For a while Silas loses the human ability of real feelings, his working machine is mirrored in his mind and heart, but fortunately Eppie changes it and he can love and be in thoughts again. The most developed thinking is visible in Godfrey mind. We know all his improvement, maybe the perceptive reader can guess his behaviour after his daughter's refusal. The most independent and free is Eppie. She is not influenced by anything and anybody, she keeps her purity. She is full of feelings, she can express her thoughts, decisions, opposite to her Silas is not able to take his attitude, in the serious moment he is weak to tell anything. Can we say that Godfrey is brave when he decides to tell Nancy about Eppie? Or, again, is it only fear, cowardice? In this book the social co-operation among Raveloe people is visible. They help each other and as it seems Silas stays out of their community, they are managed to accept him and help him. The question is if would be if Eppie does not come. It is interesting, the Nancy's family feel responsibility for the stolen money although they would not have to. Nancy's father pays Eppie's wedding feast. So Raveloe is the village creating self-reliance community.

In Casterbridge the strongest desire is to be loved and love, and the need to belong somebody and somewhere. Casterbridge and people in it are full of energy. Although the town is addicted to surrounded villages because of the agriculture, in this place there is not felt the strong community as it is in Raveloe. Here people are more self-reliant and who is addicted to somebody or something is regrettable.

Despite Farfrae is young man, he can keep himself under control better than Henchard. To admit, Henchard has to have big self control not to drink alcohol, but after the time of his promise ends he starts again. A drinker stays a drinker all the time. Henchard cannot be marked as a persevering man, his character not allowed it to him. But what he exactly can do well is to fight. He behaves like a cock on the rubbish dump. He cannot bridge that he is not the only man, the cleverest one. He does not lead a kind of war against young Farfrae only for the reason to attract the opposite sex but in general it is the deep rooted fight which we have inside to survive. As animals he fights to keep his status, social position, respect. He knows that after loss there is only one possible finish, refusal by the society and death. And it is fulfilled. Women like Farfrae more for his kind and polite manners and of course he is young, handsome, strong, muscular man. Henchard had nice figure at the beginning: *"The man was of fine figure, swarthy, and stern in aspect; and he showed in profile a facial angle so slightly inclined as to be almost perpendicular."*⁴⁰, but after some time he was a little overweight, which was the typical feature of a rich man: *"a man about forty years of age; of heavy frame, large features, and commanding voice; his general build being rather coarse than compact. He had a rich complexion, which verged on swarthinness, a flashing black eye, and dark, bushy brows and hair. ... matured in shape, stiffened in line, exaggerated in traits; disciplined, thought-marked – in a word, older"*⁴¹. Farfrae, *"a young man of remarkably pleasant aspect ... was ruddy and of a fair countenance, bright-eyed, and slight in build ... nicely his hair was cut, and the sort of velvet-pile or down that was on the skin at the back of his neck, and his cheek was so truly curved, ..., and clearly drawn were the lids and lashes which hid his bent eyes"*⁴², expresses energy, the sense for adventure, hides something like mystery and Henchard shows calm down, reasonable, prudent man. Exactly it is so only when there is not any stressful moment for Henchard because otherwise he turns an animal not able to

⁴⁰ <http://www.gutenberg.org/files/143/143.txt>

⁴¹ <http://www.gutenberg.org/files/143/143.txt>

⁴² <http://www.gutenberg.org/files/143/143.txt>

think about the matter. And Farfrae has cool head all the time and he is able to think about it from different points of views. Of course, he is also influenced by current mood and feelings, e.g. when he falls in love to Lucetta he is afraid to stop his polite behaviour. Everyone is influenced by moment emotions in particular situation. For instance, Lucetta and Elizabeth are not reliable witnesses of an accident because they love Farfrae.

2.6. Religion

In Victorian period there were incredibly a lot of kinds of religions, e.g. the Church of England, the Evangelical Movement, High Church, the Broad Church, Roman Catholicism, etc. Religion was placed in the central intellectual life of the public. But this situation did not last. The churches missed working-classes, the professional and intellectual classes' faith was disturbed in a peculiar manner, and the fall of religion happened surprisingly in the middle class. In the 1850s there was religious calm. Around 1860's there raised many works and essays that analyzed the Bible, Genesis, etc. The clergyman in that time was considered to be a gentleman, a magistrate, a sportsman or an essayist. But the evangelicals changed that meaning, a clergyman should be serious, to be only interested in religious duties, visit the poor frequently, etc. The most serious man of all Victorians was a clergyman. He was specialized and concentrated on one thing which caused separation from public life in England.

In all time religion was influenced by science. It was not different in the 19th century full of changes. At the beginning of the 19th century there seemed to be harmony between science and religion. In one way there was a version that every natural object is created by God. In another way, by the 1830s, there raised a need to prove God's existence. Also some working-class radicals used some parts of the sciences for political aim. E.g. from France there came some opinions about non-existence of God in the universe. British geologists *"were also making discoveries which threatened the*

literal meaning of Genesis"⁴³. In the middle of the 19th century on one hand there was a sphere of the expert men of science and opposite there was an increasing number of science publications. According to Thomas H. Huxley and John Tyndall clergymen should be specialist only in theology and pastoral care not in sciences, it should not be mixed up together. And their proclamation caused that in the 1870s and 1880s these two branches—the sciences and religion—were separated. Of course, that many *"of individuals continued to have a Christian faith and to participate in the sciences"*⁴⁴, for example James Clerk Maxwell.

In moral life one of the best reputable virtue was the truth. *"In one sense the word refers to objective truth, the factual reality; in another sense it means truthfulness, that is, the honesty of a person."*⁴⁵ For the Victorians it was truthfulness they were more concerned with. Truthfulness became a standard as belief. In many cases the Christian faith was refused by moral sense. In George Eliot's writings there it could be read *"a humanized evangelical morality, duty, service, and love—stood alone and triumphant, unsupported by belief in God or the hope of personal immortality"*⁴⁶. Victorian morality was humanitarian – the slaves were freed, the conditions of factory labour got better; but it did not work together with the theology of the days.

In 1858 H. L. Mansel used the most up-to-date philosophy to argue that God gave human the ability to understand. Mansel used in his book *The Limits of Religious Thought: "What man's reason could not do, God could do and did it in his revelation."*⁴⁷ Victorian faith about the existence of God was shaken because Darwin and Lyell proclaimed that life on the earth was created long before it is mentioned in the Bible and Nietzsche demanded that God is dead. In novels there are noticed paradoxes, satires in hypocrisy, piety and impurity of clerics.

⁴³ www.victorianweb.org/science/science&religion.html , 9.9.2012

⁴⁴ www.victorianweb.org/science/science&religion.html , 9.9.2012

⁴⁵ www.victorianweb.org/religion/alholz/a2.html ; 9. 9. 2012

⁴⁶ www.victorianweb.org/religion/alholz/a2.html ; 9. 9. 2012

⁴⁷ www.victorianweb.org/religion/alholz/a2.html ; 9. 9. 2012

More religious are people in Raveloe. There the religion sentiment lasts, the clergyman is considered to be a gentleman, who does not behave aristocratically and never looks down on anybody. He together with the doctor have the truth all the time: *"for parsons and doctors know everything by heart, like, so as they aren't worried wi' thinking what's the rights and wrongs o' things, as I'n been many and many's the time"*⁴⁸. Even when he is not able to carry out the function, he is in regard and when Eppie is getting married the procession stops at his house. Villagers appreciate him. Here the office of church is deputized by the one vicar, this church seems to Silas more different than he knows from the town: *"It seemed to him that the Power in which he had vainly trusted among the streets and in the prayer-meetings, was very far away from this land in which he had taken refuge, where men lived in careless abundance, knowing and needing nothing of that trust, which, for him, had been turned to bitterness."*⁴⁹ As a young man, his life was full of excitements, but after leaving the town and because he is not able to create his own ideas his life is monotonous, thoughtless. For him the church exactly means only white walls, narrow benches, a pulpit and a vicar making the same movements. And abstract terms in religious dictionaries are not understandable for him. In Raveloe the church is kinder and more helpful to people. In the town the church is so cold, they long for some sensation event to be popular, they are not interested in people's inner satisfaction, the church want their own profits. Therefore they guard closely not to bad news comes up of surface. Strictly they refuse the science to penetrate and explain the mysteries: *"To have sought a medical explanation for this phenomenon would have been held by Silas himself, as well as by his minister and fellow-members, a wilful self-exclusion from the spiritual significance that might lie therein"*⁵⁰. The 'town' church has the ability to absorb all person and causes the person gives all his money to church purposes and is submitted absolutely. In contrast the 'village' church helps people to live better lives. It gives impression that

⁴⁸ ELIOT, p. 65

⁴⁹ ELIOT, p. 23

⁵⁰ ELIOT, p. 14

in a city a human is alone but in the village he/she is not. In Silas there exists the idea people are only marionettes without ability to understand everything. There is not mentioned there is only one God leading our journeys of our lives, "*each territory was inhabited and ruled by its own divinities*"⁵¹, so Silas has the feeling, what happened to him in the town, stayed there and it is enough to cross some mountain boundary to be 'freed'. At the beginning the narrator is convinced there does not exist anything to revive his faith, but the right group of people who show him non-violently to go the church and to believe is needed. There is interesting chatting among the farrier and Mr Macey when they change their opinions about ghosts. One of them believes in them and is angry when the second one wants them to come up into light to see them. So one does not understand materialism of the second man and opposite he does not understand to the first man's spiritual perceptiveness. Mr Macey calls the farrier an ignoramus not able to "*apprehend he conditions of ghostly phenomena*"⁵². People in Raveloe do not go to the church regularly. Surprisingly, they consider regular praying in the church the bad way to creep into God's favour, and they do not want to be 'better' than their neighbour. In Raveloe the truth is very required. But what is the real truth?

Also in The Mayor Henchard feels the same unfairness that he is not allowed to have control of his life. Somebody leads his life journey sometimes against his will, he does not manage to understand it: "*Who is such a reprobate as I! And yet it seems that even I be in Somebody's hand!*"⁵³ In Raveloe the most important person is the clergyman, who influences people not only in the church, but in Casterbridge there is not any vicar mentioned, so there could be the question what is the person like. And the rest of all important functions are run by Henchard, uneducated person, who thinks more of his own prosperity not the all Castebridge dwellers. In Raveloe

⁵¹ ELIOT, p. 23

⁵² ELIOT, p.68

⁵³ <http://www.gutenberg.org/files/143/143.txt>

people go to the church irregularly but in Casterbridge there are regular worshippers. To compare the influence of the churches, in Casterbridge people cannot connect the sense of the penance to the everyday way of life, it is only the good theme for discussion in the local pub. It is very scientific for them and they can rather appreciate the performance of the local viola player. Who is taken on people's consciousness more than vicar is Mr. Fall. He lives aside and people bring him food and money. On one hand they believe his predictions and advices but on the other hand they make fun of him. But he does not mind and it could be said he makes fun of strange people's faith. *"He was sometimes astonished that men could profess so little and believe so much at his house, when at church they professed so much and believed so little."*⁵⁴ Henchard does not go to the church but that is true he uses expressions used by worshippers, for instance he promises the God not to drink alcohol the same number of years he is: *"God is my witness, ..., God forbid such a thing! Why should I still be subject to these visitations of the devil, when I try so hard to keep him away?"*⁵⁵ etc. He regrets doing all bad things and that is his penance. The people are superstitious, especially Henchard, although he admits it: *"I wonder if it can be that somebody has been roasting a waxen image of me, or stirring an unholy brew to confound me! I don't believe in such power; and yet – what if they should ha' been doing it!"*⁵⁶ He is very scared to see a figure made of straw in the river and he considers it to be a kind of symbol of his death. Interesting is the situation when the policemen should stop the group of singing people. They are worshippers so they do not want to make the stand against them not to be *"cause of a fellow-creature's death"*⁵⁷. So at the same time they are not able to hold this position of the society protectors. And there is a kind of fetishism: *"...he had secreted among his tools a few of Elizabeth-Jane's cast-off belongings, in the shape of gloves,*

⁵⁴ <http://www.gutenberg.org/files/143/143.txt>

⁵⁵ <http://www.gutenberg.org/files/143/143.txt>

⁵⁶ <http://www.gutenberg.org/files/143/143.txt>

⁵⁷ <http://www.gutenberg.org/files/143/143.txt>

shoes, a scrap of her handwriting, and the like, and in his pocket he carried a curl of her hair"⁵⁸.

Also here in *The Mayor* there is pointed out the fact that everything comes to light during the time, nothing stays hidden. People in Raveloe believe to each other but in Casterbridge there is felt the importance to trust in oneself. And as soon as the man stops to believe himself/herself, she/he is poorer than the person without any property. Henchard caused nobody believes him so his end in the world is not happy.

In *Silas Marner* people are Christians, in *The Mayor* people do not seem to be the Christians in spite of going to the church, and here are the other kinds of worshipping – voodoo and fetishism.

2.7. Class

Industrialization divided Victorian society into three sections involving an upper class (the old aristocracy), a middle class (manufacturers, industrialists, professionals – doctors, lawyers), and a working class, which contained over half of Britain's adult population. Besides there were sub-classes: lower-upper, upper-middle, skilled working class, unskilled working class, and so on. The criminals, vagrants, street-children, prostitutes were placed in underclass. There were some limited possibilities to be married to another class upwards and downwards. However, it was still considered taboo. Charles Dickens also attends to love and fear in all classes and solitary individuals are pitiable.

Although the British aristocracy maintained its social prestige and played a prominent role in political life, it finally lost the economic and political power because of the agriculture depressions, and the raising of the industrial middle

⁵⁸ <http://www.gutenberg.org/files/143/143.txt>

classes. There were suggestions “*that the concept of class is bound up with ‘nationhood’, with Englishness, and by extension that some classes in society are more English than others. Indeed, Victorian literature is full of references to the British working class as a sort of ‘second’ or foreign ‘nation’ within a nation, in a country increasingly dominated by middle-class conceptions of Englishness*”⁵⁹.

Henchard goes through the social boundaries, from working class to middle class and back. At the beginning he is poor worker, then he manages to lead the business, he is wealthy and respectable man in the town being at the forefront of town’s actions. But his character does not let him to stay there, he falls down back. He is shown that nothing is ever lasting. He can make better his social position by getting married rich woman. Therefore the vision of marriage with Lucetta after she became rich is tempting. In Casterbridge also live prostitutes and that they are not required shows the place of their living, at the outskirts of the town in Mixen Lane. But here there are called honest women. In Mixen Lane live all the people who are not useful for the society, who do not want to work, have some debts or another trouble, hunt illegally, drink much alcohol and have arguments or struggle.

In Castebridge there is larger diversity of social scale. The most people belong to working class that is divided into several subclasses. Only thanks to alcohol, “*The Corporation, private residents, and major and minor tradesmen had quite forgotten, not only the Mayor, but all those vast, political, religious, and social differences which they felt necessary to maintain in the daytime, and which separated them like iron grills.*”⁶⁰ It seems to criticize that diversity, it would be better to live without social prejudice. This diversity is the same in the local pub. In Castebridge there are two pubs, one in the centre where people sit according to their position, and one is in Mixen Lane for non-workers. Interesting is that in the town the pub runs a landlord but in the pub in Mixen Lane there is a landlady.

⁵⁹ PURCHASE, p. 24

⁶⁰ <http://www.gutenberg.org/files/143/143.txt>

In Raveloe, because it is the village, there are not so deep divisions among people. Who has absolutely deserved and aristocratic behaviour is father Cass. He misses the ability to communicate with other people, he only thinks how to gain any profits from them. Also in marriage of his son Godfrey and Nancy he sees the profit how to get more money to almost empty family safe. In his house or in the local pub, men have their given seats. In both places, in Casterbridge and Raveloe, also food and drink is divided, what can have the richer people cannot get the poorer ones. Farfrae tries to communicate with all people decently, therefore he is favourite among all.

2.8. Gender

In the 19th century men dominated every social and public sphere, such a politics, economics, education, sport, etc., also in the private sphere. Women were less active in the public sector, they were expected to locate themselves to the private spheres of the home and the family. Most men believed that women had no intellectual capabilities therefore women were prevented from entering to the spheres such as universities and scholarships. Men were also convinced that women's essential physicality influenced by their natural desires for reproduction. On the other hand there was a very hard position of working-class women who had babies, stayed at home and at the same time were very active in the public spheres of the industries. Also it was the age of those the Victorians called 'deviant' sexualities. They did not accept transvestism, homoeroticism which broke down the gender norms and sexual ideals.

In Victorian literature, despite the novel form was the domain of male writers, there existed a huge number of women novelists who wrote especially for economic reasons, who had enough time to read and write novels. And such as George Eliot, the Brontë sisters, etc. became a threat to men and other women. They made only 20 per cent of all published Victorian writers. As well as in 1890s "*male writers such as Thomas Hardy and Joseph Conrad rose to prominence and popularity at the expense of a*

burgeoning school of contemporary 'new women' writers, with their radical views on gender, sexuality, and the role of women both in and outside the home"⁶¹. In that time there were women writers who published their works under their real names, there was a stereotype that they wrote light-hearted romances. And therefore to escape that Eliot published under her pseudonym and because she wanted to be taken seriously.

In both works there is visible the taking control by men in all spheres. A man is the head of the family, runs business, decides about all matters, stands in public offices, is more educated. But our main protagonists are not educated by studying at some universities, they are led by life experience and opportunities. Common sense and their character and together with a bit of luck win over any high education. The doctor in Raveloe has not got the required education but nobody mind it and despite he does not manage to cure people they believe him and cannot imagine to have another doctor. Next in Casterbridge there are certainly more educated people than Henchard is but he is able to establish his position. 'Old' Henchard is replaced by young Farfrae just in time.

Interesting is the position of women, who are generally considered to stay at home and not to be able to study. In Raveloe Nancy is not educated but she has unbelievable effect on Godfrey and she realizes it very well and she admires him more for that. She admits any child adoption and he is patient and is not angry with her. Next lady Winthrop affects Silas's point of view on the church and people around him. Little Eppie causes Silas likes the life, is able to be happy, think about future life etc. In Casterbridge there is obvious movement about women skills. Through Elizabeth the narrator describes it is not impossible to educate some woman and that the woman can stay the good woman suitable to get married. And Farfrae, unlike Henchard, is the revolutionary man who supports Elizabeth in her self-improving. Henchard despises women, they are weak and are not able to think their

⁶¹ PURCHASE, p. 76

action to the end. Several of Farfrae's employees think up the business journey for Farfrae not to be at the city at the time of doing stir. But they do not give any warn to Lucetta, although women are more fragile than men, they prefer not to harm Farfrae who is needed for society to Lucetta who is affected by her past life. And certainly they feel more fondness to Elizabeth than to Lucetta: "*Tis she that's a stooping to he--that's my opinion. A widow man--whose first wife was no credit to him--what is it for a young perusing woman that's her own mistress and well liked? ..., and said to himself, 'T'other took me in, I knowed this one first; she's a sensible piece for a partner, and there's no faithful woman in high life now';--well, he may do worse than not to take her, if she's tender-inclined.*"⁶²

2.9. Clothing

Younger men represented changeover from old to new fashion style. The biggest change was in trousers, previous, knee-long breeches were exchanged by long trousers, at the beginning breeches and stockings connected together in one piece and later in 1830s and 1840s trousers as we know them nowadays. Like breeches, trousers continued to highlighted men's sexual parts. Some older men still refused to wear new trousers. "*The older style continued to be worn for such ceremonial occasions, balls and evening wear.*"⁶³ Bright and pastel colours, silk and satin were used primary for feminine clothes, men wore clothes made of velvet for better occasions. And what else was left in men's mode-cosmetics, perfumes, and jewellery and flowers were reduced only for ceremony. "*Only the utilitarian watch remained, carried in a special trouser pocket attached to a broad silk ribbon--gold for the rich--with seals and insignia of office or society membership displayed on the watch chain.*"⁶⁴ "*Social status for men was now expressed in the nuances of the cut and material of the suit, or the quality of the shirt, which*

⁶² <http://www.gutenberg.org/files/143/143.txt>

⁶³ DAVIDOFF, Leonore a Catherine HALL. *Family Fortunes: Men and Women of the English Middle Class, 1780 - 1850*. Chicago: University Press, 1984, p. 412

⁶⁴ DAVIDOFF, p. 412

could still be expensive."⁶⁵ Boys wore petticoats until their 3 or 4, from 4 to 7 they wore tight trousers with a little jacket. Men's clothes—the straight lines, practical materials—were in contrast to women's—soft, rich colours, textures, full of details. "*Ruggedness of features, a certain disdain for appearances, even brusqueness, were signs of manliness.*"⁶⁶ In the 18th century men focused to be unbeatable merchants, farmers or traders, but in the 19th century their sphere of activity enlarged: "*promoting their economic interests, providing soup kitchens for the poor, cultivating the arts, reaching into populated urban areas and rural outposts*"⁶⁷.

British men's formal clothing became less spectacular, colourful and more comfortable for any movement. Clothing covered the whole body. Men worked outside of the home, their clothes were dark, sober and functional. Opposite to it women were confined to the domestic sphere, so they wore leisurely, often extravagantly colourful clothing. It was one of the indicators of status or class, or it also played distinguishing gender roles. Especially women bodies had to be shrouded. To distinguish themselves from the lower classes, both sexes of the Victorian upper classes wore some fine and intricate clothing, maintained an attention to the details: fancy cuffs, collars, ties. But portraits and photographs showed men in black, blue or gray frock coats, top hats combined with tweedy attire. However for women there was a variety of tight skirts, boleros, petticoats, ruffles, corsage. Materials came from around the world and Paris was a fashionable centre of Europe. Clothes also had a ceremonial and formal role. There were differences among breakfast and dinner dress, theatre, clubs, trips to the country or town. Despite the Industrial Revolution raised the British economy at the forefront of world trade, it was still a luxury for many people. The identity of the wearer could be known from the state of one's trousers, the length of one's lapels, or the shape of one's skirt, also material signified

⁶⁵ DAVIDOFF, p. 412

⁶⁶ DAVIDOFF, p. 414

⁶⁷ DAVIDOFF, p. 416

of one's position in life. The crinoline preserved the women's modesty and it also prevented them from doing any physical labour as freely as men. Later it was similar with corsets and skirts when they became so tight that women could barely walk.

In Cass's party there are "*Solomon in his seedy clothes, luring discreet matrons in turban-shaped caps, luring fair lasses complacently conscious of very short waists and skirts blameless of front-folds, burly fathers in large variegated waistcoats, and ruddy sons in short nether garments and very long coat-tails.*"⁶⁸ And next we know that Nancy, attractive lady, forces her older but less beautiful sister Priscilla to wear the same clothes that does not fit her. Priscilla knows her well but she is indulgent and gets dressed like Nancy patiently.

More about the fashion is mentioned in *The Mayor*. Maybe it is because of the size of the place, Raveloe is the small, silent village where people do not have any need to boast. But Castebridge is full of people living here or coming here for business so the dresses distinguishes the society. At the beginning Henchard wears "*a short jacket of brown corduroy, newer than the remainder of his suit, which was a fustian waistcoat with white horn buttons, breeches of the same, tanned leggings, and a straw hat overlaid with black glazed canvas*"⁶⁹. After he becomes the respected man with properties, his clothes change beyond recognition: "*He was dressed in an old-fashioned evening suit, an expanse of frilled shirt showing on his broad breast; jewelled studs, and a heavy gold chain.*"⁷⁰ And, of course, because of his clothes and appearance Elizabeth thinks of him to be a kind, generous person. Among the working people "*All over-clothes here were worn as if they were an inconvenience, a hampering necessity. Some men were well dressed; but the majority were careless in that respect, appearing in suits which were historical records of their wearer's deeds, sun-scorchings, and daily struggles for many years past.*"⁷¹ Farfrae clothes looks

⁶⁸ ELIOT, p. 124

⁶⁹ <http://www.gutenberg.org/files/143/143.txt>

⁷⁰ <http://www.gutenberg.org/files/143/143.txt>

⁷¹ <http://www.gutenberg.org/files/143/143.txt>

very clean, fresh: *“genteel cloth leggings with white buttons, polished boots with infinite lace holes, light cord breeches under a black velveteen coat and waistcoat; and he had a silver-topped switch in his hand”*⁷². So as we can recognize men clothes is less striking than for women, more in the neutral colours—white, brown, black, showing their jobs and position. In contrast to men clothes there are for example Lucetta’s dresses: *“one of a deep cherry colour, the other lighter—a glove lying at the end of each sleeve, a bonnet at the top of each neck, and parasols across the gloves”*⁷³ both are made and sent from London. The fashion is very important for women. Opposite to the posh dresses of the ladies there is described the clothes of the old woman who served porridge to Henchard long ago: *“a shawl of that nameless tertiary hue which comes, ..., a sticky black bonnet that seemed to have been worn in the country of the Psalmist where the clouds drop fatness; and an apron that had been white in time so comparatively recent as still to contrast visibly with the rest of her clothes.”*⁷⁴ And captain Newson sailing to different countries wears completely another kind of fashion strange for the local inhabitants: *“He was dressed with a certain clumsy richness—his coat being furred, and his head covered by a cap of seal-skin, ... In his hand he carried a small mahogany case, strapped, and clamped with brass.”*⁷⁵ In Casterbridge we realize how essential role has the system of dresses. At first side it is recognized in which social class the person is. On the other hand it is very treacherous to connect dresses with human character. For men the integral part of clothes is a hat, a fine shirt and a coat. Women clothes are more colourful and fashionable but men clothes are adjusted to free movement and practicality.

2.10. Domesticity

Britain had the reputation as the world’s richest and most successful nation, they celebrated Britain’s geographical water-locked and isolated position. Society was

⁷² <http://www.gutenberg.org/files/143/143.txt>

⁷³ <http://www.gutenberg.org/files/143/143.txt>

⁷⁴ <http://www.gutenberg.org/files/143/143.txt>

⁷⁵ <http://www.gutenberg.org/files/143/143.txt>

divided along gender lines because of a public sphere of work for men and a private sphere for women. “...the emphasis on domesticity had the effect of at once performing and reinforcing patriarchal ideas about the role and status of women throughout society.”⁷⁶ Therefore women had limited political, economic and social rights. Even though there were published didactic books focused on housewife, and it meant that many middle-class men could afford to leave their wives at home, many women continued to work in the factories. There is domestic fiction of Victorian writing focused on homely problems such as family, love, work, and the everydayness of English life. Poet Patmore considers the role of the domestic wife as sacrificial slave to her husband.

In both works households are run by women and men do not interfere into it and it is the same for women. They respect their mutual business. In Raveloe the working class women runs their households, bring up children and work at the same time. Nancy, representative middle class, has a lot of time to read books, the Bible, she is used to being at home more often than walking outside in the garden, a housemaid does most cleaning instead of Nancy. Silas is the man who is able to run both male and female kinds of work – to earn money, to cook simple food, to bring up the child. Old Cass does not do almost anything, he checks his properties, his son Dunsay spends money and cannot bring them back, only Godfrey is managed to start business. Men go to the pub but women stay at home. The men are in all important state offices.

In Casterbridge it is the same, men are the main actors in the market, Henchard, Farfrae do business and women are only the spectators of the out life. They move in the close rooms. But it is true that here there is a kind of relaxation. Elizabeth educated herself and is allowed to write a letter, they walk more in the town, they do not have to watch everything from the safe distance and behind their windows.

⁷⁶ PURCHASE, p. 44

Lucetta and Elizabeth often go for walks. Only Henchard keeps the old conviction about stupid female figures. Farfrae support Elizabeth in her knowledge and it seems he admits she is better match for future life than his previous wife Lucetta. Lucetta is very sensitive women, she cannot solve problems and she suffers from her previous bad decision. But Elizabeth uses her reason, she is internally balanced and she is used to do housework.

In Casterbridge women have more opportunities to improve their skills by reading specialized literature. In Raveloe the knowledge is handed over from mother to her daughter. Women stay at home but men have to travel often far away from the hometown to get money. It is evident how female presence can change domestic sphere. Silas's house contains only needed things to survive. After Eppie's growing up there are more things, better furniture, a dog and a cat. At the Cass family the austerity of the household led by man disappears, everything is clean without any dust, silver carpets, dish, in the air there is lavender and rose smell. Henchard has many expensive furniture items. He is very angry when Farfrae buys them all and is supposed to use them.

Domesticity as the loyalty to the Britain is also the head item of both works. In Raveloe nobody thinks about travelling to other towns or countries. They are scared of foreign citizens, it takes much time they give Silas the chance to accept him to be their still neighbour they believe in. They cannot imagine living in another place despite they know the economic situation or the position of the empire get worse. They are faithful. It is a bit different in Castebridge. Of course, people are faithful too, but there is the development in realizing there are more countries and continents in the world. Farfrae comes from Scotland. He admits "*It's better to stay at home, and that's true; but a man must live where his money is made.*"⁷⁷ He is well accepted and admire by local people. Newson travels a lot to America, Henchard has awareness

⁷⁷ <http://www.gutenberg.org/files/143/143.txt>

about America and Australia, he wants to escape to America. But as Henchard persuades Farfrae to stay in the town, the same Farfrae does not want him to go away. And Henchard's original idea to travel abroad changes into walking in the circle where Casterbridge is in the centre.

2.11. Family

The Victorians became extremely family-conscious and home-oriented in both the middle-class and working-class. Along The Infant Custody bill of 1839 divorced or estranged woman was forbidden to see her children who a father took care regardless of how unfit he was. The Divorce and Matrimonial Causes Act in 1857 was the first legislation in British history that enabled women to ask for divorce themselves. Adultery of a woman was the reason to divorce, but it did not pay for a man, there had to be other factors, such as bigamy, violence, incest and bestiality. After 1882 women were able to retain their money and property. The big effect which led to the crises of family had the mutiny of 1857 when Indians were raping British women. After that the government took more paternalistic role and the concept of the family became inseparable from Englishness and empire. Even in the 17th century there were debates between supporters of patriarchy and of social contract. There could be an opinion that patriarchal theory meant the similarity *"between the absolute authority of the monarch over his kingdom and the absolute authority of the father over his family"*⁷⁸. According to John Locke, the authority over the parents' child does not remain, it is only in his/her time of dependency.

The family as the unit symbolized order and structure. *"... self-sufficient family functioned to define and preserve the well-being of the working patriarch, the role of women as 'angels in the house', and the successful nurture of obedient children who were born and bred to keep the whole process going"*⁷⁹. The Victorian family hid in their homes against

⁷⁸ www.victorianweb.org/authors/carlyle/vandenbossche/1.html#locke1; 10. 9. 2012

⁷⁹ PURCHASE, p. 65-66

the outside elements such as criminals, the mad, gypsies, disreputable men, foreigners. According to it the houses were built to separate family members from servants and also members from each other. There was tendency to prevent sexual connection across classes and avoid incest. Nevertheless, there were plenty of dysfunctional and less respectable lower-class families.

In those days if the household was headed by a woman, there were fewer than 5 members of the family and a household lead by a man had more than 5 members. *"Many families, having increased incomes, were preoccupied with new patterns of consumption: what goods to buy, how much, how to display and care for them. Not only their houses and furnishings and gardens, but their bodies, personal habits, clothes and language had to be cast into new moulds."*⁸⁰ The boundaries of the definition of the family were not strict. The intimate friends could be part of the family life too. And, for instance, *"the endorsement of illegitimate children waned"*⁸¹. In the late 18th century and early 19th century the developments such as fast and cheap travelling by coach, railway managed to distant members to know about death in the family much earlier. *"High mortality meant inevitable break-up of many marriages and that a large number of people were widowed in middle age."*⁸² As always, in those days, there were many contradictions in what people were saying and what they were doing, for example: *"idealized womanhood was asexual and chaste, yet the supreme goal for women was marriage and motherhood, conditions which publicly proclaimed sexuality"*⁸³. By marriage the men assumed the responsibility for economic state and children in the family, and women gained their full adult status. There was an interesting fact that in the 17th century it was better to a man to marry an older woman with property and skill but in the 18th century this was considered as disgusting and young child-like woman stayed portrayed only in fiction, songs and poetry. The marriage also changed man's

⁸⁰ DAVIDOFF, p. 320

⁸¹ DAVIDOFF, p. 321

⁸² DAVIDOFF, p. 322

⁸³ DAVIDOFF, p. 322

spiritual and emotional life and everyday standard. We could say a man was addicted to his wife's presence. Women took care about very little babies but then men were very often responsible for their children, played with them and female servants sometimes helped them. Fathers were patient and helpful when their children were ill, they managed to sit at their beds for hours. *"It was the death of a child which brought out paternal feelings most strongly."*⁸⁴ Fathers had position as companions and teachers for their children, they went for walks, taught them skills, such as outdoor activities, read and told them stories and also gave them serious instructions such as handling money. They decided where to go to school, about careers, marriage partners, warned against sexual vices. Mostly father took his son to own business but if he could not he had a responsibility to settle him elsewhere. But they did not feel the same responsibility for their daughters. If children stayed living under father's roof and were addicted to his income, he kept an authority. In reality fathers sometimes went bankrupt and this failure *"was often seen as personal failure entailing a loss of respect and thus manhood in a man's own as well as his children's eyes"*⁸⁵. Women and especially daughters were in struggles with men, because they could not understand the economic world. There was no exception women bore about 15 children, 11 of them grew adult. Mothers felt connected with their daughters more than with their sons, but it did not mean they were not afraid of them. After boys' six when they started to leave their home mothers were afraid of losing their respect. It could seem that women had to take care of all household (tidying, mending clothing, sewing) men also played an important role. They planned garden, bought wine, pictures, books, musical instrument. Together they chose furniture, carpet, coloured rooms. *"Men were responsible for hiring and firing servants."*⁸⁶

⁸⁴ DAVIDOFF, p. 331

⁸⁵ DAVIDOFF, p. 334

⁸⁶ DAVIDOFF, p. 391

Surprisingly, neither in *Silas* nor in *The Mayor* there is full family. In every connection there is somebody missing. Silas is not married so his helper is the neighbour Mrs. Winthrop, Eppie's mother dies early so she cannot remember her and her father does not live with her. When she is adult and her biological father wants her to live with him, she admits, because all her life she lives with Silas and she is appreciative of him for her life. Godfrey gets married the woman addicted to drugs and has a baby who does not care. Then he gets married the woman he loves but she cannot give him a baby. An adoption is something unimaginable for her but after Godfrey tells her his secret she agrees to make him happy and create full family unit. But they hit the obstacle. That women die earlier than men is obvious; Nancy, Eppie, Godfrey have not got their mothers. In *The Mayor* Henchard does not revere his full family in his young age. Susan's first daughter dies, she lives and has another daughter with her saviour, so for some time she has the family. When she thinks Newson is dead, finds Henchard. We could think of her she is wily, she wants to find somebody to look after her daughter and Henchard seems to be the appropriate man. At the same time Henchard thinks he can be satisfied but the luck does not last long. Susan dies and he discovers Elizabeth is not his daughter. So instead to have adopted daughter he refuses her. The better time could start if he gets married rich Lucetta but she refuses him, so cruel man. Lucetta gets married Farfrae and is pregnant but she aborts the baby and dies. So in both works there are many refusals, bad endings, death to create the functional family. The reader only speculates if Farfrae's marriage with Elizabeth and Eppie's marriage with the local boy bring happier future.

For everyone what is essential is presence of love. Nobody say 'I love you' loudly, all their love is hidden inside and they are very perceptive to anybody's action. Opposite, when old Cass says aloud Nancy is the most beautiful woman at his party, Godfrey is angry to him. Eppie changes Silas's way of life from the base. He finds ability to love inside of him again. Godfrey realizes all his wealthy does not help him to gain back his daughter. Despite Godfrey has the daughter he has feelings of

imperfect life, he is not satisfied with his life although Nancy tries to fulfil all his wishes. To have a baby is for a man very important. For Nancy and Eppie the best men are their fathers. Similarly it is at the beginning of Henchard and Elizabeth's relationship. Nevertheless, he does not tell her the truth and is cruel to her so long that when he wants her to forgive him she refuses it. The old Cass is not good father, model, he does not show his sons the right ways of communication among them as the member of the family and to people. For Nancy it is unthinkable to marry the man who does not live good life even he has aristocratic title. Firstly she is convinced not to marry Godfrey because he is not stable in his behaviour, he does not know what he wants. Interestingly both women, Susan and Lucetta, have one thing in common. They feel moral responsibility to get married other men than they love exactly. So a man coming on scene at the right time has big influence on her next life.

The houses of both rich families, Henchard's and Cass's, are divided into sections for servants and for the family. In spite they all live under the same roof, the sense of hierarchy is kept. On the other hand Farfrae is unknown person coming from distant country and Henchard likes him so much that he is considered to be a member of the family and have an agreement to woo Elizabeth. Their too close relationship is not supported by circumstances. Farfrae in his young age is not able to understand why Henchard is angry with him and Henchard is aware of his decisions and actions but his character does not allowed him to act in another way. Friendliness, fondness and cohesiveness are not desirable only inside of the family but for the lives of all people living in that place and anywhere else.

2.12. Childhood

In the Victorian period the childhood was in some respect very cruel and brutal experience. The children from the working class who escaped from deaths, hunger or disease, had to work from their four in hazardous and unhygienic conditions in the factories, mines, in agriculture, as domestic servants, errand boys, shoe blacks,

prostitutes, they swept a path ahead of people going through dirty streets, they sold flowers, matches, boys often worked as chimney sweepers for their agility. In the first half of the 19th century there was hardly 20% of the children attending some school. The rest of the working-class children were addicted to crime and vagrancy. The condition got better in the second half of the century when there was about half of the children aged 5 – 15 sent to school. The children of poor families had to work for long hours to help to increase their bad conditions. In 1833 there was an effort to improve children condition – children under 9 should not have worked. But it was not applied across the network so in 1847 government made an act limiting working hours for women and children to ten hours a day. Church groups, philanthropists and social reformers allured orphans and street children into religious schools, Sunday schools, charity schools, voluntary schools. Some children were sent to the colonies in order to work and have better lives. In spite of this situation there was invented the concept of childhood as we understand it today, represented by humanity in its natural and innocent state. In the 18th century there was a shift in understanding of child individuality. The Victorians realised that children had their own interest, needs, they gained more freedom, toys, literature. Children grown in the middle class were treated more with love than those growing in aristocratic family. In that family where a mother was absent (dead), there the relationship between father and the youngest daughter was very intensive. And it was not an exception a man married a woman at the age of his elder daughter - sometimes about 20 years younger than he was.

Fortunately, in any writings there are not any children appeared in such bad conditions. Eppie is saved by chance at the right time. It would be interesting question how nice or difficult her life would be if her mother does not want to humiliate Godfrey, does not start the journey of ruin and continue to take drugs. There was an option to put the baby away to the local parish to take care of her but Silas admits without any previous thinking about that. It is his current idea, his

instinct not to give her somewhere else. Why? Because he is alone, or knows the bad condition of lonely children living in the town? Nevertheless, thanks to his care and anxiety Eppie has very happy life. Although Mrs Winthrop advises Silas to punish her from time to time, he does not manage to do it. Their relationship is based on confidence and love. She gets whatever she wants even though they have not so much money as Godfrey offers to her. Silas is her teacher, she feels free beside him. Godfrey's possession scares her, Silas's home is warm but Godfrey's is cool for her. Very intensive relationship can be felt for short time when Henchard accepts Elizabeth to be his daughter. During the time he finds out it was bad decision to reject her.

Silas adopts Eppie without hesitation and the baby comes to him of its own accord. In contrast, Nancy admits any adoption. She thinks when there is not any possibility to be pregnant, the status of the family without any child should stay forever. There should not be even any thoughts about it that there could be any chance to get a baby from another source. But as she loves Godfrey and wants him to be happy, she changes her opinion and after Eppie's refusal to become their daughter she is also disappointed. Henchard does not seem to be satisfied in his original family, we do not know how much he loves his only daughter. Then he is convinced Elizabeth is his daughter he wants everything for her. He adopts her unconsciously, he likes her, but after finding out she is not blood-related, he turns his feelings against her and rejects to live with her in the mutual house. His character influences his behaviour more than his heart and emotions. When he would like to get her back it is not possible yet.

2.13. Body

During the Victorian period there was a crisis that concerned the concept of human body. *"Socially and politically, the Victorians took issue with the body on a number of levels,*

particularly the woman's body."⁸⁷ There appeared a mania for classifying everyone and everything. Also the bodies of criminals and lunatics were put through investigation by scientists. The Italian criminal anthropologist, Cesare Lombroso, and a German physiciancum-journalist, Max Nordau found the criminals impulsive, egotistical, incapable of distinguishing right from wrong. For a long time, they were not successful with their theory. The Victorians' new images about the body reflected in the social hierarchy. At the bottom of the hierarchy there were colonized or enslaved foreigners, such as Indians, Africans, the Irish, even their own working classes and women. Opposite to it, white men belonging to the middle class were positioned at the top.

Social and photographic portrayals from this period showed us the ideal female body was asexual, passive and sedentary; women wore voluminous clothes suitable for working and being at home. On the other hand, the ideal men body was full of action, energy, strength, power and proficiency in all spheres of that time. It was believed a fit body fortified the mind and purified the soul. In public there were established team sports like football, cricket and rugby not only for such requisite physical discipline, also to support unity, nationhood. Around mid-19th century raised a movement Muscular Christians, whose aim was to turn away the Victorians' mind from body and sex to do some exercises and sports. They emphasized hard, muscular, vibrant and violent body of the ideal English man. Recently there are arguments that Victorian literature creates an ideal English body, which means to be white, middle-class, male, asexual, handsome, having classical proportion, strong. In Victorian fiction the body is read as an index of the mind. Opposite to this ideal energetic and fit man body, in the 18th century "*beer and spirits had been traditionally associated with health, muscular energy and virility*"⁸⁸. And in contrast to our modern fashion and minds, the stout and oysters were thought to be attractive and

⁸⁷ PURCHASE, p. 12

⁸⁸ DAVIDOFF, p. 400

aphrodisiac. That time men failed into heavy drinking. Fortunately drunkenness fell down in the middle class by the 1840. Also smoking was reduced. Middle class men continued to take snuff and to smoke pipes but women did not start smoking yet.

The Victorian texts repeatedly speak about men's and women's surface, skin, shape of their body to compare whether outer attributes correspond to their inner attributes or identity. In *Tess of the D'Urbervilles* Hardy's descriptions are based on a simple dichotomy between white and red, and readers are impressed that a complex woman is not sexually passive but changeable because of her natural physical charms. Feminist critics have criticized Hardy's work for his way representations of the women body, especially how he eroticized the symbol of the mouth.⁸⁹

For people in Raveloe the appearance of a human is important, unfortunately, they sentence a person only according to his/her outer features. For example, the migrant trader has the different skin colour and, maybe, an earring, he must have been dishonest human. But nobody can ever think, that Dunsay coming from rich family and looks satisfied would have any dishonest thoughts and steal the money. Marner is honest, mentally healthy man who does not believe to himself, but he is too trustful. He goes down to influence of the others, admires authoritative character. Fifteen years ago Silas *"was then simply a pallid young man, with prominent, short-sighted brown eyes"*⁹⁰, he must be attractive youth. But in connection to terrible experience, his way of life and thinking have changed so much that his appearance is different, too. *"Strangely Marner's face and figure shrank and bent themselves into a constant mechanical relation to the objects of his life, so that he produced the same sort of impression as a handle or a crooked tube, ..., the prominent eyes that used to look trusting and dreamy, now looked as if they had been made to see only one kind of thing that was very small, ..., he was so withered and yellow, though he was not yet forty."*⁹¹ In his older age he started to

⁸⁹ PURCHASE, p. 14 - 15

⁹⁰ ELIOT, p. 12

⁹¹ ELIOT, p. 28

smoke a pipe because people give him it is good for his attacks. He does not like it and cannot understand how men are able to smoke the whole day. Old Cass is not described so detailed, we know he is older than Silas and does not take care of his look so much. He often makes his decisions in an angry state. He is very self-confident. He is not good father as a teacher for his sons. Better descriptions are about his two sons, Godfrey and Dunsay. Dunsay is thickset, ugly, has red face, he is able to blackmail his older brother, is frivolous, arrogant, insidious, loves adrenaline situation, plays hazardous games, likes the feeling of his necessity, cannot play fair play and is heavy alcohol drinker. But he calls himself to be a gentle and warm-hearted man. Godfrey is the nice, tall, muscular man. But he is morally cowardly, indecisive, longs for anybody who helps him do good, he needs somebody for making gentle relationship, background for his own next family. Both brothers have one thing in common, they are afraid of their father. Godfrey is afraid of him more.

According to these descriptions there is not unambiguous connection between the shape of the figure, appearance and the mind. The biggest discrepancy is visible at Godfrey. His nice, strong body is in contrast to his weak mind incapable to admit his faults and confront results. He relies too much on some lucky chance "*which would save him from unpleasant consequences—perhaps even justify his insincerity by manifesting its prudence*"⁹². Silas's body becomes weaker in Raveloe but his mind brings alive and he is strong enough to bring up the little baby despite he is getting older and start to believe in God again. Overweight people look like strong personality and Dunsay and his father act like that. They are clumsy to other people.

In *The Mayor* the first description of Henchard's appearance shows traits that will guide him through his life: "*The man was of fine figure, swarthy, and stern in aspect; and he showed in profile a facial angle so slightly inclined as to be almost perpendicular.*"⁹³ After

⁹² ELIOT, p. 90

⁹³ <http://www.gutenberg.org/files/143/143.txt>

a long time his body has changed. Farfrae is gentle, handsome, thinking, serious, hearty, "a young man of remarkably pleasant aspect, ..., ruddy and of a fair countenance, bright-eyed, and slight in build"⁹⁴. To compare these two men, they behave completely different than a man would expect. It is supposed that older man should be more reasonable, consider every action, not make rash verdict. But here it is upside down.

In this work the comparison of mind and body is in harmony, especially at Farfrae. His fit body is mirrored in his strong mind and pure soul. Also drunkenness is the point of ruin, bad way of life.

2.14. Sex and sexuality

Contemporary writers of the 19th century documented well the anxieties about sex. On one hand there were free young men enjoying unrestrained sex and its possible consequence of weak and unhealthy children. In contrast, as William Acton added, women were not well-educated about sexual feelings and they were supposed to be best mothers, wives and household keepers, and to know almost nothing about indulgence. "Male sexual passion was to be contained and hidden, women's to be ignored if not denied."⁹⁵ In the Victorian period there were many sexual scandals, for example the Prime Minister Lord Melbourne accused of adultery, Oscar Wilde trial for homosexuality, in general there were some sexual misconducts, pornography was available, activities such as paedophilia and sado-masochist were popular, there was prostitution, even child prostitution. Near 1857, there probably lived around 80,000 prostitutes in London who earned very lucrative money. The prostitution was seen as the social evil. In 1851 there were many discussions about unmarried women, because thanks to survey there was found out that around 750,000 women stayed alone because of the lack of men. However, e.g. "Charles Dickens recommended that

⁹⁴ <http://www.gutenberg.org/files/143/143.txt>

⁹⁵ DAVIDOFF, p. 402

prostitutes should be segregated from society or 'go abroad'."⁹⁶ He wanted to reform these fallen women into good mothers and wives. *"Dickens and other writers associated prostitution with the mechanisation and industrialisation of modern life, portraying prostitutes as human commodities consumed and thrown away like refuse when they were used up."*⁹⁷ In the armed service there was the spread of gonorrhoea and syphilis and the prostitutes were suspicious to carry these diseases. In London brothels were widespread. To protect women and girls from 'white slave trade' there was raised the age of consent from 13 to 16. On one hand in the Victorian society there was preoccupation with speaking about sex but on the other hand sexuality became a discourse mainly of the middle-class because of knowledge and study of medicine. Around 1892 the new word 'homosexual' started to be used. The state 'heterosexual' meant natural and normal, and 'homosexual' meant abnormal and unnatural. But they also connected outward with *"moral, physical or sexual reserve and the notion of economic 'saving' and restraint"*⁹⁸. According to Acton, young men would lavishly expend the semen. *"The idea of an 'economic' body is also linked to Victorian ideas about self-control, asceticism, purpose, and, above all, 'productiveness'."*⁹⁹ Masturbators and homosexuals do not use their semen to reproduce the Britons, they misspend their semen and enjoy individual pleasure. Freud called homosexuals as inverts and for him *"Western society was only civilized, where at all, because its sexual appetites and neuroses were generally well-disciplined, and because the chaos of its desires were repressed."*¹⁰⁰

In the works of literature these sexual images are visibly absent, there are not any detailed frolics. Nevertheless, later novelists and Pre-Raphaelites wrote erotic prose and verse. And moreover, there are women writers, George Eliot or the Brontë

⁹⁶ PURCHASE, p. 126

⁹⁷ www.wikipedia.org/wiki/Victorian_era ; 20. 3. 2013

⁹⁸ PURCHASE, p. 127

⁹⁹ PURCHASE, p. 127

¹⁰⁰ PURCHASE, p. 127

sisters, who expressed sexual desire in metaphors and codes. Next metaphorical scenes are in Thomas Hardy's works *Tess of the D'Urbervilles* (1891) and *Jude the Obscure* (1894-5).

In both works the ongoing close relationship is supported by the presence of red colour. Nancy's cute red cheeks in contrast to grey clothes, Godfrey lives in the Red House, Lucetta gets dressed the new red dress instead of the light-coloured. Where there are passion and love, there are darker, intensive colours. Elizabeth is more attracted by Farfrae's personality than his appearance but, of course, it is also important that his look is well-groomed. The true love is between Silas and Eppie, Nobody can break off their tie. Godfrey's passionate love to Nancy is slowed down by his past tie. That people do not know much about the process of feelings is mentioned at the situation when neither Lucetta nor Farfrae are not able to describe why it is happened that *"She had enkindled the young man's enthusiasm till he was quite brimming with sentiment; while he from merely affording her a new form of idleness, had gone on to wake her serious solicitude."*¹⁰¹ Interesting point for discussion is what the meaning of love is. There is a lot of moral love with elements like sympathy and religion and artificially provoked request between Susan and Newson, Henchard and Lucetta. It seems this kind of love is not ever lasting. Between Lucetta and Farfrae is passionate love, he is young and inexperienced how to discuss with ladies, her conduct could be explained more to avoid the marriage with Henchard. The final bond of Farfrae and Elizabeth is done because of the reason from Farfrae's side and reason, love and admiration from Elizabeth's side.

The sources introduce the prostitutes earning lucrative money, in Casterbridge they live aside of the town as undesirable citizens in poor conditions. These women are described in not flattering light: *"Another was the frequency of white aprons over dingy gowns among the women around the doorways. A white apron is a suspicious vesture in*

¹⁰¹ <http://www.gutenberg.org/files/143/143.txt>

*situations where spotlessness is difficult; moreover, the industry and cleanliness which the white apron expressed were belied by the postures and gaits of the women who wore it--their knuckles being mostly on their hips (an attitude which lent them the aspect of two-handled mugs), and their shoulders against door-posts; while there was a curious alacrity in the turn of each honest woman's head upon her neck and in the twirl of her honest eyes, at any noise resembling a masculine footfall along the lane."*¹⁰²

Raveloe is calm place suitable for bringing up children to stay untouched and pure like Eppie is.

¹⁰² <http://www.gutenberg.org/files/143/143.txt>

3. Who was the gentleman?

In the Victorian period to be a gentleman meant to have high social position, talent, energy, to be esquire. Nowadays the status of a gentleman stays here only in a ghostly form. Also it was connected with snobbery, harmful legacy and it played the civilising role in the genesis of Britain. The image of gentleman and moral life in society is important issue for the mid-Victorian's novels writers. 1840–1880 it is the time when the nature of gentlemanliness was described in various ways. The Victorians were uncertain about the constitution of a gentleman. Originally gentleman was according to the right the man born in a good or noble family. But later it was changed and raised into a moral category.

Originally, the gentleman comes from feudal society and the qualification of birth. The word was misunderstood, *“as early as Chaucer ‘gentil’ means ‘charming’, ‘mild’ and ‘tender’, as well as ‘noble’ and ‘well-bred’”*¹⁰³. The idea of the gentleman balanced between social and moral attributes. *“By the mid-century the moral element was generally acknowledged to be in the ascendant.”*¹⁰⁴ According to Bernard Russel, the aristocrats invented the concept of the gentleman to keep middle classes in order. *“All aristocrats are gentlemen, but not all gentlemen are aristocrats, and strictly speaking the social and historical origins of the gentleman lie in the gentry, not the aristocracy.”*¹⁰⁵

In the nineteen century there was a possibility to a man to get into the aristocracy if he possessed luck, money and not too thin a skin. But at that time it was easier to buy a small cottage in a village and use it only for the weekends. And that was the way of gaining acceptance that was the final test of gentility. Therefore there was intension to intensify the origins in the gentry than the aristocracy. For the rich and other social groups the rank of gentleman became unreachable by the continual separation of work

¹⁰³ GILMOUR, Robin. *The Idea of the Gentleman in the Victorian Novel*. London: UK, 1981, p. 4

¹⁰⁴ GILMOUR, p. 4

¹⁰⁵ GILMOUR, p. 5

and income which created the social exclusiveness. It was essential that a gentleman should have been able not to join the manual work and also his attention to business should not have been so visible. Furthermore, gentlemen should have realised that they had no rights to live on other people's hard-work. The Victorians considered fops as useless men.

To classify a gentleman in Silas Marner according to those features written above, the most suitable seems to be old father Cass. He was born in the rich family, possessed a title of nobility, he is named Squired Cass, has the highest social position in the village, his behaviour is full of snobbery, he cannot economize because he inherited properties, which he together with his son completely enjoys, does not work and does not care about his income until he has money. And in *The Mayor of Casterbridge* there is not any gentleman comes from wealthy family with a title.

In the end the Victorians widened the basis of gentility in the public schools so after graduating from these schools a man was qualified as a gentleman at the end of the 19th century. The old structure of hierarchy of social pyramid comes down from the monarchy and aristocracy at the top to many slavish at the base. The new structure is made of several groups united by the economic interests. And the gentleman was a rank which was capable of making the transition from the old structure into the new one.

Manners are essential for a gentleman as Sir Charles Grandison shows who fulfils the images of the middle-class. Sir Charles is an idealised figure where the gentleman of tradition was replaced with a more sober and domesticated type. *The idea of gentleman is important concept, a middle-class wanted seriousness, to connect it with the values of family life, social responsibility and high importance of inbred worth not fashionable clothes.*¹⁰⁶ The society was fascinated by the gentlemanly idea because of its socially exclusiveness and entire morality. As novelists worked closer to the social reality

¹⁰⁶ GILMOUR, p. 11

they realised that there existed conflicts between reality and the moral ideal. *Trollope captured the Victorian concept of the gentleman very close: interdependence of morals and manners, and the ethical and the social.*¹⁰⁷ And according to Thackeray the perfect gentleman must carry qualities of character with a charm untouched by art or disguise. There appeared a possibility that the concept could go down through the social scale and lost its meaning because of the standardising in the public schools. *For Trollope the idea of the gentleman contained strength and he was the last great novelist for whom the idea is a major presence in his work.*¹⁰⁸

*In the Victorian period there existed questions about who could and could not be qualified as a gentleman and the conflict of a middle-class civilisation to define itself and its values.*¹⁰⁹ Through the years the meaning of the word 'genteel, gentility, gentle, manly' has changed. For example, Dickens in *Dombey and Son* used the words with their negative connotations of primeness and exaggerated propriety. 'Manly' was an epithet and used generally to express disregard and tightening decorum. Thomas Hughes found true manliness both in a weak and in a strong body and also had tenderness, thoughtfulness, self-restraint as well as courage. Gentleness and manliness were connected together and had the same stress in the Victorian concept. But the different meaning between 'gentle' and 'tender' was not solved.

Then the gentleman was a connection of fine structure of his body for sensation and structure in the mind for sympathies. He should have been more sensitive than others and extended his sympathy to caring for those beneath him.

This next continuing description of the most suitable man to be called gentleman let me think about one possible candidate, Farfrae. He is serious young man, thoughtful, self-restraint, has strong nice body, his character is favourable for everyone, does not

¹⁰⁷ GILMOUR, p. 12

¹⁰⁸ GILMOUR, p. 14

¹⁰⁹ GILMOUR, p. 14

miss the sense for family. Workers like their job thanks to his attitude to them, he is kind to everyone without any exception whether it is a man or a woman, a worker or a businessman. His manners are the same all the time, he is not impulsive. Henchard cannot be determined to be a gentleman. His character is not pleasant, he is not honest, his inclination to alcohol does not let him to lead well-ordered life, he is weak in his mind. At one moment he is convinced to kill, for a minute he realizes he must not do it. So the 'killer' cannot be called the gentleman. Godfrey misses some of the qualities to be the absolute gentleman, mainly it his indecision, cowardice, unwillingness.

Another Victorian definition of the gentleman is the concept of the Christian gentleman, where the God is considered as the first gentleman. Stanley in his book *Life of Dr Arnold* (1844) said that the gentleman is the finer model of human nature that whoever could offer. The qualities as Christian, manly, enlightened influenced a new impatient generation surrounded by conservatism and terrified by party divisions inside the churches. There is the opinion that gentlemanliness cannot be associated with Christianity. *"Gentlemanliness on its own offers a simulacrum of Christian virtue...it makes a hidden appeal to man's pride, substituting the sense of shame for fear, and a secretly prideful modesty for true humility."*¹¹⁰

There exists the famous definition of a gentleman: he avoids whatever can cause an argument with another person, he keeps his eyes on his company, he is charitable towards the absurd, he guards against topics which could irritate, he is seldom excellent in a conversation but never tiresome. He is not vulgar during any arguments. He is patient on philosophical principles. He realizes the weakness or strength of human reason. He is smart not to be fanatic in his atheism, on the other hand he is tolerable for religious, devotion, he supports institutions and honours the ministers of religion.

¹¹⁰ GILMOUR, p. 90

The traditional understanding of the gentleman's role and occupations were questioned in the developments such as the campaign for Civil Service reform, the re-examination of the old public schools, the challenge to patronage in the 1850s and early 1860s when the society changed. *"Pressure from below from those seeking wider opportunities and surer status in an expanding society ... led to a sustained attack on the system of patronage."*¹¹¹ It was implicit attack on aristocratic dominance. The original purpose of reform of the public schools was to invigorate the children of the old elite to face the new challenges of a society. Reform sorted out the lazy and stupid sons of noble families. Matthew Arnold's ambition was to Christianise and moralise the English schoolboys. His priorities were religious and moral principles, gentlemanly conduct, intellectual ability and essentially *"preparedness for a world of competition, and the moral earnestness and sense of communal responsibility"*¹¹².

In the second half of the 19th century there was found a compromise between the newer middle class and the old aristocracy. The British paid a heavy price for their sons' education alongside the traditional elite, *"for it meant the alienation of the new men from the business, and particularly the technology, necessary for the continued advance of the industrial civilisation"*¹¹³. But Hughes realised that this kind of gentleman was not that one needed by society. He wrote that the spirits of trade and the highest culture did not suit together. *"The ideas and habits which those who have most profited by them bring away from our schools do not fit them to become successful traders."*¹¹⁴ According to Frederick Temple mathematics and physical science did not have any tendency to humanise but only make a man more intelligent. The system concentrated on Latin and Greek that developed the memory, disciplined the mind etc. On the other hand, *"a study of classics familiarised a man with the cultural achievements, social, political, legal, literary, philosophical. ... Training was for the*

¹¹¹ GILMOUR, p. 93

¹¹² GILMOUR, p. 94

¹¹³ GILMOUR, p. 96

¹¹⁴ GILMOUR, p. 96

professionals who would do the ordinary business of society, liberal education was for the gentleman amateurs who would govern it."¹¹⁵ The liberal education was understandable by both the gentlemanly ideal and the Victorian elite as **disinterestedness**. It links *"the various mutations of the idea of the gentleman from the gentleman duellist to the Victorian public servant"*¹¹⁶. Victorian achievement was to *"broaden the basis of honour to include professional ethics as well"*¹¹⁷. Disinterestedness meant an ideal moral and intellectual independence.

Socially and morally, the new gentlemen were able to stand above self-interest. Taine said: *"the monied man and the man of business is inclined to selfishness; he has not the disinterestedness, the large and generous views which suit a chief of the country; he does not know how to sink self, and think of the public."*¹¹⁸ The gentleman's both moral and financial independence were considered as assurance of honour and patriotism.

The new public schools had to face the problem: money was needed to keep the position, but opposite to it there was disinterestedness that avoids to monetary deliberation. There was the pressure *"to choose occupations which would be compatible with the habit of gentlemanly disinterestedness"*¹¹⁹. Therefore the connection between idleness and gentility was interrupted and it brought capable principled young men. *"There is the concept of 'fair play' inseparable from the gentlemanly ethic, old and new, which enabled the English gentleman to wield his powers with more justice, and surrender his privileges more peacefully, than any other national elite in modern history."*¹²⁰ Nevertheless, there was some value from which raised a sense of responsibility and a sense of freedom.

¹¹⁵ GILMOUR, p. 97

¹¹⁶ GILMOUR, p. 97

¹¹⁷ GILMOUR, p. 97

¹¹⁸ GILMOUR, p. 98

¹¹⁹ GILMOUR, p. 98

¹²⁰ GILMOUR, p. 99

The energetic self-made man considered the problem about choosing the right occupation not to lose his gentility as a thrilling method in becoming a gentleman. In the process of self-improvement man's character and individuality became stronger and the working man was given a sense of independence and dignity. According to Samuel Smiles everyone can possess the innate politeness "*which springs from right-heartedness and kindly feelings*"¹²¹ and it does not matter on rank or station. Even the poor man can behave as a true gentleman what means to be honest, polite, truthful, self-respecting etc. But in Victorian society the idea of gentleman could not be absolutely classless. The impulse to improve oneself was inspired by social and sexual ambitions "*and success was almost bound to be judged, however unfairly, by traditional criteria*"¹²². This issue and the theme of self-improvement are contained in Hardy's *The Mayor of Casterbridge*. John Thain Davidson added the example of the Apostle Paul who "*did not scruple to earn his daily bread as a working man*"¹²³ although he was the gentleman by manners, education and birth. His message is "*that gentlemen must learn to overcome their squeamishness about manual labour*"¹²⁴.

Without any hesitation Silas could be also labelled as the gentleman because of his innate politeness, honesty, truthfulness, kind feelings. His character is basically the same, after the disappointment and alienation from the society he is able to get up and re-find love his neighbour. The figure Henchard goes through the self-improvement. There is a question if the person like him can change himself upside down. There is visible development in his action and thinking but a man cannot change his character completely. In unexpected situations, anger, under the alcohol influence he makes rash decisions that he regrets. Henchard lacks the important features for the gentleman. Silas, Godfrey, Henchard, Farfrae, all have no problem to do manual labour.

¹²¹ GILMOUR, p. 100

¹²² GILMOUR, p. 100

¹²³ GILMOUR, p. 102

¹²⁴ GILMOUR, p. 102

The only representative of old concept of the gentleman is Esquire Cass. Somewhere in the middle Silas should be positioned there. And Farfrae represents the new rising meaning of the gentleman.

Conclusion

The aim of this work was to find out the positions and influences of men and if these items were mirrored in the two works – *Silas Marner* by George Eliot and *The Mayor of Casterbridge* by Thomas Hardy. On the grounds of historical sources there is unambiguous knowledge that men played the main role in every sphere. It is unquestionable they were the leaders, nevertheless, the analysis of these two works calls the doubts about this unambiguity. It highlights more the nonsense of stereotypical thoughts and their applications to every sphere. But their sure position and influence are challenged covertly. In many examples it could be proved that what can be seen as a man's decision originally is just a woman's manipulation when she makes slow and inconspicuous pressure on the man to fulfil her will. Women and their desires caused that men change over time. They copied some women's features, for example gentleness, to be able to express their feelings, but they had to stay to be men at the same time. So from many points of view it is required to change stereotypical division on man's and woman's issues.

From Eliot's biography we know that she was much influenced by her father and this effect appeared in her fiction. There could raise the question which of those men who appeared in *Silas Marner* could represent her father, it means the influential man? There could be some questions about these men: Silas, Godfrey Cass, or his father Squire Cass. Squire Cass is the wealthiest man in Raveloe, the most respected and selfish. He does not care about his sons after his wife's death. It is only a custom that gives him a privilege to stay on his high position. He owns hidden authority not only for his son Godfrey, but also for the inhabitants in Raveloe. And the very authority comes from Eliot's life and father. Godfrey Cass is a very shy, indecisive man who hides a secret from his past and is not able to solve it. He is very lucky that his wife died of drug abuse, his brother was lost and then found dead sunk at the bottom of a pond, so nobody could reveal his secret. And to admit that Eppie is his biological daughter is in his will. And Silas is the very reserved man who evokes different

meanings – is he good, kind, helpful man or mysterious, danger, obsessed by evil? As we know him through the novel as well as the Raveloe people through living with him, he is a kind man, who was very disappointed by his previous friend, fiancée, church. Only money which cannot speak is his pleasure for some time. But the little baby shows him there are more beautiful things in the world. This event shows his uniqueness because not every man would act as he did. I allude to Godfrey. He knows very well that his withheld wife is addicted to drugs but he has not got any sympathy with the little child to give it happier childhood. And in the end he thinks that his biological daughter would go to live with them. How foolish he is! Why did not he admit his paternity when it was actual, needed? Because he is cowardly, and selfish like his father .

Thanks to these three main male characters it could be said that on one hand there are kind men with Silas at the apex belonging to the working-class and on the other hand selfish men with the Casses family at the top coming from the high society. This kind of separation would be very strict as they were in that time, when there was the obsession to classify everything and everybody.

And their position and influence? Silas is subordinate, ordinary working man who is influenced by his surroundings, people, events but also he has invisible power to influence the others. His power is positive, he makes people to change the view on him, to think about the possibility of understanding of vicar's sayings. In a good way, he influences his adopted daughter with his wide love and she influences him more. She has the power to change his life, he would be the living death without her love. Squire Cass has negative power over the sons. According to my opinion, he has not got any visible influence on his neighbours. Once a year he invites many friends and the others to drink much alcohol and eat a lot and that is all. His sons are not well-behaved, they only know the importance of money. Therefore Godfrey thinks if he offers money and the living in high society to his daughter she will leave Silas. Of course, he makes a mistake. Money does not mean anything for her and Silas, the

most important thing all over Raveloe is love. Godfrey is either influenced by his wife Nancy and she realises it very well. After she gives him agreement to adopt Eppie, he can do it. Both men, Silas and Godfrey, are influenced by their close 'girlfriends' unconsciously.

Is it the same or different in Casterbridge? All men living here are businessmen or workers, women have not got admirable position in social hierarchy, for example there is detailed description of prostitutes, unclear women. Men play the main role in the life of Raveloe. At first side it could seem all women, without any differences are placed into periphery of the society and the town, but in some moment they are very important figures. Men would be at the same standstill if they did not come to sequence. Not to judge them unfairly, we must say, that for instance Henchard has an unbelievable influence on his step-daughter Elizabeth-Jane. He criticizes her so much and she longs for his appreciation so much that she starts her studies and therefore she becomes the first well-educated woman in Casterbridge and near neighbourhood.

Without any notice must not stay the figure of young man, Farfrae, who has the influence to get better the agricultural conditions in Castebridge. Farfrae is the only man who is not influenced by anything and anybody. His character is nice, manners are gracious, he is polite to everyone even to Henchard who wants to kill him. He thinks twice before he makes any decision. Anyway, he is the gentleman but not according to outdated principles but in accordance to new, fashionable rules.

It depends what family the man is born in and this status influences him in his behaviour and the ways of his life, thinking about the other people. Going through the society boundaries considered to be a taboo is shown here as to be possible but it does not take for a long time, although there is a strong will. A worker should remain a worker. It is undeniable that the influence on the male position and social thinking about him has his own character. There is also mutual influence of the man and the

woman - e.g. if Godfrey is satisfied Nancy is satisfied, too. The man born in aristocratic family does not think about lower positioned people well. In rich family there is not much happiness and love, but in the working family there is much more love and mutual help and interestedness. What is essential in both novels is to tell the truth all the time, nothing should be hidden, because the lie comes up on the surface once a time. The man who is able to appreciate other people is positive and welcomed figure. Also the man who has a bit of woman's attributes is wanted.

Resumé

Tato diplomová práce je zaměřena na postavení a vliv muže v literatuře 19. století, konkrétně v dílech *Silas Marner* od George Eliotové a *Starosta Casterbridgeský* od Thomase Hardyho. Jak již samy tituly napovídají, oba romány se zabývají popisem a charakteristikou mužských postav.

Z historických pramenů zabývajících se viktoriánskou dobou je patrné, že muž ovládal veškeré přední pozice, ať na poli veřejném či soukromém. Ovšem výjimkou je sama hlava britského impéria, královna Viktorie. I zde v obou románech pokaždé zaujímá důležitou pozici muž. V *Raveloe* je to starý Cass, který zdědil šlechtický titul, jeho synové, zákeřný Dunsay a zbabělec Godfrey. Dále všemi uznávaný farář, doktor Kimble, podkovář, hostinský, a samozřejmě nejdůležitější *Silas Marner*. V *Casterbridge* Michael Henchard ovládající veškeré dění ve městě, funkce jako právníci, obchodníci, hráči v kostele, hostinský, strážci zákona, mladý Farfrae.

V této době vzniká nespočet studií zabývajících se člověkem ať ve všeobecném měřítku tak konkrétně, pronikající do hlouby podstaty jeho existence, potřeb. Díky těmto zjištěním lze lépe porozumět důvodům, způsobům a intenzitě jejich chování. Tím se mění celé koncepte vnímání, postojů a životního stylu. Na základě údajů vypovídajících o viktoriánské době a mužích v ní žijících pak dochází u jednotlivých kapitol k rozboru a srovnání mužských postav. Tato doba je velmi pokroková a pokrok můžeme sledovat více či méně, pomaleji i rychleji přicházející, i v těchto dvou dílech. Ovšem obě místa mají společnou prozatímní vzdálenost od průmyslu a zachování si čistého prostředí. Nicméně, konec obou románů prokazuje, že právě muž je nositelem nového pokroku – Godfrey chová krávy a staví mlékárnu a Farfrae zajistí nový secí stroj.

Cílem této práce bylo vysledovat i pokrok ve smýšlení lidí, hlavně konkrétních mužských postav, jaké zaujímalí pozice, jestli se jejich postavení zrcadlilo v jejich chování a jestli muž žijící v reálném světě odpovídal muži v literárním prostředí.

Sociální postoj statkáře Casse a jeho syna Dunsayho se v jejich chování odráželo, jsou namyšlení, prospěchářští. Silas mírný v povaze je i mírný k ostatním, až lehce ovlivnitelný silnějšími osobnostmi. Henchara jeho povahové rysy a charakter nedovolí změnit, jeho status pracujícího a nevzdělaného člověka se i po snaze nedokáže změnit. Většina mužských postav prochází změnami jak vnitřními, změní se jejich postoj k sobě samému i k druhým, tak vnějšími, zařazením či vyčleněním se ze společnosti. Jejich postoj k životu se odráží na vnímání dětských postav. Silas, vnímavý muž, okamžitě přijme Eppie za svou, Cass, aristokrat, se o syny nestará, Henchard, sobecký, myslící sám na sebe, zavrhne Elizabeth-Jane, když se ji snaží získat zpět na svou stranu, je již pozdě, a Godfrey, zbabělec, doufá, že Eppie přiláká vidinou lepšího, bohatšího života, Eppie vnímá jako druh majetku.

Zajímavá je měnící se koncepce v pojetí gentlemana, kde do materiálních kritérií se vkrádají požadavky citů, vzhledu, až se postupně gentlemanem může stát i člověk bez hmotného majetku. A tato postupující charakteristika je vnímána v obou románech. Statkář Cass jako představitel té nejstarší aristokratické třídy je tu vnímán jako negativní postava, v kontrastu s mladým Farfraem, milým, ohleduplným, pozitivně posuzovaným mužem.

I když je muž považován za hlavu všeho, během studie a interpretace se ukázalo, že neovlivňují dění kolem sebe jen sami. Je patrný vliv žen na přání, postoje a postupy mužů. Silas udělá vše pro Eppie, Nancy si nepřeje adopci a Godfrey ji nenutí, Henchard chce ospravedlnit čin pro Susan, dostat svým slibům u Lucetty a je závislý na Elizabeth-Jane. Jen mladý Farfrae se zdá být sám sebou, nikomu nepodléhá, má svoji rozvahu, klid.

Zvláštností je, že Silas i Farfrae pocházejí ze severu, oba se vyobrazují jako klidní, vřelí, milí lidé se srdcem na pravém místě. Proto jsou oba společností dříve či později dobře přijati. Tedy tyto dvě postavy mají neskonalý vliv na celou společnost svou láskou, dobrotou, ochotou.

Bohužel, ani v jednom díle není rodina úplná skrz celý příběh, vždy nějaký člen rodiny chybí, buď pro předčasnou smrt, nebo neschopnost otěhotnět. A to navzdory faktu, že ve viktoriánské době se rodina považovala za základní jednotku impéria v čele s rodinou královny Viktorie.

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