CHAPTER SEVEN
JUDE THE OBSCURE

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7.1 Introduction

*Jude the Obscure* is Thomas Hardy’s fullest description of modern civilization, Capitalism, business and its discontents on the society. The novel concentrates on the ills and problems in the contemporary society due to the projection of capitalism in social structure. Capitalism badly affected on education, business, the church problems, the social problems of marriage, divorce, and many other problems are raised. The book was published in 1895 and his central interest lay upon the experiences of ‘a young fellow’-his struggle and failure in the society due to insecure economic status. Jude the Obscure initiates the modern working-class novel with its ambitious hero and heroine, city life in the back streets and the problems of commercial and material values. In the nutshell, the novel, Jude the Obscure deals with the themes such as – business, commerce, trade, industry, production, and company and capital structure of society. It intends to explore the consequences of private practices in the society change from rural to urban life. His characters face the problems like unemployment, poverty, accommodation, social unrest and many other problems. Individuals are unable to find place their place in society due to economic inequality and poverty of main characters. Hardy aptly expresses capitalistic effects on individuals and the private and social life of the country-people.

7.2 The Projection of Capitalism in Jude the Obscure

Hardy was the dominant writer in Victorian literature. In 19th century England, the industrial progress produced machines to make processes more efficient for factories, and therefore created a new need for people who were efficient and did not waste their time focusing on visualization or imagination. It required people who were ready to produce and participate in the newly forming ideal of capitalism. According to capitalism one must produce to consume.

In 19th century, the industrial revolution with its overwhelming power disintegrated the traditional English architecture and peasantry to the verge of death. The past prosperity and glory of architecture and masonry swept away by this industrial revolution. The disintegration of the rural economy, peasantry and collapse
of old agriculture style impoverished the peasants and entrapped them. They are not getting jobs and made to work on low wages for long time. Thomas Hardy gives us clear description of the projection of capitalism with help of the character of Mr. Troutham, a rich farmer. He treats to Jude on the basis of business offered to him. He just gave importance to work and money and not to emotion. According to Mr. Troutham that money became the measure of all things in the economic system which is based on capitalism and industrialism. The upper classes were usually occupied with ownership of land while the lower classes served their masters in return for security and food. The technological innovations in agricultural field incorporated into agricultural production. Labor power was emancipated from time-consuming work, and machines began to replace many works. His indulgence with Jude exposes the ill effects of capitalism on working class people. Hardy writes:

“Mr Troutham have turned me away because I let the rooks have a few pickings of corn. And there’s my wages- the last I shall ever hae!

He threw the sixpence tragically on the table.”

Hardy describes the inherent availability of capitalism throughout the society. Rich farmers made the poor peasants suffer more and work hard. They exploit them badly with the assistance of money. Victorian society allowed individuals to amass wealth and to deploy it as power while suppressing the value of poor people. This leads to rise of the capitalist economic system. He thinks that the individual not for himself, but for making money. We have the description of the loss of architectural business due to the industrial progress in England and suffering of the people. This reminds William Blake’s poem ‘London’. The poem sheds light on the social and political background of London and highlights differences in the wealth of the ruling classes and the poverty facing the common man.

The poet describes poverty due to the large discrepancies in incomes between the rich and poor. In Jude the Obscure, Hardy put across the epoch just before and after industrial revolution which transformed in the English countryside and depicts the inevitable penalties of rapidly changing society due to the impact of capitalism and industrialism. Thomas Hardy described the destruction of architectural business in the countryside because of capitalism that overpowering the
period. Capitalism and new innovations in techniques destructed traditional businesses such as architecture, masonry, farming, and many others. He describes:

“There was a stone-mason of a humble kind in alfredston, and as soon as he had found a substitute for himself in his aunt’s little business, he offered his services to this man for a trifling wage. Here Jude had the opportunity of learning at least the rudiments of freestone-working. Sometime later he went to a church-builder in the same place, and under the architect’s direction became handy at restoring the dilapidated masonries of several village churches round about.”  

Thomas Hardy exposes the tortured condition of peasants and architectures’ of countryside people due the projection of capitalism with help of use of machineries in agriculture and masonry. This forced peasants to be exiled from their native places. They are mercilessly exploited and cruelly oppressed by the new born capitalist class in England, such as Mr. Troutham. Due to the poverty, they are homeless and moving away from rural England to city. Hardy’s Jude the Obscure can be studied as tragedy of a peasant boy who moves from a settled and timeless rural community of Marygreen to a pursuit of enlighten of Christminster where he fails to acquire his ideals due to the capitalistic structure of Christminster. Thomas Hardy described their poverty, misery, bitterness and hardships of Jude. He describes:

“Inside and round about that old woman’s ‘shop’ window, with its twenty-four little panes set in lead-work, the glass of some of them oxidized with age, so that you could hardly see the poor penny articles exhibited within, and forming part of a stock which a strong man could have carried. Jude had his outer being for some long tideless time.”

Hardy depicts the life of peasants [Jude’s] threatened by poverty and forced him to face a great risk in order to earn their livings. Jude’s family background may be a barrier to advance; it does not mean he must blindly accept the social order. He insists on his expectations and refuses to be merely compelled by social expectations. Hardy criticizes the view of progress in Victorian society. Jude has no control over his surroundings. The idea of progress was initiated by the middle class and combined with its concept of materialistic perspectives. The middle class people
rode the wave of industrial capitalism, many Victorians, especially poor laborers and workers, were left behind. The expectations of others lead him to challenge in the industrial capitalistic society and crushed him. Jude’s struggle shed light on economic power and it impact upon the characters and social issues etc. Hardy writes:

“His [Jude’s] idea was to get away to some obscure spot and hide, and perhaps pray; and the only spot which occurred to him was Marygreen. He was called at his lodging in Christminster, where he found awaiting him a note of dismissal from his employer; and having packed up he turned his back upon the city that had been such a thorn in his side, and struck southward into Wessex. He had no money left in his pocket, his small savings, deposited at one banks in Christminster, having fortunately been left untouched.”

Jude Fawley, an economically lower-class young man, in search for becoming a scholar at the university in Christminster because he was inspired by Phillotson, his school teacher. The family leads accordingly to the money at hand. Jude was a poor one. So he had to work on agricultural field and at many houses for his daily living.

Poverty affects much on the life of Jude. Capitalist society used to oppress poor peasants as Jude. This reminds the poem ‘The Chimney Sweeper’ written by William Blake. It describes the job of chimney sweeping was so hazardous one. There was little joy and a lot of sufferings for the children involved. The poem protests the living conditions, working conditions, and the overall treatment of young chimney sweeps in England. The poet, Blake exposes oppression, exploitation and bitter condition due to capitalist system.

Capitalist view that human beings are like machines acting without freedom. None character escape from the oppression of the capitalism with the help of business, industrialism and farming. Thomas Hardy copes with the emergence of modernism and characters in the novel. He explores the capitalist structure of society by focusing on the social change and economic depression, increased by industrialization and modernism. He shows the total destruction of traditional architecture and masonry under the impact of capitalism.
Jude the Obscure is one of the well read novels which deal with architectural trade. His architectural evocation of the city has caught many aspects of obstruction. Jude’s “city of light”, “heavenly Jerusalem” is dissected in Parts II and VI “into all the earthly reality that defeats the vision –slum lodgings, seedy taverns, and above all the insuperable barrier of cold stone college walls that he can live at the back and restore…but never enter as a scholar.” The social criticism of this part, at Christminster, is “direct and unequivocal, and the authorial sentiment none the less trenchant for familiarity.” It is a city of dead creeds, a maze of false consciousness and sham ceremony which imprisons Jude as effectively as Arabella’s wiles. Hardy seems to say that Jude’s work as a stonemason expresses a productive creativity which contrasts strongly with the sterility of the university. Realizing the hopelessness of his destiny is to be among “the manual toilers in the shabby purlieu” of Christminster, among the struggling men and women who “were the reality of Christminster”. On the basis capitalism, he criticizes the view of progress in Victorian society, even if he has no control over his surroundings.

The idea of progress was initiated by the middle class and combined with its concept of capitalist views. The middle class people rode the wave of industrial capitalism. Many poor peoples, labourers and workers were left behind to work. The economic conditions needed to be responsible for the increasing powerlessness of the individual in the Victorian society, especially the working class.

He writes:

“For a moment there fell on Jude a true illumination; that here in the stone yard was a centre of effort as worthy as that dignified by the name of scholarly study within the noblest of the colleges.”

Philip M. Weinstein describes Jude lives in a world of mass chaotic principles which drive him into a state of relentlessness and failure as portrayed in his ambition of getting educated away from his poor, miserable, and unhappy life. Hardy describes that the way others do struggle and resist capitalist values. It leads him to challenge distorted view in the industrial capitalistic society. The novel, Jude the Obscure was perceived by its contemporary readers as being Hardy’s contribution to the so-called ‘marriage question’. The traditional upper classes assumed their
authority by birth or marriage was increasingly replaced by the rising middle classes due to the development of industrial capitalism. The industrial capitalism made lost of the superior power which accompanied their exclusive right to land ownership. The conversation between Phillotson and Gillingham over domestic clashes and the collapse of the family is the social unit of marriage. He contents:

“Still, Sue, it is no worse for the woman than for the man. That’s what some women fail to see, and instead of protesting against the conditions they protest against the man, the other victim…”

“Yes-some are like that, instead of uniting with the man against the common enemy, coercion.”

When Sue and Phillotson decided to marry, Sue sends a letter to Jude asking him to give her away in the church. Sue thinks that there is no difference between marriage in the church and bargaining in the market place.

She thinks that women are seen as properties and commodities or other docile animals. According to her the relationship between man and woman seems a matter of commodity transaction. Sue writes about marriage ceremony,

“According to the ceremony as there printed, my bridegroom …gives me to him, like a she-ass or she-goat, or any other domestic animals.”

With above lines, Hardy extrapolates the projection of capitalism and marriage. Hardy describes Sue’s views upon marriage. She thinks marriage as a selling something to something for sake of something. Here also business takes place. Marriage needs adjustments which are available in the business which is sub part of capitalist society. The novel does however still promote the idea that marriage itself is an adjustment and required money, means and many other things. After Sue’s marriage with Phillotson, she leads her to accept the compromise which is main feature of commodity exchange in the market. She also realizes that marriage is the capitalist thing which leads to give and take. When Sue and Jude both attend the funeral ceremony of aunt Drusilla, she admits compromises in her life on the basis of money. According to Sue, women are considered as commodities in the marriage. She says:

“…Before I married him I had never thought out fully what a marriage meant, even though I knew. It was idiotic of me is no excuse. I was old enough, and I
thought I was very experienced. I rushed on ... with all the fool that I was! ... I am certain one ought to be allowed to undo what one has done so ignorantly! I daresay it happens to lots of women; only they submit....”\(^{10}\)

Here, Sue experiencing a bitter marital relationship with Phillotson. Due to pervading of religious capitalism in the society, she was not free to break marriage. She expresses marriage seems like business in the Victorian society.

Then Arabella’s approach towards capitalism is also capitalist and behaves accordingly. Arabella regards a husband as someone who protects her and satisfies her sexually. When her friends asked her of the reasons behind the seduction of Jude, she said that Jude is more than a husband because he protects her by the money and other things. Throughout the novel Arabella remains constant in her attitude and seeks only for suitable means to realize her ends. She does not care whether succumbing to the morality of marriage represents a compromise to her moral integrity as woman. She leaves Jude when she realizes that he is not able to protect her.

Then she marries Cartlett and when he dies, she remarries with Jude and when the latter dies, she has recourse to Vilbert. Arabella believes in the inevitability and usefulness of conventional marriage. Arabella thinks marriage is a type of business. If we want to live happy search something good one. The character of Arabella reminds us Mrs. Fainall which is William Congreve’s ‘The Way of the World’ (1700). She is running after money and happiness. She urges Sue to legally marry Jude because she thinks:

“Life with a man is more business-like after it, and money matter work better. And then, you see, if you have rows, and he turns you out of doors, you can get the law to protect you, which you can’t otherwise.”\(^{11}\)

“I’ll advice you to get it the business legally done as soon as possible. You’ll find it an awful bother later on if you don’t.”\(^{42}\)

Arabella accepts body as commodity and sell as per wish. As she, states she regards no difference between getting married and doing business. Arabella conforms to the legality of Victorian marriage as the way for protecting herself from being out of the house without having recourse to the protection of law. The nature of
Arabella presents running the man who is earning something to save her. After all Arabella considered marriage with Jude as a business.

Thomas Hardy exposed his characters such as Jude, Sue, Phillotson, Arabella, Dr. Vilbert, Mrs. Elddin, Anny, George Gillingham and many others which mostly belong to lower middle class society. Hardy’s outlook is limited in one more respect; he cannot easily depict the upper class society. Jude is not an appropriate boy for corn-field to scare away the birds. Jude became busy in his job. He began to use his clacker or rattle briskly every few seconds. The frightened rooks would immediately leave off pecking and fly away on their leisurely wings. But very soon they would wheel back and come down to feed again. Jude disliked this job of depriving the birds of their food and sustenance. At length he loudly invited the birds. Suddenly he got a smart blow on his buttocks with the same clacker. And the blows came from the farmer, Troutham.

He dismissed for his absolute neglect of duty immediately after paying him six pence for the day’s work asking him not to show his face again on his fields. Mr. Troutham, a capitalist farmer had punished to Jude for offering little birds a good meal. His punishments described in the following lines.

“Whilst saluting Jude’s ear with this impassioned rhetoric, Troutham had seized his left hand with his own left, and swinging his slim frame round him at arm’s –length, again struck Jude on the hind parts with the flat side of Jude’s own rattle, till the field echoed with the blows, which were delivered once or twice at each reception.”

Hardy is primarily a writer and a devotee of the life in the country and of its residents. He described the inevitable disintegration of peasants because of industrialization. Neither major nor minor character escaped from the mess of capitalism. Many characters are victim of economic pressure. They are forced to suffer under the powerful impact of insertion of capitalism. Hardy describes Jude as:

“At length he did receive a message from the stonemason’s yard-which a job was waiting for him. It was his first encouragement, and he closed with the offer promptly.”

Hardy aptly presents the sufferings of the people due the need of money through the character of Jude. In those days university education was the
prerogative of members of the higher classes and status in the society. Jude was a stone-mason and hence his ambition to become a celebrated university graduate or Minister of Christ was no more than wishing thanking. He had to smother high thinking about education under the immediate needs. He got the name and address of a stonemason.

He went there and ready to accept any employment which might be offered to him, but his acceptance would be a provisional thing only. Thus, the workers are exploited throughout the Victorian period. Jude is the representation of the exploitation in the society. Capitalism had been pervading all over the Victorian literature. He presented Jude a very fine character and suffering from scarcity of money. The gap between rich and poor is described not directly but indirectly too.

Then, he comes to the city Christminster, a city of Knowledge. He had a problem of how to sustain himself in that city. So he must acquire skill in some profession and he decided to learn to build. He began to learn the rudiments of freestone-working. Then he leaves his aunt’s business and becomes a low-paid apprentice to a stonemason in another place. To sustain in the city he would have to earn his livelihood by the sweat of his brow. This shows the humiliation of lower and middle class families by established people. To make it clear I have cited here as:

“What was most in that city? Food, clothing, and shelter. An income from any work in preparing the first would be too meager; ... an ecclesiastical worker in metal, and somehow medieval art in any material was a trade for which he had rather a fancy.”

The above lines expose that the city, Christminster also unable to provide security and job. He came here to learn but has to work hard. Hard working job forced to think about education. This shows that due to the paucity of money he has leave education. Then we have the character of Sue who is also portrayed as lower middle girl. She is working for earning by doing varied job gets. She worked at Miss. Fontover. Sue helped to run a shop dealing in ecclesiastical such as crosses, pictures of saints, prayer books, etc. It is here that Sue is introduced to us and Jude by the author. It is evident from the narrative that her mental outlook is not congenially disposed to the environment here.
She is interested in pagan deities, and two statues thereof she buys and takes into her room where her roommate is none other than her employer herself. Naturally Miss Fontover dislikes it and throws them on the ground. The row over this incident costs Sue. Sue works there seriously and hard. It is explained with following lines:

“When she handled them the white pipeclay came off on her gloves and jacket. After carrying them along a little way ... burden as well as she could in these, so that what she carried appeared to be an enormous armful of green stuff gathered.”

The above description shows the pathetic condition of Sue while working at Miss Fontover. She has to work tirelessly. This happened in Victorian society. Money amassed to the few people. So the children have to work. Then Thomas Hardy introduces Arabella the lower-class woman who depends on slaughter to earn a slight living. She is not too rich in the society. She had her different means of earning living and money. She speaks to Jude about their business. Arabella says:

“We are doing this for my father, who naturally doesn’t want anything thrown away. He makes that into dubbin. She nodded towards the fragment on the grass.”

“My father is a pig-breeder, and these girls are helping me wash the innerds for black-puddings and such like.”

Arabella approach towards marriage is as a good way to protect her. According to her women are depending economically on men. She thinks that the relationship between a wife and a husband is a form of exchange. The exchange is the core part of business. She wants economic security and considers Jude Fawley eligible for such role. Thomas Hardy described Richard Phillotson as a poor fellow teacher. He left Marygreen with ambition of acquiring a university degree and some ecclesiastical diploma or licence. In chapter first, we have a description of Mr. Phillotson, the teacher, was leaving Marygreen for good. Here we find how the old is changing by giving place to new one.

He says to Jude in his parting advice as:

“Well- don’t speak of this everywhere. You know what a university is, ... is to be a university graduate, and then to be ordained. By going to live at
*Christminster, or near it, I shall ... that being on the spot will afford me a better chance of carrying it out than I should have elsewhere.*”¹⁸

Capitalism and social status shattered his hopes in city atmosphere. So he was running a school himself. Then he took an extremely revolutionary step of allowing his wife, Sue to go to her lover making financial arrangements by giving the job of a teacher.

He wishes to possess both wealth and gentlemanliness. Here, the working class became a marginalized voice distinct the centralized society. Sue as a pupil teacher in his school. Sue promises to marry him after a period of two years by which time she hopes to get the teachers’ diploma from the Training School. Although Jude did not relish the turn of events he could not do anything to prevent it. Hardy described the system of education and working class teachers and their attitude towards education. He writes:

> “The gates were shut, and, by an impulse, he took ... as you; I am not inferior to you: yea, who knoweth not such things as these? —Job, xii 3.”¹⁹

“I won’t. Christminster it is no business of theirs. It doesn’t affect me in my public capacity at all. They may expel me ... another school. ...as done by a teacher of youth-. You must let me say that.”²⁰

Then Hardy has described the character of Dr. Vilbert, a minor character to provide the reader that he is also running after business in the countryside. He moves among the rural population around the village Marygreen. He avoids the limelight in order to prevent the authorities from holding probing investigations into his illegal activities. He is no capitalist and he cannot widen the scope of his activities by means of wide publicity for his products. He walks about to meet his prospective clients. He walks about to meet his prospective clients.

He says to Jude:

> “I think you’d better drop behind, my young man. Now I’ll tell you what I’ll do. I’ll get you the grammars, and give a first lesson, if you’ll remember, at every house in the village, to recommend Physician Vilbert’s golden ointment, life-drops, and female pills.”²¹
Truly speaking, Hardy says in his preface, Jude is a tragedy of public and private, educational and matrimonial issues due to the capitalism and its pervading scope throughout the novel. Jude expressed poverty on the Remembrance Day. He is suffered because of economic poverty. Hardy presents his pathetic condition in following extract.

Jude says:

“*It was my poverty and not ... what I tried to do in one... I was, perhaps, after all, a paltry victim to the spirit of mental and social restlessness, that makes so many unhappy in these days! ... And what I appear, a sick ...or nine years ago when I came here first, I had a neat stock of fixed opinions, but they dropped away one by one; and the further I get the less sure I am. ... I perceive ... ever discover it-at least in our time.*”\(^{22}\)

Thomas Hardy’s Jude the Obscure is a story about human sufferings and feelings in a hard time due to insertion of capitalism in the society. The novel is set out against Victorian society, a fierce transitional period involving industrialization, economic shifts, and the reconstruction of social relations. These changes, as famous writers such as Thomas Carlyle, John Ruskin, and Matthew Arnold criticize the power of the individual. On the other hand, the Victorian feel powerless in facing economic changes while their powerlessness leads to compulsive conformity in order to ensure their own security and comfort. In contrast to these people who conform to the expectations of others, Jude shows strong emotions about his world and gets even quite hostile to society. His struggles come not merely from rebellion against social oppression but from his attempt to solve the questions that impact on his daily life. These involve what he does and why he is doing it. About this, Vincent Newey has a similar viewpoint in claiming that Hardy brings up many open issues without answers for readers and gives them sympathetic feelings to reflect on their own living style.

Hardy portrays the major protagonists Jude as an aspiring and stubborn youth who is pressed to yield to social expectations. The readers are expected to be moved by the action and terror of the characters, as they read about the tragedy. This feature of the novel shows Hardy’s attempt to present the indifference to the
tragic conditions of others found in society at that time. Similarly, in this novel, most of the other characters, characteristic of self-interest in industrialized and capitalized society, are almost indifferent to Jude’s sufferings.

Thus, Jude is unable to do what he desires within the rigid society because of social limitations and inequalities, such as income and class distinction. It is obvious that he is not popular among to the people he is surrounded by when he tries to challenge the limitations and inequalities. In the eyes of most Victorians who are like obedient slaves in society, he is seen as a social outsider who disobeys orthodoxy and social norms. It is observable that Jude is clearly not satisfied with his mechanical and oppressive life and society. Jude’s attempt to escape from the Victorian world depicted in the text, which keeps people rigidly in restraint and makes them obedient to its strictures.

The image of the individual is, as we know, shaped by social values which are mainly oriented by the middle class. Because of the unequal distribution of resources caused by the Victorian economic system, the gap between the rich and the poor is quickly widened. This way of life leads to a competitive and ruthless living style. Anything that does not produce wealth is considered a barrier to the improvement of society. The energy of people is spent on getting what they want, and most people never question the premise of this activity. In such a society, one’s activity is often determined and controlled by the interests of others. That is the difference between Jude and the typical Victorians.

Thomas Hardy focuses light on economic value rather than on human value. It needs social advancement for wealth to reveal material progress and success, and poverty is seen as a symbol of failure and humiliation. In this regard, society welcomes competition and selfishness as long as people can reach the top of the social structure.

The failure of other people is attributed to their weakness in character. In other words, social order is based on the concept of utility. This form of wealth discrimination regards human beings as commodities which are produced uniformly and quantitatively. Commodities are called goods because they are good for human beings who use them. From Erich Fromm’s point of view, people in this age tend
toward ‘sameness’ which refers to ‘the men who work in the same jobs, who have the same ideas’.  

Thus, norms and value judgments depend on the interests of the authority rather than on individual differences; however, “the very differences between individuals must be respected because individuals ‘have an inherent tendency to actualize their specific potentialities. As long as they are able to unfold their powers according to their own individuality.

Economic values restructure the Victorian society owing to its powerful effect on social values, which turn almost all things into commodities and use them to discriminate against individuals, the poor in particular. Under the great impact of industrialization and capitalism, the gap between the rich and the poor has been increasingly widening, which brings deteriorating effects on society. It puts social relations seem to be like an ‘Invisible Hand which provides itself to be nothing other than the hand of the poorest class supporting those balances that are taken to be ‘natural' by richer groups’. Capitalism dominates social values and causes in the Victorian literature. The literature is written in favor of the importance of capitalistic benefits rather than the value of the individual. Jude, the hero of novel loses his social position due to unable to cope with individual and social needs.

Stressing the importance of the domination of society on characters is explained throughout the novel. Jude’s action is confined by a range of constraints in society. This emphasis on the impacts of social factors is not totally misplaced, but it is incomplete. The concern of such emphasis is about the constraints placed upon human action; however, little notion of human action is involved.

Action, which used to be viewed as the product of the constraints imposed by society, works from the premise that human beings are like machines acting without any free will. It cannot be denied that human action is limited by social expectations; nevertheless, it is paradoxical that if people confess that society totally dominates human action, human destiny will be only part of the flux of events in the world.

Jude the Obscure is one of the tragic novels and the hero suffers from external aspects such as money, capitalism and social structure. His insight does not
help him to escape from the limitation and oppression of the social structure. Jude’s action is inevitably limited by the external world; in his inner world he still retains the possibility of autonomous action. It should be noted that while acting, individuals are those who make possibilities actual, and their explanation is given by themselves as well as understood through their point of view. This suggests that individuals should be responsible for their own action even though they cannot help is being impacted on by social constraints. In this view, intelligence and reasoning power are useless when unpredictable forces suppress the individual and force him to conform to the loss, for social values.

The novel is a worldly successful one. Jude still insists on his occupational who only leads to his distorted relationships with his fellow men and the material world; however, as a sensitive member of society, he is less obedient to economic and social life, which in the Victorian society gives meaning and order to the individual, than those who are well-adjusted to society. Taking the risk of being rejected by other members of his society, he does not yield to the stifling, repressive and rigid social structure takes responsibility to struggle against mechanical rationality of social constraints with his critical mind. This feature of Jude’s character clearly demonstrates capitalism that dominates education, marriage, and religion.

Jude could not get encouragement from the intelligentsia in his pursuit of learning. This should have made him work harder still and fight with doubled spirit. Society tests the individual’s intrinsic grit. Learning is to be acquired by means of incessant hard labour. Jude had not spoiled everything by visiting the tavern and attempting to drown his initial disappointment with liquor he might have been successful in his next attempt. Similarly his weakness for sensuous pleasures also doomed him. The tyranny of social conventions ceases to be a tyranny at still at all. Society may be seen as a whetstone stimulating and sharpening the inherent and latent qualities of men that constitutes it.

Poverty lack of nobility, etc. are only minor hurdles to be crossed spiritedly by those who want to ascend the rungs of the society really wish for ultimate success and real progress they must cast off their weakness. Hardy actually advocates such a step by pointing out their sufferings as a result of their blinder. But society is not an innocent by-stander in the tragedy. Hardy exposes failure of Jude. He says:
“My failure is reflected on me by every one of those young fellows, said Jude. A lesson on presumption is awaiting me today! –Humiliation Day for me!...If you, my dear darling, hadn’t come to my rescue, I should have gone to the dogs with despair! 

Hardy raises his accusing finger against the society. He attacks bitterly the system in England at that time which made it impossible for youths hailing from poor families to cultivate their intrinsic capacity and develop the faculties. The exclusiveness of the elite in society and consequent inequalities bred to the detriment of the welfare of the society as a whole, call for earnest endeavour on the part of social leaders to alter and amend the ways of the powerful elements in the society so that there can be progress in the less privileged sections of the society. Under the influence of capitalism and industrialism, Victorian society was structured toward a middle-class orientation. The interest of the middle class became equal to the aim of all human beings, and social values were bound to the privileged class. Hardy exposed the suffering of common with the help of Jude Fawley.

He writes:

“The intentions as to reading, working, and learning, which he had so precisely formulated only a few minutes earlier, were suffering a curious collapse into a corner, he knew not how.”

The death of Little Father Time and his hanging of the two children are also considered effects of capitalism and industrial revolution. Through the murder and suicide of the children, Hardy wants to convey about the cruelties of the Industrial Revolution. He considers that that the poorer should not live on the earth. They are considered ill-omens.

Hardy describes:

“....O my babies, my babies, could you be alive now! You may say the ... not unreasonable for him to die: it was part of his incurably sad nature, poor little fellow! But then the others - my own children and yours!”

Hardy describes capitalism spreading through in society. Little Father Time thinks that poor people suffer because economic status. He killed the children as he
thinks that they don’t have noble hierarchy and economical position. At the end of the novel, Jude’s death has important layers. Jude was a young university student but fail to attend the university classes. It becomes less important when the novel progresses. Jude dies at Christminster city. It stands for rich, wealthy and ecclesiastical people. There is no place for poor. The death of Jude is the end of poor people, and victory of rich one. The death of Jude is described by Hardy as:

“Nothing but the deserted room received his appeal; and he coughed to exhaustion again- saying still more feebly:

Water-some water-Sue-Arabella!

... throat-water-Sue-darling-drop of water-please-O p’ease!”\(^{28}\)

The above description presents pathetic condition of Jude. Nobody is near to the Jude represents the death of poor, working class people. The pathetic situation of Jude tells the suffering, oppression of poor due to the economic basis. Money plays very important role in the life. Capitalism is the integral part of everybody’s life. More money leads to happy life. No money no right to survive. Capital needs capital for surviving.

### 7.3 Conclusion

The present chapter investigated that Capitalism is present in the *Jude the Obscure*. Capitalism was severely present in the agricultural and industrial sectors. Capitalist farmers introduced modern technology, equipments, instruments, seeds, and methods in the agricultural field. The farmer, Mr. Troutham has appointed Jude on his farm and treated him very badly.

This exposes the nature of capitalist farmers towards poor, worker and peasants at countryside people. It turned the traditional disintegration of people in agricultural part. It made peasants to work hard and remain in fierce poverty. This brutal revolution in agriculture part impoverished them.

The study sheds light on the enrichment of the industrial revolution and disintegrated the traditional English peasantry. This led architecture and peasantry toward the verge of death. The past prosperity and glory of architecture and masonry swept away by this industrial revolution. It made situation that good architecture has no work at hand because of the projection of industrialization. The disintegration of
the rural economy and collapse of old agriculture style impoverished the peasants and entrapped them in a trap. They are not getting jobs and made to work on low wages. Capitalist system made people as a machine and work for earning much. Capitalism turned people into commodities and use them to discriminate against individuals, the poor in particular. Under the great impact of industrialization and capitalism, the gap between the rich and the poor has been increasingly widening, which brings deteriorating effects on society.

The study shows that Capitalism and poverty has very close relation. Poverty made poorer to work harder and fight for food. Learning is to be acquired by means of incessant hard labour. Jude had lost his opportunity of learning or taking education at Christminster due to scarcity of money. Jude was a young university student but fail to attend the university classes. Jude dies at Christminster city. It stands for rich, wealthy and ecclesiastical people. There is no place for poor, such Jude, Phillotson and etc. Jude’s death has multiple layers. It proves that poor’s are thrown away from rich, wealthy and the knowledge city.

To conclude, the study proves that Capitalism affected on education, agriculture, religion, domestic life, marriages, plight of poor, harassment of the poor, and the win of the capitalists over the poor people.

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