

CHAPTER I

INTRODUCTION

As science and religion cannot be separated from socio-cultural matrices, an attempt is made here to analyze the influence of science on Christianity in Thomas Hardy's novel *Tess of the D'Urbervilles*. The major concern of this research is to study the influence of science on Christianity. The related exercise would be to explore the implication of science on Christianity in the study of literary texts.

Tess of the d'Urbervilles deals with several significant contemporary subjects for Thomas Hardy, a novelist. He includes the struggles of religious belief that occurred during his lifetime. Hardy was largely influenced by the Oxford movement, a spiritual movement involving extremely devout thinking and actions. Hardy's family members were primarily orthodox Christians and Hardy himself considered entering the clergy, as did many of his relatives. Yet Hardy eventually abandoned his devout faith in God based on the scientific advances of his contemporaries, including most prominently Darwin's *On the Origin of Species*. Hardy's own religious experiences can thus be seen in the character of Angel Clare, who resists the conservative religious beliefs of his parents to take a more religious and secular view of philosophy.

Tess of the d'Urbervilles, like the other major works by Thomas Hardy, although technically a nineteenth century work, anticipates the twentieth century in regard to the nature and treatment of its subject matter. *Tess of the d'Urbervilles* was the twelfth novel published by Thomas Hardy. He began the novel in 1889 and it was originally serialized in the *Graphic* after being rejected by several other periodicals from July to December in 1891. It was finally published in the form of a novel in December of 1891. The novel questions society's sexual mores by compassionately

portraying a heroine who is seduced by the son of her employer and who thus is not considered a pure and chaste woman by the rest of society. Upon its publication, *Tess of the d'Urbervilles* encountered brutally hostile reviews although it is now considered a major work of fiction.

In *Tess of the d'Urbervilles*, we gain insight into Hardy's view on religion as he uses his characters to make observations that may have been quite disconcerting to his Victorian readers. This is not to say that Hardy abandoned his views on religion, instead, he "became an agnostic, and he remained emotionally involved with the Church" (56). Hardy's greatest dispute was with the dogma or beliefs of the church.

Historical Context

The Victorian Era when Hardy lived was a time of great change. Queen Victoria ruled England from 1837 until her death in 1901. During her 63-year reign, England became the most powerful and wealthiest country in the world through its colonial acquisition and by harnessing the power of the Industrial Revolution. The population in England doubled during Victoria's reign, and the economy of the country changed from agriculture-based to industry-based. More people were enfranchised, that is, given the right to vote, and, through this, gained influence in government. The Parliament passed labor laws that improved labor conditions, established universal schooling for all children, and reformed the civil service system. Britain ended restrictions on foreign trade, opening the way for the island to become a source for both raw materials and finished goods to an ever-increasing international market.

Queen Victoria, interested in the welfare of her people, worked hard to pass meaningful reforms, and she earned the respect of her subjects. Her prime ministers were her greatest assets, and with them, Queen Victoria decreased the powers of the

monarchy to empower the members of the prime minister's cabinet. As a result, the British monarchy has been able to endure, unlike the monarchies in most other countries.

The changes that occurred during the Victorian era affected the lives of every person living in England in both great and small ways. As England quickly moved from an agriculture-based society to one that would produce many of the world's goods, factories replaced individual workshops, and people moved from small towns to large cities in search of work. Mobility and the transport of goods were increased with the invention of steamships and the development of a railway system. The balance of traditional class distinctions shifted as more people prospered, amassing wealth and power that had been unthinkable in the years prior to this era. These tumultuous changes resulted in an examination of the traditional ways of thinking and acting, and the foundations of English society—family, religion, class divisions, and so on—came under increasing scrutiny.

One area that was particularly affected by the changes in England was religion. The Church of England was traditionally conservative and offered a literal interpretation of the Bible. During the Victorian period, however, as people began to see the church as an agent for social change as well as an agent for personal salvation, the question became how—and even whether—the church should best fulfill these missions. The result was a schism in the church that fostered three movements: the High Church movement, the Middle Church movement, and the Low Church movement.

The High Church movement was designed to align the Church of England with the “Catholic” side of Anglicanism. The thinking here was that traditional practices were the standard by which faith could be expressed and that supreme

authority resided in the Church. The Middle Church movement cared less for tradition and believed that faith could be expressed in various ways, including through social action. The Low Church Movement believed that evangelicals were a force that could reform the church from within and without. Individual and biblical bases of faith were hallmarks of this movement. Evangelicals tackled serious issues of the day: housing and welfare of the poor, as well as social reform. They also believed in spreading the gospel around the world by any means necessary.

Religious Context

From these ideological splits, religious liberals and conservatives battled over fundamental questions of faith and religious practice. In Hardy's work, we can see that this debate was one that he entered into. In *Tess of the d'Urbervilles*, Hardy's protagonist finds herself in a world where she questions religion, faith, looks for meaning in life, and searches for the truths that mankind has sought for centuries.

The growing reliance on science to explain the nature of man and his relationship with his world opened the doors for further examination of traditionally held beliefs. The publication of Darwin's *Origin of Species* (1859), which suggested that species evolved from common ancestors that could be found through scientific research, challenged the belief that God created each species individually and separately from every other species. The agnostic movement, which relied on scientific evidence and reason to find universal truths and which held that the existence of God could not be empirically proven, took hold and gained momentum.

The last fifty years of the nineteenth century saw innovations in science and technology that changed society to a greater degree than ever before. The theory of evolution popularized by the naturalist like Charles Darwin in his *On the Origin of Species by Means of Natural Selection*, (1859), and had enormous cultural

implications. The idea that humans were descended from apes changed accepted views of religion and society. It shook belief in the Biblical creation story and, therefore, all religious beliefs. It shocked the Victorians (those who lived during the reign of the British Queen Victoria from 1837 to 1901) to think that their ancestors were animals. They glorified order and high-mindedness, and thought themselves, as British subjects, the pinnacle of culture.

To make Darwin's theory more palatable, a complementary theory called Social Darwinism was formulated. Proponents of this social philosophy argued that Darwin's ideas of "survival of the fittest" also applied to society (61). In the text, Tess's mother falls sick. Her father has also stricken with the same indefinite kind of ill-health but soon he gets well under the care of Tess. She struggles continue to keep up the family. When she is returning home from the field, she meets Liza-Lu on the way, who informs her that though their mother was serious, their father had died. He could not fit to the mature, so he died, but she could, so she lived.

The existence of lower classes could be explained by their inferior intelligence and initiative in comparison to that of the upper classes. Angel refers to this theory when he expresses his surprise that there is no "Hodge" amongst the workers at Talbothays. "The conventional farm-folk of his imagination—personified in the newspaper-press by the pitiable dummy known as Hodge—were obliterated after a few days' residences"(49). He is surprised to discover in Tess "the ache of modernism"(67). For Tess, Angel, and others of their era, the God of their childhood was no longer able to answer their questions. Darwin's book ended forever the security of a society that could offer unalterable answers to every question; like Angel, many began to put their faith in "intellectual liberty"(76) rather than religion.

Darwin had proposed that each element of the natural world was not only part of an ongoing and orderly process of evolution but also carried physical signs of these evolutionary stages. His concept, and later theories indebted to it, led to increasing belief that all phenomena could be explained using the skills of observation and reasoning.

The Origin of Species created a storm of controversies. It seemed to be an attack on the Bible. It denied the belief that God had created all living beings. The controversy made more people want to read it. Darwin was attacked from all sides, by the Church, by intelligent men, and even by some scientists. The journalists added fuel to the fire.

Only great scientists like Thomas Henry Huxley and Charles Lyell were in full support of Darwin, as they could see the reasoning behind his theories. Huxley was his chief champion, and acquired the nickname, “Darwin’s bulldog”(88). He was a powerful writer, a brilliant debater and a man full of knowledge (especially about animals). It was primarily because of his efforts that people began to see some sense in the writings of Darwin.

The most dramatic incident concerning Darwin’s book took place at the famous British Association meeting in Oxford, in 1860. Darwin was not present at this meeting, as he did not have courage to fight back and also his health did not permit it. The enemies of his theory had planned a great attack and the notorious Bishop Wilberforce of Oxford, popularly known as “Soapy Sam”(91), was to lead it all. On the platform to defend Darwin were Hooker and Huxley. The room was packed and there was tremendous excitement.

Speaker after speaker attacked Darwin and did not spare Huxley either. Then rose Bishop Wilberforce, who for half an hour gave a speech criticizing Darwin and

Huxley. He then asked the question Darwin was hoping to avoid, as it concerned the evolution of man, about which he had little data. The Bishop then asked Huxley with a sarcastic smile, whether his monkey ancestors came from his grandfather's or his grandmother's side. Hearing this taunting joke, the people started clapping and cheering. Huxley delayed his reply until the people began to wonder whether he would speak at all. Then he got up and tore the Bishop's arguments to shreds. Finally, answering the last question, he said that he would rather have an ape for an ancestor than a man who interfered in matters that he knew nothing about. Hearing such an answer there was an immediate uproar. The Bishop gave an embarrassed smile, while the audience either cheered or protested.

When order was finally restored, turned out that the next speaker was none other than Admiral Fitz Roy, who had initiated Darwin into this field. Waving a copy of the Bible in the air, he proclaimed its unshakable authority.

The controversy and debate about the book attracted many people and its readership increased. Darwin kept away from controversy and carried on with his chosen work. He published a new book every now and then. The best known of these is *The Descent of Man*, in which he corrected the views about evolution, the books aroused no further storm as all the fire had been applied to the earlier attacks. In ten years' time there was hardly a scientist who did not believe in evolution. Even religious people saw the logic.

Actually what had most upset people was the conclusion that they arrived at through the theory. If the different species of plants and animals had evolved, man too must have evolved? This was like a bombshell. "What, us, descended from monkeys?"(97) People were ready to burn the book. Many people felt too awkward and perplexed. The angel originated people had come to the derogative and

mischievous animal-monkey. Even few cartoonists portrayed Darwin with his real face and the body of monkey.

Sooner or later, spontaneously or forcefully, within a decade, the majority of the people came to the domain of Darwinian science. They worshipped Bible but practiced science.

CHAPTER II

SCIENCE AND CHRISTIANITY

Science is that branch of study which seeks to observe, discover, and understand the nature and principles that govern our universe, our world, and us. The result of this process is a systematic categorization of knowledge with the goal of predicting and manipulating events according to the discovered natural laws.

Science has shaped our lives dramatically. Because of science we now have great medical knowledge. We can travel in jets, automobiles, and trains over great distances. We can harness rivers, predict storms, and use the power of the atom. By picking up a phone we can talk to almost anyone in the world. We can see anywhere on the planet via television and even gaze upon the surface of the moon and Mars. Like a giant flood gate that has been opened, what is flowing through its doors is a wonderful technology of helps, advancements, relaxation, amusements, security, answered questions, and hope. No longer must we till the land with our hands, pray for life giving rain to water our crops, be subject to the whims of nature, and be helpless during times of sickness. In fact, science has become for many a new god.

Regarding the evolution of scientific theories concerning the position of universe, Claudius Ptolemy, the most influential of Greek astronomers and geographers of his time, believed that the universe was a complicated system of planetary epicycles with the earth as a centre. His idea did not contradict with the idea of Bible.

In the Middle Age, Nicolaus Copernicus, a Polish astronomer, studied and thought more about the reigning Ptolemaic-Aristotelian theory of the heavens. He found the prevailing theory opposite. Ptolemy had claimed that sun goes round the earth. The earth is the centre of the universe. It is a geocentric theory, but Copernicus

denied it. He concluded that the sun is the centre of the universe and that the planets revolved about it in epicycles.

He was timid to go against the prevailing belief of Bible so he did not dare to publish the book *On the Revolution of the Heavenly Orbs*, that he was writing. He delayed and delayed. In fact, he only permitted the book to go to the printer when he was on his deathbed. A copy of his great work brought to him on the day he died in 1543. Johannes Kepler formulated mathematical laws to support the conclusions of Copernicus. He made it clear that planets revolve about the sun in elliptical, rather than circular, paths. Both Catholics and Protestants condemned the new theory. Copernicus's book was put on the Papal Index in 1616 and Luther condemned it as a flat contradiction of the teachings of the Holy Scriptures. Galileo further proved Copernican revolution.

By the close of the seventeenth century the liberal in politics, the heretic and the skeptic in religion, and the scientists were much safer and freer to pursue their thinking than in the earlier period. New and important creations of the human spirit were introduced. New religious sects were born and old ones were changed. Modern science came in to its own in the 17th century. Copernicus, Kepler and Galileo should be remembered not only for their conclusions but for the scientific spirit that they created.

History is full of stories, writings, and the influence of religious beliefs upon entire societies. Temples dedicated to various gods are all over the world. Even though science has not replaced religion in all areas, it offers an intellectually justifiable reason to deny God's sovereignty. Before the invention of science people turned to religion for explanations of the unknown things.

Christianity became more powerful in Middle Ages than in the classical period. With the fall of Rome, the church emerged as the most powerful single institution, and it held that position throughout the Middle Ages. The Roman Catholic Church was the successor to the Roman Empire and the pope became the overlord of Western Europe in place of the emperor. Even scholars found refuge in religious institutions. On the contrary, because of over power, the church started to become corrupted. The statement of papal infallibility brought a storm of criticism. Other intellectuals along with scientists condemned it.

Explanation of the origin of life is one of the most complicated and disputed problems in the study of the history of the man. The study of the secrets of life origin has been restarted by the fact that for generations it was tabooed. After much hesitation, scientific explanation of the origin of the earth has been tolerated, but life holds a sacredness before which man has stood in reverence, hesitant if not actually afraid, to probe. The so-called "conflict" between science and religion is essentially a conflict between extremists on both sides, scientists as well as theologians.

During the nineteenth century the things we recognize as the sciences formed and acquired their great cultural authority. The sciences developed in contexts shaped by the French Revolution, the Industrial Revolution, and the sweeping social and cultural changes of the century. Historians of science over the past years have come to see sciences not as something independent and distinct from culture and social life — but as integral to other social concerns and as part of culture itself.

Some of the major transformations which occurred across the Victorian period were: the change from "natural philosophy" and "natural history" to "science," the shift from gentlemen and clerical naturalists to, for the first time, professional "scientists," the development and eventual diffusion of belief in natural laws and

ongoing progress, secularization, growing interaction between science, government and industry, the formalization of science education, and a growing internationalism of science. The Victorian age also witnessed some of the most fundamental transformations of beliefs about nature and the place of humans in the universe.

In the nineteenth century evolution, progress and natural laws were intimately related in understandings of nature. Scholars are coming to treat all of these themes as part of related and intertwined cultural processes rather than distinct and independent lineages. At the beginning of the century, the evolution of species, especially man, and the evolution of the earth were generally considered absurd and beyond the bounds of learned discussion. Because of the great interest in Darwin and evolutionary biology today, we tend to speak in terms of the history of evolutionary thought, as if many thinkers struggled in vain to come up with Darwin's theory. But this is a rather ahistorical understanding. In fact a much wider variety of concerns were proposed and debated before and after Darwin's *Origin of Species* (1859). For example, the possibility of geological, social, economic, technological and intellectual change or progress seemed to challenge the orthodox Genesis-inspired steady-state system created by God. Victorian evangelicals were particularly opposed to ideas of progress because they contradicted their understanding of the Bible and the Fallen state of the world.

During the Victorian age there was increasing disagreement on what Man, the traditional term for the human species, was made of. The traditional view was that Man was created in God's image as described in Genesis. Most would agree that Man consisted of a body and a mind and/or a soul. Almost without exception every account attributed to Man a special, unique, and untouchable value compared to all other living things. Some still envisioned a great chain of being stretching from simple

monads to Man the crowning achievement of all nature. Man was generally held to be utterly unrelated to all other organisms until Charles Darwin began to stress the undeniable similarities between Man and other animals so that the difference might be considered one of degree rather than a difference of kind. However, we should not assume that there was an inexorable shift from traditional Christian descriptions of Man to secular scientific descriptions as the century progressed. Such an oversimplistic view is contradicted by the large evangelical and other religious movements in Victorian times. Instead there was a change from fewer to more diverse, often competing, definitions of Man during the century.

The issue on which the intensity of Victorian religion first began to turn inward on itself was, not an external challenge of science or criticism, but a felt conflict between the morality which the evangelicals had cultivated and the theological doctrines which they taught. Victorian morality was not merely stern, it was also humanitarian; though the evangelicals doubted whether the mass of mankind could be saved, they preached the duty of active benevolence; they freed the slaves and improved the conditions of factory labor. There was already a discrepancy here between the essentially otherworldly character of their faith and the contemporary aspirations, in which they often shared, towards the progress and improvement of human society. More important, the humanitarian values thus engendered were incompatible with the commonplace theology of the day. Here we must note that the word theology is and was used loosely; nineteenth-century England was not a home of systematic theology as Germany was; the best of its religious thinkers were self-taught amateurs. The theology espoused by most evangelicals, and generally accepted by most others, was a sort of unsystematic and semiconscious quasi-Calvinism, positing the Atonement rather than the Incarnation as the central fact of Christianity,

and stressing the sterner and harsher Christian doctrines: original sin, reprobation, vicarious atonement, eternal punishment. The unbalanced emphasis of these essentially unattractive themes was bound to come into conflict with the sentimental and humanitarian spirit of the age, itself largely a product of the religious revival.

We may now turn to the first of the great challenges to orthodox Christianity, the publication of Darwin's *Origin of Species* in 1859. This work became the most successful exposition of the doctrine of evolution because, first, it offered a coherent and detailed presentation of the evidence and, second, it provided for the first time a satisfactory explanation of the mechanism of evolution, the theory of natural selection. Although Darwin hesitated to apply his theory to the case of man, its applicability was immediately recognized and became the focus of the public debate. "Is man an ape or an angel?"(99) asked Disraeli; being a politician, he was on the side of the angels. While some scientists found objections to evolution, the attack on Darwin turned on his denial of the special creation of each species by direct divine action and his refusal to assign to man a unique place distinct from the rest of animal creation. Philosophically Darwin was even more subversive: his concept of random variations challenged not only the literal text of Genesis but also the argument from the deists.

The clergy opposed strongly the theory of evolution. Many religious leaders insisted that the story of creation found in the Bible should be accepted literally without question. But the growing tendency of people towards the science influenced a lot changes on the Christianity.

The controversy over the *Origin of Species* took the unfortunate form of a direct confrontation between religion and science. The great majority of religious spokesmen condemned the doctrine of evolution, often without regard to its scientific

merits, on the ground of its disgust to the text of the Bible and its tendency to degrade man to the level of the beasts. A majority of scientists, on the other hand, accepted evolution as at least a probable hypothesis, and some, notably Thomas Henry Huxley and John Tyndall, were goaded by their clerical opponents to take an increasingly antireligious position. Both sides seemed to identify the substance of Christianity with the text of Genesis. Huxley criticized religion because of its attacks on science.

The doctrine of evolution was one of the most significant deductions of the 19th century. It was significant not only because of the intense controversy that it aroused in the intellectual world. It marked the climax of a long struggle between science and religion. It has become a veritable battle field for the warfare of science and religion.

The most famous confrontation occurred at Oxford in 1860. Samuel Wilberforce, a fine bishop but an over-ardent controversialist, went beyond the scientific arguments in which he had been briefed to refute evolution by sarcasm, asking Huxley "was it through his grandfather or his grandmother that he claimed his descent from a monkey?"(101) Huxley's reply was simple but devastating -- "He was not ashamed to have a monkey for his ancestor; but he would be ashamed to be connected with a man who used great gifts to obscure the truth."(125) The audience applauded. By relying on the supreme virtue of truthfulness, Huxley turned Victorian morality against Victorian orthodoxy. When it came to the test, the defenders of orthodoxy were not interested in truth, and the defenders of truth were not interested in orthodoxy.

The direct effects of this debate have been exaggerated, but it holds a great symbolic significance. The clergy in the audience may have merely applauded a good debate, or they may have enjoyed the put-down of a bishop whose outspokenness had

made him many enemies; but the young laymen saw the contrast between the shallowness of a reverend bishop and the reverence for truth of an irreligious scientist. It was this contrast, more than the actual issues of the debate over evolution, which gave rise to the feeling that science was the wave of the future and religion a thing of the past.

The effect of the victory of science in the evolution debate was not a headlong abandonment of faith by those who had previously been religious, but rather a confirmation of doubts that already existed and a general turning of attention to the more meaningful issues of the secular world.

The challenge of evolutionary biology, serious though it might be, was superficial compared with the challenge of biblical criticism, which ranged over the entire text and interpretation of the Bible and touched more deeply the sources of the Christian faith. This was an internal problem, not an external one. While textual criticism was relatively uncontroversial, the same could not be said of the so-called higher criticism, the analysis of the authorship, sources, motivation, and accuracy of the biblical writings. The results of such analysis might well disconcert those who believed in the direct and literal divine inspiration of the biblical writings; and the cool and detached manner of historical research seemed hardly compatible with a lively faith.

Christian View of Science

To the Christian, science is merely that branch of discovery that categorizes, discovers, and utilizes the knowledge woven into the fabric of the universe by a Sovereign, All Powerful, and Omniscient Creator. Science is not the end of all things, but merely one of the means by which man may glorify God. This is because God is the creator of all that is. He has hidden the treasures of his glorious glory in the very

universe in which we exist. The power in the atom, momentum, energy, mass, time, etc. are all creations of God and, therefore, under his authority. The more the Christian learns of these things, the more He can glorify God. Science must be subservient to Him, not the other way around. Science is not God's replacement. Every Christian should know that.

Darwin's *On the Origin of Species* (1859) raised a number of serious questions for English views of humanly known knowable truth. The Origin severely threatened the tradition of natural theology, not only because of the bloodthirsty nature Darwin portrayed there, but also because the kind of truth he implied was to be attained through science. Although he apparently had spent twenty years trying to fit his theory into some form of Herschel's and Whewell's framework for legitimate science, Darwin's work did not fit the model of scientific truth they had constructed. His Origin contained a highly persuasive argument, but, by traditional standards, Darwin did not seem to have proved the truth of his theory.

Many of Darwin's critics used this argument as a way to discredit his work. They dismissed it as perhaps interesting but not adequately demonstrated to be acceptable. Some of Darwin's supporters, on the other hand, turned the argument on its head and attacked the view of scientific truth on which his detractors took their stand. Copernicus, Galileo and Darwin were branded as heretics because they challenged beliefs that were shielded with alleged divine sanctity.

In the 1860s and 1870s, a number of scientists, including, for example, Thomas Henry Huxley and John Tyndall, proposed a new perspective on science on culture. Specifically, these scientific naturalists, as they have been called, claimed it was impossible to arrive at true knowledge of any reality which lay beyond or behind our sense perceptions. They firmly maintained that people could only know the

information received through the senses. . . . Transcendental realities, the scientific naturalists insisted, were unknown and unknowable in any field. One could not, for example, prove that one phenomenon caused another.

As for the causes of the tragedy of Tess in the novel, F.B. Pinion maintains that Tess has “hereditary weaknesses.” Her “concern for other” is what Pinion regards the main cause of her tragedy (77). Irving Howe holds that Tess, like Christian in *The Pilgrims Progress*, is a pilgrim, but unlike Christian “her pilgrimage has no goal” which is the main cause of her tragedy (qtd.in Millgate 78).

Richard le Gallienne describes Tess as “perhaps the very best”(79) of Hardy’s novels , though criticizes the style for its occasional self consciousness and “imperfect digestion” of scientific and philosophical ideas (179).

Early critics attacked Hardy for the novel’s subtitle, “A Pure Woman,”(103) arguing that Tess could not possibly be considered pure. They also denounced his frank—for the time—depiction of sex, criticism of organized religion, and dark pessimism. Today, the novel is praised as a courageous call for righting many of the ills Hardy found in Victorian society and as a link between the late-Victorian literature of the end of the nineteenth century and that of the modern era.

Tess of the d’Urbervilles is fully pervaded by a belief in a universe dominated by the determinism of the biology of Charles Darwin and the physics of the 17th-century philosopher and mathematician Sir Isaac Newton. Occasionally the determined fate of the individual is altered by chance, but the human will lose when it challenges necessity. Through intense, vivid descriptions of the heath, the fields, the seasons, and the weather, Wessex attains a physical presence in the novels and acts as a mirror of the psychological conditions and the fortunes of the characters. These fortunes Hardy views with irony and sadness. The critic G. K. Chesterton wrote that

Hardy “became a sort of village atheist brooding and blaspheming over the village idiot.”(105) In Victorian England, Hardy did indeed seem a blasphemer, particularly in *Jude*, which treated sexual attraction as a natural force unopposable by human will. Criticism of *Jude* was so harsh that Hardy announced he was “cured” of writing novels.

CHAPTER III

TEXTUAL ANALYSIS

Tess of the D'Urbervilles consists of several significant Christian elements.

Mostly British people follow Christianity. The case was stricter in the Victorian Period. So, all the characters of *Tess of the D'Urbervilles* are Christian. Knight, Parson, preacher, reverend, and Vicar are the Christians who help to foster the religion. They preach, tell the adventurous stories of Christ and sing many hymns related to it. Hymns songs and melodies are related to music.

Music is a science of rhythm. Christian people believe in music to get pleasure. Not only the human beings but also the animals enjoy the songs and hymns and show their calmness while listening to it. At Great Dairies, Mr Crick, the master dairy man, uses songs and hymns to pacify the milchers when they refuse to yield the whole supply:

Songs were often resorted to in dairies hereabout as an enticement to the cows when they showed signs of withholding their usual yield; and band of milkers at this request burst into melody- in purely business like tones, it is to and with no great spontaneity; the result, according to their own belief, being a decided improvement during the song's continuance. (125)

Music touches heart. When heart becomes spellbound all the ill intentions run away. From the above lines, it becomes clear that music has that kind of power which captures everyone's attention and leads to a calm life.

Mr.Crick firmly believes in the power of music to change animal's behaviour. He agrees that musical instruments have a supreme power. "Oh yes; there is nothing

like a fiddle” (126). He even believes that an angry bull also calms down when he hears a tune:

The bull seed William and took after him, horns aground, begad; and though William runned his best and had not much drink in him (considering ‘twas a weeding and the folks well off), he found he’d never reach the fence and get over in time to save himself. Well, as a last thought, he pulled out his fiddle as he runned, and struck up a jig, Turing to the bull and backing toward the corner. The bull softened down and stood still, looking hard at William Dewy, who fiddled on and on, till a sort of a smile stole over the bull’s face. But no sooner did William stop his playing and turned to get over hedge than the bull would stop his smiling and lower his horns toward the seat of William’s breeches. Well, William had to turn about and the play on, willy-nilly. (126)

Even fierce animals can come under the spell of tune. Man controls the dangerous animals with a small musical instrument. The bull stopped with the playing of the music and started showing its violent behavior with the stop of the music. It is like a switch, which starts and stops the work.

Christian rituals are quite different from that of other religions. They differ from the baptism ceremony to burial ceremony. The burial of unbaptized child differs from a baptized one, and to be baptized properly, the baby should be legitimate. The parson rejects to baptize the baby of Tess as he is not legitimate so she herself baptizes him, just before his death, as ‘Sorrow’ with the help of the children in the room:

She had not thought of that but a name suggested by a phrase in the Book of Genesis came in to her head as she proceeded with the baptismal service, and now she pronounced it :” Sorrow,I baptize thee in the name of the Father,and of the Son, and of the Holy Ghost. (110)

However she tries she cannot save the life of the baby. She nurses him all over the night. He dies at daybreak just after his baptism:

Poor Sorrow’s campaign against sin, the world, and the devil was doomed to be of limited brilliancy- luckily perhaps for himself, considering his beginnings.In the blue of the morning that fragile soldier and servant breathed his last, and when the other children awoke, they cried bitterly and begged Sissy to have another pretty baby. (111)

Tess goes to the parson and asks him if her dead child could get a Christian burial. At first he rejects but later, under pressure, he agrees. So the child is taken out in the night and buried in a corner of the churchyard where unbaptized infants and other damned persons are buried:

So the baby was carried in a small deal box, under and ancient woman’s shawl, to the church yard that night and buried by lantern-light, at the cost of a shining and a pint of bear to the Sexton, in that shabby corner of God’s allotment where He lets the nettles grow and where all unbaptized infants, notorious drunkards, suicide, and others of the conjecturally damned are laid. (113)

The baptism of Sorrow is a pivotal event for Tess in which she moves from a simplistic child to, as her siblings see her, a towering, divine personage. By baptizing her child, Tess also rejects the social structure around her that perceives the mother as

an outcast, performing the ceremony that marks the acceptance of her child into society without the public declaration of the church. The baptism of Sorrow is thus a baptism for Tess as well, marking a new sense of self and self-worth that she has lacked. This can further be seen in the confrontation with the parson, that is, “the once demure Tess demands that Sorrow be given a Christian burial, despite the objection of the parson” (113). It is clear that trouble never comes singly. The baby gets birth poorly, lives poorly and buried poorly.

Christian people are buried in churchyard. Not only Sorrow, the infant baby of Tess, but also all her forefathers were buried in churchyard. When Tess’s family members were leaving the house after her father’s death, they happened to take asylum under the churchyard wall, the place where Tess’s ancestors were buried.

Sunday is the Sabbath for the Christian people. It is a holy day of the week that is used for resting and worshipping God. So, once in the hot July Sunday all the four friends Izz, Marian, Retty and Tess decide to go together to Mellstock Church, some three to four miles away from Tolbothays-dairy. This is Tess’s first excursion:

It was Sunday morning; the milking was done; the outdoor miklers had gone home. Tess and the other three were dressing themselves rapidly, the whole bevy having agreed to go together to Mellstock Church, which lay some three or four miles distant from the dairy house. She had now been two months at Tolbothays, and this was her first excursion. (157)

There should be work and rest. Even a machine needs rest after a work. God rested on the seventh day. Like so, the worker of the dairy decide to go the church to enjoy their weekend.

Hardy's *Tess of the D'Urbervilles* has several scientific influences which destroy Christianity. All the natural processes are the Christian bases but science always affects it. The modern equipments of science have made human life easier but have shattered the Christianity. Carriage, alcohol, wagon, van, mail-cart, box, vehicle, gig, route, jacket, dairy, money, bank, ship, threshing-machine, train, knife mansion, etc. are the product of science that are used by the characters in the novel.

As Darwin searched the history of human evolution, Jack Durbeyfield, father of Tess, searched his great lineage. When Parson Tringham informed him about his pedigree, he immediately stated to search his ancient noble lineage and the history of his knighted forefathers:

It was only my whim, he said; and, after a moment's hesitation: It was on account of a discovery I made some little time ago, whilst I was hunting up pedigrees for the new county history. I am Parson Tringham, the antiquary, of Stagfoot Lane. Don't you really know, Durbeyfield, which you are the lineal representative of the ancient and knightly family of the d'Urbervilles, who derive their descent from Sir Pagan d'Urberville, the renowned knight who came from Normandy with William the Conqueror, as appears by Battle Abbey Roll? (18)

Not only he but all his family members start to help him to find out the nobility in their blood so that they could be connected to their higher status. Father's ego bloats and he begins to run his life in an aristocratic way. He returns home driven in a carriage and goes to drink in Rolliever's Inn. Joan, mother of Tess, says to him to send Tess to claim kinship with a great rich lady living by Trandridge Cross, who is a d'Urberville, might be their relative. This idea fills their minds with all kinds of possibilities including Tess's marriage to a gentleman. Father starts acting as a noble

man. His actions of drinking and dreaming go high. Even when his breadwinner horse, Prince, is killed he does not want to sell it but bury it instead. He cannot bear the idea of selling Prince's carcass for a few shillings because of his decrepitude, he rises to the occasion:

No, said he stoically, I won't sell his old body. When we d'Urbervilles was knights in the land, we didn't sell our chargers for cat's meat. Let 'em keep their shillings! He've served me well in his lifetime, and I won't part from him now. (45)

It is said that a rich man wants to remain as a rich even when he does not have money at all. Money can go to another person but a manner never goes. The poor Jack wants to show his superiority in his blood. Though he has been ground by the poverty but he doesn't want to show his reality. He conceals his reality and wants to prove himself as an aristocratic man.

The Parson further convinces him showing his apt physical features to his forefathers:

Well it's true. Throw up your chin a moment, so that I may catch the profile of your face better. Yes, that's the d'Urberville nose and chin- a little debased. Your ancestor was one of the twelve knights who conquest of Glamorganshire. Branches of your family held manors over all this part of England; their manes appear in the Pipe Rolls in the time of King Stephen. In the reign of King John one of them was rich enough to give a manor to the Knights Hospitallers: an in Edward the second's time your forefather Brian was summoned to Westminster to attend the great Council there. You declined a little in Oliver Cromwell's time, but to no serious extent, and in Charles the Second's

reign you were made Knights of the Royal Oak for your loyalty. Aye, there have been generations of Sir Johns among as it practically was in old times, when men were knighted from father to son, you would be Sir John now. (18)

Now he is fully convinced and wants to connect his cline. He goes to his house and says all the things to his wife. His happiness does not stop until he goes to the nearest inn. His imagination goes high and high. He finds a great person within himself.

They sent Tess to Mr. Simon Stoke's family to join their honorable ancestry. When she reaches there she says that the house is not that kind of which she had thought. "I thought it was old mansion but it is newly constructed"(50).

The natural life of Jack Durbeyfield is destroyed by carriage. When the parson Tringham tells him about his noble lineage, his ego bloats and orders to be driven home in a carriage. His Christian life ends and goes to the nearest tavern- 'Rolliver's Inn'. He drinks alcohol, which is another product of science. Alcohol deserts the Christian thinking. He cannot run even his usual business in the influence of alcohol. As a result he cannot reach his beehives to the market early the next morning. He appoints his daughter Tess and son Abraham for the same.

Angel Clare chooses Tess but Marian at Flint-com-Ash Dairy chooses him. When Angel marries Tess, she goes mad and starts to drink alcohol. Marian now has alcohol as her only comfort. On the contrary, Joan Durbeyfield, mother of Tess, gets so happy and wants to send a barrel of alcoholic cidar as a wedding present.

The wagon and mail-cart other scientific vehicles, help to end the life of rickety horse, Prince, and the haggling profession of the family respectively. When Tess dozes off in the wagon and loses control, the resulting death of the Durbeyfield horse, Prince:

The mailing mail-cart, with its two noiseless wheels, speeding along these lanes like an arrow, as it always did, had driven into her slow and unlighted equipage. The pointed shaft of the cart had entered though breast of the unhappy Prince like a sword, and from the wound his life's blood was spouting in a stream and falling with a hiss into the road. (43-44)

The horse's demise is thus a powerful plot motivator, and its name a potent symbol of Tess's own claims to aristocracy. Like the horse, Tess herself bears a high-class name, but is doomed to a lowly life of physical labor. Interestingly, Prince's death occurs right after Tess dreams of ancient knights, having just heard the news that her family is aristocratic.

Moreover, the horse is pierced by the forward-jutting piece of metal on a mail coach, which is reminiscent of a wound one might receive in a medieval joust. In an odd way, Tess's dream of medieval glory comes true, and her horse dies a heroic death. Yet her dream of meeting a prince while she kills her own Prince, and with him her family's only means of financial sustenance, is a tragic foreshadowing of her own story. The death of the horse symbolizes the sacrifice of real-world goods, such as a useful animal or even her own honor, through excessive fantasizing about a better world.

The wagon exploits the thin and rickety horse culminating to its death. The pointed shaft of the cart enters the breast of the unhappy Prince like a sword, the blood oozes in stream and it falls down on the road. Feeling a sense of guilt about the death of the family horse, Prince, Tess agrees to visit the Stoke-d'Urbervilles. Mother urges her to claim a relationship with the lady, Mrs. D'Urberville living on the outskirts of the Chase:

We must take the ups wi' the downs, Tess, said she; and never could your high blood have been found out at a more called-for moment.

You must try your friends. Do ye know that there is a very rich Mrs. d'Urberville living on the outskirts o' The Chase, who must be our relation? You must go to her and claim kin and ask for some help in our trouble. (46)

Tess takes a van, the common carrier of the time, to visit the Slopes. She notices that the home called The Slopes is not old and established as she expected. Instead, it turns out to be a newly constructed modern establishment and not a manor-house boasting age and a rich, honorable ancestry. At first she hesitates to disclose her lineage but soon she says:

Parson Tringham had spoken truly when he said that our shambling John Durberfield was the only really lineal representative of the old d'Urberville family existing in the country or near it; he might have added, what he knew very well, that the Stoke-d'Urbervilles were no more d'Urbervilles of the true tree than he was himself. Yet it must be admitted that this family formed a very good stock whereon to regraft a name which sadly wanted such renovation. (50)

Tess meets Alec d'Urbervilles, the young son of Mrs. d'Urbervilles. Alec takes the young, beautiful maid immediately and he agrees to find a place for her at The Slopes. After observing the place, she returns home.

She further goes showing different proofs to prove herself from a noble line. She tells that they still have an old seal and a special spoon:

Our names are worn away to Durbeyfield; but we have several proofs that we are d'Urbervilles antiquarians hold we are-are-and- and we

have an old seal, marked with a ramping lion on a shield, and a castle over him. And we have a very old silver spoon, round in the bowl like a little ladle, and marked with the same castle. But it is so worn that Mother uses it to stir the pea-soup. (52)

Tess's family, therefore, seems to have some ancestral connection with the d'Urbervilles. In the older days different persons, tribes, castes etc. used to get special gift from the rulers or the parents. These gifts used to determine their social status or identity. The seal and the spoon determined their line of d'Urbervilles.

A few days later, a new horse is sent to the Durbeyfields along with an invitation for Tess to assume a post as caretaker for a flock of Mrs. d'Urbervilles' chickens. Tess's departure is a great sorrow for her family, but she agrees to go there to boost her family's fortunes. Upon her return to The Slopes, Alec takes Tess on a wild carriage ride in order to scare her and prove himself master over her. She does not give into his demands and walks the greater portion of the distance to her new home.

The van carrying her from Trantridge Cross to Shaston delays her and she is to stay at the cottage of a woman she and her parents knew. She reaches home only the next afternoon. This van's delay causes the seduction of her in a long run. Before she reaches home, the letter written by Alec reaches at their home and convinces all the family members. They believe on his story. It causes to break her purity and chastity. She remains maiden no more:

Darkness and silence ruled everywhere around. Above them rose the primeval yews and oaks of The Chase; in which were poised gentle roosting birds in their last nap; and about them stole the hopping rabbits and hares. But, might some say, where was Tess's guardian

angel? Where was the providence of her simple faith? Perhaps, like that other god of whom the ironical Tishbite spoke, he was talking, or he was pursuing, or he was in a journey, or he was sleeping and not to be awaked. (89)

The ill fate destroys one's life. When he has bad days no protector arrives in the right time. Though he is pure he has to undergo the bad results. The same thing happens to Tess. Neither flying angel helps her nor does the providence save her to be seduced.

The luggage-cart, which arrives to take Tess to Stock d'Urbervilles' house, proves to be a bait to finish her virginity. She wears ordinary 'week -day' clothes, but her mother insists on her looking her best and Tess allows herself to be adorned to her mother's satisfaction. Joan and the children decide to accompany her up to the point where she is to be met by the spring-cart sent by the Stoke-d'Urbervilles. Joan convinces herself that Tess is going to marry their gentleman-cousin; Alec and Jack have promised to sell the family title to the young gentleman for a small consideration.

The luggage-cart arrives and Tess's box is placed on it. Hardly the parting takes place, another vehicle, a neat and good-looking gig, driven by none other than the young Alec himself arrives. Joan thinks her prognosis is after all not wrong. The young gentleman is already deeply inclined towards Tess. The young man dismounts and urges Tess to ascend the gig. More out of impulse than reason, Tess steps up and mounts behind him and the young man whip the horse and whisks her away.

The route to The Slopes alternates between ascents and descents and young Alec drives the gig recklessly and when Tess protests that he frightens her by saying that the mare Tib is a terrible, uncontrollable animal and had already killed a chap.

Because of the violent jerks and jolts she is compelled to grasp Alec's waist while going down the descent. He repeats the recklessness. Tess is already suspicious of his motives. He wants her to allow him to kiss her lips. Tess protests but he drives more fiercely and makes her more afraid. He snatches a kiss on her cheek, which she wipes off with her handkerchief. This angers him and he holds out new threats to her unless she lets him kiss her again. She makes her hat blow off and uses it as an excuse to dismount. Then she refuses to ascend the gig and insists on walking the remaining distance. Alec abuses her in the foulest language. Finding Tess unrelenting, he pretends to make peace with her and tells her that he would never do it again against her will. A few minutes later they reach their destination.

After attending the night fair at Chasborough, Tess returns home with her friends. Misunderstanding with her friends succumb her to a deadlier circumstance- 'out of the frying pan into the fire' (83). Under the stress of the circumstances and to get over the crisis, she relents and rides on the saddle behind him. She is not aware of the latter's motives. He engages her with sweet conversation and takes the other route leading towards the jungle. It is nearly one o'clock and she feels drowsy. His ill nature sprouts time and often. At last making her warm covering her body with jacket, achieves what he had been trying to do for the past three months – gratifying his lust:

There was no answer. The obscurity was now so great that he could see absolutely nothing but a pale nebulous-ness at his feet, which represented the white muslin figure he had left upon the dead leaves. Everything else was blackness alike. D'Urberville stooped and heard a gentle regular breathing. He knelt and bent lower, till her breath warmed his face, and in a moment his neck was in contact with

hers. She was sleeping soundly, and upon her eyelashes there lingered tears. (88-89)

Alec is a sinful man. He tries many times to seduce the innocent girl. He always waits for the difficult situation of Tess. When he finds it, he grabs the opportunity. He always tries to trap her and when she is helpless he fulfills his ill will.

Obdurate Alec takes the help of two-wheeled vehicle to return Tess when she returns home with heavy body and basket. He wants to shatter her piety once again. He tries to persuade her to return but she goes on refusing and says she needs no help to drive her any further.

The Fall turns to Winter and Winter turns to Spring. In May, Tess, now 20, sets out again, on her second excursion, to find work in a nearby town, at Talbothays Dairy. She wants solitude and time away from home where “she might be happy in some nook which had no memories.”(123) Her journey takes her to a beautiful valley called Blackmoor on the river Froom where a new phase of her life begins.

Dairy is one of the major causes of exploitation of Tess’s Christian life. The scientific way of animal farming is dairy. Different new scientific ideas and equipment are used to raise animals and to produce the dairy-products. Dairies make the workmen do the work every time since early morning to late evening. The life of Tess, Angel Clare and others pass in the same way. All the honest people are responsible for the minor abnormality in the dairy. One day the churn revolves as usual but the butter does not come. Dairyman Crick grows desperate and starts thinking of seeking the help of Conjuror Trendle’s son:

There was a great stir in the milk house just after breakfast. The churn revolved as usual, but the butter would not come. Whenever this happened the dairy was paralyzed. Squish-squash echoed the milk in

the great cylinder, but never arose the sound they waited for. Dairyman Crick and his wife, the milkmaids Tess, Marian, Retty, Priddle, Izz Huet, and the married ones from the cottages; also Mr. Clare, Jonathan Kail, old Deborah, and the rest stood gazing hopelessly at the churn...
(148-49)

Mrs. Crick remarks that it might all be because of someone in the house being in love. She had heard it said when she was young and had actually seen it happen once. It makes Tess feel uneasy and her to leave the place. The error in mechanism shatters her. To love someone is pure thing, personal freedom and granted by Christian ideology but it is hampered by simple scientific gadgets like churn and curd-pot.

Sharp odor in butter causes a great turmoil in the Tolbothay's dairy. Some customer had complained of sharp odor in dairy's butter. Crick tastes it and concludes that it is garlic. All of them have to go the meadow and start looking for the offensive plants. They can identify not more than half dozen shoots of garlic, scouring every inch of the field.

After their wedding, Angel and Tess both confess indiscretions: Angel tells Tess about an affair he had with an older woman in London:

He then told her of that time of his life to which allusion has been made when, tossed about by doubts and difficulties in London, like a cork on the waves, he plunged into eight-and-forty hours' dissipation with a stranger.

Happily I awoke almost immediately to a sense of my folly, he continued. I would have no more to say to her, and I came home. I have never repeated the offence. But I felt I should like to treat you

with perfect frankness and honor and I could not do so without telling this. Do you forgive me? (242-243)

He spends so many hours with the strangers and lives an unclean life but he deserves a pure life from another person. He thinks whatever he does deliberately is pure and what one is forced to do is impure and unforgivable.

Tess tells Angel about her history with Alec. Tess forgives Angel, but Angel cannot forgive Tess. He gives her some money and boards a ship bound for Brazil, where he thinks he might establish a farm. He tells Tess he will try to accept her past but warns her not to try to join him until he comes for her. Tess struggles. She faces a difficult time finding work and is forced to take a job at an unpleasant and unprosperous farm. Before parting, Angel hands her a packet containing a fairly good sum of money. The second sum of money is to come through the bank. Angel deposits his jewellery and orders the banker to do so before leaving to Brazil. These monetary actions separate the human-hearts.

When Angel deserts Tess, she finds sporadic work at different dairies and manages to conceal from her family that she has separated from her husband. When her money begins to run low, she is forced to dip into the money Angel left for her. Her parents write to her asking for money to help repair the cottage roof, and she sends them nearly everything she had. In the meantime, Angel falls ill and struggles in Brazil as part of a desperate and failing community of British farmers. Even though she faces short of money, but she is too ashamed to ask the Clares for money.

Alec D'Urbervilles, the former seducer, continues to tempt Tess with money and security, the two things that help her family the most, and in doing so he tests her ability to resist evil. His promise of financial security is attractive, but not quite attractive enough. Tess has learned her lesson about risking herself and her happiness

for the sake of money. She is a much stronger woman now and is more knowledgeable about conniving men, especially Alec. This strength deters Alec and makes him feel weaker and more vulnerable because his plot is not working. Alec is successful, however, in making Tess doubt herself.

Jack Durbeyfield struggles hard to join his lineage till to his counted days. Though he is bedridden, he tells Tess about his future project. He thinks to appeal others to preserve the antiqueerian thing living alive. He is hopeful:

I am thinking of sending round to all the old antiqueerians in this part of England," he said, "asking them to subscribe to a fund to maintain me. I'm sure they'd see it as romantical, artistical, and proper thing to do. They spend lots o' money in keeping up old ruins, and finding the bones o' things, and such like; and loving remains must be more interesting to 'em still, if they only knowed of me . Would that somebody would go round and tell 'em what there is living among 'em and they thinking nothing of him! If Pa'son Tringham, who discovered me, had lived, he'd ha' done it, I'm sure. (366)

Things of the past have great value, so they need to be preserved. Jack thinks his family as that precious thing of the past. He is optimistic about it because all love antics and wants to preserve it. He questions himself if they are willing to preserve the dead things then he is sure, they will be more interested to preserve the living antic thing, but he has one problem- who will publicize it? He regrets on the death of Parson Tringham.

Tess returns home to find her mother recovering from her illness, but her father, John, dies suddenly from an unknown ailment. The burden of her family's welfare falls on Tess' shoulders. Destitute now and homeless (they have been evicted

from their cottage), the Durbeyfields have nowhere to go. Tess knows that she cannot resist Alec's money and the comforts her family can use. Furthermore, Alec insists that Angel will never return and has abandoned her—an idea that Tess has already come to believe herself.

After marriage broken, Angel orders a vehicle to return to the dairy where they were working before their marriage. They pass the dairy where out of courtesy they stop for a while, as Clare wants to wind up his business with Mr. Crick. Mrs. Crick notices some unusualness in their relation.

Angel goes to Brazil to explore his career, leaving Tess behind. He sails away but does not take the pure heart of Tess. In Angel's absence, Alec tortures her, disturbs in her work and proves her as disgraceful or characterless. These all activities are created due to the absence of Angel who has sailed away by a ship.

It is March, the time for threshing. The threshing machine is ready. Farmer Grobby puts her on the platform of the machine because she combines strength with quickness in untying and has good staying power. She has to work very hard. The farmer praises her as a dab hand and makes her work all the time. The workers are told that the whole work has to be finished by nightfall:

In the afternoon the farmer made it known that the rick was to be finished that night, since there was a moon by which they could see to work and the man worth the engine was engaged for another farm on the morrow. Then the threshing machine started afresh; and amid the renewed rustle of the straw Tess resumed her position by the buzzing drum as one in a dream, untying sheaf after sheaf in endless succession. (351-52)

She feels total exhausted by the time the last of the rick has been fed into the threshing-machine. “..she had not strength to speak louder”(354). Alec tries to come to free her from the job but it is only tongue of honey but bladder of gall.

Angel returns from Brazil to look for Tess and to begin his own farm in England. He starts searching Tess in different places. Finally he is informed that she had gone to Sandbourne. He reaches there at eleven o'clock. It is a pleasure city abounding in wealth and fashion. One of the postmen directs him next morning to The Herons where some d'Urberville stay. It is early in the morning. She denies coming forward in response to his out stretched arms and tells him that it is too late for her to go with him. She tells him how she has fallen a victim a second time to her seducer because she has never heard from him. She hates d'Urbervilles, through, for he has lied to her saying that Clare would never return. Clare feels lost and walks back into the street.

Mrs.Brooks, the householder at The Herons finds the time and manner of Clare's visit a bit unusual. She tries to overhear what Tess is telling her husband, still in bed. All she can hear is a sigh 'O-O-O' and repeat thereof. Tess is out of her with her wits and furious at the idea of having been willfully trapped by d'Urberville. She takes the carving knife from the breakfast table and stabbed Alec to death:

The alarm was soon given, and the house, which had lately been so quiet, resounded with the tramp of many footsteps, a surgeon among the rest. The wound was small, but the point of the blade had touched the heart of the victim, who lay on his back, pale, fixed, dead, as if he had scarcely moved after the infliction of the blow. (404)

The English proverb 'a man of the sword is killed by the sword' is proved here. Alec kills Tess many times in her life. So she kills him at last. It is a tit for tat.

When Mrs. Brooks sees the blood dripping from the ceiling, the alarm is raised. Meanwhile Tess takes flight:

As she did so her eyes glanced casually over the ceiling till they were arrested by a spot in the middle of its white surface which she had never noticed there before. It was about the size of a wafer when she first observed it, but it speedily grew as large as the palm of the hand, and then she could perceive that it was red. The oblong white ceiling with this scarlet blot in the midst had the appearance of gigantic ace of hearts. (403)

Clare returns to his hotel broken –hearted and numbed. He walks to the nearest station but Tess overtakes him. She tells him that she killed d’Urberville and thus avenged the wrong he did to her. Clare stuns and takes some time before grasping the significance of what has happened. They take a meal together before reaching a mansion to be let. They stay there for six days without the notice of the caretaker. Before her execution she wishes Angle that he will marry her younger sister Liza-Lu.

The new couple joins their hands and goes on but the President of the Immortals ends his sport with Tess:

Justice was done, and the President of the Immortals, in Aeschylean phrase, had ended his sport with Tess. And the d’Urberville knights and dames slept on in their tombs unknowing. The two speechless gazers bent themselves down to the earth, as if in prayer, and remained thus a long time, absolutely motionless; the flag continued to wave silently. (419)

A pure Christian girl gets smashed time and again because of the scientific things. She started losing her pure Christian life since she rode the gig driven by Alec. She gets

much thrashed at the Dairies. She has to undergo great suffering even the tools do not do right works. She kills Alec with knife, a scientific tool, but in return it makes her killed. As a result of that murder, she gets hanged.

CHAPTER IV

CONCLUSION

At the beginning of the nineteenth century in Britain, religious faith and the sciences were generally seen to be in beautiful accordance. The study of God's Word, in the Bible, and His Works, in nature, were assumed to be twin facets of the same truth.

During the nineteenth century, 'science' and 'religion' both underwent dramatic changes. It would consequently be naïve to expect to be able to find one simple and unchanging relationship between the two. The relationship has varied across time and geography, and from one individual to another. In addition to the historical interest of the nineteenth century debates between science and religion, there is a great historiographical significance. The way in which science and religion have been perceived in the twentieth century was heavily influenced by the writings of late nineteenth-century historians of science and religion, whose influence we have only recently begun to move beyond.

The influence of science on Christianity plays a vital role in Hardy's *Tess of the D'Urbervilles*. The characters in the novel present continuing struggle to claim their noble lineage. For instance, Jack Durbefield, father of Tess, from the beginning of the novel goes on hard working to prove his family the descendant of a great line. Under his persuasion, all the family members create a high family status in their minds.

The struggle for claiming noble lineage provides the narrative engine for the novel. His effort is parallel to Darwin's endeavor for the ancestry of human kind. Jack Durbeyfield, a middle-aged man, encounters Parson Tringham who surprises him by addressing him as "Sir John." The old Parson claims to be a student of history and

says that he recently came across that he is from the d'Urbervilles lineage, descended from Sir Pagan d'Urbervilles who fought with William the Conqueror. He tells Durbeyfield that if knighthood were hereditary, he would be Sir John. The d'Urbervilles family is now extinct, and the parson thinks of this only as demonstrating how the mighty have fallen but Durbeyfield becomes quite self-important following the discovery and sends for a horse and carriage to carry him home. She sees her father riding in a carriage singing that he has a great family vault in Kingsbere and knighted forefathers. Tess reprimands her friends for mocking at her father. Mr. Durbeyfield has already become enraptured in a dream that takes him from rags to riches because he thinks that he still has marvelous aristocratic heritage.

At Rolliver's Inn, an illegal alehouse Mrs. Durberfield finds her husband bragging about his grand project for his family. He will send Tess to claim kin; for there is a lady of the name d'Urberville. Tess is the key to her father's design to regain the family fortune.

Search of materialistic notion destroys the pure Christian life of Tess. The parents want to send Tess to visit the d'Urbervilles and beg them for financial assistance. By going to claim kinship with the d'Urbervilles, Tess is in fact sent to find a husband; behind her mother's request is the assumption that Tess will marry a gentleman who will provide for the Durbeyfields. It is this aspect of the visit to the d'Urbervilles that disturbs Tess most, highlighting her particular sexual innocence.

Tess returns home to find a neighbor who has been caring for Joan Durbeyfield. John tells Tess that he is thinking of asking local antiquarians to subscribe to a fund to maintain him as a part of local history. He notes that local antiquarians support old bones of d'Urbervilles, and might do so for living descendants from that family. Durbeyfield therefore holds his final hopes on his worth

as a d'Urberville. Although he notes the discrepancy between antiquarians supporting artifacts but not living remains, he does not find the irony in this predicament; instead, he holds to the same system of values that prizes the antique and the established over the modern but he cannot fulfill his high project.

The death of John Durbeyfield is an ironic reversal of fortune for the Durbeyfield family, for it is Joan, who makes a sudden recovery, whose health seemed most in danger. It is the process of natural selection, who is selected by nature he goes fast.

Hardy is aware of scientific achievements on one side and the ethical life guided by the so called religion, Christianity, on the other sides. His observation is both rational and contextual in this regard. It is not unusual to say that Hardy is the lover of science and technology. The lifestyle of English farmers and workers was quite miserable before the enhancement of science. The exhausting manual work and horse drawn transportation and poverty, malnutrition and increasing untimely death were the absolute miseries that people could avoid only through science and its progress. Had there not been advancement of science and technology, nobody could dream this modern civilization where man has become a master mind to exploit and utilize the whole universe in an appropriate and deserving manner. But on the other side, the degradation of human life and the concept of humanity itself have made Hardy worried. The ethical, mortality, science of spirituality and pious life under the strong feeling of righteousness and equanimity has been lost. If things go to wrong way and create very negative impact, it rather leads to destruction and this heavy destruction of life and property create chaos, anarchy, disorder and disintegration. Then where to take shelter becomes a genuine problem. It happens when the very science itself takes an uncontrolled and destructive form and at that movement the

shelter under spiritual value becomes essential. Therefore, Hardy is not afraid of science but conscious of balance between science and Christianity. He neither loves one and hates another but wishes to keep both in check and balance form. Religion can not alive with human progress which is possible through science and the very science can not exist independently without the limitation provided by the religion itself. Both are like the two sides of the same coin and it is the essence of the novel *Tess of the D'Urbervilles*.

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