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Bakalářská práce

Novels that Changed History: *Uncle Tom's Cabin* and *The
Jungle*

Romány, které změnili historii: *Chaloupka Strýčka Toma* a
Džungle

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Anotace

Student má nejprve za úkol stručně představit literární hnutí, během kterých oba autoři píšou, Harriet Beecher Stowe (1811 - 1896) a Upton Sinclair (1878 – 1968), jejich motivaci a období, ve kterém psali. Dále pak bude provedena analýza dvou románů, jejich postav a děje. Nejdůležitějším bodem práce bude však analýza historického dopadu na Americkou společnost a jakým způsobem byli romány přijaty.

Abstrakt

This thesis will first briefly introduce the literary movement of both authors, Harriet Beecher Stowe (1811 - 1896) and Upton Sinclair (1878 – 1968), their motivation and the time period, in which they wrote their novels. Later, the student will analyze the two novels, their characters and the story. The most crucial part of the thesis will be an analysis of the historical impact on American society and how they were received.

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1. Literary Context

1.1.Sentimental Realism

Sentimental Realism is a kind of writing that is supposed to awaken the emotions in the reader. This is the effect of Harriet Beecher Stowe's novel *Uncle Tom's Cabin*. Among the famous writers who used the same style of writing is, for example, Charles Dickens. H. B. Stowe was heavily inspired by his writing and tried to imitate it. ...

An essential aspect of her writing was Christianity. As a Christian herself, her husband was a minister in church, Christian morality was the most important tenet of her life. It was the morality that stood at the beginning of her writing *Uncle Tom's Cabin*. Her mind-set was that a good Christian is supposed to help the poor. In her eyes the African American race were the poor to be helped because of slavery. She held the example of Jesus. Jesus healed the sick. He fed the hungry. He clothed the naked. He was there for the poor people. The only act of violence that Jesus did was whipping a loan shark in Jerusalem. This act however only shows that it's Unchristian to exploit people.

13. The Passover of the Jews was near, and Jesus went up to Jerusalem. 14. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there.¹

In her novel Harriet Beecher Stowe connected this Christian morality with emotion. For this novel and for many more books written in Sentimental Realism, this connection is very important. For *Uncle Tom's Cabin* in particular, H. B. Stowe wanted to call the American people out. She wanted a strong reaction from Christians in the United States, so Sentimental Realism was the perfect means to help Americans see the reality of slavery.

H. B. Stowe does not write her novel using science, logic or rationality as naturalist writers were inspired to do. Instead, Stowe relies on emotions of her readers and their emotions only. She mixes a little bit of romance and adventure to not lose the readers interest and to help them sympathise with the enslaved characters in the book. The thesis of *Uncle Tom's Cabin* is that you cannot own people and if you do you cannot be a Christian. Therefore, owning slaves is Unchristian.

1.2.Naturalism

¹*The New Testament*. Division of Christian Education of the National Council of the Churches of Christ in the United States of America, 1989. – John 2:13 – 14

Naturalism has one simple idea that none of us is free. This idea is connecting many philosophers with seemingly different ideas. Christianity once plays a role. Naturalists argue that Christianity offers two choices, a good and an evil or sinful choice, and you must pick one. You can be either a good person or a sinner. There is nothing in between. Naturalists do not believe that anything spiritual exists. In their eyes the spiritualism serves no purpose.

Naturalism emphasises only the laws of nature. These laws control everything. Materialism is associated with this movement, arguing on a basis of what some call material principles.

Four main philosophers influenced the naturalist school. The first one is Karl Marx. His naturalist idea is about personal wealth and social classes. The Marxist doctrine shows the tendency that if you are born poor you stay poor, or in more precise terms, you remain in your social class. Marxist ideology was built on a fight between the rich and poor. Or the struggle of the proletariat.

The second philosopher influencing naturalism was Friedrich Nietzsche. Nietzsche argued that belief in God is dead that He was killed by science. Nietzsche says that God no longer has an impact on society and predicts that he will be one day forgotten as a historical influence. Nihilism was a big part of his philosophy. The world operates beyond good or evil. He sees the poor people as weak and to be controlled. He pointed to the past and said that slavery was good for civilization and art. His reasoning was that all of the great civilizations in the past had slavery and they flourished. He says in order to have a great civilization we need slavery, so that the weak will serve the strong. Socialism artificially raises the weak to be equal to the strong, which Nietzsche characterized as decadent.

Charles Darwin is the third Naturalist. Also, on the side of science, he speaks about biology and natural selection. Darwin not only provides that God has no role in the evolution or creation of mankind, but that mankind has evolved from apes. Today this theory is recognised worldwide and has been proven correct by science, that the genetic code mutates to adapt to our changing environment, for naturalist way of writing in this world is 'kill or be killed'. It's the survival of the fittest and the strongest. All are the descendants of killers because the ones that are killed do not survive to have descendants.

The last one thinker influencing naturalist writers is Sigmund Freud. His form of 'we are not free' is a little different, we are controlled by drives. We are not free to control them. You do not get to choose the drives. A few examples of these drives are hunger, thirst, sex or the

desire to have descendants. Stages of psychological development also play a role in terms of our drives and their priority.

The naturalist school is the kind of approach which the muckraker writer Upton Sinclair had. Muckrakers were a group of investigative journalists, who wrote articles about horrible events happening behind the backs of the public. He wrote about political corruption and exploitation. He also compared democracy to Christianity. The comparison was that in both only the rich matter. He also uncovered many terrible corruptions in the economy. The most prominent topic was immigration. It was one of these issues of his book *The Jungle*. He did not write it for the immigrants. Sinclair showed how the slaughterhouses worked and how the people worked.

2. *Uncle Tom's Cabin*

2.1. Storyline Summary

The plot starts with a deal. Mr. Shelby is a Kentucky slave owner. He takes good care of his slaves but as a bad businessman and he gets his plantation into debt. He sits in a room with a slave dealer. The dealer, Haley, overdressed with hands full of gold rings, knows he has the upper hand in this deal. Mr. Shelby is forced to trade his most faithful and valuable slave Tom. During the negotiations, he calls in a small boy he addresses as Harry. When Mr. Shelby gets the boy to dance in front of the two men, the trader is amused and demands the boy alongside Tom. However, Mr. Shelby is hesitant because the boy's mother is his wife's slave. Mrs. Shelby sees the mother, Eliza, almost as her own child. He does not want to separate the mother and the child, the trader insists that since slaves are, as defined by law, objects, Mr. Shelby has no basis for refusing. Sofie Bell says that this first interaction is a 'crucial opening gesture for the novel's linked concerns about racial and disciplinary mixing'.² White men learned to count the value of slaves based on their ability to entertain.

*"Tell you what, said he, suddenly clapping his hand on Mr. Shelby's shoulder, "fling in that chap and I'll settle the business,- I will. Come, now, if that ain't doing the thing up about the rightest."*³

Shelby knows he will go bankrupt if he does not agree so in the end he sells both the boy and Tom. What he did not know was that poor Eliza overheard the conversation while hiding in a closet. As she goes to leave, she is met with Mrs. Shelby. She reassures Eliza that no such thing will happen to her. Eliza leaves for her room as Mrs. Shelby speaks to her husband. She then learns the truth and that there is no other option.

The plot shifts to a story of Eliza's husband and the mother of her son. George Harris is an enslaved black inventor working in a Kentucky factory. He had worked under a kind master who permitted his marriage to Eliza. However, slave marriage is not legal as free white marriages and may be broken with a snap of a finger or a change of a master, and that is what happened to George. His skills were underappreciated and he was deemed too proud by his new white owner. He was taken from his kind master to 'learn his place'. His marriage to Eliza was broken as slaves cannot be legally married and was told that he would get a new wife which he

² BELL, S. - *The Children's Table, Childhood Studies and the Humanities*, The University of Georgia Press. 2013, p. 96

³ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 14

refuses. Because of this refusal, he is whipped and otherwise abused. He was badly beaten daily so George finally had enough and ran away for Canada.

In chapter four at Uncle Tom's cabin where his wife Chloe and their children reside, Aunt Chloe serves as the cook of the Shelby household. She is a respected woman within the community despite her skin color. Tom is a pious man, having his bible with him at all times. He is a well build black man and takes care of his master's horses. With the help of his young master, George Shelby, he is also learning to write and read. Despite being slaves, there is no anger or ill-will between slaves and a white family until the official sale of Tom and little Harry takes place.

After Master George leaves, Eliza appears, carrying her recently sold son Harry. She had decided she had to escape if she wants to save her son. She feels scared and betrayed. Her Mistress said she would not let her son be sold. Nevertheless, Eliza packed some clothes and food and left her humble room. Eliza warns Tom that the Master sold him and her Harry. Everyone is horrified. Eliza begs Tom to run too but he refuses. Tom tells Eliza that she should go but that he is staying. He did not want to cause his now-former Master any more trouble. They feel hopeless. They can do nothing to stop it. Eliza disappears into the night, pursuing a dream to get to Canada. She is scared but determined to save her child.

The next day Eliza's escape is obvious and the Shelbys figure out what happened. The slave trader Haley is furious and orders the house inhabitants to search for Harry and turn the place upside down. They cannot find her or the boy. Haley realizes that he needs to catch them and immediately orders the slaves to prepare him a horse. Mrs. Shelby however has a different idea. By the time he decides to leave she offers him to first eat lunch. The house servants are still 'struggling' to prepare the horse as suggested by Mrs. Shelby herself. Everyone on the plantation besides Mr. Shelby wants to give Eliza as much lead time as possible to run away. In the end, Haley is forced to stay another night since his horse is too 'stressed'. In the meantime, Tom has been guarded in case he decides to run too. The next morning Haley finally heads out. A slave named Sam leads him to the wrong path on purpose to delay Haley even further.

Eliza slowly runs out of food and is constantly swallowed by the fear of being captured. She seeks shelter and food by the Ohio River, separating the slave state of Kentucky from the free state of Ohio. It is cold and pieces of ice are floating in the water. While waiting for a ferry to take her across, Eliza is scared the slave trader will catch up to her. Chaos ensues as someone comes to warn Eliza that her pursuers are approaching. She sneaks with Harry out the back door. People try to distract the pursuers but ultimately they spot her. Eliza is forced to act. She

needs to cross the river at all costs as soon as possible. She takes off running to the ice-cold river. Holding her son tight she jumps from one ice-piece to another while everyone watches this desperate act with awe. As she reaches the other shore in the state of Ohio a man helps her up. He leads her to through the mist on the other side.

That evening Haley and the servants from Shelby's household part ways. Sam and the others return to Shelby's plantation. Mr. Shelby is not pleased when his slaves admit they delayed the slave trader Haley on purpose. Mrs. Shelby on the other hand thanks them in secret for which the slaves are grateful. Haley goes to a local pub and meets the slave catchers Marks and Locker. One is bulky and the other has a small build but has a personality of a snake. Haley offers them a bargain if they help him catch the duo for some money. He promises that he'd catch them both but he does not intend to return Eliza to Shelby's. Instead, he also wants to sell her and make more profit.

In Ohio, that man who helped Eliza was Senator Bird representing Ohio. In his house, the senator's wife is a very compassionate woman who wants to do whatever is in her power to help poor Eliza and little Harry escape. Through Mrs. Bird, H. B. Stowe expresses how unchristian the Fugitive Slave Law is.

“No, nonsense! I would n't give a fig for all your politics, generally, but I think this is something downright cruel and unchristian.”⁴

The senator himself is not convinced, however. He is conflicted. As a senator, he with many others agreed with the Fugitive Slave Act. This law forbade the northerners to help slaves escaping from the south to Canada since the Fugitive Slave Act no longer gave slaves freedom in the northern states. This did not however stop many people from helping and risking their future in hopes of saving a poor life. Conflicted between a law he agreed on and the immorality of the situation The senator's wife spoke to his heart about how horrible it will be for the slave fugitives. She reminds him of their dead child and said she did not want Eliza to go through the same pain of losing a child. In the end, he agrees. Just as the slave catchers are closing in, he takes the personal risk to take Eliza and Harry away to safety. In this chapter, the senator realizes that the law he has voted for is morally wrong and says:

“It's a confounded awkward, ugly business and that's a fact!”⁵

In chapter ten, Haley takes Tom away from his family and home. He is chained and put on a carriage. Master George passes them by and gives Tom a dollar banknote. It is a symbol

⁴STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p.91

⁵ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 99

that they will come back and buy Tom back. Tom is very grateful and tugs the dollar in his jacket, truly believing his former young master's promise. The house is suddenly sad and gloomy. Poor Aunt Chloe is desperate because her husband will leave her forever. No one can do anything. They can only try to save up money to buy Tom back one day. Mrs. Shelby makes a promise that she will get the money. This promise is Chloe's only hope, a spark of joy in this sad moment. She believes in her Mistress and clings to that promise.

In chapter eleven, Eliza's husband, George escapes to a local pub. He has hope that when he gets to Canada he will be a free man and be able to return to fetch his wife, which he and Eliza spoke about before either of them escaped. George expressed the anger and hate he has in his heart. Horrified, Eliza does her best to console her husband. He was raised pious but due to the abuse he suffers, he begins to question the morality of the white man's God. Now he had lost it all. He would rather die than return. He overhears men talking about an escapee. He later finds out that it's Eliza. He grows desperate. He is afraid he will never see his family again. However, hope is not all lost. Despite all odds against them, Eliza, Harry and George reunite at a Quaker community in Ohio. These people were helping slaves on the 'underground railroad' as they believed it was their Christian duty to help one another. Quakers also opposed slavery. Although they were quite odd, a few centuries behind not only in the way they dress but also in their speech, they firmly believed in Christian morality.

Meanwhile, Tom has boarded a ship with Haley the slave merchant. The ship will take him down the Red River deep into the southern slave market in New Orleans. He was there with many other slaves, men and women alike. Among the slaves, there was a mother with a ten-month-old child. She was happily nursing him. However, what she did not know was that a potential buyer had grown interested in the child. The baby was sold right out of the mother's arms. She objected but it was of no use and when she looked away for a while, the baby was taken from her. When she saw the man leaving the boat with her child, it completely tore her apart. As the night fell Tom heard shuffling. Then he heard small footsteps followed by a splash. The enslaved mother could not bear the loss of her child and took her own life by jumping off the ship. The trader was outraged and questioned everyone. Tom refused to admit witnessing anything. Afraid of what will await him in the south, Tom mourns over his old life, fearing he will never be able to return home to it.

As this unfolds, a small white child comes into Tom's life named Evangeline St. Clair or Eva for short. She has long blond locks and pale skin and she takes a liking to Tom and talks to

him a lot on board of the ship. Tom starts comparing her to an angel because that is what she was, not only to him. The young girl tries to convince her father to buy Tom for her.

"Papa, do buy him! it's no matter what you pay," whispered Eva, softly, getting up on a package, and putting her arm around her father's neck. "You have money enough, I know. I want him."

"What for, pussy? Are you going to use him for a rattle-box, or a rocking-horse, or what?"

"I want to make him happy."⁶

He hesitates for a while but when Tom saves her life when Eva fell overboard, he does not hesitate and buys him. Augustine St. Clair also takes a liking to Tom's attitude even if he is quite sceptical of Christian values.

Religion plays a major role in the plot. H. B. Stowe expressed her main argument through St. Clair's northern cousin Miss Ophelia. She talks about the destiny of slaves. She shows more affection to them than Marie, Augustine St. Clair's wife. Later she even says that the bible does not justify slavery. The majority of people, black or white, in the state of Louisiana, where St. Clair lives, are Roman Catholics.

A relatively minor character, Marie St. Clair is depicted as a selfish and rude woman. She blames everyone for her illness. Her 'illness' deems her incapable of doing anything other than lying on the couch and whining. This illness might have been developed to get more attention from her somewhat cold husband. She calls everyone around her selfish but she is too arrogant to see that she cannot be further from the truth. Marie constantly complains about the slaves. She does not see them as any good and went as far as to call them spoiled. She insults the servants daily. She is not at all bothered by the fact that black families are being separated in the trading of slaves, quite to the contrary. She constantly argues with either her husband or Miss Ophelia. She may argue often but she contradicts herself every time she is presented with a difficult question.

"I don't know, I'm sure, except for a plague; they are the plague of my life. I believe that more of my ill health is caused by them than by any one thing; and ours, I know, are the very worst that ever anybody was plagued with."⁷

In chapter seventeen, George is learning how to be a good virtuous man again with the help of his wife Eliza. His heart had withered but her love has made him into a new man. Eliza convinces him that if he has faith in God, He will do him right. He used to be envious of the

⁶ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 166

⁷ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 184

wicked preachers and other white men. The author ponders why refugees from Hungary are praised for escaping their horrid lives under the Habsburg oppression but not the black men. However, fugitive slaves are still in danger as their pursuers are hot on their heels. They are forced to run through the hunting grounds. One of the pursuers, Tom Locke, gets injured and is left for dead by the others. Quakers take pity on him and take him to a nearby Quaker village where he is nursed to health, even after he had shot at them because they aided Eliza, George and Harry's escape from slavery.

In chapter nineteen in St. Clair's estate in Louisiana, Old Prue, a slave, comes by and Tom listens to her heart-breaking story. She had all of her children taken from her. She had suffered greatly and she resorted to drinking, hoping she would drink herself to death. She was later caught drunk by her master so he whipped her to death. There cannot be justice for her. Everything was perfectly legal. The only thing that St. Clair can do is shut his eyes and ears. One has to accept that they cannot save everyone.

*"It's commonly supposed that the property interest is in a sufficient guard in these cases. If people chose to ruin their own possessions, I don't know what's to be done."*⁸

St. Clair says that there is only one opinion about slavery and that is everyone knows it is bad but it is convenient for whites. He also says slavery is like treating your brother like the dirt on your shoe because he is weaker and less smart. He talks about the differences between himself and his brother. He tells his cousin about his life as a planter. He could not handle it as he is sensitive like his mother was. He remembers what kind of woman she was and how she spoke to him through music.

Miss Ophelia adheres to the principle that the attitude of blacks can be altered through discipline so St. Clair brings home a mischievous nine-year-old child called Topsy, who does not know her age or parents. Topsy also has no concept of time. The only thing she can do is sing and dance. Miss Ophelia tries to educate her in the old ways but soon realizes she will have to double the whipping to make an educational impact. She does not know how to deal with a child like that and is ready to give up. However, she is convinced by St. Clair to keep trying.

Meanwhile, in Kentucky, Mrs. Shelby and Aunt Chloe received a letter from Tom written by St. Clair. Chloe is determined to get her sold husband brought back so when she is offered a job, she begs for her master's approval. Mr. Shelby does not like it but his wife convinces him.

⁸ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 239

The two women calculate that it would take her four years to earn enough money to buy Tom back. As a result, Aunt Chloe has gained a new-found hope.

Back at the estate Tom and little Eva are bonding over the Bible. She reads to him and the other servants and wishes all the slaves could read the Bible for themselves or that she could teach them. She speaks about death as she knows she is ill and that heaven is calling her. She wants to save everyone for Christ in her childlike naivety. Eva is in clear contrast to her eleven-year-old cousin. He is cruel and violent to his slaves. Eva is disgusted with him. She is kind to the black boy serving her cousin. He argues back that slaves need to be kept down.

“Dear cousin, you don’t know Dodo; it is the only way to manage him, he is so full of lies and excuses. The only way is to put him down at once,- not let him open his mouth; that’s the way papa manages.”⁹

In the end, she makes him promise that he will take good care of his slaves once she is dead. He promises that he will be good to them for Eva.

Eva’s health starts to visibly decline. Everyone in the house is worried. Marie had lost hope and accepted that her daughter would die. St. Clair on the other hand refuses to acknowledge this possibility. Eva knows she is dying and is sad to leave everyone behind. She says that she is willing to die if that means she died for the suffering slaves. She cries to her father as she says her goodbyes to him. She tells him what troubles her, that she wants all slaves to be free and wonders how people can be so cruel to others. St. Clair at first tries to convince her that she is not going to die but later promises Eva that he will follow her to heaven.

Despite Miss Ophelia’s best efforts, Topsy still misbehaves and steals. She is vengeful and the rest of the servants soon learn not to mess with her. Eva once again uses her kindness and unconditional love and talks to Topsy while Miss Ophelia talks to St. Clair. She is ready to give up but not Eva. The young pale blond girl moves the heart of the savage slave. Topsy promises in tears that she will try to be good even if it’ll be hard. Miss Ophelia and St. Clair notice them. Both of them are moved by Eva’s action. Miss Ophelia finds inspiration in the Christ-like creature Eva. The purpose of Topsy is to show the issue of raising kids to believe they are bad and wicked and can do no better than to lie and steal.

In chapter twenty-six, Eva’s health rapidly declines. No doctors can help and there is no doubt that the child will die. She asks with the little strength left for all servants to be gathered

⁹ STOWE, H. B - *Uncle Tom’s Cabin*, NAL PENGUIN INC. 1633, p. 287-288

in her room. With the help of Miss Ophelia and St. Clair Eva proceeds to give an emotional speech telling everyone, that she is dying.

*"If you love me, you must not interrupt me so. Listen to what I say. I want to speak to you about your souls... Many of you, I am afraid, are very careless. You are thinking only about this world. I want you to remember that there is a beautiful world, where Jesus is. I am going there, and you can go there. It is for you, as much as me. But, if you want to go there, you must not live idle, careless, thoughtless lives. You must be Christians. You must remember that each one of you can become angels, and be angels forever... If you want to be Christians, Jesus will help you. You must pray to him; you must read -- "*¹⁰

She gives every member of the household a lock of her hair as a symbol to remember her by. She begs them to stay Christian and that she will meet them in heaven. She died that night surrounded by the people that loved her dearly.

Since Eva's death, the house became emotionally gloomy. There was a considerable difference in the way the parents mourned their child. Marie was a sobbing mess while her husband did not say a word but grieved silently. Tom saw that St. Clair was suffering greatly. St. Clair started reading Eva's Bible so Tom asked his master if he could read for him. Tom was able to persuade St. Clair to learn how to pray and helped him restore his love in God. This section is highly sentimental, especially to the audience of 1850's readers.

Miss Ophelia starts worrying about the servants in the household especially Topsy with whom she bonded. After some discussion, he gives the ownership rights of Topsy to Miss Ophelia. He later talks to Tom and promises him that he will set him free so he could return to his family in Kentucky. However, he was unable to fulfill that promise because he died before the paperwork was finalized.

After the death of Augustine St. Clair, all the servants except Mammy are to be sold in a slave warehouse, according to Marie's decision since she *had become* their new master. She was cruel and heartless towards them. Miss Ophelia tried to plead for Tom's emancipation papers to be finished. Marie laughed in her face and refused to allow the most valuable slave to be set free.

The slave auction houses were not as bad as one might think. To the naked eye, there was nothing wrong. Everyone was clean and well fed for business purposes. Whites had to do that to sell them for a better price. The twisted thing about these establishments was manipulation. Cheerful and silly behavior was encouraged and rewarded while quiet serious

¹⁰ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 311

thinking was punished. Before the auction, a woman sings quietly in the corner with her daughter knowing they will be separated forever. Tom looks around at the potential buyers at the auction but he sees no one behaving kindly like St. Clair. In the end, he and a young daughter of the singing woman are bought by a plantation owner named Simon Legree.

Legree hates the pious nature of Tom and he takes away his Bible. He tells Tom that he is his master and therefore his new Lord now. It is not only the Bible that is taken. Legree takes everything from Tom and gives him one pair of pants, one shirt and one pair of shoes. He explains that he will get new stuff in a year. Overall Legree is a cruel and harsh master. Tom is determined to stay Christian. What will he have to keep his faith without his Bible?

Legree takes his newly bought slaves to his plantation. He forces the slaves to sing. Tom tries with a methodist hymn but is shut down. The other Negroes start singing a cheerful song. Many have learned that as a coping mechanism. The estate attached to the Legree plantation is run down and the lawn is neglected. Only the China trees are flourishing among the decay. The slaves at the place hated one another and would snitch on each other. Their main job was to pick cotton. It is not a particularly difficult job but it is monotonous. Many of the workers were broken and discouraged. As he reads his Bible, once he was able to get it back, Tom wonders if God is here. Just then Eva appears in his mind as an angel and encourages him.

Legree wants Tom to become an overseer, who is in charge of the other slaves, and he is set on that. Meanwhile, a newcomer comes to the plantation. Her name is Cassy. She is an efficient, fast worker. Tom could tell Cassy was raised in a wealthy household due to her aura of pride. Legree later gives Tom a whip and tells him to whip a poor slave woman who did not pick enough cotton. He refuses and Legree goes mad. He insults his God and his belief.

"Well, here's a pious dog, at last, let down among us sinners! -- a saint, a gentleman, and no less, to talk to us sinners about our sins! Powerful holy critter, he must be! Here, you rascal, you make believe to be so pious, -- didn't you never hear, out of yer Bible, 'Servants, obey yer masters'? Ain't I yer master? Didn't I pay down twelve hundred dollars, cash, for all there is inside yer old cussed black shell? Ain't yer mine, now, body and soul?"¹¹

Legree tells Tom that he owns his body and soul to which Tom responds that he does not own his soul. In a fit of rage Legree beats Tom senseless for answering back.

Cassy comes to treat his wounds. She tells him that it is of no use, that he has to listen and obey his master. Cassy tells him to give up his Christian belief to survive. However, Tom

¹¹ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 382

refuses. He told Cassy that he would rather die than give up his belief. He sees Cassy as the embodiment of temptation. He asks her to read the Bible for him and she complies. As she reads she remembers her past and closes the Bible with tears in her eyes. She tells Tom her story of how she was raised in a wealthy family, was bought by a man she loved but he sold her. She had two children with the first man but her new master sold them both. She was devastated and had been exploited so many times and therefore no longer believes in God, just like George Harris.

Meanwhile, in his house, Legree curses Sambo, one of the overseers, for beating Tom too much. Cassy comes back and they bicker for a while. She tells him he will never break Tom. Sambo comes with the lock of Eva's hair he stole from Tom. Legree being a superstitious man throws the hair into the fireplace. Yet there is a deeper reason for his fear. He is reminded of his late mother who sent him a lock of hair upon her passing that looked the same. He tries to drink himself to sleep in hopes of forgetting that haunting image. Legree dreams, that he faced The Last Judgment exacted by his late mother.

The story shifts to George, Eliza and Harry in chapter thirty-seven, still set in Ohio. With some help, they get on a boat disguised and finally travel for Canada across Lake Erie. They have won. They are now finally free. They feel joy like they never could have imagined. Finally, after the long trip, they sleep in peace. Even though they possess nothing, they are calm and happy.

As he recovers from his injuries, Tom has a vision. He believes he saw Jesus telling him that He awaits him. This only strengthens his faith and resolve. He became a missionary, a priest for the slaves. He awoke faith in them, earning the title 'Father Tom', including Cassy. He convinces her to save Emmeline, the daughter of the singing slave mother.

Cassy created a clever plan to escape. She used an old superstition about a haunted room and made everyone, Legree included, scared of coming closer. She brought some necessary supplies and one night she and Emmeline hid in that room. Legree's hunt is unsuccessful so he wants to force Tom to speak but he does not, so he gets another cruel beating by both of the overseers. They beat him almost to death but in the end, they themselves had a vision. They saw Jesus in Tom. They immediately regret and cry as Tom weakly forgives them.

George Shelby finally finds Tom with money to buy his freedom but it is too late. Tom is dying in a run-down shed where Sambo and Quimbo take care of him. When George found him he was still alive. Tom begged him not to hate his master. In a moment Tom passed away

peacefully knowing that they did not forget him. George gives him a proper burial and heads home to Kentucky. Cassy and Emmelin are escaping on the same boat traveling back to Kentucky as well as an older sister of George Harris. We discover that Eliza is Cassy's lost daughter. All three women eventually reunite and all move back to Africa. George Shelby comes back and since his father Mr. Shelby passed away, he is in charge of the household. He gives the family the news of Tom's passing and then tells them he is freeing them all. They are all welcome to stay and work but they will be receiving salaries and have their freedom. There is a happy ending to almost everyone besides the people still living in slavery at Legree's plantation and those sold by Maria St. Clair. Topsy and Miss Ophelia have moved back north where Topsy gained freedom from Ophelia. She raised Topsy to a good young woman who strived to help others. Cassy's son Henry 'resurfaces in the novel's last pages unharmed by this abuse' and 'bizarrely, enslavement helps Henry become self-reliant'.¹²

2.2. Character Analysis

2.2.1. Main Characters

Uncle Tom the hero is a pious slave, a righteous and strong man. He refused to run away after being sold in order to not bring trouble to his former master. He was an honest loyal man who stood up for his religious beliefs. H. B. Stowe has him embody the noblest Christian values with his truly gentle soul and Tom held on to his faith regardless of what happened to him, unlike George Harris and Cassey. He truly believed that there is a place in heaven for him. He has been through a horrible journey that no one deserves to go through, from kind masters to a plantation where he ultimately died as a Christ figure. He was separated from his family, beaten and humiliated but he refused to abandon his beliefs even if he knew he would die for them. His strong devotion is admirable. He did not give up and even when he had the chance to escape the plantation with Cassy and Emmeline, he still refused. He believed he was destined to become a missionary for the slaves at the plantation. He was willing to sacrifice himself to try and give hope to the ones who truly needed it. His kind and forgiving nature touched not only the other slaves but also his masters such as Augustine St. Clair and young George Shelby as well as two brutal black overseers Sambo and Quimbo, the final two who had caused his death, were brought to God.

¹² BELL, S. - *The Children's Table, Childhood Studies and the Humanities*, The University of Georgia Press. 2013, p. 98

The second most significant character is **Eliza Harris** and her adventurous escape. Her story depicts the struggle for freedom. She took her son who was sold and ran away to save him. Eliza was willing to do anything to save her child as any mother should. She slept with one eye opened but her faith in the Lord helped her to cope. She believed, that God would not allow anyone to catch them. She believed and convinced her husband to believe that if they'd have faith in Him, He will grant them freedom. She convinced the people around her that God was on their side and would help them through. In her actions and story, we can see a lot of fantasy and sentimental writing, which is unrealistic but exciting.

"It was a desperate leap, - impossible to anything but madness and despair... The huge green fragment of ice on which she alighted pitched and creaked... With wild cries and desperate energy she leaped to another and still another cake..."¹³

The daughter of Maria and Augustine St. Clair **Evangeline St. Clair or Eva** was a young child around six years of age when Tom saved her life while on a boat traveling to New Orleans where he was supposed to be sold at a slave market. As she grows older she becomes very mature for her age. At around eleven years of age, she took to the Bible and bonded with Tom even more by reading to him and discussing the Bible. This can also be an indication of the Christian genre of *Uncle Tom's Cabin*. It is not a coincidence that Stowe picked Eva to show sentimental realism. In fact, critics often use child figures to mark the limits of sentimentalism's political efficacy.¹⁴ 'Stowe uses children to interrogate the racial logic of antebellum sentiment-driven reform'.¹⁵ She shows us that racial discrimination is a learned trait not a natural state of things. Eva also is proof of sentimental realism in her reaction to Prue's abuse saying:

"These things sink into my heart, Tom," said Eva, -- "they sink into my heart," she repeated, earnestly. "I don't want to go;" and she turned from Tom, and went into the house."¹⁶

Eva is naïve yet kind-hearted, wanting to free all the suffering slaves. She also wants to educate them. Sad that the slaves cannot read the Bible for themselves, she also wants them to be Christian so they could go to heaven. As a child, Eva is very self-aware of herself. Knowing Eva is dying, Tom just listens with a heavy heart and trusts her. She often expresses regret for not being able to do much since she is dying so young. Her kindness is inspiring to every

¹³ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 72

¹⁴ BELL, S. - *The Children's Table, Childhood Studies and the Humanities*, The University of Georgia Press. 2013, p. 90

¹⁵ BELL, S. - *The Children's Table, Childhood Studies and the Humanities*, The University of Georgia Press. 2013, p. 102

¹⁶ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 237

member of the household, except her mother who is too self-centered to care for her own child. Eva inspires a young black slave Topsy to try to be good. Miss Ophelia, her father's cousin and Topsy's new master, is also inspired by Eva's kindness and accordingly puts her prejudices aside and does what is best for Topsy. On Eva's death bed, her father promises to free Tom so he could go back to his family in Kentucky, another unfulfilled promise for Tom by a white slave master. 'Eva, as she is dying, tries to supplement her sentimental power to die with an uncharacteristic command -"You must not feel so!"'¹⁷

Augustine St. Clair is a careless man who was once a pious man admiring his mother. Sarcastic and witty, St. Clair has a rocky and loveless relationship with his wife. He often discusses with her their different views, such as slavery yet he sees a lot of problems with emancipation. He expresses these issues to his cousin Ophelia St. Clair regarding who will take these ex-slaves in, who will educate them and help them. It is a real concern as it was to a lot of people in the north, Miss Ophelia included who are also prejudiced against black people and some are even disgusted by them. He takes good care of his slaves and gives them a certain level of freedom but he could not handle the treatment of the slaves on the family plantation. He refused to participate in whipping slaves, leaving the plantation to his brother. When Eva dies, he grows worried that he will go to hell so St. Clair vows to become better. He wanted to free his slaves but he was killed before he could do so. He was a man who meant well but his lack of action caused a lot more harm. Stowe shows through him and also the Shelbys, Tom's owners in Kentucky, that even being a kind master is wrong and not good for the slaves. No people are without mistakes and St. Clair's mistake to not free his slaves brought unnecessary suffering. In this novel, Stowe indicates that there is no such thing as a good slaveholder. Augustine St. Clair is both bemused and spiritually overwhelmed by his power over their lives.¹⁸

Simon Legree is by far the vilest character. He is the main antagonist of the plot even though he appears only in the last quarter of the melodramatic novel. He is a godless, superstitious and cruel man. His entire estate is neglected and rotting away in a state of total disarray and decay. He is a drunk who sexually exploits Cassy and was planning to replace her as his concubine with fifteen-year-old Emmeline. Legree is a plantation owner who created a hostile environment so that slaves on the plantation hate each other and would snitch. "*The*

¹⁷ BELL, S. - *The Children's Table, Childhood Studies and the Humanities*, The University of Georgia Press. 2013, p. 100

¹⁸ BLOOM, H - *Bloom's Guides; Harriet Beecher Stowe's Uncle Tom's Cabin*, Infobase Publishing, 2008, p. 20

slave is always a tyrant, if he can get a chance to be one."¹⁹ Legree was a man hunted by his past which he desperately tried to drink away, most predominantly the image of his late mother. He hates religion yet he is afraid of The Last Judgment. He bought Tom to also be an overseer but he fails due to Tom's moral code. He desperately tries to break Tom but he is unsuccessful so he orders Tom to be whipped to death.

2.2.2. Side Characters

Marie St. Clair is the wife of Augustine St. Clair and mother to Eva. She is a selfish and rude woman, who blames everyone for her illness. She calls everyone around her selfish but she is too arrogant and she insults the servants on daily basis calling them spoiled and blaming their nature on her husband. She constantly argues with either her husband or Miss Ophelia.

*"What 's the matter with Dolph, that fellow's impudence has been growing to a point that is perfectly intolerable to me."*²⁰

She exploits and bullies her maid Mammy.

*"Mammy is the best I ever knew," said Marie; "and yet Mammy, now, is selfish --dreadfully selfish; it's the fault of the whole race."*²¹

Her selfish behavior prevented poor Mammy from seeing Eva when she was ill She is incapable to do anything but sit and whine. She has no regard for the feelings of the slaves as she felt no remorse separating Mammy and her children.

*"Well, of course, I couldn't bring them. They were little dirty things -- I couldn't have them about; and, besides, they took up too much of her time; but I believe that Mammy has always kept up a sort of sulkiness about this. She won't marry anybody else; and I do believe, now, though she knows how necessary she is to me, and how feeble my health is, she would go back to her husband to-morrow, if she only could. I do, indeed," said Marie; "they are just so selfish, now, the best of them."*²²

Topsy, a young slave girl put into Miss Ophelia's care, does not know her age or family. She does not know God or Christianity. She is at the start mischievous and vengeful for she steals from Miss Ophelia and the other servants. Miss Ophelia is incapable of dealing with her. The reason behind her attitude is simple. She was taken from her mother as an infant and raised to believe that she is wicked and that all she can do is lie and steal. She internalized all these horrible stereotypes as she had no other choice. New hope for Topsy comes from Eva whose

¹⁹ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 370

²⁰ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 193

²¹ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 185

²² STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 187

kindness transformed the disobedient child into a compassionate and loving young girl who works on bettering herself. Her case only shows how powerful love and kindness can be. Miss Ophelia in hopes of protecting her forces St. Clair to legally give the child into her hands as a slave. After St. Clair dies the two move to the north where Topsy is freed and grows up helping those in need.

Miss Ophelia is Augustine St. Clair's cousin from Vermont, who came to live with her cousin to care for his household after his wife became incapable. She is pious and hard-working and is also an abolitionist, hence she works in a family with slaves while being against slavery. She even asks her cousin: "*Then you don't believe that the Bible justifies slavery.*"²³ She tries to unsuccessfully restore order in the household. She later gives up trying as stubborn slaves refuse to change the way they do things.

"There is no such thing as getting anything like a system in this family!"

"To be sure, there isn't," said St. Clare.

"Such shiftless management, such waste, such confusion, I never saw!"²⁴

She hates the idea of slavery but at the start, she is disgusted by slaves as individuals and is generally ambiguous as many northerners typically were at the time. Later inspired by Eva's kindness towards Topsy, Miss Ophelia works hard on putting her negative views aside and in the end, manages to bond with Topsy and raises her well.

"Well, she's so loving! After all, though, she's no more than Christ-like," said Miss Ophelia; "I wish I were like her. She might teach me a lesson."²⁵

Quimbo and Sambo, black overseers at Simon Legree's plantation, both hate each other and try to become their master's favourite by throwing dirt at the other. When Tom appears and they learn he is to become an overseer as well, they collaborate to bring him down, ultimately causing his death. They are a manifestation of the mentality that the slave is always the tyrant when an overseer gets a chance to dominate over somebody. They are oftentimes even crueller than the white slaveowners. In the end, they see the light through Tom's kindness and his actions and they beg him to forgive them.

"O, Tom!" said Quimbo, "we's been awful wicked to ye!" "I forgive ye, with all my heart!" said Tom, faintly. "O, Tom! do tell us who is Jesus, anyhow?" said Sambo; -- "Jesus, that's been a standin' by you so, all this night! -- Who is he?"²⁶

²³ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 201

²⁴ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 230

²⁵ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 305

²⁶ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 441

They express the desire to be like him and to be Godly men. They had expressed the desire to change into proper Christians. Their sudden change however seems unrealistic. They have been bred to be like dogs and it seems impossible for them to change in a matter of a short moment.

Cassy and Emmeline are the mistresses of Simon Legree, Cassy being in her forties and Emmeline a little over fifteen years old. Cassy has become broken after being raised in a wealthy family and bought by a man she loved. She was sold subsequently and her two kids were sold with hardly any chance of her ever finding them. Nevertheless, she is later reunited with her daughter Eliza. Exploited many times, she no longer believes in God. She is a complex character, driven to insanity by abuse, Cassy wants nothing more than to kill Legree. In contrast to Cassy Emmeline is innocent and naive. Emmeline is pious and keeps her mother's words in mind when she refuses to drink the alcohol Legree offered her. At first, Cassy hates Emmeline but later Cassy takes her and escapes with her. Her development from a bitter woman to a loving mother and grandmother is made possible through Christianity.

2.3. The Novel's Historical Impact

Publishing *Uncle Tom's Cabin* resulted in a wave of responses. The novel was a huge success, selling 3,000 copies on the first day, 7,000 in the first week, and 300,000 in the first year. Eight printing presses operating simultaneously were required to meet the demand.²⁷ It was the first American novel that sold over a million copies. Her work was quite popular in the US but also in the United Kingdom she was celebrated and her works had many adaptations, such as theatre plays.

Harriet Beecher Stowe became a major part of British popular culture, her works dramatically adapted to fit British cultural values while simultaneously extending the audience for her antislavery message to lower-class audiences and members of the British public.²⁸

Another reason is her sentimental writing style was inspired in part by Charles Dickens. She writes multiple subplots and introduces a vast number of characters to gain and keep the reader's interest. *Uncle Tom's Cabin* was also translated into various languages for example Finnish, Armenian, Javanese and even Welsh. Not even Charles Dickens or Sir Walter Scott managed to accomplish that. Her use of imagery was also very important. She is not afraid to describe the gory details. She writes about the emotions and thoughts going through the heads

²⁷ BLOOM, H – *Bloom's Guides; Harriet Beecher Stowe's Uncle Tom's Cabin*, Infobase Publishing, 2008, p. 15

²⁸ KOHN, D – *Transatlantic Stowe_Harriet Beecher Stowe and European Culture-U Of Iowa Pr (2006)*, p.219

of the characters. They were shown as nonfiction and the truth like the Christian Gospel. Another example is the image of George Harris's sister being beaten for refusing her master.

At the time of publishing, the north was outraged by the atrocities described in the novel. Stowe herself said that she wrote it with her heart's blood. She had lost her son when he was still a child so she understood to some extent the pain of being torn from her family. This incident and many others like one of the essays of Sarah Grimké or having personally witnessed the whipping of a black man inspired parts of this novel. This novel ultimately raised more tensions between the North and South, resulting in the founding of the Confederacy in 1861 and the Civil War. Although the novel itself was not what ultimately caused the armed conflict, it certainly played a huge role in changing attitudes toward slavery specifically the Fugitive Slave Act of 1850, which is specified by name in the novel.

Stowe had changed the attitudes of northern society leading to the Civil War. She wanted to portray the evil of slavery in a way that would make the American public relate. Since the vast majority of Americans were not going to sympathize with the abolitionists and their extremism, Stowe needed to portray how the enslavement of other human beings corrupted society in order to deliver a moral message that the public would listen to. She was able to keep the readers engaged by drama and suspense. She is morally disgusted by the Fugitive Slave Act and in *Uncle Tom's Cabin*, she makes it clear that both northern and southern politicians are responsible for this evil.²⁹ She used children to evoke emotions in people mostly those who 'inhabit racially marginal positions, appearing, if not considered, white'.³⁰ Sometimes the characters themselves believe to be white until proven otherwise.

The southerners were very offended by this novel. Many southern female writers came up with responses by writing anti-Uncle Tom novels. Anti-Uncle Tom women writers followed sentimental fiction's pattern of lionizing white women and often demeaning white men.³¹ This started an issue called whitewashing, meaning to gloss over or to cover up something negative.

*"It creates a White world where sins against people of color, including Blacks, Native Americans, Asians, Latinos, and other minority groups cease to matter because, in revisionist history and reality, those minority groups barely exist."*³²

²⁹ Did Uncle Tom's Cabin Help to Start the Civil War? Link: <https://www.thoughtco.com/uncle-toms-cabin-help-start-civil-war-1773717>

³⁰ BELL, S. - *The Children's Table, Childhood Studies and the Humanities*, The University of Georgia Press. 2013, p. 95

³¹ JORDAN-LAKE, J – *Whitewashing Uncle Tom's Cabin Nineteenth-Century Women Novelists Respond to Stowe-Vanderbilt UP* (2005), p. 25 - 26

³² This Is What Whitewashing Really Means—And Why It's a Problem. Link <https://www.rd.com/article/what-whitewashing-means-and-why-its-a-problem/>

Southern writers and their Anti-Tom novels, which sought to discredit the issues against slavery in Stowe's novel. White women wrote that H. B. Stowe was exaggerating to turn the North against the South. They claimed that there was no such thing as Legree's plantation. One of the responses from the south was also a severed ear of a slave sent by mail to Stowe by a slave-owner.

Publishing the book was initially regarded as a risky move due to its contents. The publisher John P. Jewett and Company had to sell it so they started a campaign. The result of its popularity was that they needed 14 power presses running day and night to meet demands. This has been described as 'Tom Mania'.

*"The novel's popularity made the antislavery platform into a commodity: a variety of Uncle Tom paraphernalia was manufactured for sale, including paintings, figurines, dolls, plates, and wallpaper."*³³

There have been countless adaptations and reactions. The book's influence appears in books, plays, minstrel shows, and later in movies and comic strips. Those adaptations soon started to be confused with the original work resulting in its temporary disappearance. The abolition of slavery also contributed to the book not being relevant anymore and being labeled as 'too sentimental'. Nowadays there are many books about *Uncle Tom's Cabin*. One critical example, James Baldwin criticized Stowe's approach in a chapter in *Notes of a Native Son*, arguing that her thoughts belonged in a pamphlet and not a novel. Edmund Wilson reevaluated the novel "To expose oneself in maturity to Uncle Tom may prove a startling experience. It is a much more impressive work than one has ever been allowed to suspect."³⁴ The Annotated "*Uncle Tom's Cabin*," edited by Henry Louis Gates, Jr., and Hollis Robbins, is one of the most interesting recent works. A positive response came from the feminist movement interested in female writers through rereading's they brought the book back to life.

So far, I talked only about what the white people said about *Uncle Tom's Cabin*. James Arthur Baldwin was an African American writer who talked about the novel in his essay *Everybody's Protest Novel*. He is very critical of the novel saying:

*"Uncle Tom's Cabin is a very bad novel, having, in its self-righteous, virtuous sentimentality, much in common with Little Women."*³⁵

³³ BLOOM, H – *Bloom's Guides; Harriet Beecher Stowe's Uncle Tom's Cabin*, Infobase Publishing, 2008, p. 16

³⁴ WILSON, E. - *Patriotic Gore: Studies in the Literature of the American Civil War*, New York: Farrar, Straus, and Giroux, 1962, p. 5

³⁵ BALDWIN, J. - "*Everybody's Protest Novel*." In: *Notes of a Native Son*, New York: Bantam, 1968, p. 10

However, he did not blame her for her shortcomings. He said they were beyond her power since Stowe wasn't much of a novelist.³⁶ *Uncle Tom's Cabin* was only supposed to show how wrong slavery is. Baldwin points out an interesting aspect of Stowe's novel. Stowe is writing about black people but apart from house servants and workers in the field, that pose no issue, there are not many blacks in the novel.³⁷ He also criticizes Stowe for her use of religion:

*"Uncle Tom's Cabin, then, is activated by what might be called a theological terror, the terror on damnation; and the spirit that breathes in this book, hot, self-righteous, fearful, is not different from that spirit of medieval times which sought to exorcize evil by burning witches; and is not different from that terror which activates a lynch mob."*³⁸

Ultimately, Baldwin talks about the state of society as a whole. He sarcastically calls a triumph of society our ability to convince people that we see as inferior to believe us.³⁹ This point is supported by Topsy when she calls herself wicked and does not believe she can be better:

*"Cause I 's wicked, -- I is. I 's mighty wicked, any how. I can't help it."*⁴⁰

However, from Stowe's novel, it is apparent who is truly at fault. It is without question the concept of owning people as property. That is not what I have in mind. I mean to write about the ones who started the whole story and whose selfishness brought so much pain to the black families involved. I'm writing about a family who may appear as good masters in their treatment of their slaves, but their lavish lifestyle stood at the beginning of the novel. I am writing about the Shelbys and their poor management.

They were a high-class family, so their lifestyle was quite expensive. Their family-owned properties. They had expensive clothing and accessories, they paid for a good education for their son George, so they were plunged into debt. Most of the weight stands on Mr. Shelby and his poor management skills. He took out loans without paying the previous ones and did not care to pay until he was forced. One of the men he owes money to is a slave trader Dan Haley. Haley offers to forget the debt in exchange for Harry Harris and Uncle Tom He claimed to not want to sell anybody and yet he did. He excused his actions by saying he was forced to sell when there were many other things to be sold to pay the debt as his son proved at the end of the book. He sold his slaves as that was the easiest way out. Mr. Shelby does not know the value

³⁶ BALDWIN, J. - *"Everybody's Protest Novel."* In: Notes of a Native Son, New York: Bantam, 1968, p. 10

³⁷ BALDWIN, J. - *"Everybody's Protest Novel."* In: Notes of a Native Son, New York: Bantam, 1968, p. 11-12

³⁸ BALDWIN, J. - *"Everybody's Protest Novel."* In: Notes of a Native Son, New York: Bantam, 1968, p. 13

³⁹ BALDWIN, J. - *"Everybody's Protest Novel."* In: Notes of a Native Son, New York: Bantam, 1968, p. 15

⁴⁰ STOWE, H. B - *Uncle Tom's Cabin*, NAL PENGUIN INC. 1633, p. 265

of something until he loses it so not realizing how important Tom is in his life, the master sells the slave. Mr. Shelby is however a stubborn man and refuses help from anyone, telling his wife she does not understand the economy despite himself being incapable to manage. The result is that the family continues to struggle which results in his illness and later death.

Mrs. Shelby however is not innocent herself. She is portrayed as a good compassionate woman who teaches her slaves to love and then makes empty promises to protect them. Upon learning that her husband had sold her servant's child, she is appalled but she does nothing to stop the sale. She does try to help by delaying the slave trader Haley. However, as the readers, we know that she could have done more. Mrs. Shelby wears expensive jewelry that could have been easily sold so they could get the needed money. Instead, she sends Aunt Chloe to work for a salary. With that salary, they would have the money in four years which for poor Tom was too long and cost him his life.

George Shelby as their son is the least guilty in the situation. His parents did pay a high price for his education. However, that is not his fault since he was a child. He also struggles with his temper and anger. He is generous and kind and faithful. He loved reading the Bible to the slaves. However, it takes the tragedy of Uncle Tom's death for him to wake up and learn from his parent's mistakes and free all the slaves in their estate while settling the debts his father left him after his death.

3. *The Jungle*

3.1. Storyline Summary

The story starts with a wedding of two main characters Jurgis and Ona. It should be a happy event however the happiness is contrasted with the weight of the wedding. They have been workers for some time, and they had the pleasure to experience the horrible reality of working in the Chicago stockyards. They could hardly pay for the wedding as they were terribly underpaid.

Later we go back in time to the family setting off to America. They have worked hard to pay for the boat trip and cross the sea. They had hoped to live a better life than in Lithuania not knowing a word of English. They reached a friend in Chicago and all were eager to get a job. At first, they were in awe with what they saw in Packingtown, not knowing the cruel reality of the slaughterhouses. They visited to see the incredible, efficient but merciless machine. They were amazed and horrified watching the slaughtering and then the processing of meat.

*“They had chains which they fastened about the leg of the nearest hog, and the other end of the chain they hooked into one of the rings upon the wheel. So, as the wheel turned, a hog was suddenly jerked off his feet and borne aloft. At the same instant the car was assailed by a most terrifying shriek; the visitors started in alarm, the women turned pale and shrank back.”*⁴¹

One day they saw an advertisement for a house. The house was advertised as cheap, but not disclosing the hidden fees. They were scared that they will be scammed. They consulted with lawyers on the suspicious paperwork they were meant to sign. However, the lawyers did not have their best interest at heart. Once they bought the house, they needed furniture so they had to save more money to afford to get by.

The main character Jurgis worked like a machine. He was still under the illusion that this was the greatest system he could be a part of. He liked his job and was utterly confused as to why many of his co-workers hated it. It was around this time that he learned of the Unions, fighting for the rights of the workers particularly safety and salary issues. Jurgis did not know anything about his rights and did not care so he harshly rejected membership.

“There was a delegate of the butcher-helpers' union who came to see Jurgis to enroll him; and when Jurgis found that this meant that he would have to part with some of his money, he froze up directly, and the delegate, who was an Irishman and only knew a few words of Lithuanian, lost his temper and began to threaten

⁴¹ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 34

him. In the end Jurgis got into a fine rage, and made it sufficiently plain that it would take more than one Irishman to scare him into a union.”⁴²

Not everyone was as lucky though. Jurgis’s father Antanas had trouble getting work due to his age. In the eyes of the capitalist, he was of no use. He eventually got a job cleaning but in turn, he had to give up part of his wage. The work was hard for him so he became sick and bitter. They started to grow disillusioned. They started to realize that nobody rises by doing good work. The reality of living off of the misfortune of others was suddenly in front of them clear as day. In chapter six they need to save money to afford the wedding described in the first chapter. Ona’s stepmother demands they keep the expensive traditions although the couple wanted to avoid them. As they are looking for friends to help pay for the wedding the housing scam starts to reveal itself. They are expected to pay an interest that was not mentioned when signing on the house. The sellers expect that the family will one day not be able to pay and they will be able kick them out to sell to someone else. A lot of planning went into this wedding. The couple just wanted peace as Jurgis wanted Ona for a long time but the family pressured them into debt as they could not afford the reception hall. A lot was going on in Jurgis’s mind. He thought she was too good for him.

They were not given a day off after their wedding, so they had almost no sleep. They could not afford to lose their jobs. Jurgis knew that if he failed, his wife would be lost, and he was determined to protect her. It took them almost a week to recover from the event. He became very suspicious and wary of traps. Life was an unfair struggle full of lies. Ona had it particularly difficult as she got easily sick, and her boss hated her for being innocent. Everything was scammed from food to medicine, but they did not know that and even if they did, they could do nothing about it.

Chicago winters were the deadliest time of year. The blizzards, snow and bitter winds cost many lives. They were however quickly replaced so the merciless machine never stops. In the house, there was almost no heat, so they huddled around the stove. The warmest places were the bars, but you had to buy a drink to stay. The first person to die was Jurgis’s dad, Antanas. After working in awful conditions, he succumbed to his illness.

“The poor old man was put to bed, and though he tried it every morning until the end, he never could get up again. He would lie there and cough and cough, day and night, wasting away to a mere skeleton. There came a time when there was so little flesh on him that the bones began to poke through—which was a horrible thing

⁴² SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 57

to see or even to think of. And one night he had a choking fit, and a little river of blood came out of his mouth."⁴³

However not all hope was lost as new love sprang between Marija and a violin player Tamoszius. He would play to them and Marija would bring food from the parties the two were invited to. She would bring many stories to tell the family. The couple was happy and wanted to get married in spring, though tragedy struck when Marija's work closed down. More bad news appeared when the factories cut Jurgis's hours to save money. At this point, Jurgis started to see the Unions in a good light and the whole family joined and found many new friends. Jurgis however learned to trust nobody.

As the family started to learn English, they also gained more interest in the country. They applied for citizenship and grew interested in politics. They learned about Mike Scully, a rich politician controlling the city.

The stockyards were a filthy place. There was a place called Bubbly Creek, it was a river poisoned with chemicals, dirt and garbage and looked and smelled like a sewer.

*"One long arm of it is blind, and the filth stays there forever and a day. The grease and chemicals that are poured into it undergo all sorts of strange transformations, which are the cause of its name; it is constantly in motion, as if huge fish were feeding in it, or great leviathans disporting themselves in its depths."*⁴⁴

*"On the north lay a huge freight yard and "Bubbly Creek," a long, dead arm of the Chicago River's south branch, which derived its name from bubbles rising to the surface from decaying organic packinghouse refuse."*⁴⁵

Mike Scully controlled the meat market. The packers paid the press to spread the lie that the meat was safe and hygienic. Any scandal that arose was quickly hidden and never punished. Many workers were injured on the job from small cuts that could get infected to chopped off limbs or acid burns. One of the biggest issues was that the animal carcasses contained poisons and sick diseased animals were still being used. The Canning scam used the aforementioned sick meat, waste and horse meat for people's consumption.

Jurgis and Ona started to run low on money due to the wage cuts and all the hidden house fees. Spring was also not easy because of cold rains and wind. They started to smell as they could not wash themselves and they lived in filth accompanied by a plague of flies. There were

⁴³ SINCLAIR, U – *The Jungle*, Bantam Books, 1981, p. 77

⁴⁴ SINCLAIR, U – *The Jungle*, Bantam Books, 1981, p. 94

⁴⁵ BARRETT, J. R. – Introduction of *The Jungle*, University of Illinois Press, 1988, p. 6

no green fields and no blue lakes. Marija lost her job for fighting and being mad about being scammed out of her wage. She managed to save Ona from making the same mistake. The couple had a baby and with that Jurgis became a family man. His family was what initially saved him from alcoholism. He could however be with him on Sundays. Ona became sick.

In the summer they had their wages cut since the packers hired more men to pay them less. Apprentice men to replace workers was common practice. Also the tendency to speed up the process became more savage. Pacemakers made sure they worked as fast as they humanly could. The reason for shortening time was so they could again lower the wages. There was the same standard for everyone and the same story in every factory. Any outburst from the workers came and went in a matter of days.

Banks were not trusted and often there were runs on the bank. People were scared about their money and waited in line for hours just to make sure that it was still there.

During the winter Jurgis got hurt on the job and was out of work for months. The family was on the brink of starvation. They had to use all their savings just to get through. He tried to get back to work after three weeks but the doctor put him on bed rest. The rest of the family had to work hard because it is a matter of survival. Even children got traumatized since they needed to work. Little Stanislovas's fingers got disabled due to the bitter cold. They started to cheat on the carfare. Jonas, teta Elzbieta's brother, escaped or died. Jurgis began to deteriorate and grew weaker and thinner. He got used to lying down. He was only motivated by Ona, his wife. He was desperate for work but there was no job for him anywhere.

Another death in the family is Elzbieta's handicapped son, but everyone was glad he no longer suffered. A dark shadow fell over Jurgis as he was the lowest of the unemployed. He eventually started working with fertilizer. It was a horrible place, a nauseating death machine. It was choking dust from bones and blood. His job was to put it into bags. Despite the sponge over his mouth, he was covered in fertilizer and it made him sick. The kids started not coming home, smoked and gambled so they went back to school so Elzbieta received a job as a sausage machine worker.

They gained a good knowledge of the swindles of the packers. Rotted meat was put into sausages. They rubbed it with soda to rid of the smell. Bones were replaced with metal to prevent more rotting. Smelly meat went through chemicals. Meat got contaminated by rats, so the workers put poisonous bread to kill them. Both rats and meat went into the hoppers and the sausages. They also colored the meat with gelatine. Elzbieta and Ona became silent, and all

were so numb they lost their appetite. They were miserable as work was slowly killing Jurgis, who began to drink heavily. Ona was pregnant for the second time. She suffers from hysterical crises. She did not come home several times and lied about where she went. Her husband demanded answers and eventually, she broke down and told him that she was sexually assaulted by her boss. She was forced to have sex, or he would ruin the family financially.

“She lay perfectly motionless, and he had to hold his breath to catch her words. “I did not want—to do it,” she said; “I tried—I tried not to do it. I only did it—to save us. It was our only chance.” Again, for a space, there was no sound but his panting. Ona’s eyes closed and when she spoke again she did not open them. “He told me—he would have me turned off. He told me he would—we would all of us lose our places. We could never get anything to do—here—again. He—he meant it—he would have ruined us.”⁴⁶

Jurgis went after Connor and beat him up which landed Jurgis in jail. He realized he helped nobody so he made sure he did not anger the police. He felt shame and anger. He had no power that could undo the past. His family would lose everything and die. The trial was unfair as the man he attacked had a lot of power in the company and the judge had a distaste for foreigners. He was sentenced to a fine and jail time. He was put in a filthy five by seven foot cell all alone in silence and darkness and he could not sleep subsequently Christmas bells reminded him of all the good memories of the holiday. He cried and cursed American law for being unjust. Later he made some friends in jail by telling stories and he made a couple of connections.

No-one in court believed that Conor abused his wife so he was sent to Cook County Jail. Stanislovas came to visit. He told Jurgis that everyone is miserable, and they will be thrown out of the house if they do not pay on time. He gave him the couple of pennies he had but he could not do much. When he was released he walked home in the cold rain, wearing nothing but his thin clothes. He was freezing and was scared for his family. Their house was already repainted and sold. Desperate to find his family, he eventually did but could not recognize them. More fear took over when he found out that his second child was about to be born and they could not afford a doctor or a midwife. Out of desperation, he goes into debt promising to pay the midwife when he can. When the midwife went to work, he got kicked out. A barkeeper took mercy on him and he slept in the back of the bar. When he returned both the child and his wife were dead. She was all but a skeleton and died in his arms. He went to get drunk.

⁴⁶ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 150

They had to beg to afford a funeral. He had to get a job to afford rent while Marija cared for the first child. Grief overcame him as the memories brought tears to his eyes. He had been a monster to her and he was ashamed. They had to be strong for the rest. However, because he attacked his late wife's boss no-one would hire him. Jurgis eventually found a place at making harvester parts in downtown Chicago. It was heaven for him. He got new hope which was however short-lived as the company shut down. There were no more new machines to be built due to the incredible speed of human hands. What is the point of kindness if one cannot secure a job. He once more had to fight for a job.

“For another ten days he roamed the streets and alleys of the huge city, sick and hungry, begging for any work. He tried in stores and offices, in restaurants and hotels, along the docks and in the railroad yards, in warehouses and mills and factories where they made products that went to every corner of the world.”⁴⁷

They had once again lost and had to dig in trash to find food. One of the children, Juozopas, talked with a nice lady who later came to see him and his family. They told her their story, bringing her to tears. She was a part of a trend of rich people trying to learn about the plight of the poor. She helped them with food and got Jurgis a job at the steel mill. It was a dangerous place to work with big cauldrons filled with liquid fire. The place was filled with loud noises and Jurgis barely got any rest. He worked too far from his family which meant he could not commute back and forth. He learned his job with its many risky tactics. Such tactics lead to countless injuries such as a furnace blowing up.

Little Antanas, his son, started to talk. He became the light of his father's life. His dreams returned for a while until even his son died. Antanas fell off the sidewalk out of just mud into a lot of water and drowned.

Through Jurgis, this novel shows us another way of living. Jurgis runs away from the city of Chicago and becomes a homeless tramp. He believes he wasted his life and wanted to free himself. For the first time in years, he saw meadows, trees, birds, and nature in general. He washed himself for the first time and his clothes. He started living for the moment coming to farmers for food and shelter, offering money for it. For the first time begun to think of himself. He was not looking for work until he ran out of money. He slept in fields, ate fruit and potatoes and stole chickens. His health slowly came back and so did his strength. In the night he

⁴⁷ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 202

remembered his dead family but he pushed all of those thoughts away. He met a lot of men like him and together with them he was enjoying himself.

For winter he returned to Chicago. Sleeping anywhere at night, during the day Jurgis would look for a job, lying about his work experience in fear he would get rejected. He got a job digging tunnels for phone lines to weaken the labour unions. In order to do that they falsified documents and committed a crime. The cold drove him to saloons as he picked up drinking and gambling. His money was spent for pleasure. He got into an accident and broke his arm so he was out of work and lost his place and all his money. No-one cared to help him so he was left hungry and cold. There was no place for him. He resorted to begging on the street to survive. Life for him became a prison and he could not afford accommodation.

“There would be no consideration for him because of his weakness—it was no one's business to help him in such distress, to make the fight the least bit easier for him. Even if he took to begging, he would be at a disadvantage, for reasons which he was to discover in good time.”⁴⁸

One night he met a drunk man. He invited him to his home, promising he would feed him. He gave him a hundred-dollar bill and lead him to a huge mansion. This made Jurgis uneasy. It was a luxurious place that Jurgis had never seen before. The man turned out to be the governor's son and he was not welcomed by the servants. The man did bring the food and he started wolfing it down. Once the man passed out, he got kicked out and threatened with the police.

He triumphed. Though there was a problem. He had a hundred-dollar bill that he needed to change as to not attract attention, so he took a chance at a saloon and got cheated when the bartender did not return all of the change. Outraged he attacked the man getting himself arrested again. Once again, the judge does not believe his story and he is sentenced for assault.

He reunites with his friend Duane and updated him about what had happened so far. He met a couple of old friends and many new ones. Went with Duane upon being released. He was new to the criminal world but he was welcomed well. He was a rare kind of man due to his honesty and loyalty. He was worried at the start but soon he got introduced to the high-class criminal world and adjusted to the new lifestyle.

“Since it was Jurgis's first experience, these details naturally caused him some worriment; but the other laughed coolly—it was the way of the game, and

⁴⁸ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 227

there was no helping it. Before long Jurgis would think no more of it than they did in the yards of knocking out a bullock."⁴⁹

No longer struggling and starving he started getting all kinds of jobs due to his dependability and witty nature. He started to learn about politics, becoming a democrat. He went from a man suffering from the tricks of others to the perpetrator. He started playing political games, packing with Scully. Scully gave Jurgis a job in Packingtown to spread his politics so he started managing a campaign.

He stayed after the election but he no longer cared for his family so he did not seek them out. Again he used his money for pleasure. *"So Jurgis became one of the new "American heroes," a man whose virtues merited comparison with those of the martyrs of Lexington and Valley Forge.*"⁵⁰ Around this time a new agreement with unions and packers was supposed to take place. The packers wanted to lower the wages to further weaken the Unions which resulted in a strike. Many workers left their jobs to protest so the killing beds were understaffed. Jurgis became a boss and had people under him to manage. He quickly learned to give commands. The packers were desperate for workers and they lied to the strikers. It was a trick of the packers to stop the strike. Upon learning about the trick, a new strike commenced., so they made a new workforce. Packingtown began going insane.

Jurgis developed a villainous temper and made a grave mistake attacking of Connor, his late wife's former boss and sexual assaulter. He could not be bailed out by his friends so he became a crippled outcast. Betrayed by friends Jurgis was marked for destruction. He had to change his lifestyle again as he had no way of getting a job. He was near starvation once again. Growing weaker he stole food to survive. He was sad about the opportunities he had lost. Begging once again he met an old friend who guided him to Marija who now works in a brothel. From her, he learned that Stanislovas had died but that the others are ok. She assured Jurgis that they did not blame him. She told him about her morphine addiction, about how they could not save money and complained about the miserable industry she is in. He decided to come back.

On his way he came to a political meeting. The speaker spoke to his heart. He was speaking for the voiceless, the suffering, the poor. Jurgis was smitten in wonder how the speaker promised a better future. Many topics like self-created slavery, religion and the denouncement of war were mentioned. He was speaking to the working men.

⁴⁹ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 252

⁵⁰ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 268

*"I plead with you," he said, "whoever you may be, provided that you care about the truth; but most of all I plead with working-man, with those to whom the evils I portray are not mere matters of sentiment, to be dallied and toyed with, and then perhaps put aside and forgotten—to whom they are the grim and relentless realities of the daily grind, the chains upon their limbs, the lash upon their backs, the iron in their souls. To you, working-men!"*⁵¹

Stunned, Jurgis felt like he was reborn. He came to talk to the speaker to ask questions. That's when Jurgis was introduced to Socialism. He wanted to help the cause. He told his new comrades his story and they promised to make him into a fighter. Ostrinski taught him all the ins and outs of the movement, becoming a fanatic. It all seemed too good for him.

There was a fee to be a member of the party but those who could not pay were excused. It was not easy to gain new members. Their goal was to organize mankind and to create a new religion. Elzbieta did not care for socialism but she let him convince her. He got a job at a hotel and to his luck, his boss was also a socialist and so were the rest of the co-workers. He started telling his story of the killing beds to convert others. The media do not defend the public. Some could not see his 'true' but Jurgis learned patience and persistence. That however did not fix his home life so he had this as an escape. He accompanied his comrades, preaching to rich men and women. They talked about class consciousness and a revolution. They blamed capitalism for prostitution, alcoholism, crime and all of the problems their society had. They wanted to allow divorces, talking technological progress such as washing machines and potato digging machines. They also wanted to make healthcare more accessible. The book ends on election day where the Socialist party had more supporters than ever, encouraging them to not sleep on their success.

3.2. Character Analysis

3.2.1. Main Characters

Jurgis Rudkus is the main character of the book. Upon arriving in the United States, he is a strong young man filled with optimism and hope for a better future for himself and his family. He firmly believes in the 'American dream', which is a happy way of living that can be achieved by anyone in the U.S. especially by working hard.⁵² If he works hard, he will succeed. However, as time progresses, he and his family are swept away by the horrible exploitation and living conditions in Packingtown and the nearby stockyards of Chicago. He becomes numb as his character drastically changes due to feeling oppressed. He had lost his values as they become

⁵¹ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 302-303

⁵² American Dream, Link: <https://www.merriam-webster.com/dictionary/the%20American%20dream>

irrelevant. He begins to drink and abandons his extended family when both his pregnant wife and son die. Afterward, the world of crime and corruption overcomes him as he becomes selfish, thinking only about himself and his own pleasure. His transformation is painful to watch; from a loving husband and father ready to take on the world to provide a good life for his family into a selfish criminal, heavy drinker and a brute with a foul temper. In the end, he somewhat redeems himself when he comes back to what had remained of the family and joining the Socialist Party after hearing all their promises of a better world for the working class. He became the embodiment of a living story to his comrades, using his life experience to convert others to their cause.

“At the other's request he told his story; how he had come to America, and what had happened to him in the stockyards, and how his family had been broken up, and how he had become a wanderer.”⁵³

Jurgis is a representative character that Sinclair used to portray the working immigrants in the US. Crafted to be appealing to readers, Sinclair uses him to gain sympathy for the plight of recent immigrants. Similar to H.B. Stowe, he gives his main character almost no character flaws. All the immoral things Jurgis does throughout the novel can be justified by his situation and his misery and environment. Sinclair uses Jurgis to show many aspects of the lives of immigrants. Through him, not only the hard life of working men and the horrible conditions in the stockyards, but also the life of a tramp, a beggar, a criminal is exposed along with the oppressor's side when the elections are manipulated or when Jurgis becomes a boss on the killing beds. He is shown to be somewhat of an idealized version of a poor working man whom capitalism has failed and let him fall close to starvation. There is a big contrast in his fate.

“Everybody agrees that the first half of the novel, which shows the suffering of the Rudkus family under a system they can neither resist nor understand, is more compelling than the second half, in which Jurgis Rudkus comes to see and comprehend the class system that has destroyed everyone he cared about, and to join the fight to change that system.”⁵⁴

Ona Lukoszaite/Rudkus, Jurgis's wife, is small and fragile and can get easily scared. Therefore, her husband feels the need to protect her. She serves as a stark contrast to Jurgis with her femininity and overall timid character. At the start of the novel, she is but a child. She is docile, loyal and devoted to the family. Her death breaks the family apart. Nevertheless, Jurgis still holds on for his son until his untimely passing. She dies halfway through the novel due to

⁵³ SINCLAIR, U – *The Jungle*, Bantam Books, 1981, p. 312

⁵⁴ BLOOM, H. - *Modern Critical Interpretations*, Upton Sinclair's *The Jungle*, Infobase Publishing, 2002, p. 141

poor health. Ona was forced to go back to work after giving birth and from then on her health declines. She died while giving birth to their second child and both passed due to lack of money for medical attention. When Jurgis begins to act it is unfortunately too late to save them and she dies in his arms.

“She was covered with a blanket, but he could see her shoulders and one arm lying bare; she was so shrunken he would scarcely have known her—she was all but a skeleton, and as white as a piece of chalk. Her eyelids were closed, and she lay still as death.”⁵⁵

Sinclair gave her all the traits that he believed would make her a likable and sympathetic woman and so readers might grow attached to her character. Working class status also reveals the horrifying truth of women being raped by their bosses and the tragic deterioration of a woman giving birth and immediately returning to work. They start to form the ideal family, but for Sinclair, they must lose the fight against capitalism.

Teta Elzbieta Lukoszaite, Ona’s step-mother, for the longest time remains in the house taking care of it. However, when money is tight and Jurgis is out of work she is forced to do her part in the stockyards. As a mother of six and an older lady filled with inner strength and commitment to the household and her family, her true place is in the home. However, she goes to work when the family needs it, leaving the household to her daughter Kotrina. This event is another blow to the family dynamic since young Kotrina has to now take care of Ona’s and Jurgis’s young son Antanas. Her commitment is truly shown when she accepts Jurgis back to the family after he had abandoned them knowing he was able to provide for them once more.

She serves as a representation of traditions and values of the old country. One of the novel’s strongest characters, Elzbieta went through immeasurable pain due the disappearance of her brother Jonas to the deaths of two of her biological children and then the passing of her step-daughter Ona. She is willing to beg on the streets to get enough money for them to have a proper burial.

“Elzbieta was out begging now, a few pennies from each of the neighbors, to get enough to pay for a mass for her;”⁵⁶

Despite all of this she remained strong and committed to her remaining living children. She is a practical woman who judges her options based on the benefit for the family.

⁵⁵ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 189

⁵⁶ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 192

Marija Berczynskas, the last major character in the novel, is Ona's cousin. A strong and stubborn woman, which is her downfall, unlike Ona, is capable of standing up for herself. She is the loudest voice in the room. She fell in love with a violinist Tamoszius Kuszleika who played at her cousin's wedding. We see a brief spark of love that is always put out by the acute family struggle. The two of them wanted to get married but it never came to pass. Marija was unable to save enough money for a wedding because she had to support the rest of the family. She knew they would starve without her and when Jurgis left them they moved downtown and Marija worked in a brothel to provide for Elzbieta and her children, permanently ending her dream of marrying Tamoszius.

*"And Tamoszius?" he asked. "Does he know?" Marija shrugged her shoulders. "How do I know?" she said. "I haven't seen him for over a year. He got blood poisoning and lost one finger, and couldn't play the violin any more; and then he went away."*⁵⁷

Marija is the spirit of defiance that is slowly crushed as she realizes it is hopeless. She tried to fight her bosses due to being scammed out of her wage and she refused to get the hint. She believed she was in the right but in the end, she lost her job which taught her to never fight back again. When she works in the brothel, she is a broken woman and her spirit is crushed. A drug addiction ends any care for her own future. She sends money to Elzbieta and that is all she cares for. Her attitude is her only coping mechanism.

3.2.2. Side Characters

Phil Connor was the boss of Ona. He was sexually exploited Ona. She was terrified so she did not tell her husband. Connor is a powerful man with incredible influence because he is connected to politics, crime and business. He has the ability to 'blacklist' the rest of the family from ever getting a job in the stockyards. His influence is shown in the two interactions with Jurgis. First, he gets Jurgis in jail for defending his wife's honor and for the second time ruins his career as a boss. Just like every other character in the book Connor has a specific purpose. Sinclair wrote Connor to represent the corruption in business.

Juozapas, Kotrina, Vilimas, Nikalojus, Kristoforas and Stanislovas Lukoszaite are Elzbieta's biological children. They also have one purpose; Sinclair uses them to portray the suffering of children during Chicago's industrial revolution. Many of them die, are disabled or are forced to work way too young. Juozapas lost a leg when a train ran over it when he was

⁵⁷ SINCLAIR, U – *The Jungle*, Bantam Books, 1981, p. 291

only a toddler. He cannot work because of his disability so his contribution is when he goes through trash searching for food after the family loses the house. Kotrina has to work as well when Jurgis is sent to prison. Vilimas and Nikalojus are forced to go to work at the ages of ten and eleven. Later they were sent to school as they were getting into trouble. Disabled from birth Kristoforas was unable to walk at all and he was the youngest child. The first of the children to die, he suffered a lot and the family was actually relieved to see him pass. Stanislovas was the oldest of the children and went to work with the rest of the adults. During the winter he was traumatized when his fingers froze so he could not use them. After this, he was afraid to go to work and Jurgis had to beat him to force him to go. He was the second child who died after he got drunk and rats ate him.

Ostrinski, Tommy Hinds and Nicholas Schliemann are Jurgis's Socialist comrades. Ostrinski was a Polish man introduced to Jurgis by Nicholas Schliemann, a spokesperson. He worked as a tailor and he took Jurgis to his humble home and explained to him how socialism worked. Hinds is Jurgis's last boss. He is the owner of a small Chicago hotel. He had replaced Jurgis for an employee who was a drunkard. He is delighted to discover that Jurgis is also a socialist. He is one of the organizers of the Socialist Party. Schliemann is the spokesperson who enchanted Jurgis the first time he attended a socialist meeting. He gave a long speech about socialist ideology. Sinclair uses him to present his own political views. That is mostly seen with the closing words of the book.

*“And we shall organize them, we shall drill them, we shall marshal them for the victory! We shall bear down the opposition, we shall sweep it before us—and Chicago will be ours! Chicago will be ours! CHICAGO WILL BE OURS!”*⁵⁸

Mike Scully, a corrupted politician, is the Democratic Party boss of Packingtown. He is a corrupt scheming monster able to manipulate both politics and business. He owns the dump, where Juozapas gets food, and he also gains money from the housing scheme that impacted Jurgis's family so drastically. During his criminal career, Jurgis sees him as a friend and ally but if he truly had known Scully's involvement with his family, he would not have wanted to work for him. He is partially responsible for the deaths of his wife and son. He is also responsible for rigging elections, using Jurgis as his henchman.

3.3. The Novel's Historical Impact

⁵⁸ SINCLAIR, U – *The Jungle*, Bantam Books, 1981, p. 346

Upton Sinclair was an investigative journalist, called a Muckraker by president Roosevelt, for uncovering matters that were deliberately hidden from the public by the governing powers of the United States. Sinclair wrote many fiction and nonfiction books and journalistic articles based on the corruption of the government. However, no other book exerted the kind of impact that *The Jungle* had. He essentially became famous overnight.⁵⁹ He took two problems and fused them into the plot of the novel.

The first and main issue that caught the public's eye was the unsanitary and unhygienic meat, that was being produced and sold for consumption all over the United States. The second problem that he addressed was the rapidly increasing number of immigrants in the U.S. from Eastern Europe. Sinclair did this so he could appropriately portray the situation of the United States. It is estimated that at the beginning of the twentieth century more than a quarter of a million people from this region sailed to America.⁶⁰

He of course needed to do some research. In 1904, he conducted a research by dressing himself as a poor man and going to Chicago's stockyards. "He was to spend seven weeks there, collecting materials and making himself familiar with the scene and reality of the place."⁶¹ His method was to go to people's homes and ask questions, he described Packingtown as he saw it.

*"The suffering, disease, and death littering the pages of The Jungle were not figments of the author's imagination, then, but rather part of daily life in Packingtown."*⁶²

He also went through the study of Packingtown titled *Work and Community in the Jungle* by James R. Barrett. This study focused on the rising numbers of eastern immigrants and their low standing in the hierarchy, living in the worst conditions.⁶³ He took it upon himself to learn about the various traditions and wrote about the wedding feast of Ona and Jurgis after attending a similar wedding personally. He also used specific locations in *The Jungle* like the Union Stockyards including the neighbourhood where the Lithuanian family lived for the setting of this novel.

There were many people who commented on the book. One of them was James Barrett who in his Introduction to *The Jungle* said, that Sinclair tried to write the *Uncle Tom's Cabin*

⁵⁹ BLOOM, H. - *Modern Critical Interpretations*, Upton Sinclair's *The Jungle*, Infobase Publishing, 2002, p. 69

⁶⁰ BLOOM, H. - *Modern Critical Interpretations*, Upton Sinclair's *The Jungle*, Infobase Publishing, 2002, p. 3

⁶¹ BLOOM, H. - *Modern Critical Interpretations*, Upton Sinclair's *The Jungle*, Infobase Publishing, 2002, p. 70

⁶² BARRETT, J. R. - Introduction of *The Jungle*, University of Illinois Press, 1988, p. 6

⁶³ SUBAČIUS, G. - *Upton Sinclair: The Lithuanian Jungle*, Amsterdam - New York, 2006, p. 3

for the workingman.⁶⁴ Barrett also commented on the irony that Sinclair mainly focused on people and not the processing of meat. In his time there was very little care for the workers and even now in exploitation is present in many countries around the world. He praises Sinclair's work when he says:

*"Sinclair's real genius, clearly displayed in The Jungle, was an unrelenting realism in describing the grittier details of life among common people."*⁶⁵

Barrett also praised Sinclair for showing a worker's point of view on something the managers and bosses saw as brilliant. Another aspect Barrett points out is Sinclair's ability to describe the gory details. Barrett also says that he can fault Sinclair only for taking the experiences of many people and fusing it into one story.⁶⁶

There was also an article in *The Independent*. The goal of the article to discuss whether *The Jungle* is true or not.

*"The question is, ... how seriously shall we take this story of life in the packing house district of Chicago?"*⁶⁷

The Independent's reviewer tries to discredit the novel saying that the conditions cannot be real while the second speaker is convinced that *The Jungle* is true. The only reasoning, they give is common sense.

An important aspect of *The Jungle* is the Socialist outlook. Sinclair himself was a socialist. "By the time he started *The Jungle*, which was within a year of his actually becoming a Socialist..."⁶⁸ Through the Socialist speakers and Jurgis's comrades, he addresses the readers calling them to action. He used the novel as propaganda against capitalism and the corruption that comes with it.

In the novel, Sinclair gives us the perspective of a working immigrant. His goal was to show how terrible the treatment of the working class is and how unfair the job market is. He strived to give these people a voice. However, the exploitation of immigrant workers, the sexual exploitation of Ona Lukoszaite by her boss Connor and the arrest of her husband Jurgis for defending his wife did very little to the general public because it seemed melodramatic. Sinclair

⁶⁴ BARRETT, J. R. – Introduction of *The Jungle*, University of Illinois Press, 1988, p. 1

⁶⁵ BARRETT, J. R. – Introduction of *The Jungle*, University of Illinois Press, 1988, p. 3

⁶⁶ BARRETT, J. R. – Introduction of *The Jungle*, University of Illinois Press, 1988, p. 7

⁶⁷ SINCLAIR, U. – *Is "The Jungle" True?*, *The Independent*, 17 May 1906

⁶⁸ SUBAČIUS, G. - *Upton Sinclair: The Lithuanian Jungle*, Amsterdam - New York, 2006, p 22

masterfully crafted his characters to be likable. They were not characters per se rather they were concepts made to have a specific role in order to introduce a major issue.

Despite all of this, the novel was a huge success. It was the first book since *Uncle Tom's cabin* that captured the attention of this many people.⁶⁹ The main reason for that was the general public's reaction to the unsanitary and oftentimes disgusting practices of the stockyards. This is where the novel's historical impact lies. As a direct consequence of the novel, a new law was passed. President Theodore Roosevelt signed what is known as The Pure Food and Drug Act. This law became legal on June twenty-ninth year 1906, in the same year that *The Jungle* was published. President Theodore Roosevelt signed the bill the next day. Before this there was The Pure-Food Congress in 1897 that would regulate the food standards and then a pure food and drug bill by the House of Representatives.⁷⁰

There were many aspects that lead to this law. There were many tragedies that went public. For example:

*"In October and November 1901 disaster struck. Thirteen children died in St. Louis after having been inoculated with diphtheria antitoxin contaminated with tetanus bacillus."*⁷¹

It was a new century and many inventions and discoveries were made in every and all fields of study. But mainly in medicine and biology, even the hospitals wanted reform. However, that never came to pass.⁷²

When we read the Act at the very beginning the Congress gives credit not only to the Muckrakers:

*"...to 17. Muckraking journalists had long reported on the appallingly unsanitary conditions of the country's manufacturing plants,..."*⁷³

but to *The Jungle* specifically:

*But it wasn't until the public outcry following the publication of Upton Sinclair's *The Jungle* that Congress moved on legislation...*⁷⁴

⁶⁹ BLOOM, H. - *Modern Critical Interpretations*, Upton Sinclair's *The Jungle*, Infobase Publishing, 2002, p. 91

⁷⁰ YOUNG, J. H. - *Pure Food Securing the Federal Food and Drugs Act of 1906*, Princeton University Press, 1989, p. 125 & 146

⁷¹ YOUNG, J. H. - *Pure Food Securing the Federal Food and Drugs Act of 1906*, Princeton University Press, 1989, p. 148

⁷² YOUNG, J. H. - *Pure Food Securing the Federal Food and Drugs Act of 1906*, Princeton University Press, 1989, p. 150

⁷³ The Pure Food and Drug Act, Link: <https://history.house.gov/HistoricalHighlight/Detail/15032393280>

⁷⁴ The Pure Food and Drug Act, Link: <https://history.house.gov/HistoricalHighlight/Detail/15032393280>

This prevented the meatpackers and canneries from producing and selling food that is either misbranded, altered, deleterious and or poisonous food. It prevented them from using horse meat in cans, they had to put real chickens into the cans, they could not put bread crumbs with rat poison, they have to throw away rotten and diseased meat and so on.

This law however was not based around food production. *The Jungle* also pointed to other products such as drugs and medicine, so this law includes not only that but on top of that adds liquor.

“Teta Elzbieta would gather herbs and cure them; now she was obliged to go to the drugstore and buy extracts—and how was she to know that they were all adulterated? How could they find out that their tea and coffee, their sugar and flour, had been doctored; that their canned peas had been colored with copper salts, and their fruit jams with aniline dyes?”⁷⁵

On March the seventh the law was sent from the Senate to the Interstate and Foreign Commerce Committee. There it sat around three months untouched and undiscussed. Many began to wonder about the delay. However, on July the twenty-first Senator James Mann gave a powerful speech to the chamber about the reality of the situation. The discussions on the matter were according to the *New York Times* one of the wildest in history. Mann gave horrid and yet real examples to empathize this issue and its importance.

“...speech about fruit that had been colored with poisonous red dye, and liquor that had been distilled with chemical fillers.”⁷⁶

The Pure Food and Drug Act of 1906 became one of the first acts in history that looked out for the customers and their protection. Later on, the Food and Drug Administration was created as a federal agency under the Department of Health and Human Services to enforce this law. They order inspections of products and persecute those who break them. They also made the requirement to list the correct ingredients on each product that is covered by this law.

This act drove out all the small competition. The big factories, which were already established saw an opportunity. They saw the chance to enter the European market so they welcomed the regulations with glee.

This law however did not improve the working conditions in a significant manner since the public and intellectuals alike focussed on unhealthy food and drug production. Sinclair

⁷⁵ SINCLAIR. U – *The Jungle*, Bantam Books, 1981, p. 75

⁷⁶ The Pure Food and Drug Act, Link: <https://history.house.gov/HistoricalHighlight/Detail/15032393280>

himself expressed disappointment since everyone missed his main intent which was to help the working poor. He was sad that he hit the public's stomach while aiming at their hearts.⁷⁷

⁷⁷SINCLAIR, U. - "What Life Means to Me," 594

4. Conclusion

The main goal of this thesis was to determine the influence these two novels had. While each author chose a slightly different approach both were successful. Both novels are very different but there are many aspects in which they are similar.

Harriet Beecher Stowe took the Christian approach. She was a devoted Christian and so was her husband. The main point of her book *Uncle Tom's Cabin* was to show that slavery is unchristian. She made her own characters Christian so the public could sympathise with them. She used several characters to voice her own opinions. Mrs. Bird was speaking critically about the Fugitive Slave Law, which forbade white Americans to help black slaves escaping the south and Miss Ophelia, in her discussions with her cousin Augustine St. Clair and his wife Marie, repeatedly criticizes Augustine for owning slaves and the couple's attitude towards the slaves themselves.

She had an idealistic point of view and she idolizes her main characters Tom and Eliza. They are both perfect Christians who obey their masters and have a firm belief in God. She wanted them to be role models that every Christian could look up to. She used sentimental realism to evoke emotion in her readers. She needed them to feel sorry for them and their situation. She wanted the public to realize how horrible slavery truly is, but she had to use a form that would cause the public to be involved in the issue.

Although the book is not a literary masterpiece, it served its purpose. *Uncle Tom's Cabin* sparked an outrage on both sides of the Mason-Dixon line. Northerners were horrified and disgusted, demanding a change while southerners denied everything and wrote their own anti-Tom novels about slaves being happy. Many southern people criticized Stowe even after the Civil War and to this day people comment on her work. Although this novel is not the direct cause of the war and the Confederacy, it certainly added fuel to an already tense relationship between the North and South.

Upton Sinclair on the other hand was a naturalist and a socialist. He did not believe in God and Christianity. Just like Stowe he wanted the public to sympathize with his characters. His method was to make his characters into concepts. Each of his characters has a specific meaning. Jurgis and Ona are polar opposites representing ideal masculinity and femininity according to Sinclair, Teta Elzbieta is the embodiment of old values and Marija is a fighting spirit that is broken by capitalism.

Unlike Stowe, Sinclair's *The Jungle* is much more depressing and real. Sinclair does not sugar-coat anything. Sinclair himself went to Chicago's stockyards and collected true stories from the inhabitants of Packingtown. He learned about the lives of immigrant workers so he can give the most accurate depiction of the problem. His goal was the same as Stowe's, he aimed to help the disadvantaged immigrants hoping to help improve their working and living conditions. However, in this regard he was unsuccessful.

The Jungle as a book was a success but not for the reasons Sinclair wanted. When this novel was published the public was outraged about the handling of meat. They had very little sympathy for the immigrant family and were more concerned about the meat production. Sinclair himself said he was disappointed saying that he aimed at the people's hearts but instead hit their stomachs. The result of this book was The Pure Food and Drug Act. This act was to prevent the meatpackers from selling infected and spoiled meat for consumption. The downfall of this law was that it did nothing to the big factories, but the small ones had to close down.

Overall, both novels had a similar intend to help a disadvantaged group of people. However, each of them had a different historical impact. *Uncle Tom's Cabin* reached the hearts of the readers and turned northerners against slavery, eventually leading to the abolishment of slavery as president Lincon said: "This is the little woman that started this big war". *The Jungle* is said to be the next *Uncle Tom's Cabin* by the critics. Although, the writing style and intend is similar the people could not sympathize with immigrants like they could with Christian black men. *The Jungle* was successful in providing the public with fresh meat and other quality goods. In the end both books had a significant impact on American society today.

5. Závěr

Hlavním cílem této práce bylo určit dopad těchto dvou románů. Oba autoři zvolili mírně odlišné přístupy a byli úspěšní. Oba romány jsou velmi odlišné, ale existuje mnoho aspektů, v nichž jsou podobné.

Harriet Beecher Stowe zvolila křesťanský přístup, protože ona a její manžel byli oddaní křesťané. Hlavním cílem její knihy *Chaloupka Strýčka Toma* bylo ukázat, že otroctví je nekřesťanské. Její postavy jsou křesťané, aby s nimi veřejnost měla větší soucit. K vyjádření vlastních názorů použila Stowe několik postav jako Paní Birdová, která kriticky hovořila o zákonu o uprchlých otrocích (Fugitive Slave Act) zakazující bílým Američanům pomáhat černým otrokům unikajícím z jihu a slečna Ophelie, která, při svých rozhovorech se svým bratrancem Augustinem St. Clairem a jeho manželkou Marií, opakovaně kritizuje Augustina za vlastnictví otroků a postoj páru k otroctví jako takovému.

Měla idealistický pohled na svět a její hlavní postavy Toma a Elizy toto odrážejí. Oba jsou bezchybní křesťané, kteří poslouchají své pány a mají pevnou víru v Boha. Chtěla, aby z nich byly vzory, ke kterým by každý křesťan mohl vzhlížet. Stowe použila sentimentální realismus, aby u svých čtenářů vyvolala emoce. Potřebovala, aby cítili lítost vůči nim a situaci, v nichž se nachází. Chtěla, aby si veřejnost uvědomila, jak hrozné otroctví skutečně je, ale musela zvolit formu, která by přiměla veřejnost k zapojení.

Ačkoli niha není literárním zázrakem, svůj účel splnila. *Chaloupka Strýčka Toma* vyvolala pobouření na obou stranách. Seveřané byli zděšeni a znechuceni a požadovali změnu, zatímco jižané vše popírali a psali své vlastní proti-Tomovi romány o štěstných otrocích. Mnoho jižanů kritizovalo Stowe i po občanské válce a dodnes se lidé vyjadřují k její práci. Ačkoli tento román není přímou příčinou války a vzniku Konfederace, zajisté přidal do až tak vypjatého vztahu mezi severem a jihem.

Upton Sinclair byl na druhé straně naturalista a socialista. Nevěřil v Boha ani křesťanství. Stejně jako Stowe chtěl, aby veřejnost měla soucit s jeho postavami. Jeho metoda byla, vytvořit ze svých postav symboly. Každá z jeho postav má svůj specifický význam. Jurgis a Ona jsou protiklady představujícími ideální mužnost a ženskost, teta Elzbieta je ztělesněním hodnot staré generace a Marija je bojovným duchem, který byl zlomen kapitalismem.

Na rozdíl od Stowe je Sinclairova *Džungle* mnohem depresivnější a reálnější. Sinclair sám šel do chicagských továren a sbíral skutečné příběhy od obyvatel Packingtown. Dozvěděl

se o životech přistěhovalců, aby mohl poskytnout co nejpřesnější zobrazení problému. Jeho cíl byl stejný jako Stowe, zaměřil se na znevýhodněné přistěhovalce a doufal, že jim pomůže zlepšit jejich pracovní a životní podmínky. V tomto ohledu však nebyl úspěšný.

Kniha *Džungle* měla úspěch, ale naprosto z jiného hlediska, než Sinclair původně zamýšlel. Když byl tento román vydán, veřejnost byla pobouřena způsobem zacházení s masem. Velmi málo lidí soucítilo s přistěhovaleckou rodinou a spíše se zajímali o produkci masa. Sinclair sám řekl, že byl zklamaný, protože mířil na srdce lidí, ale místo toho zasáhl jejich žaludky. Výsledkem této knihy byl ‚The Pure Food and Drug Act‘. Tento zákon měl zabránit tomu, aby balírny masa prodávaly špatné maso ke konzumaci. Problém tohoto zákona spočíval v tom, že velkým továrnám nic neubral, ale ty malé musely zavřít.

Oba romány měly podobný záměr a to pomoci znevýhodněné skupině lidí. Každý z nich však měl jiný dopad. *Chaloupka Strýčka Toma* zasáhla srdce čtenářů a přesvědčila severany, aby stáli proti otroctví. Nakonec *Chaloupka Strýčka Toma* vedla ke zrušení otroctví. Sám prezident Lincoln řekl: „*Tak tohle je ta malá dáma, která způsobila tuhle velkou válku.*“ *Uncle Ač* je *Džungle* kritiky považována za další *Chaloupku Strýčka Toma* tak neměla stejný dopad. Ačkoli je styl psaní a záměr obou knih podobný, lidé nesoucítili s přistěhovalci stejně tak jako s křesťanskými černochoy. *Džungle* však úspěšně poskytla veřejnosti čerstvé maso a další kvalitní zboží. Obě knihy měly významný dopad na dnešní americkou společnost.

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