

The Abandonment of European Imitation and the
Acquisition of Americanism in *The Adventure of
Huckleberry Finn* and *The Catcher in the Rye*

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Content

Book1

Introduction · · · · ·	1
The aim of this thesis · · · · ·	1
The structure of this thesis · · · · ·	4
Chapter 1 The similarities of two authors · · · · ·	21
Chapter 2 The reality of Twain's works · · · · ·	39
Chapter 3 Salinger's biographical data · · · · ·	69
Chapter 4 Pessimism in Salinger's works · · · · ·	90
Conclusion · · · · ·	116

Book2

Chapter 1 The age of realism and in the later 19th century · · · · ·	125
Chapter 2	
The reality of realism which romanticism could not describe · · · · ·	147
Chapter 3 America of 1950s · · · · ·	180
Chapter 4 The reality of existential realism · · · · ·	203
Conclusion · · · · ·	232

Book 3

Chapter 1 On <i>The Adventure of Huckleberry Finn</i> · · ·	240
Freedom of Huck · · · · ·	240
. The irony on education · · · · ·	251
. Criticism on human inequality · · · · ·	260

. The irony on the aristocratic characters	272
Chapter 2 On <i>The Catcher in the Rye</i>	286
. What Holden wants to say	286
. Symbolism of a merry-go-round	298
. Mental clinic and connection with society	312
. Historical circumstances of <i>The Catcher in the Rye</i>	321
Conclusion	335
Last chapter	343
Note	370
Bibliography	396

Introduction

. The aim of this thesis

The aim of this thesis is to prove that *The Adventure of Huckleberry Finn* (1884)¹ and *The Catcher in the Rye* (1951)² are explained from the time axis point of American dream and each works play the role of the beginning and the realization of it, by showing the common points of two authors, Mark Twain(1835-1910)and J. D. Salinger (1919-2010), and by showing the common features of their lived epoch.

Both Mark Twain and J. D. Salinger lived a tragic life after getting a big success in life. It is not a mistake to think that Mark Twain created a juvenile character from his broken dream of the pilot in Mississippi River as an antithesis to reality after the Civil War. He sought for his work's materials before the Civil War which divested his juvenile dream. He sought for his ideal in this boyhood and his youth, and continued to have childlike heart separating from the real world, and eventually he turned out to live a world-weary life in his later years. There must be a dissatisfaction to reality on this point.

Also Salinger is known as a person who lived an otherworldly life by shutting himself from the

communication around him. He was in the peculiar position in America as a Jewish, and like Twain, he experienced a war and suffered from a psychological disorder, and had go to a mental hospital. It is sound to think that his devoting to the oriental ideology, repeated marriages and divorces, and reiterated troubles with mass media are a series of behavior from his dissatisfaction to the reality and escape from it. It is the best adjective for Salinger to name him as a misanthrope.

Also their lived generations, that is, the end of 19th century and 1950s after WW have in common surprisingly. In the end of 19th century, America entered a turning point between the agriculture age and the industrial age after the extinction of frontier. In this period, America's first democratic stage came to the end. Although there were prosperity, of course there came a social uneasiness and the contradiction of capitalism which were called " Gilded Age " by Mark Twain. America had to seek for a new values after the loss of frontier in those days. These days were never a placid age.

The age of 1950s after WW in which Salinger acted energetically had troubles, such as a minor poverty amid the majority riches, loss of individual sense to society under the atmosphere of adaptation to structure in the abundant background, and people payed attention to the

meaning of personal identity in this age. Also old values were questioned by entering the mass information age from the development of TV culture. 1950s are explained as a smoldering age before the explosion of 1960s whose main activity were the civil rights movement. The appearance of Beatnik could be thought as the youth's dissatisfaction with the real society. Beatnik can be related to Hippie culture.

These similarity of two authors and two generations can be related to the common feature between *The Adventure of Huckleberry Finn* and *The Catcher in the Rye*. Both of Twain and Salinger who were fed up with society had of course discontents to the reality, and the end of 19th century and 1950s had common features such as the social uneasiness in the prosperity and the repulsion to the system. Under these background, both of *The Adventure of Huckleberry Finn* and *The Catcher in the Rye* came to have similar features. Both works have child main characters and have the same theme as travel: Huckleberry comes down the Mississippi River on the raft and Holden who is a powerless critic about society seeks for his meaning of existence by strolling around. Both character's groping movement are the same feature as travel. For both of them, the travel means an expectation of change, and it is expected to bring about a renewal of

reality. The age when *The Adventure of Huckleberry Finn* were wrote were the time that America tried to have a breakaway from the European imitation, and the age when *The Catcher in the Rye* were wrote were the time that America could have the realization of American dream. Both works stand for the beginning and realization of American dream, and there is a time continuity between them. I give the similarity of two authors and two generations, and show the similar points of two works as a reflection of the similar feature of author and generation. By doing so, I aim at the realization of the attachment of historical meaning in two works.

. The structure of this thesis

This thesis consists of three books. Book 1 explains about the biographical common points of Twain and Salinger, and Book 2 explains about the historical similarity of their lived ages, and Book 3 analyzes the text of Twain's representative work *The Adventure of Huckleberry Finn* and Salinger's representative work *The Catcher in the Rye*.

In the first chapter of Book 1, I give some factors which can be thought to cause Twain to live a pessimistic life in later years. I explain about the element of his

obsession with money which is caused by his birth in poor family. He rebelled against his father and brother and clung to money because of his experience of poverty. This paper shows that his repeated failure of invest is a reaction to riches from his poor living of childhood. Also, I explain about the influence of the Civil war on him. This enormous war inevitably took away his ideal job of youth as a pilot in Mississippi River. I clarify the reason that he sought for his work's materials before the Civil war because he thought the time of it were his ideal ages. Finally I explain about his influence of marriage. Next, I explain that the traits of Twain's literature which stand for human humor and pathos are based on an oral tradition of western culture and they are opposite with his wife Olivia's eastern tradition of Puritanism. I show that Olivia's personality and influence do not have aids for Twain's literature whose representative feature is vulgarism.

In the chapter 2 of Book 1, I analyze the reality of pessimistic elements in Twain's literature. First, I give *The Prince and Pauper* (1881)³ and pay attention to the family problem and the influence of one's different position in society. Secondly, I give *What is man?* (1906)⁴ and show the pessimistic view of human beings by Twain. Thirdly, I give *The Tragedy of Puddn'head Wilson* (1894)⁵ and show

Twain's negative judgment on racial discrimination which is called American shame. Next, I give "The Man that Corrupted Hadleyburg" (1900)⁶ which seems a humorous literature at first sight but which hides Twain's negative thought on American individualism. Finally, I give the children's masterpiece literature *The Adventure of Tom Sawyer* (1876)⁷ and show that this work treats boy's smile-provoking conscience but there is a limited freedom in this work. Actually Tom Sawyer cannot perfectly escape from a social model and rules.

In chapter 3 of Book 1, I analyze Salinger's causes to come to have a pessimistic view on life like Twain. Salinger lived a life of a hermit shutting himself from mass media. I explain of his position as a second generation Jewish who was said to try to assimilate to American society and I explain of his attitude toward money which is often told from the point of Jewish culture. Furthermore, I explain about the experience of WW and his psychological influence from it. In fact, Salinger took part in Normandy Invasion. I show the real factors hidden under the thought of Pax Americana. Finally I explain about Salinger's thought on failure marriage caused by the repeated marriage and divorce. I surmise that Salinger's longing for a young wife is a reflection of his yearning for the young persons and the youth. I make a supposition

that on this point, Salinger hides his masculine attitudes such as superiority intention, power intention, and monopolizing intention. I think his unhappy wedding like that of Twain, had an influence on his misanthropy attitudes.

Salinger who is explained from the point of misanthropy, of course wrote the works which had the pessimistic elements. In chapter 4 of Book 1, I take up *Franny and Zooey* (1961)⁸ and explain that this work's title represents the separation like Shakespeare's *Antony and Cleopatra* (1608). I predict that this work's title shows that Salinger rejects a mental harmony between Franny and Zooey. This conclusion can be related to the proof that *Franny and Zooey* is a work of post-modern characteristics. Next, I take up "For Esme with Love and Squalor" (1953)⁹ and pay attention to the controlling atmosphere of hero's loneliness, violence, and destructive power, and conclude that this work does not only show the recovery of love, but also the instable possibility of love recovery. Finally I give "A perfect day for Bananafish" (1953)¹⁰ and think on the reason of Seymour's suicide. I think he commits a suicide in order to be payed attention for himself, and I explain that this circumstance is caused by his too much pleasure and his too much self-hatred.

In the last chapter of Book 1, I show that the

circumstances of Twain and Salinger alike had an influence on their pessimistic factors in the works, and clarify the hidden feeling which caused the appearance of pessimistic novels. Both of Twain and Salinger had a special thought on childhood and young people. Their escape from the real world seems to be deeply influenced by their longing for the young heart for lifelong, and if I say about this attitude in other words, I can conclude this is nothing but an escape from reality and a dissatisfaction with reality. I predict that both Twain and Salinger acquired a big success as writers and because of this success of an apex, they came to feel a sense of impotence called burnout syndrome. I can say they are the persons who experienced a burnout to the final and came to feel disappointment on life, and finally they began to have a pessimistic view of life.

In Book 2, I show the epoch similarities in those of Twain and Salinger. At first, in chapter 1 of Book 2, I explain about the social circumstances of the end of 19th century America. As Frederick Turner (1861-1932) said, this was the time when America experienced a disappearance of frontier, and America had to seek for the new foundation of values. The ideal American myth of cultivator had to change into other thing. In this chapter, I explain about the diverse social uneasiness in this epoch. For example, this was the time when a modern

industrialized society had begun and a lot of contradiction had begun to appear with the social and economic sea-change. I reflect on the problems as it were “Gilded Age” problems. On this point, this chapter includes the conflicts between workers and employers, the money-oriented and money-almighty philosophy, the distinction in the social class, and the deterioration of city surroundings. I clarify the social background that the age of romanticism came to the end and the age of realism had begun.

In chapter 2 of Book 2, I give the examples of realism which romanticism cannot represent with the time change. I use five works which I think represents clearly the age of Twain. At first, I take up *The Education of Henry Adams* (1917)¹¹ by Henry Adams (1839-1918) and show that the results of education, science cannot stand by itself without money, and conclude that this epoch experienced a collapse of traditional values of education. Next, I give *The Awakening* (1894)¹² and explain about the work’s final part. Kate Chopin (1851-1904) lost a social status by the publication of this book. In the end of this book, it seems to me that the end is not a freedom but a lamentable suicide from a loneliness by a heroine who is separated from the real world. I show a negative interpretation about this work. Thirdly, I give *The Portrait of a Lady* (1851)¹³ by Henry James (1843-1916) and treat the problem of marriage

and obligation. I show a heroine who is robbed of freedom by marriage. Fourthly, I give "A White Heron" (1886)¹⁴ by Sarah Orne Jewette (1849-1909) and describe that this work treats a disappearing old world in the midst of industrialization. The girl's faint love appearance enables us to read this work as more than a work of nature eulogy. Furthermore, finally I give "The Yellow Wallpaper" (1892)¹⁵ by Charlotte Perkins Gilman (1860-1935). This short story was rejected as a blood-freezing work in those days from academy. I pay attention to a heroine's function in the background of American Civil War where the new womanhood had begun, and I clarify that this age was the time of oppression for woman.

In chapter 3 of Book 2, I pay attention to the negative spheres of time just like the time of Twain. I generally treat the three points of social uneasiness, loss of individuality, and negative factors in the social propensity. At first about social uneasiness, I discuss that there was a minor poverty in the major prosperity and also I discuss that the traditional values of diligence like Franklin had begun to disappear in this age and the difference of working intention had appeared in the different generations. It is clear that the increase of turnover rate of works and high rate of unexcused absence show an instable labor value in this age on contrary with prosperity

of the time. Next I explain about a crisis of the existence of individual of this age with an atmosphere of lost personality and conformity for the multitude by citing a classical masterpiece *The Lonely Crowd* (1961) by David Riesman (1909-2002). I say that this lost individuality is not a phenomenon only in America, but also can be seen in Japan. Finally I explain about the negative elements in the prosperity: the beginning of mass information age by TV culture, the beginning of mass production age, and the conformity of trend as a result of things mentioned above. I clarify the problem of personal independence and the question of personal existentialism of this age. I think the appearance of the Beatnik cannot be separated from the problem of personal independence. Furthermore, I mention about the environmental problem and the functional decline of urban residential area.

In chapter 4 of Book 2, I mention about the existential realism literature which is a reflection of the background mentioned above. First, I give *Seize the Day* (1956)¹⁶ by Saul Bellow (1915-2005) and show that the protagonist Wilhelm is a person who cannot have the mental power to break through his fate on the contrary with the work's implying. He is a person who is devoid of sincere self-examination called "Yom Kippur" in Jewish culture, and he is seen as a loser in contrast with the positive nature

of the work's title. Next I take up *The Naked and the Dead* (1948)¹⁷ by Norman Mailer (1923-2007) and show that the sacrifice in this work represents a symbol of oppression and incompetence in American society. I pay attention to the contrast in this work between the sacrificed people and the powerful people. Next I discuss *Invisible Man* (1952)¹⁸ by Ralph Ellison (1914-1994) and treats the meaning of American society. I explain that when the hero who has an identity of invisible nature comes to be seen, the ideal American society comes to appear. I reexamine of the racial problem which is an American shame. Next I give the Beat generation's Bible, *On the Road* (1957)¹⁹ by Jack Kerouac (1922-1969) and clarify that characters in the work try to separate themselves from the society without attacking it using the appeal of politics and violence. I prove that this work treats the sorrow of American dream. Furthermore, in light of American dream, finally I discuss *Death of a Salesman* (1949)²⁰ by Arthur Miller (1915-2005). I clarify that the hero is a person who cannot get a renown from poverty as a "self-made man", and I conclude that he is actually a loser of American dream. The hero's defeat is closely connected with the background of this age.

In the final chapter of Book 2, I summarize from the chapter 1 to chapter 4 and say about the similarities between the 19th century realism and existential realism

of 1950s. The realism has a background of the end of 19th century and existential realism has a background of the culture after WW . It is clear that in both ages, the American society experienced a prosperity and people could feel an abundance of the time. But in the hidden parts, there was social shadow such as lost old values and social uneasiness. In the end of 19th century, frontier came to the end and the contradiction of capitalism named “ Gilded Age ” had appeared, and also the conflicts between the workers and employers and class discrimination could be seen in this age. Under 1950s culture, the gap of job meaning in different generations, the atmosphere of lost individualism from mass conformity society, the deterioration of environment, and the crisis of independence were clearly seen. In this two epoch, there is the similarities of social uneasiness under the prosperity. Realism literature of the end of 19th century and existential Realism literature of 1950s are the mirror of those ages, and it is clear that these literatures have in common things like rebellion to the mass system and the dissatisfaction with the age. They are the similar traits with the characteristics of the time’s atmosphere. I conclude in this chapter that realism literature of the end of 19th century and the existential realism literature of 1950s have in common things as complaints to the

contemporary epoch and the rebellion to the social system by summarizing from chapter 1 to chapter 4.

In Book 3, I analyze the texts of *The Adventure of Huckleberry Finn* and *The Catcher in the Rye*, and develop eight parts arguments in chapter 1 and chapter 2 which include four arguing points each, and I try to get a conclusion in the final.

In the first point of chapter 1 of Book 3, I discuss the liberty seen in *The Adventure of Huckleberry Finn*. The hero Huck's everyday life stands for the rule and restriction, and eventually he goes for a travel from the accumulated loneliness and a feeling of alienation. Contrary to his everyday life, the river where Huck goes down on a raft stands for the liberty. Huck and his friend Jim seek for the liberty and try to arrive in the liberal states by going down the river on a raft, but the liberal states in itself is made by human system, so that I conclude that they cannot escape from a system perfectly.

In the next argument, I treat the theme of Twain's ironical judgement on education in the work. The hero Huck is, so to speak, a drop-out from the school education and he is in the opposite position with a widow Douglas. Although he has a opposite nature with education, he has a conscience to attack a social wickedness. The similar character Jim who has little knowledge from books is

described as a father like person who is much wiser than the book oriented people. He has a more shrewd nature than books make possible. Little educated Huck's action in the final point of the book to turn down the offer to deliver slave Jim to the people, saying that we go to the hell together, means a mental growth for him. In this book, the education does not bring anything about, but contrary, little educated people like Huck and Jim, play a important role in light of human conscience. I make a hypothesis that these reading implies Twain's ironical judgement on the education.

In the third point of chapter 1 of Book 3, I treat the theme of Twain's criticism on slavery seen in *The Adventure of Huckleberry Finn*. In the first point, why does Jim try to escape from his owner? Because there is a lamentable reality of separation between parents and children or between husband and wife from human trading, Jim tries to escape from his owner. Jim escapes from his owner in order to rescue his wife and children, and of course on this point, there is a lamentable nature of slavery system which Twain makes a criticism strongly on. On the raft which is separated from the real world, slavery, and civilization, Huck and Jim can enjoy a perfect equality. On this separated sphere from the outer world, there is no inequality, and Huck and slave Jim are described as

persons who can recognize each other and who are equal to each other. Twain puts emphasis on this equality on the raft and shows the nature which is contrary to the real nature of slavery system. I make a hypothesis that Twain criticizes on an American shame, that is, the slavery system in this work.

In the final part of chapter 1 of Book 3, I show the way of Twain to describe the human position in society. In this work, the people who seem like aristocrats appear, but Twain's method to describe them seems to be something of an irony. The Grangerfords and the Shepherdsons show the violence to kill each other on revenge, and actually Colonel Sherburn show the ugly violence to shoot Boggs to death. Twain shows an unsuitable nature for aristocrats describing their ugly and violent behaviors. Furthermore, the characters King and Duke make themselves down to the state of Huck and Jim. That is to say, it is clear that Twain explains that in America which puts emphasis on the frontier spirits, the nature of aristocracy and characters of it are out of place. This is a hypothesis I make in this part.

Next in chapter 2 of Book 3, I analyze the text of *The Catcher in the Rye*. I give four points in this chapter, and first of all, I clarify what the protagonist Holden tries to tell us in this work. First I analyze his characterization

and show that his delicacy makes a collision between the real world and himself. The friction with a real world is seen in the disappointment Holden feels in the museum or entering in a mental clinic which is a result of Holden's having nowhere to go psychologically. If I say in simple words about Holden's hope for his message, he wants us to pay attention to himself who is in the mental agony. His ideal fantasy, sometimes it becoming an escape fantasy from a real world, and his living in the real world are the place where Holden goes back and forth. Holden wants us to have interested in himself who is in trouble and who cries a silent help for us as an instable adolescent.

In the second point of chapter 2 in Book 3, I discuss about the symbolism seen in *The Catcher in the Rye*, that is, a metaphor of a merry-go-round in the final part of this book. Holden cannot fit his attitude to his high-school classmate in the drinking scene, and shows us a disappointed atmosphere. He is fed up with a story of woman with his classmate and if we consider his age, this is the proof for his immature state mentally and sexually. Also his offer to go west, running away with a lover is too immature and unreal. In the final scene, Holden ignores his little sister who tries to catch a golden ring and has danger to fall from the horse. Holden's ignorance toward his sister proves that he cannot have the role to rescue her

and the title of this work is an irony for himself. It seems that he himself realizes that he cannot play the role. A merry-go round's same circling on the spot implies Holden's having nowhere to go mentally, going back and forth between the real world and fantasy. I think this is a symbolic scene in this work.

In the third point of my argument, I clarify in details why Holden goes to a mental clinic finally. Holden's arrogance to society is not a rebellion by action, but this is only a silent insult for it. This means that is only an escape. I make a hypothesis that Holden's uncompromising nature implies his terror to become an adult and the fear to be wounded by becoming an adult. The compassion for the weak such as ducks in winter, little children, and nuns seems Holden's unconscious sympathy with himself. He puts their images on his own weak existence. Holden's silent voice is deeply related to his fear to become an adult and to his fear to be wounded by becoming it at the same time. We cannot understand whether he enters in the mental clinic by his own will or he is made to enter it compulsorily by his parents, but the mental clinic is clearly the place where he can hide his own weakness, as it were, that is the place of mask. Here, I clarify that he cannot come back in the usual life if he does not have the courage to cross for the society.

In the final part of chapter 2 of Book 3, I analyze the text of *The Catcher in the Rye* and construe it from the point of historical point of view. This age was, so to speak, the beginning of Cold war and there occurred a Sputnik shock, so that people began to have a nuclear shelter in their houses. Or furthermore, this was the age when people came to feel an importance of college education or this was the time when the individualism came to disappear and the pressure for conformity came to appear. The background of the work was in 1946 and this was the age which enjoys the continued prosperity after WW . But the time of publication was in 1951 which had a lot of instable elements as I mentioned in chapter 3 of Book 2. The protagonist Holden turns away from a contemporary society and the reality. I prove here that Holden's behavior is not different from that of beatnik youth as a counter culture. It is possible to make a historical meaning through Holden's behavior.

In the conclusion of Book 3, I summarize things in common between *The Adventure of Huckleberry Finn* and *The Catcher in the Rye* from the textual analysis of them. The heroes of these works are not adults but boys. Both of them feel a sense of alienation and loneliness from the real world. They cannot come to terms with it. These two works have colloquial languages and slangs. In this sense,

we can find the similar points, but the most important similarity is the action of travel. Huck experiences a mental growth by going down Mississippi river, also Holden experiences a coldness of the real world which may be related to the opportunity for him to be an adult in the future by roaming similar to the travel, though Holden cannot have clearly the chance of mental growth. The travels of Huck and Holden alike are the rebellion against the certitude and justifiability called social norms or parental nature. They want to change by travel on a raft or on a walk alike. Their travel is not only the movement of place but the movement of mind that some mental condition changes into other condition. They have the traits of mental change both of them.

In the final chapter of this thesis, I summarize from Book 1 to Book 3 and clarify the meaning of time between *The Adventure of Huckleberry Finn* and *The Catcher in the Rye* by giving the biographical similar points of Twain and Salinger, by giving the similar traits of their living time, and by giving the similar elements of two works. As an author, both of them have discontent with reality. Also both of their living time have the traits of rebellion and discontent against the social structure. On textual analysis, both works have the elements of hope for the change. These two works can be told that *The Adventure*

of Huckleberry Finn is in the time of mental trial of freeing itself from European culture and *The Catcher in the Rye* is in the time of realization of American dream. Authors' discontent and the complains of time which are the hope for change give both works the similarity which can be considered from the point of American dream. That is to say, *The Adventure of Huckleberry Finn* hopes for the new coming America and tries to breakaway from Europe by change and *The Catcher in the Rye* is the work of nostalgia for the past in the age that American dream has achieved. These works can be said of the beginning and end of American dream, coming from authors' dissatisfaction and time's discontent. By summarizing from Book 1 to Book 3, I can tie up my argument strongly and have the clear conclusion much more. By these structures mentioned above, I try to make a historical meaning of *The Adventure of Huckleberry Finn* and *The Catcher in the Rye* by textual analysis, giving the similarities of these authors and their living ages.

Book 1 The similarities of two authors

Chapter 1 The historical reality of Mark Twain

It is impossible to discuss Mark Twain who gave birth

the words “ Gilded age ” without mentioning the nature of money. Twain was born in a poor family in Florida, so that he could think up the word “ Gilded age ” as a contradiction of capitalism in his age. He is considered as an national American writer because his left works are American in itself and of itself using American indigenous culture and languages without imitating European culture. By his own style, he could establish an American nature. But also the fact he got a big success from a poor family is the reason for his honor and distinction as an national American writer. He was a person of American myth that could get the renown and money from the origin of poverty. The element of poverty must give him a chance for his renown. Although his origin of poverty gives him the chance of popularity, for Twain himself, the nature of poverty influenced his life to a great extent. Edward Wagenknecht explains about Twain's origin by these words.

He came out of a household which knew poverty. He had a most worthy but impractical father, and as equally worthy and impractical brother. He did not want to be like them. . . . For money, dangerous as it is, is a good and strong friend, and when business fails, he is haunted by the fear of poverty. (136)

It is not so unnatural for people to have the feeling of resistance against upper state people like father and big brother, but about Twain, that resistance is originated from the poverty. Twain did not want to be like father and brother because he hated their " impractical " traits. He even thought of their " worthy " personality as unreal nature which made his hatred for them stronger. The reality which Twain wanted to have was the living of much money in contrast with his poor origin. Therefore as Wagenknecht explains, Twain was trapped in the trauma of his younger ages of poverty when he faced a failure of his business. So many psychologists clarify that one's old and young memory influences on one's whole life. Twain's memory of childhood of poverty had a great importance which decided his living for a whole life time. Twain's rebellion against his father and brother cannot only be thought as the rebellion against the authority but also can be thought as originated from his experienced poverty. Twain felt a terror much more than others when a sign of poverty appeared, because he tried to deny his roots in order to escape poverty. This terror is originated from Twain's real experience of poverty in childhood, and because actually he knew the real poverty, he felt the terror of it extraordinarily.

Twain's poor origin changed into the extraordinary reaction to money. Because he experienced poverty, he was extravagant with money and wasted money on contrary with his origin. Here, I cite the passage which explains about Twain's wastefulness of money which can be thought as a reaction of his poor origin.

[W]hen he decided to wear white clothes, he immediately ordered fourteen suits, so that he would always have seven for each week—seven at the cleaner's and seven at home. Take the mere detail of barbering. While he was in Hartford, the barber used to come to the house every morning to shave him, for which service he paid a dollar and a half a shave, or about ten times what a shave then cost in the barber shop. (Edward 138)

This is clearly an extraordinary behavior. Furthermore this action cannot be thought as permitted even if he had much money. He paid every morning for his shaving ten times more than usual payment. This is, so to speak, thoughtless and ungentlemanly action which money-oriented people can do. It is often said that people from poor family come to waste money without knowing the value

of it when he has got money all of sudden. This is true of Twain's case. I mentioned his behavior as ungentlemanly, and this meaning is eventually the lack of thought for others. Twain needed fourteen suits in order to wear it every day and hand it over to cleaner every day, so that there were seven suits in his house and seven suits in the cleaner. Twain who succeeded do this action with his money power, but this way of consumption is said a mistake. The showy way of consumption is a ungentlemanly behavior without thought for the people around.

Of course, he was trapped in this habit of wastefulness because of the experience in childhood. These luxury for Twain is not originated in the attraction of money in itself and of itself but is originated in the attraction of realized things which money made possible and which Twain could not experience in his childhood.²¹ For Twain, things which money made possible were all unknown in his childhood. This is explained in the word wastefulness, and Twain was trapped in the world which money made possible and which he did not know when he was young. Of course, there is consciousness to deny the poor origin on this point. The wastefulness is a reaction to deny his inferiority complex of poor experience and a reaction to deny his background in early days.

This denial of his background brings about his denial of the reality. He repeated the investments and failed in it again and again as he tried to deny his memory of poverty. Twain never had a doubt of his correctness, saying in his book like, " Some people think I have no head for business, but this is a lie " (141), but it is no sound that Twain was actually suitable for his business. The repeated failure of business proves this. That is to say, "[he] was a literary man who somehow, unfortunately, got it into his head that he was also a man of business " (14) such as a certain critic explained about Twain himself. Twain can be said a person who could not feel the separation between reality and hope.

Why did Twain try to get more riches by investment though he had already got a big success as a writer? Again, why the repeated failure of business brought him not to stop the further investment? This state is as if a gambler who has repeated failure comes to be trapped in the downward spiral to try to turn things around with a home run. It is not clear that Twain had a habit of gambling, but Twain accidentally came to practice the similar unreality of father and brother which he hated in his whole life. He turned out to have the disliking habit unconsciously. The unreal personality of father and brother appeared in Twain as the unreal and repeated

investments to try to have the reality of getting more money. William Dean Howells (1837-1920)²² complained about a series of Twain's these behaviors.

He was never a man who care anything about money except as a dream, and he wanted more and more of it to fill out the spaces of this dream.
(142)

As Howells said, Twain's dream was money. Twain continued to seek for the dream which money made possible even after he became rich as he had sought for it in his early days, so that eventually he could not get out from a destitution of money. There is no difference between his childhood and his adulthood in the point he continued to want money and be seized by it. His unreal investments and repeated failure of them afterwards were Twain's adherence to money and also it was a kind of escapism. The boy who tried to escape from money continued to seek for it as a way of escapism even after he became an adult.

It is not only his poor background that has a importance for explaining about Twain. War also had a great influence on the young man's mind. The wars are always the factor to leave a lot of wound on people, and it is not exceptional for Twain himself. He had a big change

by the Civil war which American had experienced for the first time. By this war, Twain came to have a certain thought on his view of life.

The Civil war was, needless to say, a big affair in American history and even in the literature field, this war brought about realism because when people had disastrous experience in this war, there occurred a need to reflect these pessimistic conditions as they were in contrast with the optimistic romanticism up to then. It is as a matter of course that realism literature in America was brought about by the Civil war. Realism appeared when people began to pay attention to the lamentable and disastrous reality without escape in this war. Afterwards, the realism was connected to local color literature which was the result of regional study in the Civil war, and also was connected to psychological realism which paid attention to human psychology, and even also was connected to naturalism which was the extreme form of realism.²³ Eventually, the optimistic trends of the times called romanticism came to the end by the Civil war. Here I give the passage which shows one of the aspects of the Civil war. David Martin explains about the Civil war in his thesis.

The American Civil War (1861-1865) was the first major conflict of the industrial age, and

the progressive industrialization of warfare that occurred over the subsequent 100 years led to unprecedented loss of life. The loss of over 600,000 men in that war was almost more than the fledgling United States could bear. . .

Actually, more than 600,000 men were lost in this war. America got an actual independence in British and American war which started from 1812. This war's victory was brought about by definite areas, but the Civil war was, needless to say, the division of America which caused more than 600,000 men lost because of the big scale of war. The Civil war is thought to be the result of difference about the treatment of slaves, but also there was an economic aspect which caused this war. In the North, people supported the protective trade but in the South people supported the free trade. Also there was a collision about the treatment of west land. All these economic aspects were connected to the Civil war. We cannot neglect the economic collision between the North and the South in addition to the slave treatment from a humanitarian point of view.

Like David explains, the Civil war was much more disastrous than the early America could stand. The industrialization which made people's life convenient became the factor to deprive much more life in this war in

contrast with its original aim. We can expect the Civil war left a big wound on young Twain. Wars always leave a deep scar on people's mind, but it is no wonder the Civil war which was unprecedented in American history influenced on the youth to a great extent.

What was the actual influence of the disastrous Civil war on Twain? In *The Adventure of Huckleberry Finn*, Mississippi river played an important role and this was influenced by war to great extent, and at the same time this influence on the river had great effect on Twain's life. Albert Southwick explains about the close of Mississippi river because of the Civil war and Twain's unemployment by it. Twain lost an ideal dream of youth as a pilot in this river and felt a big disappointment on this matter.

In 1860, Mark Twain thought that he would be content to spend his life as a riverboat pilot, but the Civil War intervened and it was not until 1882 that he returned for one last nostalgic visit to the scenes of his youth. It was a bittersweet experience. The riverboat fleet of what he estimated to have been 4000 had shrank to fewer than 50, and being a pilot was no longer the coveted glory of former days.

Southwick clearly shows us Twain's setback of dream. Twain was fully contented with the job of pilot in Mississippi river. This job was broken by big power called the Civil war. When Twain felt contented, war snatched his ideal away all of sudden. It can be said that people felt a much more lament when he was robbed of the ideal knowing its real virtue than when he lost it in the state where he did not know its virtue clearly. In Twain's case, the pilot was not just the fictional ideal but the ideal which he himself was actually concerned. As a certain critic says, Twain sought for his fictional materials before the Civil war (Beppu 84), Twain showed his longings for youth.

Southwick tells us that when Twain worked as a pilot, there were more than 4000 ships going up and down in the river, but when Twain visited there again after the youth, there were less than 50 ships in the river and the pilot was no more a star job. Twain caught an ideal job and was robbed of it by war against his will, furthermore when he visited the place of ideal youth, he saw the degeneration of his ideal work. This can be said a double pain for him. When Twain was young, he had the lament to lose his ideal, and in his later years, he experienced the denial of his ideal job of youth as a result of social development. This is a double lament for Twain. Twain's only one visit to his memorial place can prove to be his great sadness.

His encounter with degeneration of pilot makes it impossible for this job to become an ideal for Twain. Twain's disappointment would soften if this job was prosperous at the time he visited the Mississippi river. But the ideal job of pilot broken by the Civil war became a declined job by the social development and this decline brought about a big sadness on Twain while he was not aware of it. It is no wonder that Twain sought for his fictional materials before the Civil war which was the time he was actually concerned with Mississippi pilot as Beppu explains. The lament of dream loss is a big wound for everyone.

Did these double lament of setback and denial of dream cause Twain to have the consciousness to make unrealistic characters? His fictional trait is children, needless to say, his representative works as *The Adventure of Huckleberry Finn* or *The Adventure of Tom Sawyer*. Making of child characters means for Twain the past. That is to say, children are the characters which are separated from a real world and which are the result of Twain's memoirs, but in fact when Twain was young, he experienced the bitter poverty. He did not make boys his novel's characters because he wanted to look backward at his boyhood. He did not make characters from his real life, but utilize them in order to beautify his vocation of youth

before the Civil war. The boys in *The Adventure of Huckleberry Finn* are suitable for the nature of the work. Twain did not utilize adults because if he utilize adults, that state is overlapped on the collapse of his dream after his own youth.

It can be said for Twain, children characters stand for the denial of life after his youth. As mentioned above, children characters are not longing for his boyhood. He hated poverty and sought for riches. These are the series of actions to deny his boyhood. Twain's children characters are reactional characters of his deprived dream. That is, his life after the Civil war and his life after he lost his job as a pilot was a life of deprived dream. For Twain children characters are needed to deny the reality or the life after the youth. In Twain's fictions, children characters are needed not to affirm his own life as retrospective things, but are needed to deny the life after youth in which his dream were snatched away by the Civil war. For Twain, children characters are offset ones. The Civil war did not only bring about the social damages as 600,000 people's death, but also brought about a psychological damage on personal level like Twain. Twain's boyhood was the poverty and that was a time to escape, but he made children his main characters in his novels. This reality is enough proof of big agony of lost

dream. In order to deny the life after youth, Twain needed children characters which may have the possibility to recall his hateful boyhood. The collapse of dream after the Civil war had great impact on Twain.

Finally I give the effect of marriage which had great influence on Twain's life. Twain's carrier of a novelist started as a humor writer of " Jim Smiley and his jumping frog. " His origin of writer is in the tall story of the west. About the year of 1876 when he published *The Adventure of Huckleberry Finn*, he started to use his pen name of Mark Twain. This work was an epoch-making which included American slangs and colloquial expressions. The dreamful story of characters in this book is clearly originated in the culture of American western tradition. The setting of St. Petersburg which is a small town of west also proves that this work can be situated in western tradition. Tom is a child of nature and is described as a wild and free character who rebels against the civilization and standardization amid the nature.

But the person whom Mark Twain got married was Olivia Langdon from the east. The image of east is civilization, sophistication, and restriction contrary to the western image of wilderness, roughness, and freedom. When his promoting work *The Adventure of Tom Sawyer* was published, there was complain from the conservative

groups of moral persons. Similar to this phenomenon, Olivia became a criticizing power on Twain's works. Charles Brady tells clearly this generally known reality in his works like, " Twain. . . [r]eadily recognized the civilizing effect she had on him, for he admitted that his wife not only edited his work but also edited him. "

Under wife's influence, Twain moved his workplace to Hartford in Connecticut in the east, but it is clear that he felt an antipathy toward the eastern society. Like Brady explains, Olivia's censorship on his work is clear contrast with Twain's western vulgarity. Wife's imposing sophisticated tradition can be said a thing to injure the essence of Twain's literature.

The reason why Twain is said as a founder of modern American literature is because he made the eastern people pay attention to his works by describing the individuality of the west. He achieved his success as a writer not from a eastern tradition which Olivia showed but from showing in his works the western image of wilderness, nature, freedom, and liberation in his own way.

We can suppose that wife's education on himself, not only on his works may be a suffocating oppression for Twain. It is not unsuitable to think that free and easy characters in his works who rebels against the standardization as Sunday school and church are traits of antipathy to the

eastern culture which Twain himself always felt. That is to say, these characters are the things which stand for the western freedom contrary to the eastern norm. The east and west which are opposite in civilization and geographical manner are in the same condition of Twain's marriage that the west stands for Twain and the east stands for Olivia.

Perhaps Olivia did not become a factor to help Twain's writing. Maybe there was love of husband and wife and by that, Twain could get a writing power with encouragement.²⁴ But this was an aid in living sphere and Olivia did not become an aid in Twain's literature. It does not follow that living backup can be related to his literature power. On the contrary, living aid went so far as in the work of Twain's writing and Olivia interfered with his writing in the end. It is clear Twain's literature as "a burst of nihilistic comic hyperbole, of frontier brag, tall talk" (Neil 27) has a clear contrast with Olivia's nature of eastern Puritan tradition. The sophistication, norm, class, tradition, authenticity of eastern Puritanism are opposite traits with Twain's literature. Olivia finally went in the sacred place of Twain's writing, so to speak. Michael Kiskis explains about these Olivia's behaviors in his work like "Olivia's role as reader and censor has resulted in misinterpretation of Clemens's own

descriptions ” (27).

The role of Olivia as a reader and censor had clearly influence on Twain's literature. How did this role of censor by Olivia influence on mental condition of Twain? It is clear that this was minus effect on Twain. As mentioned above, Twain achieved his dream as a pilot and was deprived of the dream against his will. After losing his dream as a pilot, his next job was, needless to say, a writer. At first he went near by the brother as a journalist and started his writing carrier. Eventually the job of writing became the substitute for the ideal job of a pilot. Of course, writing did not become a perfect ideal substitution for a pilot. But Twain's writing was recognized by Bret Harte (1836-1902)²⁵ or Charles Brown (1834-67), and Twain came to get a high appreciation.

This appreciation by others was a motive for Twain to start a life of novelist and by this appreciation, he could get an identity of himself. It is often said that by relationship with others one can get an identity, and for Twain himself after he lost a dream of a pilot, he could get an identity and could start working as a novelist in other field. As mentioned above, the essence of this identity as a novelist is based on the world of the west. If this basis of identity is denied by Olivia, where is Twain's basis of identity? There remains a feeling of naught. The

identity which he could get after losing dream was denied by his closest existence of wife. To put it other way, the essential identity of the west was denied by Olivia in emotional meanings. It is no wonder that Twain came to change into a pessimistic person in later years under these background.

I gave the reason why Twain came to change into a pessimistic person in these category: poor origin, the Civil war, and finally the denial of identity by wife. Poor origin caused Twain to stick to money and to live a unreal life like his father and brother though he hated them. The adherence to money caused the repeated invest and failure which was a spell for Twain.

Furthermore, the enormous power called the Civil war brought about a big minus of losing dream for Twain. The Civil war did not only leave an unprecedented scar on the American society, but on the personal level as Twain, it left a destruction of ideal job and the degeneration of the work made Twain's dream the unideal job. Finally, there was Olivia's influence on Twain's writing. She denied his identity, that is, the west. Because of these facts, I suppose that Twain came to live a pessimistic life in his later years. Twain's background and social movement as the Civil war and his marriage had great influence on Twain's pessimistic tendency in later years.

Chapter 2 The reality of Twain's works

Up to here, I paid attention to Twain's biographical facts and gave the reason of his pessimistic tendency in his later years. In this chapter 2 of Book 1, I treat the actual works of Twain and seek for the pessimistic elements in his works. Here, I treat *The Prince and the Pauper*, *What is Man?*, *The Tragedy of Pudd'nhead Wilson*, "The Man that Corrupted Hadleyburg," and *The Adventure of Tom Sawyer*. About *The Prince and the Pauper* and *The Adventure of Tom Sawyer*, it seems that there are not so many studies dealing with the minus sphere. I develop an argument that there is a dark face even in the humanistic and idealized work dealing with children. About *What is Man?*, *The Tragedy of Pudd'nhead Wilson*, and "The Man that Corrupted Hadleyburg," I pay attention to the basic dark tone of these works and try to give an conclusion.

At first, I explain about *The Prince and the Pauper*. In this story, two boys are born in London, named Edward Tudor who is Prince of Wales and Tom Canty who is from poor family. They exchange their position each other by chance. In the end of story, prince and beggar Tom coming back into their position come to live a usual life by themselves. In this story, Prince has a bitter experience

and can acquire humanism toward the poor people. Though this is a summary of the story, but behind this plot, I can find a hidden minus sphere by the close reading. When beggar Tom exchanges his position with the state of prince, he shows his feeling like this, thinking about the original life.

Tom's poor mother and sisters travelled the same road out of his mind. At first he pined for them, sorrowed for them, longed to see them, but later, the thought of their coming some day in their rags and dirt, and betraying him with their kisses, and pulling him down from his lofty place, and dragging him back to penury and degradation and the slums, made him shudder. At last they ceased to trouble his thoughts almost wholly. And he was content, even glad; for, whenever their mournful and accusing faces did rise before him now, they made him feel more despicable than the worms that crawl. (158)

This is Tom's state of mind after he seems to throw away the past by getting used to the changed position. But he cannot perfectly throw away the past. Tom who wears the prince's clothes says to his mother when she

comes near him like, “ I do not know you, woman! ” (163), but he suffers from the twinges of conscience of “ a shame fell upon him which consumed his pride to ashes, and withered his stolen royalty ”(163). That qualms has troubles on Tom like a “ sound which was still nearer, in his own breast, in his accusing conscience ” (164). It is of course that Edward feels an unhappiness because of the fall from the prince to a beggar, but even about Tom who could exchange his position with the prince, the change of state does not necessarily bring about the happiness. Although Tom may not think of his state as unhappy, the objective judgement is never happy state because of these state of mind suffering from the qualms of conscience. Kate Taylor says, “ Mark Twain wrote a fable set in a medieval fantasyland: A prince and a pauper exchange places and discover that both wealth and poverty corrupt. ” This explanation is nothing other than that different position of each other does not bring about the happiness. Even Tom who could get a rich life is suffering from the pain. There is no need to explain about Edward who degraded himself into the poor position.

This qualms of conscience comes to change into a big pain with the time. When Tom participates in a coronation ceremony and goes to the Imperial throne, the suffering comes to the highest point.

Tom Canty grew pale, and still paler, and a deep and steadily deepening woe and dependency settle down upon his spirits and upon his remorseful heart. (168)

This is the point that Tom can understand that the change of status causes the misfortune. The qualms of conscience becomes from his own shame into “ a deepening woe.” This feeling has a clear contrast with the glorious Imperil throne. Tom feels a deep discouragement.

Furthermore, Tom is described like this when he is left by his followers who are seeking for the Great Seal of England.

So at last Tom Canty, in his royal robes and jewels, stood wholly alone and isolated from the world, a conspicuous figure, occupying an eloquent vacancy. (171)

This is the scene which shows that Tom lost a sense of belongings to the world by the change of status. When Tom is in the state of poverty, he does not necessarily feel loneliness. Even though he is in the poor position, he lives a life with his mother, sister, and father. But the

untrue status of prince brings about a separation with his family and remorse of himself and loneliness caused by the improper life. Tom “ stood wholly alone and isolated from the world ” and this explanation symbolically means that he is not only physically alone, but also he is mentally alone. Tom is “ in his royal robes and jewels ” but he is a lonely existence. Eventually this improper status for Tom causes an irony by Twain that Tom cannot recognize what is really valuable as valuable. In the final part of chapter 32, there is a scene where Edward and Tom come back into their original position. Tom is questioned where is the Great Seal of England and how did he use it.

“ Ah, my king, that was easy, since I used it divers days. ”

“ Used it, —yet could not explain where it was? ”

“ I did not know it was that they wanted. They did not describe it, your majesty. ”

“ Then how used you it? ”

The red blood began to steal up into Tom’s cheeks, and he dropped his eyes and was silent. . . .

“ How used you the Great Seal of England? ”

Tom stammered a moment, in a pathetic confusion, then got it out.

“ To crack nuts with. ” (174-5)

Tom did not know the value of the Great Seal of England and used it in order to crack nuts. His confession caused “ the avalanche of laughter ” (175) and, to his pity, he “ nearly swept him off his feet ” (175) from the big shame. Tom is nothing but a criminal exposed to public view because he does not know what is really valuable. Although people around Tom laugh to a great extent and atmosphere of there seems to be comical, Tom does not feel easy because of the shame which makes him nearly fainted. Tom’s different situation from the other people around him is in the same condition as the circumstances of “ wholly alone and isolated from the world. ”

The end of the story is that Edward and Tom come back into their original status and all things seem to be solved. Edward experienced a real life of poverty and came to understand the suffering and oppression which the poor people felt, but the close reading of plot makes us notice a different face about the end. I cite the final part of this work.

Yes, King Edward VI lived only a few years, poor boy, but he lived them worthily. More than once, when some great dignitary, some gilded

vassal of the crown, made argument against his leniency, and urged that purpose, and wrought no suffering or oppression which any one need mightily mind, the young king turned the mournful eloquence of his great compassionate eyes upon him and answered—

“ What dost thou know of suffering and oppression? I and my people know, but thou. ”
 . . . (184-5)

Edward shows his mercy toward his people, but his life is lamentably short. “ [T]he reign of Edward was a singularly merciful one for those harsh times ” (185), but the reign was short. When the reign of Edward finishes, again the original “ those harsh times ” seems to come back in light of these passage. The shortness of Edward’s reign and his short living in the poor slum are perfectly superimposed. Edward’s experienced pains are only related to his reign while he is living. When his life comes to the end, we can predict that also the merciful politics comes to the end, because Edward’s subordinates are against his thought. It is clear that Edward’s subordinates are obliged to his thought by the king’s power. ²⁶ Edward’s reign is not understood by his subordinates on the national building, but only Edward’s

thought gives birth to a merciful politics. The merciful politics ends when Edward dies. Eventually the brief pains only give birth to a brief mercy.

How about Tom? When he came back to his original poor life, “ Tom Canty’s father was never heard of again ” (183). This explanation shows that the bond of family is lost in the end. Tom’s father is rough and he never changes his personality without gaining the family bond, and eventually disappears forever. This end is family’s breakup. In this sense, the end of Tom is not necessarily perfect fortunate. Like this, we can understand that *The Prince and the Pauper* hides the pessimistic elements behind the humanistic nature.

As I mentioned in chapter 1 of Book 1, Twain is the person who lost his dream because of the big power called the Civil war. This thought of big power is clear in his work *What is Man?* In this work, the old man who is disappointed in life appears and develops a pessimistic thought on life with a young man. This old man’s story and Twain’s background are in great measure overlapped. It is a clear thing that the old man who denies human’s free will and Twain who is denied his gotten job by the inevitability of war have in common. Here I pay attention to the old man’s story in *What is Man?* and make Twain’s thought on life clear.

The old man says that “ the human being is merely a machine, and nothing more ” (2). This thought on human is full of pessimism. He emphasizes more the effect of external power than human free will and tells a young man like this.

If Shakespeare had been born and bred on a barren and unvisited rock in the ocean his mighty intellect would have had no OTHER MATERIAL to work with, and could have invested none; and NO OUTSIDE INFLUENCE, teachings, moldings, persuasions, inspirations, of a valuable sort, and could have invented none; and so Shakespeare would have produced nothing. . . . (5)

All people are effected from outward, but this old man says that people are not only effected in outer sphere but are denied the human will. The old man says that Shakespeare's superior intelligence is caused only by outer power. This statement means that human cannot produce anything by himself and human is only a machine which reacts the outer power. This is nothing but the idea of “ Man the Machine ”(2) which the title represents.

Against these ideas of this old man, the youth opposes

that the cowardly man can overcome the cowardice and can change into a brave man with effort. But this old man never recognizes the human value of effort and says, " In the world's view he is a worthier man than he was before, but HE didn't achieve the change "(6). In spite of this change he says that only outer environment makes the cowardly man decide his will and therefore all the impulse to the change are originated only from outward. This extreme emphasis on the outer power is the same reality which Twain experienced in the big effect of war. Also his idea of impulse to the change from the outer is overlapped on the reality that Twain's contemporary people are effected from the social environment of " Gilded Age. " That is, the contradiction of capitalism gave birth to the discrimination of class and race which are social effect on personal level. Twain's life is deeply reflected on this old man who emphasizes the outer power. According to this man, human is not the existence which can produce something but the existence which is made from the outer power.

The thought that human is not the existence which can produce but the existence which is made from the outer power is equal to the thought that the old man does not accept the idea human has the subjectivity, to put it other way.

About the education which is originally to improve human and is deeply connected to human will, the old man says an ironical comment.

[T]raining: all training is one from another of OUTSIDE INFLUENCE, and ASSOCIATION is the largest part of it. A man is never anything but what his outside influences have made him. They train him downward or they train him upward—but they TRAIN him; they are at work upon him all the time. (19-20)

To be sure, there is a sort of compulsive outer power about education, but the old man never accepts the idea of self-education by his own will. The old does not recognize the human active mental formation, and also on this education, he emphasizes the outer power which is connected to the mental formation. He uses the words “ ASSOCIATION is the largest part of it ” and tells the youth that one is only a component in surroundings. Also in this case, according to the old, the subjectivity is not in oneself but in the surroundings as the object.

The old man does not recognize the intellectual activity of education by human's subjectivity, and thinks of human only as a machine telling there is nothing

differing between human and the animal. He said that human was only the result from the outer power, so that “ their equipment was as inferior to the Strasburg clock, but that is the only difference there is no frontier ”(34). According to him, human is the Strasburg clock and the animal is other clock. Both existences are only results of assembling of parts from the outer and they can be situated in the same position. The old, as it were, perfectly denies “ the intellectual frontier which separates man and beast ”(34). Furthermore, the old says that there is not intellectual frontier between man and animal, so that “ one cannot abolish what does not exist ”(34).

Also the old man's thought on God is something of ironical. “ He hasn't any to strip they are shams, stolen clothes. He claims credits which belong solely to his Maker ”(32). This comment is about human's glorification of “ his dignities, grandeurs, sublimities ”(32). Here, God plays a role to deny the human's achievement values as dignities, grandeurs, and sublimities. God's absoluteness seems to deny human's virtues here, and there is no human's subjectivity. According to the old, God's absoluteness is the power to deny human's subjectivity. God in the old man's story is in this sense an ironical existence.

The old man's ironical thought on God is related to

human's conscience. The young man asks to the old, " Don't you believe that God could make an inherently honest man? "(20). To this question, the old says, " Yes, I know He could. I also know that He never did make one "(20). Even about the existence of conscience, the old man denies it in light of God. Here the old man explains that the conscience is not inherent in human nature but human is the existence which is not permitted by God to have the conscience. The important thing is that the old denies the inherent power of human and thinks of it from the outer and absolute power of God. Even about the conscience, the old denies the human subjectivity. Here is a passage explaining about it in the other point of view.

That no man has ever sacrificed himself in the common meaning of that phrase—which is, self-sacrifice for another ALONE. Men make daily sacrifices for others, but it is for their own sake FIRST. That act must content their own spirit FIRST. The other beneficiaries come second.
(18)

According to him, self-sacrifice for others is only for one's own satisfaction and is not for the other. The conscience which is generally thought to be inherent in human nature

does not exist in human and the vector of self-sacrifice is only for oneself. That is to say, the conscience of self-sacrifice does not exist in human nature.²⁷

About *What is Man?*, Twain gives the pessimistic thought on human all through the book. Twain says that human is only as assembly of parts from the outer world, and this big outer power is reflected by the Civil war of the outer big power which had great influence on Twain. It may be no wonder that Twain makes a work emphasizing the outer power from the point of his experience of war. The outer power has a great meaning in Twain's work *What is Man?*. It is needless to say that this power is deeply related to the meaning of the Civil war.

The tragedy of *Pudd'nhead Wilson* treats the slave and slave system, crime and criminal, and error and hidden secret. This work is a literature of social realism which deals with 19th century social environment. Mother Roxy is a slave and changes her son Chambers with Tom who is a son of white people Driscoll, intending to make her son live a wealthy life. But Chambers who is reared up as Tom betrays his real mother Roxy and sells her in the South. Tom who is reared up as Chambers comes back to his original white people's position as an inheritor of Driscoll, but he cannot live a free life mentally from a humble personality of slave which he has acquired up to

then. We can see in this plot that environment decides one's life. As it were, we see the naturalism elements in this work. Also important thing in this work is a racial problem of white and black. Stephen Railton gives comments on this work like this.

To be sure, Wilson's story is recognizably Mark Twain's version of the American dream, where the ultimate measure of success is never love nor money, but attention. (519)

We cannot see clearly the word "attention", but it may mean the attention of error that baby of white people changes into the position of black people, that is the unclear difference between white people and black people. This word may point out the thing in a point of view. This work can be said a pioneer of Naturalism which treats the environment to decide one's destiny and brings the main character into a tragic destiny, because this work does not treat the difference between white and black people in the time when discrimination was a matter of course, but treats the tragedy causing from the different environment. Here, I explain about the tragedy of environment which decides the character's destiny. Christopher Gair explains about the time which this

novel treats in these words.

Although the novel's ostensible time span is from the 1830s to 1850s, its subject matter offers (whether intentionally or not on Twain's part) a highly complex examination of the America of the 1890s, both through the internal dynamics of a racial politics insisting upon an absolute split between "white" and "black," and through an exploration of how the increased presence of immigrants from Europe posed a new challenge to longer established representatives of white America. (189)

That is to say, in the time *The Tragedy of Pudden'head Wilson* was published, there was almost no people who doubt the basic difference between white people and black people in America. Under these circumstances, the story that changing of position of white people with black people causes to the white an acquired bad behavior which is a prejudice for the black by the environment is something of a ironical message for the epoch.

Mother Roxy has a sixteenth blood to the white, and her son has a thirty-second. Although there is no

difference from the white in appearance about Roxy and Chambers, they are discriminated and are thought of differently from the white in the social customs, especially in the South.

Originally the aim that Roxy secretly changes his son Chambers with Tom who is a son of white people is originated from the fear that Chambers will be sold in the South against Roxy's will. The action which is a result of sympathy for her son turns out that Chambers who is reared as a white sells his real mother Roxy in the South ironically. The conscience for son changes into a treachery. Roxy who escapes from St. Louis in the far South suggests that Chambers steals money from his uncle, and Chambers kills a judge with a stolen knife. The impulse in this plot is originated from the racial discrimination and ends in the tragedy. It is possible that this is Twain's criticism toward the society in those days.

The idea that the biographical environment decides the individual personality is clear in the state of Tom who is brought up as a slave Chambers. After the discovering of the truth and getting freedom and riches, he is still in the state of slave mentally. He cannot read and write, and speaks the ugliest words. His way of walking, attitude, gesture, laughter are vulgar and uncomfortable. The

acquired money and beautiful clothes cannot improve him and he is always in the fear of white people. The only place where he can feel comfortable is in the kitchen in the house. This is a habitude which he has got. Here, I cite the passage which explains about these states.

The real heir suddenly found himself rich and free, but in a most embarrassing situation. He could neither read nor write, and his speech was the basest dialect of the negro quarter. His gait, his attitudes, his gestures, his bearing, his laugh—all were vulgar and uncouth; his manners were the manner of a slave. Money and fine clothes could not mend these defects or cover them up, they only made them the more glaring and the more pathetic. The poor fellow could not endure the terrors of the white man's parlor, and felt at home and at peace nowhere but in the kitchen. The Family pew was misery to him, yet he could nevermore enter into the solacing refuge of the 'nigger gallery'—that was closed to him for good and all. (225)

This passage clearly shows that the environment decides individual's personality. Twain shows in this novel that the difference of race is not originated from

genes but from the social environment. The pure white Tom who has the whole attributes of black slave except for his color of skin by living with them is a character who emphasizes this idea of Twain. The black who has a sixteenth blood and who has a thirty-second blood are also the characterization which offers a material for identity of the white and black people.

The cause of great crime of murder by Chambers who is reared as a son of white is real mother Roxy's seducing. This shows that even the person who is in a blessed position practices a wicked behavior by the outer factor of mother which is a bad circumstances for him. Chambers who is reared as a son of white and Tom who is reared as a son of black both decide their personality by environment. There are genes which are thought to be a Naturalistic element, but in this work the environment which is also a element of Naturalism plays an important role. This novel is often explained as a work of social realism, but actually this novel includes the Naturalistic elements in the following years. In this sense, this work can be said a predecessor of Naturalism. In *What is Man?*, Twain strongly says about the influence of outer power, and also in this work he emphasizes the outer power on the characters, that is to say, a power of environment.²⁸ This work is, so to speak, Twain's representative work which

explains about Twain himself who is influenced by the social environment.

Tom returns into his proper position as a son of white, but Twain shows that the money does not improve his mind. This trait can be thought as that of " Gilded Age " that the time of riches cannot improve individual life. This is Twain's suggestive creation of the work. This work reflects the life of Twain and the time of Twain at the same time.

In " The Man that Corrupted Hadleyburg " which is apparently full of humor, Twain describes a rather dark face. When the collection of short stories is made, this work necessarily appears because of its importance. Here I show that this short story does not mean the optimistic side but criticizes the American ideology by paying attention to the factor of money which is important in Twain's biographical background. I expect that " The Man that Corrupted Hadleyburg " includes the doubtful view toward the American individualism and freedom.

There is Earl Briden who thinks of this work as cynical and says that the end of this story is happy. He comments on this work like this citing Cary Sloan's criticism.

In a compelling analysis, tainted only by one

curious omission, Earl Briden reads Mark Twain's short story "The Man That Corrupted Hadleyburg " as an ironic parable on the Fortunate Fall, with the character Howard L. Stephenson, the titular " Man, "as a guise for Satan in his conventional role as tempter and master of guile. (84)

Earl Briden compares this " The Man that Corrupted Hadleyburg " to the story of Adam and Eve who were banished from Eden in the Genesis of the Old Testament. Briden says that the people in Hadleyburg come to notice the badness by injustice and come to have the feeling of self-examination. This reading is proved especially by the work's last sentence, " It is an honest town once more, and the man will have to rise early that catch it napping again " (161). His reading of this sentence is that people have caution against badness in order not to be defeated by more worse thing.²⁹ Briden's argument seems to be proper and there seems to be no injury in itself and of itself, but I dare to say the opposite opinion against him and show that this work explains about the dark and pessimistic side, because I feel in this work's tone the tragic nature of the mass power and the community power which obliterates the individuals. If

I consider about the plot, the circumstance that “ the man will have to rise early that catch it napping again ” seems to be in extreme tense condition and seems not to be a sound circumstance. I think treating the mass power and the problem of money is related to the American elemental criticism.

The relation of money and the mass power is emphasized in the experience of Mary and Edward who feel the dilemma of conscience and temptation in the assembly hall. Jack Halliday is an organizer of auction and the chairman suggests the auction of Gilded twenty dollars to the people in the hall. People accept this idea with an applause. The auction has begun and the price increases more and more with the increase of Edward's uneasiness. Here, I cite Edward's mental uneasiness with his talking with Mary.

At the beginning of the auction Richards whispered in distress to his wife: ‘ oh, Mary can we allow it? It it you see, it is an honor-reward, a testimonial to purity of character, and and can we allow it? Hadn ' t I better get up and oh, Mary, what ought we to do? —what do you think we— ’. . . (151)

Edward's qualms increases more and more, but the price also rises. "Keep the ball rolling, gentlemen, keep it rolling! fifty! Thanks, noble Roman! going at fifty "(153). These are the excitement of people which ignores Edward's uneasiness. Here, the mass power which erases the uneasiness of the Edwards works to a great extent. The individual is overwhelmed by the mass power and the individual is ignored.

In the situation of assembly hall, Twain gives the element of money in auction, and finally the Edwards turn out lose the conscience by dint of mass and money power. "Edward fell That is, he sat still; sat with a conscience which was not satisfied, but which was overpowered by circumstances "(152). These are sentences which explain about the default of conscience and about the situation which does not object the auction. Mary's comment, "We are so poor "(152) is needless to say the cause for Edward not to stop the auction. Besides the attraction of money which influences the poverty, here there is a mass power which overwhelms the individual doubly.

This short story begins with the sentence, "Hadleyburg was the most honest and upright town in all the region round about "(113) and with the progressing of plot, people's hypocrisy becomes clear. People slander

others in their own houses and it turns out that there is actually hatred in the community. Goodson means the son of good from the nature of name, but actually he is disliked by others with Burges. Burges is in the state of priest. Originally he is expected to lead others in the right direction. But he is shut out from community by a certain affair. The Edwards know this is a groundless scandal but they abandon the role to help Burges because people in the town are excited with this scandal. If the Edwards tell the truth to people, " It would have turned everybody against me "(118). This is a fear of Edward. Because Burges had no " manliness to face that " (118), he had to accept the destiny to be banished from community. A stranger leaves a sack which includes a lot of money and with the progress of plot, the hypocrisy of town's people comes to appear in this work, but before this affair, it is clear that this town has already the wickedness of lies hidden under the apparent goodness. This hypocrisy comes to appear by dint of the existence of money.

What is the theme of this work? Edward's utterance in the final part of the work seems to tell the theme of this work clearly, so I cite the part.

I was clean—artificially—like the rest; and like

the rest I fell when temptation came. I signed
a lie, and claimed the miserable sack. (160)

Here, the idea of correspondence with mass by the individual is emphasized. Edward who is a individual knuckles under the mass badness as Edward mentioned in the citation above. American society emphasizes the individualism and freedom in its principle. But in this work, Twain shows that the individual is obliterated by the mass and freedom is limited by the standard of the mass. Money which is thought as a criterion for success in American society causes the badness and depravity of people in this work. Twain describes the criticism on American individualism and freedom by the way of money with humorous tone.

The Adventure of Tom Sawyer is a work with a boy main character like *The Adventure of Huckleberry Finn*. This work's setting is made in small town called St. Petersburg in 1840s and Twain's biographical data is reflected strongly in the work as a picaresque tale. Tom Sawyer who is a protagonist in the work is against the Christianity, and criticism from the groups of conservative moral people is recorded in some books about this work. But considering of Tom's conscience and the sense of justice by Tom, he is much more than a

delinquent who is against the standardized society. He is actually an attractive character.

He knuckles under the threat by Injun Joe and tells the truth about the murder of Dr. Robinson in the trial. This attitude is the proof of his sense of justice, courage, and even the purity of child. Twain describes Tom in the psalm of childhood.

But if we consider about the nature of childhood of Tom in a different sphere, we may consider the different things in this work. Certainly this work treats the ideal sense of justice by boy's conscience, but we can suppose that this nature is a proof for Twain's retrogressive attitude and the escape from reality. Here, I show that the imagination power of Tom has a clear limit in this work. If I can succeed in showing the limit of imagination by Tom, it is possible to say that this is not simply only a work of conscience and sense of justice, but the work which has the possibility to explain about the pessimism of Twain in later years.

We can find Tom's imagination in a lot of parts in this work. Here, I consider about the scene of Becky accompanying Tom whom Tom falls in with. The relationship between Tom and Becky becomes uneasy because Tom comes to have interested in other girl than Becky. " Becky criticizes Tom with tears saying, " O

Tom! Then ain't the first you've ever been engaged to! " (62). Tom responds to this criticism and apologizes to Becky that " I don't care for her anymore " (62), but this excuse adds fuel to the flame more. Tom quarrels with Becky and separates with her, but his power of imagination overcomes the lamentable reality.

But the elastic heart of youth cannot be compressed into one constrained shape long at a time. Tom presently began to drift insensibly back into the corners of this life again. What if he turned his back, now, and disappeared mysteriously? What if he went away—ever so far away, into unknown countries beyond the seas—and never come back any more! How would she feel then! (65)

Tom tries to overcome the lament of quarrel with Becky whom he falls in with. Tom tries to think that even now Becky likes him by the power of imagination. Tom uses the imagination because he fears the loss of Becky.

But we can find that even in this imagination there is a limit from the reading of the work. Tom and Becky are reconciled with each other and go on a picnic in the

cavern together. They walk in the dark cavern with light footwork together. They name the place of cavern like, “ The Drawing-Room ”(196), “ The Cathedral ” (196), “ Aladdin’s Palace ”(196) and become crazy about the picnic in the cavern. Furthermore, “ they wandered down a sinuous avenue holding candles aloft and reading the tangled web work of names, dates, post-office addresses and mottoes with which the rocky walls had been frescoed in candle smoke ” (196). Their imagination neglect the danger of cavern and they engross themselves in the travel of the dark place. Tom who can make “ The Drawing-Room ”, “ The Cathedral ”, and Aladdin’s Palace ” in the nothing of cavern is certainly a character of imagination. Also the behavior to read the hidden meaning of words on the wall is a proof for the strong imagination.

But their imagination is defeated by the reality of danger in the cavern. They are lost in the cavern because they separate from friends unconsciously. Here, I cite the situation of Tom and Becky who have found their lamentable reality of loss in the cavern.

“ Becky I was such a fool! Such a fool! I never thought we might want to come back! No—I can’t find the way. It’s all mixed up ”

“ Tom, Tom, we ’ re lost! We ’ re lost! We never can get out of this awful place! O, why did we ever leave the others! ” (198-9)

They fall into the danger of stray in the cavern. Becky begins to cry and Tom has a fear that “ she might die, or lose her reason ”(199). This stray in the cavern proves that Tom’s imagination has a limit in the symbolical meaning. His strong curiosity becomes the cause of their danger, and this episode can be said that mental freedom called imagination is crushed by the reality. Eventually they are rescued from the cavern, but their paining experience in exchange for curiosity and imagination is too big for both of Tom and Becky. Here, I cite the situation of Tom and Becky who are rescued from the cavern after three days.

Three days and nights of toil and hunger in the cave were not to be shaken off at once, as Tom and Becky soon discovered. They were bedridden all of Wednesday and Thursday, and seemed to grow more and more tired and worn, all the time. Tom got about, a little, on Thursday, was down town Friday, and nearly as whole as ever Saturday, and then she looked as

if she had passed through a wasting illness.

(205-6)

The retribution of imagination and curiosity are given in the passage above. If there is no help of a search party, they must certainly go to heaven.

Tom is a person who hates the restraint school life and who slips out of school and is absorbed in swimming and play in the woods. But when he becomes adult, his freedom will be limited, and even his imagination is limited in childhood. Tom's free childhood is a passing thing and the reality to become adult restrains his freedom and takes it away. Twain shows in this work that a child character has a limit of imagination which is thought as a strength of child. It is possible to take out the hidden reason for Twain to live a pessimistic life in his later years from the analysis of this work. That is to say, though Twain makes the retrogressive characters of children, he shows that they don't have the perfect freedom.³⁰ At a glance, there are ideal conscience and justice of a boy with the imagination power, but the close reading clarifies the utter reality as the limit of imagination. This work shows that without the reality we cannot say about the existence of children. Judith Newman says that " [the] story is set in a fictional small

town modeled on Hannebal, but in Tom's imagination, it's as big as the world, full of intrigue and romance. " This remark does not mean the perfect freedom of Tom, but it means that Tom's imagination has a limit. " Tom Sawyer tells the story of a boy, not a man " (Newman). It is possible to have connection between Twain's retrogressive behavior and his ignorance about his own reality of adulthood. ³¹

Chapter 3 Salinger's biographical data

Like Twain, after getting a big success of publishing *The Catcher in the Rye*, Salinger came to live an unideal life of lack of relation with others. He caused the repeated troubles, like the trial against the publisher about the copyright or the problems with mass media. Why did Salinger come to live a secluded life by himself?³² It is sound to think that like Twain, he came to have a pessimistic ideas on others and society.

The reasons why Twain came to have a pessimistic view on life were poor background, war, and his marriage as I mentioned in chapter 1 of Book 1. Here in chapter 3 of Book 1, I think about the similar circumstances of Salinger as Twain. I make a hypothesis that the reason why Salinger came to live a secluded life from society was

connected with his background. I show here his singular status of Jew in American society, and the influence of WW which he participated in, and his repeated marriage. We can know that these Salinger's biographical realites have in common with those of Twain though they lived in different times.

The first thing I want to say is that Salinger is a Jewish American writer. The representative Jewish writers in America literature are usually the second and third generations of Jews who escaped from the pogrom in 19th century Russia. Salinger is thought as the second generation of Jewish American writers. The first and second generations of American writers tried to assimilate themselves into American and American society. Also Salinger have the marks of assimilation and dilemma of it as Jew. I think about the money concern which is often considered in the line of Jews.

The relationship between Jews and money goes back to the story of the Old Testament that Judah who was considered as the origin of Jews betrayed Christ. Actually this is a misunderstanding. In this misunderstanding Judah betrayed Christ in exchange for thirty silver coins and sold Christ to the enemy. By this story, money and Jews are considered in the same direction. But actually, the true origin of Jews is another Judah in the New

Testament, and this Judah has no relation with Judah in the Old Testament. This misunderstanding of Bible continued generations after generations up to the present day society. Different explanation of the historical money job of Jews is done by Stacy Burling like this.

Jews gravitated toward finance and trade centuries ago, when more highly valued in agrarian societies, land owner and warrior, were denied to them. Early Christians were banned from loaning money at interest to fellow Christians, but they needed loans and Jews took on that role.

These historical realities are the reason that Jews and money are thought in the same direction. As for Salinger who is Jew, we suppose that this Jew's image of money is ambivalent feeling. For example, in *The Catcher in the Rye*, there is Holden's big brother named D. B. and he is described as a person who has a big success in the field of cinema in Hollywood. Hollywood is, needless to say, a place which is thought as a representative of America. Holden shows his dislike toward D. B. because of his success in Hollywood, and here we can find Salinger's hidden twisted feeling. Holden hates Hollywood, but he is

never a man of success. D. B. is actually a man of success and by describing his success, Salinger tries to describe his success of assimilation into American society. Actor Marlon Brando says, "Hollywood is run by Jews; it is owned by Jews and they should have a greater sensibility." Describing the success of Hollywood which represents the money worship seems to Salinger an expression of his ambivalent feeling. Salinger who is Jew and a weak existence in American society describes D. B.'s success in Hollywood because he wants to show the success of his assimilation into American society, but at the same time as is described in Holden's dislike to Hollywood, we can find Salinger's dilemma as Jew.³³ We can suppose Salinger's figure who had to have the question to answer what Jews are.

Furthermore another thing I must say about Salinger is that Jews are the race called the Diaspora. Giles Coren explains that "Jew, exiled from his home, compelled to live as a stranger in a strange land" and these words are suitable for the explanation for Jews who lost nationality and scattered all over the world. Jews who have no basis of politics and spirit of homeland are the people who have to live "as a stranger" as Giles Coren explains. They are, as it were, the rootless-mind race.

Like this, Jews are stranger toward land and others,

and also in the American society they can be said “ as a stranger. ” That is to say, Jews do not believe in Christianity but in Judaism. Marty Martin says that “ [o]ften in the New Testament the Jew become a name for enemies of God, killers of Jesus. ” This comment means that in American society which is the world of Christianity, Jews are different existence because their faith in God is Judaism. In American society, WASP, that is to say, white, Anglo Saxon, and Protestant is dominant. The second generation of Salinger tried to assimilate into the society, and it is no wonder that they found the dilemma.

As mentioned above, Jewish ambivalent feeling toward money, and their position of stranger who has no homeland, and their different nature of religion played a role for Salinger to live a secluded life from the world. Salinger came to put emphasis on Zen and Hindu, thinking seriously the mind because I think there was an unfulfilled spiritual dilemma. By the big success of *The Catcher in the Rye*, Salinger had an outer renown, but around the result of this work's publication, he came to indulge in the oriental thought. This fact can be thought that the outer success did not bring about the spiritual content for Salinger. Salinger himself like D. B. in *The Catcher in the Rye* got a success of business by its translation into other languages all over the world. Holden hates D. B.'s

success and also Salinger hated the commercial success and bought an old wooden house in order to separate himself from the world.

The escape from society means for Salinger the escape from the reality. Finally in 1965 after publishing *Hapworth 16, 1924* (1965), he finished the activity of literature. The repeated troubles with mass media proves his unstable condition of mind. His secluded life from society was not without trouble but it had even the trouble of trial.

Behind the escapism of reality which is caused by the secluded life, it is no wonder there was Salinger's dilemma of Jews which is the weak status in American society and troubles of assimilation into American society. The success in American society as a writer which stands for the monetary success did not bring about the happiness for Salinger. In light of this state, we can suppose that there was a mental reasons. That is to say, the consciousness as a weak existence and the mind which tried to get out of the position and the identity of Jews are contradicted each other besides the feeling out of place caused by the denial of Jewish identity. In Twain's case, the poor background had big influence on his negative view on life as I explained before, and also in Salinger's case, his social status in American society caused his negative attitude toward the

later life.

Furthermore like Twain, the big power of war left a big scar on Salinger's mind. Before explaining about the influence of it on Salinger himself, I explain about the nature of WW . Although Europe, Asia, and Africa had the war's damage, America had no damage except for the Pearl Harbor and attained the end of war. Actually America got a status of winner of WW , but in national economy America experienced a rabid inflation and the repeated labor struggles with the shortage of houses. If we look at the international problem, this age was the beginning of Cold war with Soviet Union. WW caused the tensed condition both within and outside of America. America took the signboard of " Welfare state ", but at the same time America had the signboard of " Warfare state. " WW caused this contradicted face for America.

In this WW , there was the largest strategy called D day in those days. This D day means the Invasion of Normandy and this strategy became the movie and this was one of the best known strategy even in Japan. Although there is a phrase of gallant heart of the Normandy invasion, what was the circumstances of this biggest strategy which was beautified by people? Salinger himself participated in this strategy as a spy, and it is important to show this strategy's real state for the explanation of Salinger.

Camilla Warrick explains about the Normandy invasion like follows.

The Normandy invasion of northern France, which Germany had held since 1940, cost more than 15,000 Allied losses and thousands for Germany as well. Many of the downed soldiers were Americans. In the Normandy American Cemetery nearly 10,000 GIs are buried, . . .

Actually Allied and Germany lost more than 20,000 persons in this battle as Warrick explains. This strategy cannot be beautified and in fact this battle was the ugliest in WW for America because the dead of Allied were mostly America and those bodies did not come back to the homeland and were buried in foreign country. These are the pure fact for the denial of the beautification of the Normandy invasion.

Once there was a poet who explained about the world of 1920s after WW as “ waste land. ” In parallel with the state, we can explain about the late 1940s as “ new waste land ” because WW ruined the mind of people. It is sound to use the word even though America did not become the battle field directly. There are a lot of works which show readers the despair and lament of WW such as

Norman Mailer's *The Naked and the Dead* or Irwin Shaw's *The Young Lions* (1940) or James Jones's *From Here to Eternity* (1951). These are the monumental works of WW which make readers feel despair and lament. Salinger is the person who actually participated in this human's biggest disaster.

We can suppose that the influence of WW on Salinger himself was unmeasurable because after the end of WW , that is to say, after 1945, Salinger had mental disorder and was in the hospital of Germany for some time as his biography explains. It is not unusual for people to have mental disorder after the war, especially for the people who participated in the war. Salinger released his typewriter for the first time after WW by his admission to the hospital, though he clung to it during the war. Ian Miller tells us the state of WW and its influence on human's body and mind in his thesis of " The Mind and Stomach at war " (2010) as a doctor. His aimed years of his argument is from 1939 to 1945.

Medical professionals are often obliged to engage with unforeseen problems during times of conflict. These typically emerge and develop unpredictably, giving rise to spates of internal biological disorders that may affect specific body areas or

induce problematic forms of psychological behavior. . .

Miller says about the war's influence on human's body from a position of doctor, and it is enough possible that this explanation trues of Salinger himself. After he went out of the mental hospital, he published in 1949 the short story named " A Perfect Day for Bananafish " (1949) from the *New Yorker*. This work is needless to say a reflection of his life under the medical treatment. The protagonist of the work commits a suicide after leaving the hospital in the state that he does not recover from illness perfectly. It is no wonder that the work's plot and content are reflection of Salinger himself. Salinger got married with woman doctor Sylvia in order to feel relax, but the next year of his marriage in 1946, Salinger went home with her but got a divorce. Salinger who had mental injure from the war and sought for a mental healing and the hero of " A Perfect Day for Bananafish " are both of them the similar existence. Both of them experience the mental crisis and have the rescue of mind, and finish in the lament. About Salinger's case, that is divorce, and about the hero of short story, that is a suicide. Though the girl appears in this work as an existence to rescue the hero Seymour, Seymour has to commit a suicide. This girl's name of Sybil and

woman doctor's name of Sylvia are very similar. For Salinger, the participation in WW is the same as mental death which leaves a great wound on his mind.

The time of American government on the world started after WW , and this maintain of world's peace by America is called " Pax Americana. " This state of world became the immovable nature after WW . But even in this age, there were a lot of unstable factors in and out of America as mentioned above. There was tense both in and out of America. The façade of the age is America's time, but various instable factors exists in this age. Salinger's rebellion toward the age comes to the apex by the publication of *The Catcher in the Rye*, but his publication of the story named " The Inverted Forest " ³⁴ after WW means Salinger's escapism from reality and his longing for childhood. I suppose that in this work there is his escapism from reality and longing for childhood which can be considered in the same line of reality under Pax Americana. In this " The Invested Forest, " there is an important theme of appearance and reality with the grown two characters. This structure trues of Pax Americana's appearance and reality with the progression of time. The age of Pax Americana had actually the troubles. In this " The Invested Forest, " the childhood and adulthood have a clear contrast, and in this nature I suppose that there

are Salinger's denial of reality and yearning for passed childhood.

In this work, the hero Raymond Ford and Corrine are familiar friends with each other in childhood, and they do not think about the difference of their social class. Corrine says a usual utterance to Raymond as, " You want me to tell Miss Aigletinger you won't be in school tomorrow "(17). To these words, Raymond replies as, " You can if you want to, I guess "(17). These are common and usual conversation with each other. There is no bar of class difference between Raymond and Corrine. They are commonplace friends who go to the same school as classmates.

But after the separation of ten years more, Raymond and Corrine experience a clear difference of social status. Raymond works in Columbia University as a teacher and has got the prize of poetry again and again, living an energetic life. He is as it were a people of social success. On the contrary, Corrine moves to Europe, Philadelphia, and New York without setting in the fixed land after her parent's death. " [She] knew a great number of men and boys "(18), living a free and easy life. In light of these unchaste ideas, Corrine's life seems not necessarily to be a respectable one as the story explains about.

Both of them meet again by chance, but Raymond tries

to avoid her with the imitation of kindness. Raymond asks a taxi driver to get to the unknown Chinese restaurant³⁵ and makes a hidden spiteful behavior to Corrine by making her find the restaurant on a walk in the severe cold winter. There is a clear contrast with their childhood in the final part's conversation between Raymond and Corrine.

“ Ray. Will you come home with me? ”

Ford did not hear her. “ I beg your pardon? ”
he said politely, unforgivably.

“ Will you come home with me? ”

Ford shook his head. (51)

Compared to the equality of conversation of childhood, this conversation shows the clear difference of social status of them. Raymond Ford perhaps imitates not to hear the familiar calling by Corrine and responds to her in the polite manner. About even to the second calling, he does not utter a word and only waves his head. Corrine's attitude that she does not turn back at the separation shows her clear lamentable experience. She feels Raymond's troubles by meeting her and experiences a disappointed feeling. For both of them, the end of story is not a happy. This work tells us the imitation of kindness and hidden cold feeling. In this work, the

kindness is a superficial lie. Appearance and reality are the important theme in the work and the time of Pax Americana's appearance and the circumstances under it as cold war, national inflation, labor struggles, and shortage of housings are reflected. The times of 1947s' circumstances also have appearance and reality as the story has the theme of appearance and reality. Salinger describes the childhood as desirous and by it, he does the escapism from reality. Salinger's participation in WW and the time's prosperity after WW can not necessarily be said as desirous one.

I mentioned in chapter 1 that Twain's marriage with his wife Olive was not necessarily good because of wife's influence on him of her thought of eastern Puritanism. How about the marriage of Salinger? He repeated his marriage with Sylvia, Claire, Maynard, and Colleen in four times. Only this reality can show his unhappy marriage life but also his biographical information can withdraw Salinger's hidden view on women. This view is connected to his actual behavior toward reality. In the case of Twain, the marriage was influenced by the pressure from his wife, but in the case of Salinger, the marriage had the nature that Salinger imposed his guidance on wife and infused his thought into his wife. Ian Hamilton comments on the marriage between Salinger and his wife Claire like this.

Claire Douglas, the girl he married, was not a deaf-mute but during the first years of their union she struck him as the next-best thing: docile and worshipful, accepting without protest his puritanical domestic edits—no visitors, no social outings, no “feminine” vanities, no fun. When Salinger was not working on his prose (which Claire, of course, was not allowed to read), he instructed his wife in the teaching of Zen holy men.

This is Hamilton’s explanation about the marriage between Salinger and his second wife. It is clear from this explanation that their marriage was not ideal. At a glance, Claire was submissive and she did not interfere with Salinger’s work, but this state was not complementary relationship with each other. For Salinger, Claire was not an equal partner but they were an instructor and a student. Or it may be suitable to say that they were a master and a servant with each other.

Also for Salinger, his wife did not become an existence to help his writing activity. From the beginning of their marriage, the relationship between Salinger and Claire was not that of partners, but Salinger did his guidance on

her in one-side way. It is clear that this relationship is not stable. When Claire became pregnant, how Salinger react to her? Following passage shows their relationship at the time of wife's pregnancy.

Originally, the husband and wife may unite more strongly by having a child, but in the case of Salinger their marriage ended when they had a child. This is because their marriage life was not complementary but only the one-side instruction by Salinger to wife who was an weak existence. Salinger's love for the weak and juvenile moved to the weaker and more juvenile existence when he had his own child. Eventually, his concern for his wife became weak. It was a tragedy which was caused from the relationship between the master and servant, though in ideal meaning, the husband and wife's relationship must be partners with each other.

Though Salinger experienced a lamentable reality to lose his marriage life when he had a child, his love for the young existence never stopped. When Salinger became 53 years old, he fell in love with the Yale university girl named Maynard who was 18 years old. Salinger had a love affair with the young girl, though " she was 18 but liked 12 "(Cheryl). Actually their relationship was not that of the husband and wife but that of father and daughter with a big difference of ages. In addition, the result of love

affair between Salinger and this young girl did not become a suitable end for both of them. Cheryl Lavin explains about the circumstances of them at those days like this.

He wrote her, they correspond , and several months later she dropped out of school to live with him in New Hampshire. Their affair ended less than a year later when, out of nowhere, he told her to get lost.

The expression “ get lost ” is convenient for Salinger, but the result was much more grave than the words in itself and of itself. Maynard left the university and experienced a severe position in her life. Though she had the stable future as a student of Yale university, she was wasted her life by the man who was like father. This was not only a flirtation but the serious accident in life.

Furthermore, Salinger's love for the young existence did not be improved by three times failure of marriage. Next marriage was with Corrine who was 50 years younger than he. It is often said that love and age have no relation, but in the sense of husband and wife which is related to a social norm, certainly the difference of age is the topic to consider seriously. It can be said that generally the husband and wife who have the 50 years difference may

have the problem. As for Salinger himself, he repeated the marriage with young women and divorce with them. He played a role of one-side instructor for his wife. This means that Salinger had the extraordinary experience in his marriage life.

Then, why did Salinger repeat the failure of his marriage? In psychological sense, the explanation of Lolita complex may true of his case,³⁶ but here I pay attention to Salinger's nature of marriage in light of his literature and biographical information. Salinger was, as mentioned above, a social weak existence of Jew in American society and experienced the participation in WW

with the bitter lament. From these biographical information, we can ascertain his escapism from reality. Here, I make a hypothesis that his choice of his wife had the nature of escapism from reality. That is to say, by choosing a young wife, he realized a longing for the children and the weak existence. He imposed on his wife his longing for separation from reality. If I say differently, He imposed himself on wife. In order to turn away from reality, he fell in love with childlike women and he filled his subconscious discontent toward reality by dealing with his wife freely. It is often said that men have the superiority orientation, the power orientation, and the monopoly orientation. Salinger used these

inclination with his wife and substituted his desire for reality by wife.

In Salinger's works, there are a lot of young characters to play an important role. In *The Catcher in the Rye*, there is Phoebe who cures the protagonist's mental fatigue and in "The Inverted Forest," Salinger shows the praise for childhood as mentioned above. Also in the short story "For Esmé with love and Squalor," a young girl plays an important role, and furthermore, in "A Perfect Day for Bananafish," Sybil is an important character, and she is seven years old.

These groups of young existence are kinds of oasis to the severe reality for Salinger as in the same case of his marriage. In order to turn away from cold reality, Salinger needed the young existence. Salinger was in socially weak place and experienced the severe reality in WW . He substituted the young wife who was the separate existence from reality for the discontent of reality. The separate existence from reality was Salinger's desire. He thought that by choosing the Childlike wife, he could turn away from these dark reality. For Salinger, the marriage was not the relationship of cooperative partners but the tool to ignore the reality. I said about Salinger's second wife that he ordered his wife not to accept the visitors and not to go

out socially. These behavior are the enough proof that Salinger turned down the reality. His wife were necessary for Salinger in order to escape from reality.

After getting a big success, Salinger came to avoid the contact with the world and lived an undesirous later years by making repeated troubles with mass media and trials. In this chapter 3, I paid attention to his biographical information and gave three points for the proof of his misanthropic nature. That is to say, his social status as Jew in American society, his participation in WW , and his never desirous marriage.

His socially weak status as Jew in American society was connected to Salinger's identity which tried to assimilate himself to the society, and to his conscience of money image of Jew, and to Judaism which is a different religion in American society. Firstly, I explained in this chapter about his escapism from reality as his inclination toward the east Asian thought of Zen or the religion of Hindu.

Secondly I explained about Salinger's experience of his participation in WW . He became ill from the trauma from the war and went to the mental hospital. WW made America the existence Pax Americana stably, but both in and out of America this war brought about the problem. Although generally WW was thought as

victory war for America, this war left the severe influence on Americans' mind more than the plus image of victory. " The Inverted Forest " which was published immediately after WW was connected to the hidden reality under Pax Americana. In this work, Salinger shows his longing for the childhood and tries to turn away from reality.

Finally I paid attention to Salinger's nature of marriage. His repeated marriage and his high-handed attitude were connected to his desire to fill his discontent with reality by young wife's existence. I showed that Salinger did not treat his wife as a equal partner but he imposed his escapism from reality which was child image on his wife who he thought must be weak existence. For Salinger his wife must be an existence for escapism. As for Twain, the influence from wife had a great relation with his creation of works, but as for Salinger, the marriage was an undesirous one which was caused by his own nature. Salinger tried to substitute his childlike wife for the image of escapism. About Salinger, the origin of Jews, participation in WW , and the problematic marriage originated from Salinger himself were all of them enough reasons for Salinger to live a pessimistic life in his later years.

Chapter 4 Pessimism in Salinger's works

As in the case of Twain, I considered about Salinger's reasons for his pessimistic life in later years in chapter 3. In this chapter 4, I pay attention to the groups of pessimistic works of Salinger. I treat the three works of *Franny and Zooey*, the short story "For Esme with Love and Squalor", the short story "A Perfect Day for Bananafish." I think all of these works show Salinger's pessimistic view on his life enough.

At first, I consider about *Franny and Zooey*. Mark Krupnick explains about the age of 1955 which was the year of publication of this work.

The period from 1955 to 1963 in America was the time of rebellious youth as apolitical loner, and Salinger was the laureate of this diversely unhappy cohort.

According to Krupnick, the time of publication of *Franny and Zooey* was that youth had discontent with society. Considering about the circumstances of the time, I suppose that this work does not mean only the simple optimistic elements. The social circumstances of discontent by youth are important elements for us to read this work as a pessimistic nature. It is no wonder to

think about the work as a lamentable one if we consider about the social circumstances of those days.

The title of *Franny and Zooey* is not studied enough, and only the reality that this book was published separately in the short story of “ Franny ” and in the short story of “ Zooey ” is clear. The famous apposition of Shakespeare’s play *Romeo and Juliet* (1599) or *Antony and Cleopatra* (1606) mean lover’s separation as showed in these titles of enumeration and the same standing of severance. I make a hypothesis that also the title of *Franny and Zooey* implies the spiritual severance like the title of Shakespeare’s plays. The difference of mind state in brother and sister, that is, the aggressiveness of Zooey who tries to recover the pleasure of life and connection with others and negativity of Franny who wears away her mind to a sick degree have a clear contrast.³⁷ Here I center my argument on their relationship.

At first, I explain about the state of Franny in the first scene of the work. This work begins by the scene that college students wait for their girlfriends who were invited by them in the station. Franny meets her sweetheart Lane and expresses her contented love and pleasure with heartfull kiss. Franny asks him about the letter which she has sent to him. The conversation here seems to express the mental separation between Franny and Zooey in the later

parts of the work. Franny asks Lane, “ Did you get my letter? ”(7), but Lane does not understand her question and sais this, “ Which letter? ”(7). Furthermore Franny asks “ You didn’t get it? I mailed it Wednesday. Oh, God! I even took it down to the post ”(7) and tells him her disappointed feeling with a sort of excitement. The action to take her letter to the post office means her passion in that letter, but Lane’s reply is something of brusque like, “ Oh, that one. Yes. This all the bags you brought? What’s the book? ”(7). Lane’s passion in that letter is very small. Though he has taken her letter, but he is not so much interested in that and turns their conversation to the baggage. This state of the work’s first scene that Franny’s passion in the letter does not communicate with others is a symbolic scene about the interpretation of the work. The unsuccessful nature of perfect communication with others is very important to interpret this work.

This mental imperfection of communication with others leads to the nature of tragedy. In this work, we hear that the eldest Seymour commits a suicide. Franny is also in the verge of mental collapse under the pressure of her circumstances. So to speak, the Glass family is in the condition of scattering about. The surname “ Glass ” is the same spelling of “ glass, ” and this surname represents the fragility of the family symbolically.

Seymour and Franny were crushed by the circumstances and went into pieces like the glass which was the same state of their mentality.

The place where Franny and Zooey stand are clearly different, but the imperfection of mental communication mentioned above is also clear in the scene of encouragement by Zooey toward Franny. I cite the scene that Zooey encourages Franny who has the mental enfeeblement here.

‘ I’ve seen a couple of real of real breakdowns, and the people who had them didn’t bother to pick and choose the place they ’

‘ Just stop it, Zooey! Just stop it! ’ Franny said, subbing.

‘ I will, in a minute, in in just a minute. Why are you breaking down, incidentally? I mean if you’re able to go into a collapse with all your might, why can’t you use the same energy to stay well and busy? . . .

Franny shrieked, ‘ Will you shut up, please? ’
 . . .

This is a scene where Franny turns down Zooey’s encouragement perfectly. Zooey’s words which he thinks

are for Franny become a cause of pain against his will. Franny's shrill voice clearly represents that state. Here, the imperfect mental communication and mental separation are evident in the state that the encouragement makes Franny discouraged. It is clear that the conscious difference about letters between Franny and her sweetheart Lane is a symbolism of mental separation between Franny and Zooey.

Not only about the invisible nature of mind, but the clear nature of separation exists in the family of the Glass. "An age difference of almost eighteen years between the eldest of Glass, Seymour, and the youngest, Franny "(41) is coincidence with the mental separation and this difference of ages is concrete separation of the Glass family. The image of glass which breaks into fragments can be considered in the same line of the concrete separation of ages in the family.

I explained that Zooey's encouragement did not arrive at Franny's mind, but we can notice that the quantity of conversation of Zooey and Franny has a evident difference. Originally in the work *Franny and Zooey*, Franny's chapters are only about one fourth compared to Zooey's chapters. This matter of quantity may represents their unbalanced nature. In this work, we can find that Zooey in one-side way talks to Franny who has a mental weakening. Zooey's

chat does not take a reaction from Franny but is only one-side talking. Actually it is not a conversation, but only Zooey's representation of his own will. The conversation must have the elements of mental communication and Zooey's one-way talking perfectly misses the elements. We can also find that not only his encouragement does not bear fruits, but his passion in the way of talking has a clear difference with that of Franny. Here, I consider about their difference of passion in talking.

“ Zooey abruptly placed his hands over now quite damp face, left them there for an instant, then removed them. He refolded them. His voice picked up again ”(126), continuing to talk to Franny. This is almost a fervent speech. He is excited about his own speech and has sweat. In order to calm down, he covers his face with both hands and again takes off them and begins to talk. This is an enough proof for his passion in the talking to Franny. Although a tone of voice is “ almost perfectly conversational tone ”, but the behavior mentioned above is an evidence of Zooey's absorbed state in his own speech without paying to Franny's existence. Zooey becomes a center of existence of the talking with Franny. Though his tone of voice is mild, he is in the state of excitement, concentrating on his own speech.

What is the result of one-way speech of Zooey for some

pages? When Zooey finishes his speech, he notices Franny's state. I consider about the moment in the following passage.

Zooey broke off. He stared over at Franny's prostrate facedown position on the couch, and heard, probably for the first time, the only partly stifled sounds of anguish coming from her. For an instant, he turned pale—pale with anxiety for Franny's condition, and pale, presumably, because failure had suddenly filled the room with its invariably sickening smell.
(127-8)

What is the result of Zooey's excited talking? That is an injuring of Franny. Franny utters a lamentable small voice with difficulty and she becomes much more sad than ever. Zooey's talking is so to speak a "failure" and does not bring about the mental communication. The conversation which is a result of mental communication does not exist here, and Zooey's words only injure Franny's mind. This state is an opposite of mental communication and only a violence by words. The one-way talking of Zooey makes Franny's mental weakening much worse and it becomes a mean of mental violence. The difference of

passion in the talking shows the difference of place by Zooey and Franny. Their mental communication does not exist here.

Where do Franny and Zooey go to after they cannot get a mental communication? In the end of the work, Franny lets leak these words to Zooey. " But I'm I don't know I'm tired, Zooey. I'm just exhausted, frankly "(144). This is a clear declaration of failure by Franny. Furthermore Franny continues to explain to Zooey that they are different persons and do not have things in common at all. " You can go on like this all day, but I can't "(144). These words show the state of Franny who becomes in much more worse state experiencing broader separation from Zooey than the state of Franny who felt a suffering before. When she feels a suffering, she reacts to the encouragement of ideal condition and feels a pain because she cannot become the ideal state. But in this conversation on the phone in the final part of the work, Franny perfectly thinks of Zooey as an other existence. Here Franny does not have an intention to become an ideal person whom Zooey asks her to be, and eventually she does not even feel the pain. We can find Franny's perfect abandonment and failure here. In the final part of this work, Franny shows us the state of affairs like this after she hangs up a phone. Here her atmosphere

of failure stands out more clearly, so I cite this passage.

Franny took in her breath slightly but continued to hold the phone to her ear. A dial tone, of course, followed the formal break in the connection. She appeared to find it extraordinary beautiful to listen to, rather as if it were the best possible substitute for the primordial silence itself. (150)

Franny does not find a peace of mind in the voice of Zooey, and human voice but finds a peace of mind in the machine sound of dial tone which has no feeling. After Franny gets haggard with human relationship, she finds a calmness of mind in the machine tone without human nature. There is no human nature both in the primitive silence and in the dial tone. This is Franny's rejection of human and rejection of human communication. In this work, Salinger does not prepare for a solution of spiritual harmony for a protagonist. This state is overlapped on the state of Salinger who rejected the communication with the world. Salinger is an author who experienced a transition from the age of modernism to the age of post-modernism, and he rejected a certitude of solution in this work. Salinger does not permit the solution for others

and circumstances and he closes the problem within the individual of Franny herself.³⁸ In this sense, this work has a clear nature of post-modernism.

How about “ Esme with Love and Squalor ”? A Certain critic explains about this work that this is one of Salinger’s best work. Considering this work again is important for us to know about Salinger, so I cite the anonymous article in the *Boston Globe*.

I immediately reread “ Esme—With Love and Squalor, ”his short story first published in The New Yorker in 1950 that later became perhaps the most beloved piece in his “ Nine Stories. ”I treasured it above everything else he wrote.

This criticism is beyond the individual impression on the work and backs up the importance of the work. It is very useful for us to analyze closely this work.

If we think that this is a story of human recovery from the miserable memoir of war by youth who participated in war with the communication with a girl Esme, this work can be thought as Salinger’s hopeful thinking which believes in the power of love recovery. That is, in the final part of the work, there is a sentence

that “ You take a really sleepy man, Esme, and he always stands a chance of again becoming a man with all his face with all his f-a-c-u-l-t-i-e-s intact ”(85). This sentence may be thought as the protagonist’s possibility of recovery.

Is it really right to think only that this work treats the recovery power of love? In this short story, the protagonist youth expresses the nature of solitude and oppression. Though Salinger shows the possibility of recovery in the final part, the work’s controlling tone is dark one. The sub-title of the work “ with love and squalor ” does not only mean a simple and optimistic face. I think these are the one-side nature of this work. Here I pay attention to the dark part of the work and prove that this work does not have a purely hopeful conclusion, not paying attention to the optimistic face of the work.

Esme who communicates with a protagonist youth in the work lost her father in the North Africa and also lost her mother recently. Only these background of a girl is in the same condition as a lonely protagonist and plays an important role to make stand out the loneliness. In this work, the loneliness and miserableness are important motifs. In the second part of the work, the protagonist participates in the war and is placed in the inhuman circumstances. These traits also emphasize the effect of

the loneliness. In this part of war, the protagonist appears as the name of alphabet X. Perhaps this alphabet X implies that this youth is robbed of human feeling in this circumstance. Salinger shows that this lonely youth in the battlefield only means a sign, that is only a mark of material under the large power of organization.

Youth X is a person who feels the loneliness in this work, and this nature is emphasized by the circumstances of violence and destruction around him. Here, I consider about the effect of violence on the youth in the scene of battle. The clearest symbolic part of the war is a scene of shooting of a cat. This episode is a clear example of violence. X and Clay talk with each other here, and the conversation goes to the scene after the Normandy Invasion. There, they experienced an extreme condition of shelling of more than two hours. In the conversation with X, Clay takes an episode of killing of a cat which appeared on the bonnet of Jeep. To that uttering, X shows a clear hatred like, " Yes don't start that business with that cat again, Clay, goddamn it. I don't want to hear about it "(82). When Clay explains that he was in the mad state at that time, X starts to tell a strange story like this.

You weren't insane. You were simply doing your duty. You killed that pussycat in as manly a

way anybody could've, under the circumstances. . . .

That cat was a spy. You had to take a pot shot at it. It was a very clever German midget dressed up in a cheap fur coat. So there was absolutely nothing brutal, or cruel, or dirty, or even (82)

Here, X perfectly yields to the violence. At first X feels a dislike with the story of shooting of a cat, but with the progression of talking, he begins to take sides with the story of violence. At last Clay who has begun the story makes X shut up by saying " God damn it "(82). X was crazy for his own story. His own conscience yields to the violence, that is a story of killing of a cat. He supports the violence by X's absorption of talking. Salinger here shows the yielding of conscience to violence. But of course, there is a qualm of conscience in X and actually " X suddenly felt sick "(82) and vomited in the dust box. This is a lamentable scene where the conscience yields to the violence. Even when X talks with friends together, he cannot lower his guard and feel relaxed. X's utterance mentioned above can be thought as that which means his loneliness and despair in clear sense. X who cannot join his talking with friends and turns down his conversation

with Clay is certainly a person of loneliness. The episode of violence only plays a role to emphasize the trait.

I think it is important in construing the work to think about the role of a girl whose name is Esme. Esme plays a role of mental support for the youth. X makes a promise with a girl in part 1 that he sends a short story to Esme. That work must be “ extremely squalid and moving ”(76) according to the girl. Perhaps this characteristic means not only the idealistic face but the human's dirtiness, lament, and pity in life, that is, a dark side of life's reality. This girl expects these traits in the short story. The circumstances of battlefield coincidences with this “ squalid ” nature, but can this youth send to Esme a moving short story?

The answer is no. He comes not to have even the simple work or a placid social communication with others from the trauma of battlefield. X tries to send a letter but cannot do it, and he turns his attention only to the accumulated letters and piled baggage on the desk. He cannot carry out the promise with a girl. Here I cite the passage that the youth makes a promise with a girl about a short story in the former part of the work, because I think it is useful to make contrasts between the circumstances of promise with a girl and the real circumstances of the battlefield. This is the last in the former part of the work

where X talks with a girl.

‘ You’re quite sure you won’t forget to write that story for me? ’ she asked. ‘ It doesn’t have to be exclusively for me. It can ’

I said there was absolutely no chance that I’d forget. I told her that I’d never written a story for anybody, but that it seemed like exactly the right time to get down to it.

She nodded. ‘ Make it extremely squalid and moving, ’ she suggested. ‘ Are you at all acquired with squalor? ’

I said not exactly but that I was getting better acquired with it, in one form or another, all the time, and that I’d my best to come up to her specifications. (76)

In this scene, the youth shows clearly his strength of will. He explains that by the power of his own will he writes a short story for others. His reaction to Esme that he will answer her expectation in his best is a proof for his power of intention. Here, Esme plays an important role to take a will power from the youth, and also the youth clearly shows his intention to answer Esme’s expectation. Esme says “ I hope you return from the war with all your

faculties intact "(77). This is her desire that the youth continues to be the same after he utters the strong will power.

But actually, the youth has the trauma after the experience in the battlefield. The violence which the youth experienced in the battlefield made him an existence of powerless man. The meaningless killing of a cat is a characteristics for the violence. He cannot carry out the promise with a girl. The mental power before he goes to the battlefield has collapsed. Esme's hope that " you return from the war all your faculties intact " does not become an actual thing by the reality of X's experienced trauma. The girl's expectation of the story which is " squalid and moving " does not be actual by the nature of " squalid " reality. The contrast before he goes to war and after he comes back from war is very clear. There is a clear difference in the point of power of will.

The lack of will power means the impossibility of recovery for the youth. Esme may be a mental supporter who makes possible to recover for the youth, because she feels a similar loneliness like he.

But he gives up her promise and at the same time gives up the communication with her, which leads to the renouncement of mental support by his own will.³⁹ This resignation of communication appears in the symbolic

context where Clay proposes that they go to a dance party together in the last part of the work. X eventually turns down Clay's suggestion in vexed way and chooses to be alone. After he renounces the communication, what does he have eventually? I cite the last scene of the work.

When he did finally lift it out, he saw that its crystal had been in transit. He wondered if the watch was otherwise undamaged, but he hadn't the courage to wind it and find out. He just sat with it in his hand for another long period. Then, suddenly, almost ecstatically, he felt sleepy. (85)

After he turns down the suggestion to go dancing, he finds a watch which Esme has sent to him. The glass of watch is broken, and this trait is in coincidence with his state of broken mind.⁴⁰ He cannot ascertain that this watch may move or not with fear. This lack of courage is overlapped on the lack of courage to send a letter for Esme. The lack of courage and the lack of intention have in common in the circumstance. Salinger shows that X lacks the will power to change his circumstance in this broken watch symbolically. Also the sleepy feeling is not the positive feeling, but, in a sense, a concept to associate

with the death which is the youth's mental sleeping contrary to the will power. This is a passive state of mind of the youth. In the final sentence, there is an explanation that the sleepy man has the chance to come back with all his faculty unhurt, but if I consider about this sentence, this is not a certain realizable possibility but only a probability. That probability needs the power of will which is short of by the trauma. For the man who feels sleepiness and comes back unhurt must have the strong power of will to awake. The sleepiness is only a chance and in order to make the chance to reality, one must have the strong will to awake.

As mentioned above, this short story may show the story of love recovery at first glance, but if we consider about the controlling atmosphere of loneliness of protagonist or dark tone of the work, we can construe this work as the dark and lamentable work contrary to the work of love recovery. In this work, Salinger who participated in WW and had mental breakdown was strongly reflected.

How about "A Perfect Day for Bananafish"? The end of the story that the hero commits a suicide only proves that this is a tragic work enough. Thinking of the meaning of his suicide seems to me very interesting. This work's hero Seymour also feels the loneliness and

alienation like the hero in “ Esme with love and squalor. ” Clarifying of the meaning of hero’s suicide is an important point for the interpretation of the work. Also in “ A Perfect Day for Bananafish ”, six or seven years old girl named Sybil appears for the mental support for the hero. Here, I clarify the circumstance of Seymour placed in the loneliness by paying attention to the imperfect communication with a girl without sending the meaning. At first, I cite Donald Greiner’s comments on the work. He explains about the loneliness of hero and shows the sympathy for him.

The Seymour of “ A Perfect Day for Bananafish,” Esme, Teddy all are individualized, unforgettable, remarkable. Salinger wants the reader to stand in awe of them, even when the reader laughs, or grimaces, or questions, because they have lessons to teach, examples to set. This sense of awe expands dramatically in the Glass stories, where the reader has no choice except to worship Seymour . . .

According to Greiner, the elements to take the sympathy out of readers hides in Seymour’s individual experience. Seymour who commits a suicide has the

nature for empathy with readers. Here, I explain about the reason of suicide, and Seymour's behavior before his suicide worths enough for considering and is very important. When Seymour comes back to his room, he suddenly talks to the lady in the elevator like, " I see you're looking at my feet "(12). The lady denies like, " I beg your pardon. I happened to be looking at the floor "(12). To this reaction, Seymour says more words to the lady in one-side way as, " If you want to look at my feet, say so "(12), " But don't be a god-damned sneak about it "(12). Because the lady feels gloomy, she takes off the elevator. What is the hidden meanings of Seymour in this scene? This is not an inconsistent behavior of man who tries to commit a suicide, but we can suppose that there is a hidden desire of Seymour for the communication. Seymour wants a conversation with somebody before his death. Therefore, he expresses an unnatural utterance that he does not want the stealthy look but the direct look after his short time utterance. This is nothing but his subconscious feeling. It is no wonder that he wants a conversation before his death, because he is a man who feels a loneliness strongly. Eventually the sound conversation does not come true and fails, and this failure of communication is very important if we consider about his state. Seymour's wife Muriel never understands his

mental crisis and also her mother pays attention only to Muriel without feeling warmly about Seymour. Seymour is a character who feels the loneliness after the experience of war. As it were, he is in the state of solitude and alienation, wanting to have a mental communication. The communication is important in thinking about Seymour.

In this work, the most talkative person with Seymour is Sybil. This innocent girl Sybil says an inkling words to him like, " See more glass "(6) when she appears. This pronunciation is similar to " Seymour Glass " very much. Only this pronunciation is enough for connecting Seymour with Sybil. This girl seems to have something of an insight which is suitable for Sybil's visual utterance in the entrance of the work.⁴¹ Sybil listens to the story of Bananafish which Seymour says about, and she says she actually finds the fish in the conversation with this youth. Sybil says " I just saw one " (11) and Seymour answers " Saw what, my love " (11). Sybil continues more like, " A bananafish " (11). The Bananafish which this youth tells her is his imaginary animal that I explain in later parts as his own figure. By this utterance, Sybil plays a perceiving and revealing role for this man. Sybil's name is " Carpenter " which is equal to a carpenter. This image of construction is considered in the same line of enlightenment on Seymour which is, as it were, a mental

construction. The youth's behavior to kiss at one foot of Sybil (11) is Seymour's respect and obedience for Sybil. This action is symbolic behavior.

Then what does he find and respect for in Sybil? Perhaps that is Sybil's innocence. In this work, Sybil shows the innocence in itself and of itself. When she meets Seymour on the beach at first time, she says these unground words all of a sudden to him, " My daddy's coming tomorrow on a nairplane "(7), answering his kind calling to Sybil. This way of talking and brief and simple words are proof for the girl's innocence. But Seymour finds a valuable nature in this girl and tells her the story of Bananafish which is nothing but himself. He takes a long time conversation with the girl in this work. The kiss on the girl's foot is an expression of respect and obedience for her innocence which his wife Muriel and Muriel's mother and the lady on the elevator do not have.

Although he shows the respect for the innocence, this is only one-way will by Seymour. After he talks the story of Bananafish, he kisses on Sybil's foot. The reaction to this behavior by Sybil seems to be flat and insipid. She said, " Goodbye "(11) and " ran without regret in the direction of the hotel "(11), not thinking profoundly about the youth. This is clear contrast between innocent Sybil and Seymour who tries to commit a suicide immediately

after this conversation. The enlightening role of Sybil mentioned above is made only by Seymour, and she is nothing but an innocent character. Seymour finds the high value in the girl's innocence. For Sybil himself, Seymour is only a young man whom she met on the beach. He talks about Bananafish which is a reflection of himself, and he thinks that Sybil see through the reality by saying she sees Bananafish. It seems to him that Sybil is a finder of true nature. But these meanings to Sybil is only made by Seymour and actually this does not mean anything for Sybil. Here Seymour does the action of conversation with Sybil, but in essential meaning, he does not have true mental communication. Of course, actually, it is impossible for them to have a true communication if we consider about the difference of age. Seymour does not have the communication which he hopes to have sincerely.

Seymour is an adult and Sybil is a child. Seymour has to face the reality that an adult cannot assimilate himself into a child in the meaning of sentiment. Seymour cannot escape from the reality that he is an adult even if he thinks of Sybil as a barrier to the adult's blemish fascinated by her innocence. Seymour's self-hatred appears symbolically in his story of Bananafish. I cite his explanation about this imaginary fish in the conversation with Sybil.

‘ Well, they swim into a hole where there’s a lot of bananas. They’re very ordinary-looking fish when they swim in. But once they get in, they behave like pigs. Why, I’ve known some bananafish to swim into a banana hole and eat as many as seventy-eight bananas ’ . . .

‘ Naturally, after that they’re so fat they can’t get out of the hole again. Can’t fit through the door. ’ (11)

The youth’s words following the explanation of this fish is “ well, I hate to tell you, Sybil. They die ” (11). If we think about the death of Bananafish and suicide of the youth in the same line, we can suppose this Bananafish is himself and the reflection of himself. Bananafish and Seymour can be superimposed perfectly.

Then why does Bananafish die and where does this tragedy come from? The answers of these questions seem to be in the circumstance that Bananafish cannot go out of a hole by eating too much bananas. That is to say, the death of Bananafish is in the extraordinary pursuit of pleasure and the retribution of it. In the case of Bananafish, the appetite of eating banana is a pivot for pleasure, but about Seymour the pivot is not clear in this

work.⁴² But Bananafish pampers himself without governing and goes to the death. Seymour also feels a self-hatred which is connected to the death of Bananafish. Actually, we are not clear that Seymour pampers himself and pursuits for pleasure too much, but his judgement on himself is the same with Bananafish. This is a strong feeling of self-hatred.

When Seymour meets Sybil on the beach and talks to Sybil who wears a yellow bathing suit like, “ If there’s one thing I like, it’s a blue bathing suit ”(8). In this conversation, Seymour avoids the yellow which associates with banana unconsciously and thinks of yellow as blue. He is told like, “ This is a yellow ”(8) and recognizes his own error saying, “ What a fool I am ”(8). Seymour faces the reality that he and Sybil are in the different position between an adult and a child, and faces the reality that he cannot assimilate himself into Sybil’s innocence. After facing these reality, he expresses his self-hatred using the story of Bananafish. Though he avoids the yellow, there is no change about the reality.

Here I answer the question of the meaning of Seymour’s death in “ A Perfect Day for Bananafish. ” Seymour cannot communicate with Muriel, Muriel’s mother, and the woman on the elevator losing true interchange of mind. Even with Sybil whom he relies on

mentally, he cannot communicate sincerely. His feeling of alienation is not toward the outside but toward the inside which has reflection vector leading to the feeling of self-hatred. The result of it is a suicide. What is the hope which Seymour wants to have by suicide? Perhaps that is other people's interest which he thinks dissolves the loneliness of himself. Furthermore his flow of consciousness toward the inside becomes the vector of outside by suicide which he thinks attracts other people's interest. These are Seymour's consciousness. When Seymour comes back to the room and decides to commit a suicide, he watches his wife twice. This is a proof that his consciousness is toward the others in the moment of his death. Also the place where he commits a suicide is in the end of wife's bed in the room (12), in order to be found immediately after the death. Talking to the woman on the elevator which is a rude and sudden saying is nothing but his hope that he wants to have interest from others. Seymour's suicide is his hope to accept other's interest and attention. The hidden meaning of his suicide is Seymour's misunderstanding that his loneliness and inward self-hatred can be wiped out. The nature of tragedy of this work is in Seymour's thought that he can have interest and shun alienation from other's by suicide.

Conclusion

In part 1, I gave the things in common between Mark Twain and J. D. Salinger. Both of them have the background leading to the pessimistic life in later years, and I payed attention to the influence of these pessimistic elements on the works.

In chapter 1, I gave the three points for Mark Twain to live a pessimistic life in later years. At first I gave his poor background. The unrealistic nature of father and brother made Twain rebel against them. In the later years after Twain became rich, he feared about the childhood life of poverty and its reaction made him live an usual wasteful life. He was attracted not by money itself but by the things which money made possible for him to experience, though he could not experience that life in childhood. The denial of birth led to the denial of reality and the repeated failure of investment did not make him stop his business. He was a dreamer who believed in his talent of business.

Also the big power of war left a large scar on Twain's mind. The Civil war robbed Twain of his young dream of a pilot in Mississippi river as a result of closure of it. After the war, the number of ships became only about fifty. He saw the decline of the job of pilot. When he was a pilot

in the river, there were more than 4000 ships in the river. They were in prosperity, but after the war the pilot in the Mississippi river became the relics of the past. Watching the decline of pilot made Twain impossible to think that his ideal job was the pilot. The lament that he was robbed of his ideal job and the lament that his job was destructed by reality which was the same status of decline were double pain for Twain, and this double pains were reasons for Twain to have a pessimistic life in later years. I made a hypothesis that there are the nature of his pessimism.

Finally I gave the marriage with Olivia. The origin of Twain as an author was in the tradition of western culture like vulgarity and indigenouness. But the woman whom Mark Twain got married with was from the east and criticized Twain's western literature and thought highly of the eastern elegant tradition. I told that his wife Olivia did not become an aid for Twain in the writing of works. After he lost the dream of pilot, he got a valuation in other field. When he made this valuation as his job, his wife denied its basic identity. The identity which he got after the loss of dream was again denied by his wife Olivia. I think these three points such as Twain's background, the Civil war, and the influence of Olivia on his works seems to me the reasons for Twain to live a pessimistic life in later years.

In chapter 2, I paid attention to the influence of these pessimistic elements in Twain's life on his real works. About *Prince and the Pauper*, I think about the status of Edward and Tom who change their position. The change of position brings about the unhappiness to both of them, but at the end of the story when they come back to the original position, they do not have a clear happiness and this story cannot be said as a pure comedy. Edward's government is short and the politics of personal grace does not continue so long. Also about Tom, Tom loses his father and his family goes asunder in the end. Although *Prince and the Pauper* seems to be a humanistic and happy story at a glance, there are dark elements in hidden meaning.

On *What is Man?*, I explained that Twain showed that man was only an existence which was made by outer power and only a machine. According to Twain, man does not have the subjectivity. This thought is strongly connected to the reality that Twain had to change his life by the outer big power of the Civil war. The old man's talking all through the story is very pessimistic and this has clear relation to the thought on life by Twain.

The Tragedy of Pudd'n-head Wilson treats the slave and slave system, the crime and criminal, the error and hidden secret, and so on. These are the themes of 19th century American social environment, that is to say, the

theme of social realism. This work's trait that the environment of education decides the personality can be thought as a type of naturalistic work. The outer power which influences on the characters is overlapped on the state of Twain who was influenced by social environment.

A short story, "The man that Corrupted Hadleyburg" seems to treat the fortunate fall, but from the interpretation of plot, it is a rather cynical work. This work treats the theme that the mass power wipes out the individual. I told that it was suitable to think that in this point Twain showed the skepticism on America's individualism and freedom.

In *The Adventures of Tom Sawyer*, Twain deals with child's smile-provoking conscience or justice, but the setting of a child not an adult seems to show Twain's kind of escapism from reality. Though Tom is an imaginative person, he has the limit of imagination which is symbolically shown in the mishap of cavern. Tom is a main character who is retrospective for Twain, and he does not have a perfect freedom with the limit of imagination. The reality becomes a large wall for the imagination.

I showed in *Prince and the Pauper*, *What is man?*, *The tragedy of Pudd'nhead Wilson*, "The man that corrupted Hadleyburg," and *The Adventures of Tom Sawyer* that Twain had the pessimistic views on life in all these works.

In chapter 3, I payed attention to Salinger's biographical realities and gave three points for the reasons for the pessimistic life in later years. Salinger was also the person who lived a life of hermit just like Twain.

At first, I thought about Salinger's origin of Jews. He is a Jewish American who is thought as a weak existence in American society. I made a hypothesis that the hero's hatred to Hollywood in the work of *The Catcher in the Rye* was Salinger's dilemma as a Jew who had the image of financing job. Furthermore, as Jews of Diaspora who had to live in American society as a stranger, Salinger had something in common with these state for his life of a hermit in his later years. In light of religion, Jews are irregular existence in American society which is Christianity-oriented culture. The second generation of Jews who tried to assimilate into American society felt a discord both to themselves and to American society. Salinger was in the state of the second generation of Jews in America. It is no wonder that Salinger felt an entanglement in his life.

Salinger participated in the Normandy invasion in WW , and the experience had influence on Salinger to a great extent. After the end of war in 1945, he suffered from mental illness and was in a mental clinic for some time according to the biography. In " A Perfect Day for

Bananafish " I showed his war experience with the explanation of his marriage. That is to say, Salinger who sought for other's healing in the trauma of war and the hero in " A Perfect Day for Bananafish "were similar state with each other. For Salinger the participation in WW was the same as mental death which left a great scar on Salinger.

Salinger's four times marriages with Sylvia, Claire, Maynard, and Colleen are enough proof for his unhappy marriage life. In the case of Twain, the pressure from wife is a clear trait, but in the case of Salinger, he clung to his guide role and his marriage life had the trait to infuse his thought into his wife. The relationship was like the instructor and the person who was instructed or the master and the servant. I showed his marriage life was not the complementary and respectful with each other. The wife's existence as the weak and young was for Salinger as the existence for which he realized his superiority, power, monopoly orientation. They were not partners, but for Salinger, his wife was the tool to escape from reality. I showed in this chapter 3, the status of Jew, the participation in war, and unhappy marriage were three major reasons for Salinger's pessimistic life in his later years.

In chapter 4, I thought about how the pessimistic

elements mentioned in chapter 3 play in the real works of Salinger. I dealt with three works of *Franny and Zooey*, "Esme with Love and Squalor," and "A Perfect Day for Bananafish." *Franny and Zooey* which has an apposition title of name seems to me a work which associates with the separation between Franny and Zooey. The plot of work deals with a clear miserable content as Seymour's suicide. The Glass family is the same with fragility of glass, and this family shows us the mental brittleness. The unbalanced quantity of conversation between Franny and Zooey explains about their imperfection of mental intercourse, and Salinger seems to reject the solution of mental harmony. The unclear end of mental harmony is overlapped on Salinger's mental imperfect intercourse with others. Salinger rejected the intercourse with the world.

About "Esme with Love and Squalor," at first glance, it seems to treat the recovery of love, but controlling tone of the work is hero's solitude and lament. The description of killing of a cat in the battlefield and the reaction to it by the hero X shows the submission to violence by X who is perfectly absorbed in the violent story and talks a blue streak. Vomit in the dust box is his unconscious rejection to the sorrowful violence. Though he is in company with others, he cannot lower his guard to others around him. This is a typical scene which shows

hero's solitude and disappointment. The rescue for his lament by Esme is uncertain because of the shortage of X's will power. The description of sleepiness in the end is a passive position contrary to a positive position, and this implies the youth's spiritual sleep or mental death. I proved that the youth's possibility of recovery was in danger. The hero X who has the mental wound is in the same state of Salinger who had the war trauma.

Seymour in "A Perfect Day for Bananafish" is a hero who commits a suicide. Also Seymour is a person who is in the state of solitude and alienation and who cannot have the mental intercourse with others which he wants to have. Seymour finds a high value in Sivil's innocence, but this is one-side way will without intercourse. Of course, it is impossible to assimilate into child's sentiment and Seymour's reality never changes. His self-hatred of adult's impurity clearly appears in the story of imaginative fish of Bananafish. He thinks of himself as the same with Bananafish. He wants to have the mental intercourse, but it is impossible and this desire becomes an inward vector of self-hatred. This inward vector becomes finally outward vector in the end when he thinks by his death, he makes others notice his existence. His suicide is the means for this aim. The tragic nature of this story is in Seymour's will that he can attract other's interest by the

means of his own death.

Like these explanation, I thought about the influence of pessimistic nature in their lives on the real works. Both of them had the traits to live pessimistic life in later years. Although this is things in common, but is there other trait to connect both of them as authors?

After having a big success as an author, Twain had an honorary degree of doctorate of literature. It was when he was seventy-two-year-old. I think that this honor is also one of the reasons for his pessimistic life in later years. That is to say, this is a burnout syndrome for the person who got a summit of life. Also about Salinger, the time when *The Catcher in the Rye* became the world best-seller which was his time of success and the time when he came to indulge in Zen or Hindu thought of the Orient were piled on. This is a well known reality and this is nothing but a change after the big success. Both Twain and Salinger came to live pessimistic life after getting a big success. This is certainly a burnout syndrome. The pessimistic elements shown in the biography became the behavior of unsociable life and misanthropy with the sentiment of burnout.

They represented their dissatisfaction to the reality by using children characters or the power of imagination in the form of escapism. Twain sought for the work's

materials in the youth, and Salinger made a high value of the weak and the youth. Both of their attitude were similar in the escapism. The poor background in the not necessarily succeeded family, the influence of war, and the undesirable marriage are for both of them the materials to turn away from reality. The things in common for both of them are complaints to the reality and the escapism, shunning the contacts with others.

Book 2 The similarities in the times of Twain and Salinger

Chapter 1 The age of realism and in the later 19th century

In this book 2, I will give the epoch similarities between the later 19th century and 1950s after WW whose ages were the lived time of Twain and Salinger. The later years of 19th century was after the Civil war and was called the time of realism which had the disappearance of frontier, the prosperity of gilded age, and the social instability from the contradiction of capitalism. Also in the America after WW , there were the minor poverty in the midst of major riches, the disappearance of individualism from the tendency of others-oriented society, the appearance of Beatnik in the prosperity, the deterioration of environment, and the beginning of mass

consumption. There were a lot of hidden negative factors in the time of prosperity. 1950s was often called the existential realism⁴³ compared to the realism of later years in 19th century. In this Book 2, I give the similarities between the realism and the existential realism dealing with representative works of both of ages. In chapter 1 of Book 2, I pay attention to the realism of 19th century American society, and in chapter 2, I think about the literature of realism which is a reflection of society. I deal with the literature of realism which romanticism cannot cover. In chapter 3, I say about the traits of 1950s's existential realism after WW . In chapter 4, I analyze the works to make feel a sense of loss of the ego in the existential realism, and finally, I come to the conclusion of Book 2.

The most important event in the end of 19th century society was the disappearance of frontier. Under the Manifest Destiny in the beginning of 19th century, the democracy of America was always realized in the front of the west. Large ground became America turn by turn, and this phenomenon made immigrants seek for more and more ground in the west. The development of frontier influenced on the making of American disposition to a great extent. Here, as it were, came one of the American ideal of cultivators. The development of the west needed the

independence, courage, and equality. These traits explain about the two origins of American nationality with Puritanism in the time of settlement.⁴⁴ Here I cite the passage which explains about the traditional traits of western ground before the disappearance of frontier which was the end of the first period in American history.

[T]he North American colonies and early United States offered tens of millions of acres of fertile, well watered soil and a superb system of negotiable rivers and lakes that provided access to both land and markets. (Davis)

By the acquisition of developed ground, People lived their lives smoothly according to this passage. The western ground promised that people could live on the traditional values. Actually the vast ground in the west did not only give people a dream and confidence but was a big market. The west ground to be developed was the place where American industrialization would progress without wanting for the abroad market. It is said that canals and railways had developed to a great extent in order to connect the east and the west strongly.

Like this, the west in America was important both for people's spirituality and for the economics. When this

axle of the west collapsed, the national regime also collapsed and got a disorder clearly. Frederick Turner said in his thesis in 1893 that there was no frontier in the west in 1890s already. According to his explanation, American democracy got a new power by meeting the new frontier and the frontier spirit of the unknown ground was the key for the power of America. At the same time of Turner's thesis in 1893, Chicago exhibition took place which showed the artificial modern city utopia for people. By this exhibition, America came to notice that the frontier spirit in the unknown ground moved from the wild west to the city market symbolically.

John Tirman said that " the end of the North American frontier was a crisis for democratic and manly virtue. " It is needless to say that when America lost the axle up to them, the loss had a great impact on American and American history. Furthermore Tirman explains about the role of frontier dealing with the class difference and socialism problem by using the argument of Turner's thesis.

The historian Frederick Turner promoted the more palatable idea that democratic self-reliance was a consequence of the American frontier experience, and that the closing of the

frontier(which the Census Bureau proclaimed in 1891)was a threat to American democratic virtue. The frontier had also provided the United States a safety valve for development, unlike Europe, where socialism and class antagonism marred the political landscape. . .

As Tirman explains, frontier in the west played a role to alienate the obstacles to the politics as the menace of socialism or the hatred in classes. This may be said as an idealism of equality in democracy, and the loss of this base had a great impact on America in those days.

America needed a new power when it could not develop the frontier. The ideal of cultivator collapsed and America lost the meaning of development and experienced the end of the first period in the history. It is no wonder that at this moment America came to have the great uneasiness. The disappearance of frontier meant to a great extent for America in those days.

When America lost the traditional basis of the development of frontier, the national policy changed from the agricultural state to the modern industrialized state. The great industrialization and urbanization had progressed from the Civil war ages which was called the age of reconstruction to the end of the 19th century.

Agriculture and farming had come to have the nature of company and experienced the change of values in large sense. By the development of mines, the heavy industrialization came to prosper and the new technology as telephone, the electric light, trains, airplanes, typewriters came in the world.

The change from the agriculture-oriented state which was a traditional way of life to the industry-oriented state which was a new axle brought about the strains of history. The main workers of industry consisted of immigrants and farmers, and with the increase of population, the circumstances of workers became worse. The problem of low wages and excessive work came to be born. In the industrialized farm, the machinery and the capitalism came to the front and so many land owners were robbed of their land as a mortgage and became the tenant farmers. They became poor workers in the wretched circumstances of city. Also the immigrants mentioned above came to live in the apartment of slums and made the ghetto by the same family or by the same race which was not necessarily desirable.

I explain about the social uneasiness in the prosperity afterwards, but it is clear that the disappearance of the frontier in 19th America had great impact on people and nation as mentioned above. The

beginning of America was the foundation of colony in wilderness. This was a beginning of America in historical meaning. In 1620 people came to Plymouth. From that time in about 270 years, America had the policy of spiritual developer in the wilderness. In 1890s, America lost the ground to develop and the spiritual basis was also lost. When the old values changed into the new values, the society necessarily experienced the troubles not only in America but also in other nations and cultures. America was not exceptional and had to deal with the spiritual crisis by the loss of frontier.

In the end of 19th century, America enjoyed the prosperity called the Gilded Age. Behind this prosperity, there were lots of hidden dark points. I mentioned that main man power of industry was immigrants and farmers. American immigration had begun as people of self-management farm developer from Britain or North countries to the west in America. But with the progress of industry, the immigrants people of Eastern Europe or South Europe came to gather in the cities as salary workers. Also the cheap man power from Asian countries was added to this including the people under age. American overall population became twice from 1860s to 1900 and the worse condition of job for the immigrants and the worse environment in the city with the increase of population

were the big problems which America had in those days. Steve Fraser explains about the time of Gilded Age in America clearly like this.

“ The Gilded Age ” was much more about the depraved condition of public life and in particular about the profound corruption of democratic government than it was about the moral depravity of private life.

This is an explanation about Gilded Age which was a decomposition age of public in the prosperity. In this age, the riches and power brought about by the rapid growth of companies converged in the big persons newly rich. They dealt with the raw materials and the price freely and made trusts which caused the increase of capitals. The railway king James Hill (1835-1916), or the oil and iron king Andrew Carnegie (1835-1919) or the oil company president John Rockefeller (1839-1937) were famous for the big capitalists. Their capitalists-oriented management of company which was, so to speak, management of company for company caused the evil politics like the official corruption, scandals, prostitution, and illegal gambles. The 18th President Ulysses Grant (1822-1885) did the accretion crime with capitalists or a major bribery case

that had become a political scandal in his second tenure of President. They were the mirror which reflected the nature of the time. Mark Twain wrote in *The Gilded Age* about the people in this age who sought for the riches ironically. This book's title became the name for this age which showed the negative face in the capitalism.

Inside the country, the circumstances that the weak existence was robbed of economically continued, but if we pay attention to the abroad, the economical exploitation appeared as a name of imperialism in the nationwide sense. The war with Spain which began in the intervention in Cuba made America get the Philippines and Puerto Rico and other countries. These countries became under the power of American capitalism. The structure of exploitation was not only in the nation inside but also in abroad in this age. Fraser's "the profound corruption of democratic government" is true of these phenomena. The exploitation by the power of public or the power of mass, not by the power of individual's moral corruption was nothing other than "the depraved condition of public life" which appeared in the prosperity of Gilded Age.

In this Gilded Age, people experienced the rabid change of economy. For example, about the growth of GNP, in 1869 GNP was 7 billion dollars. But in 1903 GNP became 37.7 billion dollars which was more than five times

growth. Also the inflow of capitals in the factories became four times from 1850 to 1880 and man power became twice in this age. The national change from the agricultural state to the industrialized state caused the change even in the field of education. The free elementary education spread in the public schools and this phenomenon played an important role to Americanize the immigrants, and the developed capitalism could control the groups of family, church, school, and civil organization and taught them the diligence, the efficiency, and the self-control for the application in the work markets. Actually the education planted these controls on the people.

The city where workers gave birth to money was the origin of many evils and was thought as a place of spiritual corruption. Upton Sinclair wrote in his *The Jungle* (1906) about the unclear state of meat company in Chicago which became 100 times number of population. This work treated the city's dark face to give birth to the riches. The muckrakers who disclosed the evils criticized the politics and moved the journalism and public opinions. This tendency was a proof that there were many social evils actually.

Sharon McDonnell explains about this age like " Gilded Age, an era of excessive wealth and prosperity between 1880 and 1929 typified by the decadence and social

hypocrisy recounted in novels. " In addition to *The Gilded Age*, Twain himself made a strong ironical comment on this age. For example, in *A Connecticut Yankee in King Arthur's Court* (1889), the author's second self which is a typical Yankee appears in king Arthur's court of six century by the time slip. In this society, church, class stratum, and chivalry spirit oppress the people in feudalism. By the modern technology, the hero becomes the power next to the king and introduces the 19th century civilization such as gunpowder, telephone, electricity, advertisement, and insurance system to the society. He tries to by these technology change the medieval society into the modern democratic society. But these new technology seems to emancipate people from the evils of feudalism, but intrinsically cannot change the people in itself and of itself. Unchangeable ignorant people destroys the factory of new technology and makes hero sleep by medicine in the end. What is Twain's intention of this work? That is, erroneous modernization eventually destroys the all. This is nothing but Twain's incisive irony on the modern culture.

Around this time so called regional literature came to the world. This literature's origin was in the fear that local culture including the customs and dialect may disappear by the concentration of culture with the progress

of railways or print technology. At first, regional writers tried to record the traits of locality.⁴⁵ The appearance of local color literature in itself was a desirable phenomenon, but the reason for the appearance was negative feeling of loss of culture. Increase of GNP and urban population which was a sea-change in the society and the spiritual decomposition in the city were the motives for the new literary form. This is a proof that among the authors of the time, so many of them feared about the time's crisis at that time.

The thought of modern capitalism was supported by individualism, Darwinism, and Pragmatism. Especially the thought of social Darwinism was a convenient for the conservative capitalism because it was overlapped on the state of the free noninterference policy by the law of the survival and the fittest which made it possible for people to think that the pursuit of profit and acquisition of riches contribute to the progress of human being. The trait of American nationality of Protestantism supported the competition and getting money in the adaptation of mass thought. It considered the completion and getting money in the same line of God's will and supported the capitalist's creed after all. Christianity became the basis of ease for the great changeable society, but the religious power became weaker under the circumstances that the economy

had a great influence on life directly in the capitalism. Also as the whole culture became secular, the faith became weaker and weaker with this phenomenon.

The change from the optimistic romanticism to the realism was caused by the great tragedy of time as the Civil war, but the developed capitalism also played the role to change it, because in that society human was not a center any more by the emphasis on efficiency and production. The contradiction of economy was also an important reason for the change of romanticism to realism which included the local color literature. Realism started by the intention to record the reality in objective way and came to show the society's dark and tragic sphere and human's hidden dark part. This realism developed into the naturalism which was the extreme nature of realism. Naturalism treated the problem of gene, surroundings, and chance without paying attention to the existence of individual. Naturalism showed the oppressed human being and the basis of it was realism which was originated from the contradiction of capitalism and big change of society and instability mentioned above. The circumstances of realism started in the negative feelings. Here I explained about the hidden dark parts in the prosperity which was called Gilded Age. Furthermore I show the 19th century's circumstances of job, the problem of class

difference, and the problem of racial discrimination in the following section.

In the end of 19th century, America experienced the disappearance of frontier, the contradiction in the prosperity called Gilded Age, or other social instability. Here I explain about these things. First of all I say about the labor movement came to be intensified, caused by the opposition between labor and management. Enlarged capitalists made workers do their job under the evil condition of work and enforced the sacrifice in great extent. In 1888, over 30,000 workers were dead because of a work-related accident. In 1873 and in 1893 regularly, the occupying capitalists did firing and pay cut for the measure of economic panic. Against this measure, workers organized the labor federation or AFL and practiced the strike in order to seek for the improvement of work condition. For this behavior, the company mobilized state policemen or federal army and tried to cross the strike line and contain the strike with the use of detectives. Eventually battles between labor and management with bloodshed were repeated again and again.

Haymarket affair in 1886, strike in the Homestead steel company in 1892, the strike in Pullman in 1899, the strike of Lawrence fiber factory in 1909 which had the women and children participants were the proof for the

violent labor movement. The number of strike in 1890 was about 1000, but in 1904 the number of it increased to about 4000. The first strike was spontaneous but came to be organized gradually and experienced the reform movement and organization of socialist party. Around this time IWW appeared and practiced the direct protest activity without the discrimination of sex, race, and skill level, and became the threat for the capitalists. The opposition between labor and management and the labor movement as a result of it was a clear proof that there were collisions between employer and employee in 19th century America which was the money-oriented policy society. This is enough proof that the end of 19th century America had the instability because the job which was certainly needful thing accompanied the death and bloodshed in those days.

As an editor of literature magazine, William Dean Howells (1837-1920) was known for the people who supported the realism representative writers such as Mark Twain, Henry James, or other many American writers. He was appreciated as a supporter for writers and his work seemed not to be highly paid attention to. But the change of city and local area caused by the rapid industrialization, the life of modern city, and moral consciousness of men and women in middle class are his theme of his novels and actually his works are the mirror

of the time which has the real description of society. He is also an representative of the realists. The traits of Howels's way of story are psychological description of characters, city's life and conversation, and the symbolic imagery which is not separated from the daily life. His book *A Hazard of New Fortunes* (1890) is related to the opposition of labor and management mentioned above and treats the strike of electric railway in New York. This book shows the different social classes including the lower class with the description of time and place of those days. Howels also payed attention to the opposition between labor and management while he supported the writers of realism.

Under the contemporary society, there is actually a labor movement and labor organization, but in the sense of today, the opposition between labor and management does not mean the battle but seeking activity for the answer by collaboration with each other. There is no strike including the loss of life or bloodshed in the developed culture. The clear opposition not the negotiation existed in the end of 19th century America, and this circumstance was uneasy and violent world compared to the contemporary society. It cannot be escaped that in the course of history, there are collisions inside the country, and the violent opposition mentioned above in the activity

of economy was American contradiction of those days.

By the end of the Civil war, black people became free in the law and were given the suffrage, but the racial problem did not disappear perfectly. Although the freedom of slave seemed to make black people enjoy an easy life, the North society which did not have slaves agonized the black people on the contrary. That is to say, under the slave system of the south, black people were in the economic system of servants, but when the slave system collapsed, this master and servant relationship also collapsed and black people lost the basis of their status. Ironically by the release of slaves, black people lost the place of their belonging.⁴⁶ Of course, there is no one to affirm the inhuman system of slavery, but during the transition of time, it does not follow that black people could get the perfect freedom immediately after the release of their status.

Actually, the released black people were exposed to the fear of violence by KKK and were in the worse condition of instability. Here I cite Ian Zack's explanation about the background of foundation of KKK.

The Klan, founded in 1866 in Tennessee by Civil War veterans, quickly spread throughout the South, becoming a secret terrorist organization

bent on keeping blacks from gaining political power during Reconstruction.

According to Zack's explanation, the activity of KKK was watching the political participation of black people. Though they were given suffrage, the real activity of black people was limited by violence and discrimination in the field of politics or others. How about the valuation of KKK which can be said the terrorist organization of overall society? Here is Harry Temple's testimony which explains about the real circumstances of 1890s.

In the 1890s, " There was still a lot of war between the States furor in the country, and I'm sure some of those kids had sympathy for the Klan. "

If we use Temple's words, some young people who were expected to move the nation were influenced by terrorist organization of KKK. This state was not at all desirable for the black people. Even after the Civil war in 1890s, there were conflicts in the nation and amid this confusion black people had to live a worse life of instability with the fake name of freedom. The release of slave was certainly a progress of time, but as the time made an advance, the

racial problem of black people came to the front in America in the sense of big confusion and dark aspects during the transgression of the time.

Although black people were released, they were exposed to the fear of KKK. The time made a progress but the easiness to live went backward in the end of 19th century America which was called the reconstruction age. The minorities including black people went to the big city to seek for jobs and had to live a hard life with small wage and a lot of work under the bad circumstances of work. As city's population increased, circumstances of city became worse, which was a vicious cycle. These circumstances were certainly originated from the reconstruction age after the Civil war which was an instable and confused time.

In these social circumstances, Edward Bellamy (1850-98), for example, wrote a work of socialism which was a Utopia novel called *Looking Backward* (1888). This work showed that people complained about the time and had a ideal for the imaginary society. This work's hero was made to sleep in 1887 and waked up in 2000. He was a person of upper class society in Boston. Foreseeing the future ideal nation can overcome the class consciousness, and the point of view from the future criticizes the end of the 19th century America which was an instable society. This work is a people-oriented socialism world. In the

course of progress of society, this work appeals for the awakening of people's mind and means the innovation as rebirth in the same sense. In the American literature, it is not unusual that the innovation means the rebirth and this work may be a traditionally conservative book. But this book's method of non-violence which made possible the social progress attracted a great reaction in the uneasy world in the end of 19th century America. In the active circumstances of time's great change, this book's passive method of non-violence was desirable for the people because people hoped for the stability and wanted to withdraw from the time's violence and instability and wanted to stay in the stability.

In the section of realism in the end of 19th century, I showed there were local color literature and the extreme form of realism which was called naturalism. The origin of naturalism was a concern about the force which ignored the human intention and a concern about the social realities and a concern about the human who was tossed about the absurdity or the destiny or the desires. American naturalism was influenced by French naturalism or Darwinism or the development of natural science and social science, ⁴⁷ but in this point, there were certainly real complaints toward the society which tried to reform the social evil and innovation. Actually American

naturalism began in 1890s and caused a birth of muckraker literature which criticized the social evil and appealed for the reform in the social meaning. The social instability which was the opposition between employers and workers, or the money-oriented policy or the discrimination or the racial discrimination or the problem of city surroundings were the big concern even for the literature field. Up to here, I told about the influence of frontier disappearance, the traits of prosperity and Gilded Age, and other social instability. In light of these things, I try to make a conclusion of chapter 1 in Book 2 finally.

In the end of 19th century America, the tradition of cultivator up to then collapsed by the disappearance of frontier and the first period of democracy came to the end. America which lost the frontier needed the new values and the new power. America experienced the transition from the agriculture nation to the modern industrialized nation. In the epoch transition of this, there were many social instabilities.

After becoming the industrialized nation, America experienced the sea-change which had the problem of nonage workers, the problem of city surroundings, the problem of emigration, and the contradiction of capitalism in the age of Gilded Age. By the opposition between

employers and workers, strikes occurred again and again, and the money-oriented policy squeezed the people who had to work under the bad condition with small wage for a long time. There were class discrimination and the racial problem including the fear of violence by KKK. The time made a progress, but the easiness to live went backward. This was a trait of the time.

In this background, people came to pay attention to the social dark issues which romanticism could not represent, and the literature trend of American realism came to the front. So what is a simple explanation about America in the later years of 19th century? That is to say, the smoldering age of discontent toward the prosperity. Gilded Age was a name which Twain made about the time, and this was a time which had the beautiful prosperity on the surface. But inside the prosperity, there was an ugliness of metal which gilt covered. Gilt means prosperity and the metal inside covered by gilt means many instability of the age. The ugly metal means the dark part of the age. This time was never sound and calm as mentioned above. There were a lot of hidden complains, uneasiness, rebellion, and pains under the gilt.

In chapter 2 of Book 2, I give major literatures which were born in these background. I make a chapter title “ the reality of realism which romanticism could not

describe ” and thinks about the influence of the time on these works. I treat five works which I think represent the time’s trend clearly. In the next chapter, I begin by *The Education of Henry Adams* and treats *The Awakening* in the next, and explain about *The Portrait of a Lady* in the next, and give the short work “ A White Heron ” in the next and finally analyze “ The Yellow Wall Paper ” which was thought as blood freezing story and hated by people in those days.

Chapter 2

The reality of realism which romanticism could not
describe

In 1838 when *The Education of Henry Adams* was born, this book starts from “ Quincy ” and finishes in “ Nunc Age ” in 1905. This is an autobiographical story which has the chronological order from 1838 to 1905. This book is about education, science, and history.⁴⁸ The work’s title has the word of education and it is natural that the theme of education is the most important in this book. Actually, Adams makes a question about himself and education in the first part of the story like this.

Only with that understanding— as a consciously

assenting member in full partnership with the society of his age—had his education an interest to himself or to others. As it happened, he never got to the point of playing the game at all; he lost himself in the study of it, watching the errors of the players; but this is the only interest in the story, which otherwise has no moral and little incident. (10)

Adams's thinks his life as dull and explains about the importance of the educational experience in life by using the metaphor of competitors for other people's life. According to him, his own birth was "[t]his problem of education, started in 1838 "(10) and emphasizes the theme of education clearly. This book's theme is about the education as the titke represents.

Adams education is not about the school education, but the life's experience and acquired knowledge brought by it. He represents the disappointment and irony about his school education by describing his life of college clearly in the following passage.

[N]o attempt at grading could have had value, and whether he stood fortieth or ninetieth must have been an accident or the personal favor of

the professor. Here his education failed lamentably. At best he could never have been a mathematician; at worst he would never have cared to be one; but he needed to read mathematics, like any other universal language, and he never reached the alphabet.

Beyond two or three Greek plays, the student got nothing from the ancient languages.

Beyond some incoherent theories of free-trade and protection, he got little from Political Economy. . . . (57)

He said that he did not acquire anything in college education which was the summit of education. Not only the reality that he did not get anything in knowledge, but also the spiritual influence on him of his college education had rather a minus face on him. The order of academic performance was dependent on professor's taste, and about the study of mathematics which people learned in need, he said becoming the mathematician was a bad thing and he never wanted to be a mathematician. These are Adams's thought on college education. His failure of education must be clear according to these explanation.

He said the acquisition of knowledge was brought about by chance. The things which Adams learned by

chance meant the importance of balanced personality of fulfilled people. The many-sidedness which he learned from women was acquired by chance and the knowledge that society did not go smoothly as one hoped and depended on chance was brought by his repeated acquisition by chance. According to Adams, the heart to react to the chance in proper way is a key to succeed. The standardized education of inevitability such as college does not have so much importance in Adams's life. This disappointment toward school can be thought as the disappointment toward the traditional values of education, and Henry Adams as a historian might make a comment on the existing frame of education. The traditional education did not mean the importance for Adams, and he intended to renew the meaning of the education.

The skeptical eyes on education was related to the matter of money which Adams saw in the world exposition. He thought of the world exposition as fantastic in one way, but he pointed out this exposition as a result of a fruit of science was strongly related to the money. Here I cite the passage which explains about Adams's impression on the exposition as a continuation of education.

The chaos of education approached a dream.
One asked one's self whether this extravagance

reflected the past or imaged the future; whether it was a creation of the old American or a promise of the new one. No prophet could be believed, but a pilgrim of power, without constituency to flatter, might allow himself to hope. The prospect from the Exposition was pleasant; one seemed to see almost an adequate motive for power; almost a scheme for progress. In another half-century, the people of the central valleys should have hundreds of millions to throw away more easily than in 1900 they throw away tens; . . . (414-5)

Adams recognized the development of science as fine, but at the same time, he recognized the money's function in it. He used the words " the chaos of education " and situated the science in the forward position of this failure. Originally there is a development of science in the forward position of the educational success, but for Adams, the circumstances are opposite one. These thought is a clear proof for his skeptical eyes on education. If we think that the educational failure causes the success of science, there is an indispensable element of money. *The Education of Henry Adams* had the remains of " Gilded Age " in the end of 19th century in the nature of money when it was

published.

Here I gave the example of world exposition and explained about the money problem, but Bernard Accardi treated the matter of Adams's individual money problem. I cite Accardi's explanation on Adams himself and money problem here.

In translating the principle of economy to personal history, Adams presents the American self as an economic thinking-machine. His metaphor of economy, while similar in kind to Locke's and James's, are used to an even greater extent. Adams frequently depicts himself, his skills, and his knowledge as units of exchange, as a new coin given currency by others, even when he knows himself to be worthless and not current. Similarly, he enfigures himself as a commodity when he describes his search for employment. . .

Like Accardi says, the economic matter of individual money problem is a concern for Adams. When Adams lived, even in the big framework of world exposition and also in the small framework of individual, money was an important thing. *The Education of Henry Adams* is concerned about the educational matter, and Adams turned his dubious eyes

toward the standardized education of school. Also the failure of it and the science in the forward of education cannot stand by itself without money according to Adams. For Adams himself, the economic matter of money was a very important thing. This book treats the matters of his own background in order and thinks of the experience and school education in different meaning, and at the same time he criticizes the traditional values of education relating his experience to the matter of money.

Kate Chopin paid attention to the matter of woman's independence and death by the work *The Awakening*.⁴⁹ Eventually Chopin was evicted from the literature society by this work lamentably. This work's heroine Edna commits a suicide in the final scene by going far in the sea. About this end, there is no clear explanation which decides whether this is a victory or a defeat among the critics. If we think that she tries to get freedom and cannot gain it perfectly and because of it she is dead, this behavior is only a defeat. But by her death in the sea, she can release herself from all the social troubles and make herself fit the ancient memory of sea mentally. As a result, she can get the true freedom. These explanations are the proof for her victory. The point I want to say is about the former idea, that is to say, an idea of defeat. I want to say that Edna commits a suicide in the sea by defeat. She recalls her

things in the final scene of suicide like this.

She thought of Leonce and the children. They were a part of her life. But they need not have thought that they could possess her, body and soul. How Madamemoiselle Reisz would have laughed, perhaps sneered, if she knew! . . . (109)

In this scene, Edna seems to be free from his husband Leonce and children. But as Edna recognizes, their existence is one of her life. When she cannot think of their existence any more by her death, that means the denial of her own life. Partial denial of her life which are husband and children leads to the overall denial of life. Edna's imagination that Reisz will laugh is a proof that she cannot be recognized of her behavior by others. Edna denies her own life, and her death cannot get the understanding from others in the end.

What was her life before she denied her own life by committing a suicide? She continued to have the question about this life and tried to get the independence and freedom in a series of behaviors. Here I consider about her life before the series of these behaviors? The work's main theme is about the marriage life with Leonce, and this characteristic appears when we think about her

encounter with him. Edna says " [h]er marriage to Leonce Pontellier was purely an accident "(18) and this marriage is not at all an ideal from the first. " The acme of bliss, which would have been a marriage with tragedian, was not for her in this world. "(19) These explanation for her are the proof that marriage life with Leonce is " an accident "and is not an desirous one. The reason why she got married with Leonce was because [h]e fell in love as men are in the habit of doing, and pressed his suit with an earnestness and ardor which left nothing to be desired. " (18) The way of this marriage proves that the encounter with Leonce has a trait of her passive posture. She rejected the opposition of father and sister to the marriage with Leonce, and this episode puts emphasis on her dependence on Leonce much more. This passive encounter and successive marriage coincidences with the image of family angel which rears children and respects for husband. Before Edna seeks for the freedom and independence, she is a passive woman as in proved in the encounter with Leonce. But in this stage, Nobody around her questions and opposes her life, so in this sense she has a relationship with people.

Usually Edna lives with children and husband in New Orleans. Edna goes to the summer resort place called Grand Isle and experiences the awakening there. One of

the start of it is meeting with Robert who is a son of resort owner. Robert enjoys the association with women summer by summer, and his partners are safe women who are too young to get married or who are married already. This is a choice of this playboy. Of course, Edna is a safe beautiful woman because she is married, and his association with her is one of the summer plays. But the meeting with Robert has a great importance for Edna. In the summer resort, Edna is only a woman who is not a Creole. At first, she feels a clumsiness toward the Creole's way of talking which clarifies the sex and child birth in open atmosphere. By the encounter with Creole society, her protected role up to then as wife and mother is in the uneasiness without the ground. In these atmosphere of Creole, the meeting with a playboy Robert has a great impact on her, even if for Robert, that is only a summer play with a woman.

Edna's conscious change in this Grand Isle appears in the treatment of her children in the subtle way. Leonce has gone to the night club, and when he comes back to the house, he tells sleeping Edna that his son may run a temperature. But she does not wake up from the bed and does not care about her son, telling Leonce that she made her son sleep two or three hours before. Edna gets a reproach from her husband and runs tears for a

long time in the bed, and this tear is a result of fear and uneasiness which she experiences in her behavior of undesirable role of mother and wife. She neglects husband's advice and continues to sleep in the bed. This is her first action which rebels against the role model of wife and mother. This is her first awakening she has experienced.

Edna overcomes the role of wife and mother by the awakening in the Grand Isle, and increases her behavior of freedom and independence in great degree. After the end of summer vacation, she goes back to New Orleans and rejects sleeping with husband together at night. She comes to isolate from the society circle which is thought as socially important. She goes out of house and rents an apartment by herself and lives her own life. There are so many actions to prove about her seeking for freedom and independence. Among these examples, I cite the scene that Edna rejects participating in the wedding ceremony of her sister and decides to rest in her house by herself. After the big quarrel with father about not participating in the wedding ceremony, Edna feels a new sense in her home.

When Edna was at last alone, she breathed a big, genuine sigh of relief. A feeling that was

unfamiliar but very delicious came over her. She walked all through the house, from one room to another, as if inspecting it for the first time. She tried the various chairs and lounges, as if she had never sat and reclined upon them before. . . . (69)

This is Edna's happiness of being alone before she goes out the house. Her familiar chairs and accustomed room seem to her a fresh existence because these things have new meaning by being alone spiritually. The change of consciousness brings about the change of impression of things. That is nothing but a moment of "a radiant peace settled upon her when she at last found herself alone "(69).⁵⁰

It is a remarkable thing that Edna comes to be isolated in the course of seeking for the freedom and independence. She dreams of becoming a painter of success and plans to sell her pictures in order to live alone. But her neglect of marriage life and child care and bringing cannot get an appreciation from the world and she comes to feel isolation spiritually. This isolation is never the same with independence which she tries to get. Reisz is content about her own piano, but Edna hopes to be recognized as a painter from the world.

Reisz's independence and Edna's isolation are not the same. Edna wants to have the appreciation from the world. In this sense, there is a clear contrast with Reisz. Edna rejects a role of wife and mother who are for others, but at the same time she is a person who cannot live without others. This tendency is quite clear in the association with Arobin. She tries to be free and independent, but she falls in the undesirable mental solitude. The parrot in the cage of the first part of the work indicates this condition. Edna resembles a parrot in the cage which stands for the prison of mind isolated from others.

A green and yellow parrot, which hung in a cage outside the door, kept repeating over and over:
“ Allez vous en! Allez vous en! Sapristi!
That's all right! ”
He could speak a little Spanish, and also a language which nobody understood, . . . (3)

Edna who is isolated from others and others who do not understand her behavior are in the same state of parrot who shuns people and speaks an unknown language. Edna's behavior is piled on the parrot who speaks an incomprehensible language. This is certainly a metaphor

of spiritual solitude.

Edna places herself in the condition of spiritual solitude, but she cannot come back to the past self. Therefore she tries to solve all the problem by her death. About this state Carolyn Mathews explains that “ [n]ot knowing how to incorporate her own past - motherhood - into her condition of a new sort of female self, Edna fabricates through her death the solitary woman. ”

She is released from husband and children, and other all of social troubles and gets a freedom by her own death. This argument must be false if we consider about the ending of work that Edna looks back on her younger ages. Here I cite the passage which explains about Edna's consciousness in the final part of the book.

Edna heard her father's voice and her sister Margaret's. She heard the barking of an old dog that was chained to the sycamore tree. The spurs of the cavalry officer clanged as he walked across the porch. There was the hum of bees, and the musky odor of pinks filled the air. (109)

At a glance, this seems to be Edna's sweet memory about the younger days in front of death, and this seems like a placid impression. For the readers who think of the

ending as a victory, these explanations seem related to the release of Edna from troubles. But this description is nothing but the proof for Edna's defeat.

In this memoir, a cavalry officer is a man who is like Napoleon and whom Edna fell in love in her younger days. In the former part of the story, Edna explains that he is a person she fell in love in her girlhood when she walked in the wavy grass of sea (18), "[b]ut the cavalry officer melted imperceptibly out of her existence "(18). This is her loss of faint love affair with him. The explanation that " the cavalry officer melted imperceptibly " is a physical disappearance and also the disappearance from Edna's consciousness, because in the same page of this, Edna explains that she fell in love with another young gentleman (18). The man who disappeared from her mind appeared again in the memory. This state is for Edna an attitude of backward. This attitude behind is opposite to the future-oriented attitude of Edna which tried to get an independence and desired to change herself from the past self. This past memory mentioned above is in the opposite place of future of freedom and independence. That is nothing but a nature of retreat. From these explanations, it is clear that Edna's death is not the victory by release but the defeat by setback.

The memoir of disappearance of officer whom she had

longing for was overlapped in the reality that she could not get the freedom and independence which she wanted to have. The memory of longing, the memory of disappeared desire is the same as Edna's reality that she will lose her life from setback. This memoir in front of death makes readers conscious strongly of her defeat.

Isabel Archer in *The Portrait of a Lady* is an intelligent and imaginative American woman. She goes to Britain and hopes to be released from the traditional burden and live freely. But on contrary to her hope, she is oppressed by European tradition. In these circumstances, Isabel endures the adversity and overcomes the ordeal. This interpretation may be possible, but actually is it sound to think that her attitude to the destiny is her posture for the freedom?

She rejects the patrician Lord Warburton who has the privileged status and also rejects Casper Goodwood who has come back from America seeking for her. Eventually Isabel chooses a middle aged collector of fine arts named Gilbert Osmond because she believes there is true love in him. But the clearness and innocence which she thought Osmond had did not necessarily brings her the happiness. Isabel does not separate from him believing that in the way she chose, there is freedom.⁵¹ Is there actually the freedom in the way of her selection? In this novel, the

point is that her seeking for freedom and the troubles of reality bring about the rubbing. That is to say, her ideal and the reality which causes her an agony. Though she is betrayed by Osmond, she comes back to him. She notices that life does not go smoothly as she wants. In this notice, she gets an opposite result of her former hope that she wants to be released from burden. She actually accepts the burden of Europe and tradition. I think she cannot get the result she hopes to have. Here I explain about Isabel's consciousness which changes from freedom to the opposite blockade of mind with the consideration about her marriage with Osmond as the story continues.

This story begins by the scene of tea party in the court named Garden court. The residence is spacious and beautiful in " a splendid summer afternoon "(3) of " the chief source of one's enjoyment of such scene at such an hour "(3). In this scene people enjoy tea in a calm and enjoyable atmosphere. There, Isabel is asked by Ralph that she is an adopted girl of an aunt. To this question, " she rested her startled eyes upon him "(19) and says " I am very fond of my liberty " (20) " with a certain visible eagerness of desire to be explicit "(19-20), though she recognizes the aids by an aunt. In the first part of story, Isabel has a clear and free intention to the future as the image of clear Garden court implies. Isabel attracts sick

Touchett, Ralph, and Lord Warburton by her clear nature of freedom.

This beginning of clear future-oriented nature is piled on the image of Isabel who goes out of the strict eastern Puritanism in America and expects for the new life in Europe as an ideal place. But as the ideal changes into the reality, the life of Europe for Isabel becomes ironically the burden for her which demands the sacrifice of her.⁵² The marriage with Osmond becomes the restriction of mind which is an opposite state to the freedom as she hopes for at first. But she does not choose to leave Osmond. Here I cite the passage which explains about the marriage life with Osmond. This is an impression of Isabel to Osmond while she quarrels with him.

She had spoken of his insulting her, but it suddenly seemed to her that this ceased to be a pain. He was going down—down; the vision of such a fall made her almost giddy; that was the only pain. He was too strange, too different; he didn't touch her. Still, the working of his morbid passion was extraordinary, and she felt a rising curiosity to know in what light he saw himself justified. . . . (507)

There is an explanation “ Isabel's satisfaction just

now were few "(514), and in the passage above, Isabel loses herself perfectly after the insult to her is not suffering any more. The state that the attack for her does not bring anything because she has loss of sensation is a deeper lament over the lament. On the contrary, she feels a pain for husband who goes worse and worse, but he is an object of her curiosity about his justification of himself. In this state, Isabel does not feel love for him at all. Isabel who has the numbness to lament does not love her husband as an aid for her. This Isabel's occlusive nature of mind and sterility can be considered in the same line with Kristin Sanner's explanations below.

Nowhere does James better expose the danger of masculine domination than in Isabel's eventual marriage to Gilbert Osmond, which does put an end to her freedom, much in the way Ralph predicts.

Isabel got married with Osmond believing the true love and threw away her freedom with marriage. When Henrietta asks Isabel if Isabel is unhappy, she answers clearly like, " Yes, I am miserable "(514). This answer is the emergence of lament which she can sense

while the passage after the quarrel mentioned above is her unconscious emergence of lament. Both in unconscious and conscious sense, she is placed in the occlusive state of mind contrary to the freedom. I analyze her occlusive nature of mind more, citing the scene that Isabel is recommended to divorce by Henrietta.

‘ Why don’t you leave him? ’

‘ I can ’ t change, that way, ’ Isabel said.

‘ Why not, I should like to know? You won’t confess that you have made a mistake. You are too proud. ’

‘ I don ’ t know whether I am too proud. But I can ’ t publish my mistake. I don ’ t think that ’ s decent. I would much rather die! ’ (514)

There is a clear contrast between the utterance in the former part that Isabel loves the freedom and the passage mentioned above. Here Isabel cannot do things which she hopes to because she cares about the appearance. Not from her own self-respect but from the circumstances around her, she binds herself. Her posture bound by appearance is an opposite state contrary to the freedom which she said clearly in the former part. Isabel is a heroine who is robbed of her freedom which she sought for

by the marriage with Osmond.

Sarah Orne Jewett treats a beautiful description of nature and girl's faint disappointment in love in the masterpiece short story " A White Heron ". Before explaining about this story, I cite the criticism by Adrienne Bernhard.

" A White Heron "does not merely attempt to preserve a forgotten or disintegrating terrain. In fact, Jewette posits an environmentalism that protects the space of imagination—building a kind of metaphorical conservation park for places that never quite existed.

According to Bernhard, " A White Heron " is connected to the problem of environment and spirituality. Here I explain that this story represents the change from the old world to the new world which is piled on the state of the end of 19th century America. There, the new power intrudes in the old world. I suppose that girl's lost love means the losing of old values of the time.

This story's heroine Sylvia is " a little maid who had tried to grow for eight years in a crowd manufacturing town " (3) and for her, the environment of city is a source of sickness. Actually, " as for Sylvia herself, it seemed as

if she never had been alive at all before she came to live at the farm " (3), and she hates the life of city and adores the life of farm. She can ascertain the existence of herself in the life of rural area. This is clear in the description of scenery in the first part of story which is lonely for the ordinal people but desirable for Sylvia.

The woods were already filled with shadows one June evening, just before eight o'clock, though a bright sunset still glimmered faintly among the trunks of the trees. A little girl was driving home her cow, a plodding, dilatory, provoking creature in her behavior, but a valued companion for all that. (1)

The darkness comes around and there are only Sylvia and a cow. Although this is a lonely circumstance for the usual people but this is a pleasurable time for Sylvia. Wandering behavior of cow which does not go home smoothly is for Sylvia " a consolation " (2) and " she lent herself to this amusement with a good deal of zest " (2). The rural life in the farm is an ideal for Sylvia. This is heroine's antithesis to the time of industrialization in the end of 19th century when the urban circumstances went wrong in America. Heroine finds an opposite ideal to the

time and enjoys the rural life fully.

The farm is like “ a hermitage ” (8) and seems best for her, but the outer power intrudes here suddenly. That is a young ornithologist.⁵³ This youth gathers butterflies from boyhood and becomes a kind of threat in this closed farm sphere. When Sylvia sees him for the first time, she feels the terror rather than uneasiness. This feeling is that different existence intrudes in her own sphere. This can be proved in her action that she escapes and hides when she sees him, representing him “ [t]he enemy ” (5) and “ trembling Sylvia answered almost inaudibly ” (5).

The youth as a different and fearful existence comes to be an attractive existence for her while she offers him a place to stay. The place where she hides at first when she witnesses him becomes the place which gives her full of pleasure and smile as they pass there together (13). The following explanation that shows Sylvia like this is nothing but a proof of faint love by her for the ornithologist. That is to say, “ the young man going first and Sylvia following, fascinated, a few steps behind, with her gray eyes dark with excitement ” (3). This behavior is love feeling which the youth gives her.

Another thing that this ornithologist brings in this narrow world where Sylvia lives is money. He tries to get a nest of white herons in exchange for money, saying “ I

would give ten dollars to anybody who could show it to me " (11). The attraction of money and the youth which increase together become a big lure for Sylvia. Ten dollars is only a small amount of money for the youth, but for Sylvia this has a great meaning.

No amount of thought, that night, could decide how many wished-for treasures the ten dollars, so lightly spoken of, would buy. (12)

The lure of money seems to replace the ideal of farm life which Sylvia thought as best up to then. The life of farm which can make ascertain the existence of herself seems to be second next to the ten dollars which the youth offers. Money power plays an important role here. Sylvia's " wished - for treasures " (12) is realistic and materialistic desire, not the mental comfort which the farm life can give for her. Sylvia is now jolted by the power of money about the values which she has kept up to now. If we consider about the time's social circumstances in the capital-oriented world of " Gilded Age ", the power of money has a big meaning. The capital power intrudes in the farm, and the industrialization by big companies progresses. Considering the traits of these circumstances, the intruded power of money in the farm of the story must clearly

represent the time's trait. In the end of the story, Sylvia rejects the materialistic pleasure which money makes possible and keeps the old values which she has had up to then, but here we can read Jewett's irony. This is clear in my argument of the follows.

Sylvia does not say the place of white heron's nest to the youth, because she is impressed by the moving spectacle in the morning when she climbs the pine tree and watches the birds and nature of wilderness under the sunlight. This spectacle makes her deter from giving white heron's life to the youth. Although she keeps the life of herons, she has lost a big thing. I cite the final page of the story.

She forgot even her sorrow at the sharp report of his gun and the sight of thrushes and sparrows dropping silent to the ground, their songs bushed and their pretty feathers stained and wet with blood. Were the birds better friends than their hunter might have been, —who can tell? Whatever treasures were lost to her, woodlands and summer-time, remember! . . .

(22)

By not telling the youth about the nest, Sylvia

experiences a big change. Sylvia loses the youth whom she loves faintly. Of course when the aim of getting of white herons finishes, this youth must go back to the town, so eventually Sylvia has to separate from him. But the fact she does not tell him about the nest makes her experience the mental separation. At first she feels a terror to the different existence, and comes to have sympathy with him, and finally she comes back to the relationship of different existence with each other by pretending not to know the place of the nest. If she teaches him the place of nest and separates from him, this state is the separation that Sylvia and the youth have things in common mentally. In this sense, she and the youth can communicate mentally. But by pretending not to know the place of nest, so to speak, the lie to the youth brings a mental discontinuation for them. The passage cited above clarifies Sylvia's big lament which makes her forget the lament of bird's death, in addition with the lament of mental separation with the youth.

I said before that there was Jewett's irony in Sylvia's action to put emphasis on the old values rather than the materialistic pleasure of money, so I pay attention to the writer's irony. Sylvia chooses the loss of her faint love and mental separation with the youth by her own will and feels big lament. Although she protects the life of white

herons, what is the state of the white herons at that time? In the end of 19th century America, there was a remarkable decrease of wild animals. The killing of buffaloes appeared in the pop songs and feathers of white herons were the aim of overhunting because they were appreciated for the decors of lady's bonnet. Timber Culture Act in 1878 permitted for people to develop the public land, and this law accelerated the destruction of nature. Although Sylvia protects the white herons for her sacrifice, but until 1900, they came to disappear. The phenomenon that the white herons became extinct by the industrialization occurred around this time. The number of white herons which Sylvia protects for her sacrifice is small compared to the all the white herons. The protected white herons by Sylvia eventually disappears in the course of time. Sylvia's sacrifice and the eventual extinction of white herons seems to me a kind of Jewett's irony. The white herons which she protects for the sacrifice of her love affair come to disappear in the social big movement. This is the work's element of double loss. This story represents a lamentable reality rather than a beautiful element if we consider about the social circumstance of the end of 19th century America.

“ The Yellow Wallpaper ” accepted a lot of criticism and diatribes, but in the present day field of literature,

this is one of the works which people give new valuations. This story includes the independence of woman, criticism on medical science, the real state of mental disease, and other many construes. At first, I give Catherine Goldman's comments on it, and from that point I develop my argument.

“ The Yellow Wallpaper ”projects mental derangement onto a middleclass wife and mother. Conventional Victorian ideology aligns hysteria with the female gender, but oilman places the source of madness in the sacrosanct sphere for dutiful women-the-home-leading some contemporary reviewers to argue that the story be kept away from impressible young women.

She says there were some critical attitudes on this work and explains that this work treats the woman's role especially. Certainly from the plot, this work says about the role of woman, and it is sound to comment on this element. My argument on “ The Yellow Wallpaper ” also follows the plot but clarifies that the heroine of the story fails in the independence and is shut in the mental prison, though this work appeals for the liberation of women. My argument may not be new, but it has a meaning to

reconstruct the conclusion as a thesis about the already clear conclusion. I think that the work's lament ending represents the social circumstance in the time of realism and shows the different face from the optimistic thinking of romanticism.

This work treats the social role of woman, and describing the failure of it makes readers ascertain the blockade of the time. Time's strictness and uneasiness does not understand the matter of woman's independence, or rather erases it. In the end of 19th century America where people did not have sympathy for the black and immigrants, even for women as socially weak existence, people gave a severe valuation on them. This work clarifies it. This work which explains about the failure of woman's independence is certainly a work of realism in the sense that there is a big power which crushes the individual. I explain about the state of heroine and clarify the meaning of her madness in the following words.

What is heroine's situation in the mental disease? The first passage of the story is proper to imply her role as a wife.

And what can one do?

If a physician of high standing, and one's own husband, assures friends and relatives that

there is really nothing the matter with one but temporary nervous depression—a slight hysterical tendency—what is one to do?

My brother is also a physician, and also of high standing, and he says the same thing. (1)

Here, the situation that she is subordinate to the authoritative surroundings is clear. It is clear she is an existence of loneliness enclosed by authority. Her existence is formed by people around her if we judge from this passage of the beginning of the story.

In these circumstances, she certainly feels an oppression and her intention to release the oppression appears as a behavior of anger. But even the behavior to release the oppression is oppressed by husband by the more bigger power. “ But John says if I feel so, I shall neglect proper self-control; so I take pains to control myself before him, at least, and that makes me very tired ” (2). Her explanation of these words is a sound proof that her husband does not recognize her opinion and concludes she has an error in his own judgement. Her situation clarified here is like a child who is instructed rather than a wife. Heroin as a child is condemned and reformed by husband when she does wrong. This is perfectly a state of young child. Husband treats heroin as an imperfect existence

and an imperfect adult named child. In the usual situation, husband treats his wife as a child, but what is his treatment when heroin is in the state of sickness? The following passage is an enough proof to show the relationship between heroin and her husband.

He is very careful and loving, and hardly lets me stir without special direction.

I have a schedule prescription for each hour in the day; he takes all care from me, and so I feel basely ungrateful not to value it more.

He said we came here solely on my account, that I was to have perfect rest and all the air I could get. " Your exercise depends on your strength, my dear, "said he, " and your food somewhat on your appetite; but air you can absorb all the time. " So we took the nursery at the top of the house. (2)

At first glance, her husband seems to be tender from these explanations. But actually wife does not think highly of this consideration and by her undervaluation of this care, she has to feel a mental stress. Deciding of schedule every an hour is in a sense a monitoring state which increases her stress. The exercise and meal are

also under control, and she can only inhale the air freely. This state is more than the tenderness which is equal to a mental confinement.⁵⁴ The place to rest is also a figurative setting. The room for children is coincidence with her treatment as a child. Her husband tries to make wife assured and this action makes wife increase the stress instead. Also the place where heroin is locked is in the room which is coincidence with spiritual closure.

Her disease in the state of closed mind only becomes worse. She finds a strangeness in the ordinal wall paper and finally discovers an animal there which does not exist in reality.

The front pattern does move—and no wonder!

The woman behind shakes it!

Sometimes I think there are a great many women behind, and sometimes only one, and she crawls around fast, and her crawling shakes it all over. Then in the very bright spots she keeps still, and in the very shady spots she just takes hold of the bars and shakes them hard. (12)

What she has found is nothing but herself. Whether that is single or plural, this creature is spiritually locked herself. If those are plural cratures, those are oppressed

many voices of her own. This creature is calm in the bright sphere, which is her state in front of husband. The action to jostle the grille in the dark sphere is her hidden true figure. The woman in the wall paper tries to go out of it, giving off the inaudible voice.

She finds unconsciously her own figure in the wall paper and tries to get it out. She tears the wall paper and says a victory declaration aloud like this: " I've got out at last. . . in spite of you and Jane. And I've pulled off the paper, so you can't put me back! " (15). What has released her mind is ironically in the state of madness. Though she is released from the mental prison, that is a worse condition which makes her locked in the narrower world of her own from the point of other people.

In the end of 19th century, *The Origin of Species* (1892) was published, and that book explained about the theory of evolution and incited the role of woman in the press. Women became the necessary gender to keep species according to the book, though they were thought as inferior gender to men up to then. Under these circumstances, in the 19th century America the action of women emancipation spread as a movement to participate in the slave emancipation.⁵⁵ Gilman played a role of forerunner in the woman emancipation and social activist, expressing the opinion that women's role and economic

independence were important factors. The mad heroin in the work seems to me emitting a kind of message in light of woman emancipation. The time when she has released spiritually is in the madness and that state is not a release from the point of others. In this work Gilman represents ironically the plight of women. When her work was published in the 19th century America, the society was not necessarily suitable for women.

Chapter 3 America of 1950s

When Salinger acted energetically in 1950s, there were many uneasy elements like in the end of 19th century America. In chapter 1 of Book 2, I explained about the uneasy social elements of loss of traditional values with the disappearance of frontier. In America of 1950s, there were minor poverty in the majority riches, the collapse of traditional values of diligence as Franklin advocated, the generation gap about the meaning of job, and other social uncertainty. The social uncertainty caused the collapse of traditional values. In this sense America of 1950s was a world of uneasiness.

Another trait of this time was loss of individualistic values with the adaptation to the mass population. The

time when individualism was lost needed the confirmation of existential meaning. The loss of individualism was important factor for the intelligent class, and I treat this problem in this chapter 3 of Book 2.

The third trait is that 1950s enjoyed the similar prosperity as in the Gilded Age of the end of 19th century under the prosperity. I explained about 1950s as the former smoldering age before the explosion of 1960s.

At first, I explain about the social uneasiness in this age. After WW , the new technology which was invented for the aim of military affairs appeared as new technological invention in small or big spheres in America. In this age, people accepted the unprecedented riches. The life of America became the world standard of riches. The trait of this age was prosperity.

But even in America where people enjoyed the prosperity, there was poverty certainly. In the society where everyone were poor, the problem of poverty did not become the topic. It is in the society where the major people enjoy prosperity that people have to pay attention to the poverty. In America of those days, poor people were left alone in the major of riches. The problem was that the rich society neglected the poverty of small number. After WW , when the poverty became the topic in American society, John Galbraith explained about the

small number poverty like “ Insular Poverty. ”

According to Galbraith, “ Insular Poverty ” in America existed as a form of island by small number, contrary to the multitude of riches, in the limited area. In this “ Insular Poverty ” area, people got the power to limit their participation in the economic activity for the usual remuneration. The racial discrimination was one of them. People did not choose the area where the chance of jobs existed a lot but chose the area according to the color of skin. The school for the black and poor were bad in quality, and also the number of school was few, so that many of the poor did not have the education. Eventually in the labor field, they remained in massive quantity. The reason of poverty did not originate from the individual defects as sickness, alcohol dependence, or unfitness for the discipline but originate from the environment as racial discrimination. The reason of poverty was the group disadvantage that people in the poor area had to accept. The points common in “ Insular Poverty ” are apathy or refusal feeling which connect to the depravity (23). In the environment of America after WW , there was major poverty in the major riches as Galbraith explained.

There were also other problems. In America after WW , the traditional values of Benjamin Franklin (1706-90) like the motto diligence and thrift came not to be

accepted by people any more. Franklin showed the way for riches and acquirement of it was enabled by two words of diligence and thrift according to him. That is to say, people do not waste the time and money, and have to use both of them in the effective way. Franklin's teaching was reflection of his practice, and this was read in a lot of newspapers. Franklin's teachings for riches were not only the conduct of life or wisdom of business but the means for riches and also the means for morality. What Franklin showed was the accomplishment of American morality and the tradition of it. The riches came only to the moral people or the people who got money were honest. These preaching in church propelled the thought that the monetary success got coincidence with the superiority of morality. Franklin who was one of the founders of nation showed his teachings of diligence and thrift, and his thought was considered as the traditional values up to 1950s.

But after WW in America, the traditional values experienced the big fluctuation. The aim that people got economic remuneration more and tried to increase their life level had been already realized in 1950s by many people. In the society where many people got riches, one's serious attitude to the jobs had collapsed, and the movement ratio of workplace and absenteeism from work

increased in these days. Especially in the manufacturing industries or transport companies which were called the jobs of blue color, worker's will to work were clearly low according to the materials of the time. These are the problem which are caused by the realization of riches.

The thought one worked in pleasure had a clear contrast in those days between the young and the old in America. For the middle aged people or the older people, we could see that they worked for the work and they could not use the much leisure in the effective way, having the sinful idea of not doing anything. On the contrary, for the young people, they distinguished the pastime and the work clearly and they worked for the pastime. They had already the materialistic riches which the former generation tried to get energetically and the materialistic riches were not the aim but the presupposition which existed already. The beatniks or the inclination to Zen thought were the movement aiming at the spiritual riches on the basis of materialistic riches. The materialistic riches which the middle aged or the older aimed at and the spiritual riches which the young aimed at were clear opposite concept especially in the field of work.

The riches which America got after WW decreased the number of people who felt the economic inconvenience and the number of people who tried to increase the income.

The result after WW brought about the phenomenon that even the people who wanted to get more money did not need the increase of income necessarily. This was a big change for the idea of Franklin that the riches only came to the moral poverty in the major riches and even in the major riches there were collapse of traditional values and generation gaps.

I also explained about the difference of will to the work between the young and the old. Here I want to say more about the discontinuation between the generation of parents and the generation of children in the following passage. Chris Sheridan explains about the circumstances of 1950s in the family giving the reasons of generation gaps.

Unlike many other industrialized countries, Zigler and other say, the United States has failed to recognize the need to ease the growing burden on families by providing programs such as paid leave for infant care, extensive and reliable child care, tax and government allowances for young families.

As a consequence, they believe, a generation of children is growing up without the parental guidance, financial support and educational opportunities that Americans came to expect in

the decades following World War .

Sheridan explains about the social supports to the family which America neglected. Because of the various shortage of social supports, the means to decrease the burden in the family which are passed from the parent generation to the children generation are also in shortage according to the explanation by Sheridan. As a result, the action to solve the problem with the parent generation cannot be seen in the younger generation, which lead to the generation gap.⁵⁶ Sheridan does not say about the difference between the circumstances to try to get riches in parent generation and the circumstance after the acquisition of riches in younger generation, but the circumstance that the younger generation cannot be given the financial supports by the older people of course reflects the difference of social abundance which they are situated in. The generation gap between the old and the young means the difference of conscience which may bring about the spiritual breakup. The spiritual breakup becomes wider with the social security defect of childcare allowance or the fault of tax system. The new generation gap is born there. Not only about the conscience to the job but also in the family, there is a generation gap between the older people and the younger people.

I said about the small number poverty in the majority of riches, the change of Franklin ideal about the diligence, the difference of conscience about job in generations, and the generation gap in family. These problem are enough proofs for the instability of America in 1950s. America experienced the social sea-change of WW and gave birth to the different society after the war. The collapse of traditional values in the end of 19th century was also the problem in 1950s in America. The rich society payed attention to the small number poverty which was neglected up to then and changed the conscience toward job and brought about the generation gap. The tradition to think of riches as a success was a challenged to a great extent in 1950s.

The traits of America in 1950s had the great advance of technology after WW and the establishment of mass production system and automation which lead to the mass production of consumer durables, so that people enjoyed the mechanized life. Leisure and the industry connected to it were born, and the relief system of demobilized soldiers called GI bill gave birth to the popularization of colleges. These technology-oriented society and the popularization society with information technology and the growth of service industry were equal to the name of the highly mass consumption time of standardization and

criterion. David Riesman (1909-2002) explains about the America of 1950s in the following words which seems to be something of warning.

The characterological struggle that holds the center of the stage today is that between other-direction and inner-direction, as against a background in which tradition-direction gradually disappears from the planet. Now we already discern on the horizon a new polarization between those who cling to a compulsive adjustment via other-direction and those who will strive to overcome this milieu by autonomy. (260)

What Riesman explains about is a fear toward the mass adaptation society which is a counter concept with American traditional values of individualism. The others-oriented thought is a counter thought with traditional values. According to Riesman, there are people who practice the traditional individualism, but their existence is in danger of extinction. Riesman says in *The Lonely Crowd* (1961) that the appearance of deindividuation society must be warned.

Riesman's warning on deindividuation society is

explained in the concrete examples like that white color officers are ruled by the organization ethics and they even sell their personality to the organization because they are in the state of new middle class necessarily, or Riesman's explanation can be true of power elite's dangerous existence that they are installed in the army centered society with industry and army communal world.

In this adaptation principle time, many people felt the choking about the mass society after WW . In the literature world, Saul Bellow (1915-2005) wrote in *Seize the Day* (1956) a tragedy of himself in mass society in 1950s and emphasized the individualism in the adaptation-oriented world. Also in the field of sociology, Herbert Marcuse (1898-1979) wrote in *Eros and Civilization* (1955) an appeal for the release from oppression in the time of entrapment. The freedom of sex and practice or the regular usage of drugs which appeared especially in the hipsters, or the refusal of worldly thought and life style, and the desire for the Buddhist deliverance which appeared in the Beatniks. It is clear that these phenomena were originated from the disappointment to the American adaptation centered society of 1950s. The society of deindividuation caused the feeling of entrapment or a doubt about the meaning of existence in this time.

In the time of 1950s which was closed and on the verge

of explosion, these traits were also seen in the women liberation movement. The first feminism movement occurred violently in 19th century in England and America, and the feminism movement was resurrected in 1960s as the second feminism movement. But the groundwork of 1950s for the second feminism movement was not paid attention to so much up to now. In America WW made women participate in the society to a great extent, especially about the married women.⁵⁷ When the war was over, a part of women went back to family, but the low rate of employment before the war was the past one. About 1950s, the rate of employment went up again. On the contrary, from 1940s to 1950s, the happy housewife model as a traditional woman was emphasized in women's journals or mass media, or even in the psychological field.

Middle class women who believed the women's ideal images and lived in the beautiful house of suburbs with husband and children came to increase the lonely powerless feeling and uneasiness. Betty Friedan (1921-2006) had a question about these women in 1950s and challenged the ideal of femininity. She targeted the women of 1950s in her book *The Feminine Mystique* (1963), and rejected the myth of femininity that women's role was limited only in the role of wife and mother. She insisted that women should find the meaning of life out of the family and named

the emptiness of white middle class housewife as nameless problem. Friedan's book appeared in 1963 and it became the priming powder for the women liberation in the later 1960s. It is important that her study centered on the women of 1950s just before this explosion. One of the reasons why the feminism movement was resurrected in 1960s was the civil rights movement which had been active from 1950s. The aim to realize the racial equality fitted with the propulsion of gender equality between men and women. It is needless to say that the feminism movement which appeared actively in 1960s had the smoldering condition in 1950s just before the explosion. If there was no smoldering time which made permeate this movement, also there was no explosion in 1960s.

I said already about the deindividuation in 1950s, I can also find the similarities in the women's ideal image which the mass media described in these times. The mass media or psychologists that made the image of good wife and good mother played the role to form the model of these images. While the rate of women's participation in the workplace went up, the domestic image of women was emphasized because of the fear for the women's participation in public affairs. The uneasiness and futility which women felt in the household without working were similar to the sense of suffocating which people felt

in the mass adaptation society. The women who were closed in the model of fashion began to question about their meaning of existence. In 1960s Friedan wrote *The Feminine Mystique* thinking about the feeling of discontent women, and this book also treated the problem of women's meaning of existence. While people adapted themselves to the mass, they felt the loneliness because of the loss of individualism in 1950s, and also women felt the loneliness because they had to fit themselves to the model of fashion which the mass media described, so that women came to question about their meaning of existence. This is a similar circumstance. Individualism makes a difference and by this difference, people can think about their relation to others. Fitting in the adaptation to mass or the model of fashion does not give birth to the difference, therefore people cannot feel the relation with others. Like this, women in 1950s before the second feminism movement were put in the blockade condition named smoldering.

From the point of history, 1950s was called the good time between WW and the Vietnam war, but this was not necessarily a calm age. If we pay attention to the social movement, this age was not calm because Joseph McCarthy began to practice the Red witch-hunt in order to disclose the communists called McCarthyism in those days. Also

in the abroad of America, the world was divided in two categories between the east and the west and the time of cold war began with iron curtain in this age. In these disquieting trend of time, people came to question about the meaning of existence. The subjectivity was the topic in this time of mass adaptation also among the women who stayed in the domestic circumstance. Riesman and Friedan wrote this problem in their books because this problem was an important topic for this age.

In the literature field, Ralph Ellison (1914-94) published *Invisible Man* (1952) and described the hero who was seen physically but who was not seen socially. Ellison made the hero recognize his own black identity and gave a topic of the racial discrimination of black which was a disgrace in America, so that he succeeded in questioning about the reasoning of existence in the society.

Also Ray Bradbury (1920-2012) wrote *Fahrenheit 451* (1953) and described the ideology control which the burning of books represented. He warned on McCarthyism and TV culture which exterminated the printing culture. According to Bradbury, TV culture caused a definite change on human thoughts. Bradbury warned on the society of 1950s. The ideology control and TV culture which was new media were big social power to install the individuals into the mass power. This can be thought as an erasure of

individual's intention. The huge one-side information which TV emits is overwhelming as a power of media, and it cannot be compared to the power of printing culture up to then. Bradbury's warning on the intrusion on printing culture by TV culture is also the warning on the overwhelming power which swallows the individual's intention. This is a similar theme to the subjectivity.

The question about the stereotyped society did not stay only in America but also spread in Japan. Murakami Ryu's *Almost Transparent Blue* (1976) questioned about the formulated young named Shinjinrui in 1970s and 1980s of industrialization and urbanization in the mass culture. Murakami in this work described the way of life by an individual and represented the young's agony and troubles which led to the warning on the stereotyped society in Japan as like in America.⁵⁸ In America of 1950s, people had to ascertain the meaning of existence by oneself, and this was a main factor for the smoldering just before the explosion time.

1950s had not only the traits of social instability and question about identity caused by deindividuation but also had the trait of prosperity as a third factor. Harry Truman (1884-1972) who had taken over the New Deal transferred his position in 1953 to David Eisenhower (1890-1969) who was the first Republican in twenty years.

Eisenhower put emphasis on the liberal economy rather than the social reformation, so that America enjoyed the prosperity with the perk-up after WW . America realized the rich society. But while the technical innovation and the automation in production line enabled companies to make the commodities in large scale, the worker became only one of the gear and robot in the company. The strength of management control by organization robbed people of their personality.

Also the mass production brought about the society of mass consumption. In order to keep the economic boom, markets must be open. In this state, people needed have the habit of throwing away in single-use. TV commercial promoted this trend, and the popularization of credit cards caused the collapse of Puritanism ethics of diligence and saving because people came to buy things without the saving if they had credit cards.

These ostensibly rich but organized and managed society made people feel the uneasiness and feeling of alienation. The young who were not content with these society began to seek for the freedom without the control. They were the people of Beat generation which was the groundwork for hippies. In this materially rich but mentally discontent society of 1950s, the young of Beat generation was explained in these words of follows.

[T]hrough music, art, writing and film, the upstart and unorthodox Beat practitioners assailed what they considered America's smothering social conventions. They focused on Eastern thought, ecological awareness, sexual frankness, meditation. They used earthy language. They questioned capitalism, excoriated racism. They fretted for America's soul. Some did drugs.

The legacy of the Beats is significant culturally and artistically. They exposed America to artists from a broad spectrum of society—as opposed to the WASPs, pipe-smoking Ivy Leaguers who so often had reigned previously—and spoke with an idiosyncratic voice that still echoes. (Bruning)

As Fred Bruning explained, the appearance of Beatnik was a reaction against the orthodoxy and a deviation from it. Bruning emphasized the desirable face of Beatnik, and certainly this new movement of youth could be seen in the sympathetic way in the sense that it brought about the new culture. But their origin of behavior was a discontent with the time which was the feeling of alienation and

uneasiness from their position in time. Although people in later years appreciated the activity of Beatnik, their behavior of those days was certainly a disappointment with time, that is to say, a mirror of nontransparent time.

There were other hidden factors in the prosperity. America became the richest country in the world and the city could be said a richest area. Generally cities were richer than the rural communities behind them. The economic concentration in the big cities became the top standard of the world which was typically seen in New York or Chicago. The richest people in the world lived there and enjoyed the leading-edge culture in the world. The center of art was born in New York at the same time with Paris and New York and Paris became the two biggest center of art after WW .⁵⁹ Many high-rise buildings were the good proofs for the modern civilization and city's riches.

But, on the contrary, the richest city in America was the place where the poorest people lived in abundance and the opposition of race appeared clearly. Also that was the place where many city troubles appeared. The symbols of them were slums and black ghettos where the unemployed people, poverty, and crimes gathered. America's big city had the largest slums and the crime rate in the city was highest compared to the developed countries in the world. The transition of population in America was seen clearly

after WW from farm area and small towns to the big cities. This phenomenon was also the reason for things mentioned above.

The growth of cities and concentration of population in big cities caused the change of environment for the worse. This process can be explained in the phenomenon of filtering about the houses. Usually, the houses of structure becomes antiquated with the time and the service concerned with house also becomes worse, so that the value of house also decreases. On the contrary, owners of house come to have more money as salary usually, so that the owners select one of two choices. First thing is to invest and repair the antiquated house. Another thing is to go out of that house and have higher rank house. In this case, the old house is taken over to the low salary owner. This is a phenomenon of filtering about house.

The development of service industry in the big cities and the increase of simple work there became the factor to draw the black, and the effect of filtering was also the factor to move the black to the big cities. This filtering effect made the black concentrate on the big city and the existence of racial discrimination made their living area the place of inferior house. In these concentrated inferior houses, the black ghettos were born. Although high rent was charged on the black as discrimination price, the rapid

increase of black people promoted the enlargement of ghettos. In the ghettos, living density was extremely high and about the sanitary face and crime occurrence, ghettos were in ugly environment. Furthermore because residence did not accept the reform or reconstruction and became antiquated more, the living environment there became worse. The solution of residence trouble and slums trouble or the demand for the urban redevelopment was a necessary voice in those days. The decline of city's function as residence and the deterioration of environment was a big problem of 1950s in America during the age of prosperity. This was a pure reality.

America in 1950s got a great riches as a winner of WW because of the luck that America did not become the battlefield in itself and of itself. The technical innovation during the war bore fruits, and people enjoyed many benefits of them in reality. The age changed from Pax Britania to Pax Americana in those days. At that time, America became the ideal and the living way of America became the desirable model for the people in the world.

But I explained here that there were hidden problems amid the prosperity. The meaning of appearance of Beat generation in the prosperity after WW was a rebellion against the materialistic riches, and actually that was a behavior of mental dearth and the product of the question

about the meaning of one's own existence in the uncertain time. In those days, the problem of existentialism was closed up in the society. Not only about these mental crisis but also the realistic crisis such as housing problem, there were matters to consider. The function decline of residence in the cities and the deterioration of environment were time's characteristics. The phenomenon of becoming slums in the urban area which was from the racial discrimination of black was an important problem not to neglect.

I did not explain in details, but the standardization of fashion by mass production of big companies in the fashion industry gave birth to the condition that people could not find their own unique accessories and clothes without fitting to the vogue of mass production. People came to need to fit themselves to the standardization of fashion. This development of chemical fibers industry and the compulsory selling of fashion were similar to the social problem of deindividuation mentioned above.

In 1960s, the youth named hippie was born in America. They deviated from the existing social order and system, and sought for the abandonment of social ideology. They were critics to the modern rational doctrines and had the motto of going back to nature, and their activity permeated in the modern culture of the developed countries.

Politically, 1960s was under the government of Johnson when the civil rights law came into existence and the government tried to abolish the racial discrimination. The movement of bus boycott and the march to Washington by Martin Luther King Jr. and the radical movement of black liberation by Malcolm X were the background for the civil rights law. Generally speaking, 1960s was an age of explosion compared to the age of smoldering of 1950s.

Things mentioned here about the problem of 1950s in the prosperity were the cause of 1960s's explosion.⁶⁰ The appearance of Beat generation led to the appearance of hippie, and the urban phenomenon of becoming slums from the racial discrimination also had effect on the establishment of civil rights movement. The prosperity of America in 1950s after WW had the hidden problems and the cause for the explosion of 1960s. As mentioned above, the traits of 1950s were social uneasiness, deindividuation of identity loss, and the hidden problems in the prosperity.

About the social uneasiness, I explained that there was small number poverty in the large number riches, and I also showed that there was a generation gap between the over middle and the youth about the attitude to work in those days. In these days, the traditional thought of Franklin such as diligence and saving had collapsed, and the thought that riches was a proof for success became the

past thing. I proved that 1950s was the age of groping.

The second trait of the time was a lack of individuality which was equal to the loss of identity. In the mass adaptation society, people had difficulty having the sense of individuality, so that the tradition of individualism in America came to the crisis. I also showed that the former stage of the second feminism in 1960s, that is, 1950s, was the age when women in household had to ascertain the meaning of existence while feeling the solitude and the sense of alienation. I said these women problem was similar to the social problem of lack of individualism.

Finally I gave the topic of problem in the prosperity in 1950s especially about the decline of housing function in urban area and the deterioration of environment in the city. Furthermore, I said that the appearance of Beatnik was a reaction against the mentally discontent society which had the materialistic riches. The appearance of these youth led to the appearance of hippie in 1960s. The social movement in 1960s was the result of 1950s's smoldering problems.

America in the end of 19th century experienced the reconstruction age after the Civil war. I said the time enjoyed the prosperity but it had many uneasy elements at that time. This background of time gave birth to the age

of realism from the age of romanticism, and the novelists played the role of judge on the real severe things from the optimistic things. Also America in 1950s enjoyed the great prosperity after WW but as mentioned above this age had many social problems. I can say that America in 1950s had the trait of uncertainty. Unless individual ascertained the meaning of existence, they could not find the reason for existence. America in the end of 19th century was in the age of realism, and America in 1950s was in the age of existential realism. The literatures which described the loss of identity caused by industrialized society represented the traits of this age. Both America in the end of 19th century and in 1950s had similarities. Literatures exist as a mirror of time. I will explain about the existential problems of 1950s giving five works in the following chapter. I treat *Seize the Day*, *The Naked and the Dead*, *Invisible Man*, *On the Road*, and *Death of a Salesman*. All of these works represent the traits of existential problems of age as the good mirrors.

Chapter 4 The reality of existential realism

Saul Bellow's representative work *Seize the Day* permits the many interpretations, and the conclusion of the story differs by critics, such as future expecting or

lamentable or open and indefinite, and so on. I give three critics who conclude this work as comedy. Herbert Gold says about this work that “ there is a redeeming power in self-knowledge, and a redeeming pleasure ” (69), and Julius Raper says that the hero experiences the “ collective mind ” (83) and releases himself from the destructive influence of individual by his own self-consciousness in the end where he sees other people’s coffin (83). Also Gilbert Porter says that the hero Wilhelm experiences the “ possibility of communion ” (70) and walks the path of recovery.

But what I want to show here is the hero Wilhelm’s passive attitude which is against the activity of this book’s *Seize the Day* which has the strong touch, and I want to show that this is a story of tragedy. Wilhelm is devoid of will power to change his destiny and therefore he cannot change his reality. Wilhelm thinks that “ there’s really very little that a man can change at will ” (91) and “ cannot change his lungs, or nerves, or constitution or temperament ” (Kiernan 60). This passive attitude can be seen in the last paragraph of chapter 1 where the hero prays for God.

“ Oh, God, ” Wilhelm prayed. “ Let me out of my trouble. Let me out of my thoughts, and let me do something better with myself. For all the

time I have wasted I am sorry. Let me out of this clutch and into a different life. For I am all balled up. Have mercy. "(22)

This passage represents a passive attitude of accepting mercy which is opposite to the strong behavior by will that this book's title represents, *Seize the Day*. It is possible to say that Wilhelm cannot decide his behavior by his own will in the action of praying.

Certainly the outer circumstances around Wilhelm are crises for him. He is over forty and does not have job for months. He lives a life separated from his wife and child but does not divorce. He lives in the same hotel as his father in the Broadway but cannot pay his rent.⁶¹ His investment of 700 dollars is not certain though he has hope on it. He is always requested the money from his wife. He appeals for his father Adler about his plight, but Adler does not listen to at all. Also as Wilhelm admits, his life up to then has been lots of errors and failures.

These outer plights and repeated failures made him a person of mental defeat. The outer factors of failures become the basis for him to think about himself as mental loser and makes him go from inward to inward. This circumstances gives birth to his self pity. He thinks of himself as "slave" (45) of wife and looks down on himself,

so that his self pity leads to his one-side appeal for help to his father Adler. Adler turns down his appeal for money saying, “ it’s entirely your own fault. You don’t have to allow it ” (40). To this answer, Wilhelm cannot utter a word for some time and barely can breathe and twists his face. Wilhelm expects Adler’s sympathy for him, but on the contrary, has critical words and becomes panic.

But is it really a shortage of love to declare the refusal of money for Wilhelm by Adler as Wilhelm explains? Although Wilhelm thinks of turning down of money help as turning down of father and son relationship, ⁶² but it is possible that Adler wants his son to be independent of him mentally, and therefore he declines Wilhelm’s appeal. Wilhelm cannot understand the truth, and thinks of the refusal of money as the refusal of love. Adler’s refusal of money may be severe but at the same time must be a representation of love. Wilhelm does not understand this, and he is devoid of introspection of himself.

Saul Bellow and Wilhelm are Jews who have a doctrine called Yom Kippur. I cite the passage which explains about Yom Kippur in simple words.

Yom Kippur is not an instant, foolproof salvation day. The rabbis felt that Yom Kippur could only bring atonement for those who truly

repent. A person who sins thinking that Yom Kippur will save him cannot be truly penitent. Sincere regret is necessary for atonement. The person who thinks he can use Yom Kippur is incapable of sincere repentance. (Berman)

The salvation of Yom Kippur does not true of Wilhelm who does not think deeply about his defects and continues to criticize father thinking of refusal of money as the refusal of love. Sincere introspection cannot be found in him. He has no intention to go back to the former workplace as his wife recommends, and he only wants the pity from Margaret who is his wife, criticizing her mercilessness. He only justifies himself and cites the Bible's words and protects himself by the power of God. He says to Margaret, "Thou shalt not kill! Don't you remember that?" (105). Wilhelm only sees his disadvantage and he is blind about his own effort and his own salvation. This utterance is a proof for them.⁶³

Wilhelm is finally betrayed by Tamkin whom he has faith in and decides to separate from his wife. He dreams of a new life with Olive, but his new plan as living together with Olive is only his one-side expectation and there is no ground for it. Furthermore, his state that he lives in the same hotel as Adler's is his unconscious and potential

desire for the family-oriented ideal after he lost his mother. Therefore he worries about his children and, as Daniel Fuchs explains, “ the family is a central ideal in his life ” (91). His decision of divorce with wife and new life with Olive is clearly opposite concept to his subconscious desire for family.

The impossibility to change the reality because of his lack of will and the reality of unchangeable misery are enough proofs for the reason that this work is a tragic work as mentioned above. Wilhelm's name also can associate with will and hell, namely the hell of intention. Like this, his name also has the image of loser and work's tragic nature. This work must be a lamentable story and must not be a story of future-expectation if we consider about the hero's self-pity and unchangeable circumstances.

The Naked and the Dead is influenced by Norman Mailer's experience of WW and has continued to have the name of masterpiece of war novel up to now. There are a lot of novels which deal with war, but this work thinks of war itself as the chaos brought by capitalism and excludes the whole romanticism. John Kinder makes a comment on this work like this.

Part of Mailer's goal in *The Naked and the Dead*

is to remind postwar readers of what was already being excised (both deliberately and inadvertently) from Americans' memory of World War . Drawing upon his own experience as an infantryman, Mailer takes great care to highlight the brutality of combat and the physical and mental abuse suffered by common soldiers throughout the war.

According to Kinder, this work treats the soldier's experienced lament in war. Mental suffering does not only come from the battle itself but also comes from the class problem in the system of army. The collision between the powerful and the powerless is coincidence with structure in war between the winner and the loser. Even in the same organization, there is a collision of the class. The powerless yields to the powerful not only in the battle itself. Here I pay attention to the structure of exploitation on the powerless by the powerful.⁶⁴

It is sound to say that the beginning of the story implies the state that the powerful exploits the powerless. This is a scene just before the invasion strategy with soldiers. I cite the beginning of the story. This beginning is printed with one line space before and after this paragraph, so that readers can pay attention to this

paragraph necessarily.

Nobody could sleep when morning came, assault craft would be lowered and a first wave of troops would ride through the surf and charge ashore on the beach at Anopopei. All over the ship, all through the convoy, there was a knowledge that in a few hours some of them were going to be dead. (11)

Here are two elements of sacrifice, that is, an exploitation on the powerless by the powerful. The first thing is that the weak organization yields to the strong organization by landing strategy: the structure of winner and loser. The second thing is that there are the killers and the sacrifices. These two structure of exploitation and sacrifice are implied in the beginning of the story, and also this element is emphasized by soldier's loss of sleep which is connected to uneasiness and fear. The sleeping means the calmness and soldiers who are robbed of it inform the tense at this beginning of the story.

In this work, the relationship between Cummings and Hearn who are both a boss and a subordinate are equal to the powerful and the powerless mentioned above.

Cummings is a person who directs the intrusion strategy

on the occupied island by Japan and he is engrossed in his own power and tries to control the island in the splendid way by his planning. On the contrary, Hearn who is a subordinate of Cummings has an idealism and tries to rebel against Cummings in modest way about Cummings's inhumanity and contradiction in the organization of army. In the end Hearn has to die by Cummings's order to check the back of island by the platoon with his direction. Actually this is a dangerous and unreasonable strategy to cause the death of Hearn. This is a representation which shows that the powerful exploits the powerless by the class difference of Cummings and Hearn. Hearn becomes the sacrifice of Cummings, and here I show the display of power by Cummings as a strong place which has a symbolic meaning of relationship between Cummings and Hearn.

Cummings's party continues to assault at night by cannon, and he says he uses the cannon by himself and actually he emits the shell in the jungle. I cite the description of Cummings who emits the cannon with the breaking of the silence at night.

He dwelt pleasurerably in many-webbed layers of complexity. The troops out in the jungle were disposed from the patterns in his mind, and yet at this moment he was living on many levels

at once; in firing the gun he was a part of himself. All the roaring complex of odors and sounds and sights, multiplied by all the guns of divisions, was contained in a few cells of his mind, the faintest of his brain. . . . (565)

The cannon by Cummings is a representation of power. All the soldiers are under his power and by its symbolic thing of cannon's emitting, " he felt such power that it was beyond joy " (565). The order to the all of army division is done by his brain, and he controls all by his own order. This scene of emitting of cannon means the destruction image of cannon and also means Cummings's strong power. The power of cannon is piled on the power of Cummings. Eventually by Cummings's oppressive order, Hearn loses his live, and also their relationship of the exploiting place and the exploited place is symbolically represented in the game of chess by them. When Hearn was called to Cummings's tent, " Hearn had the impression that he could touch the surface of Cummings's eyeball, and the eyes would not blink " (177). Like this, Hearn is described as overwhelmingly small existence. Hearn is a powerless existence in front of the big power. In the game of chess, Hearn tries to read the pawns desperately and thinks of his own choice by racking his brain. But also here,

Cummings's power is overwhelmingly strong to Hearn.

Yet it was hopeless. With almost frightening skill, Hearn felt himself being harassed, then threatened, then strangled by the advance of the General's pawns. . . . (185)

Hearn succumbed to Cummings. This game of chess is piled on the relationship between Cummings and Hearn in the army. Hearn is "strangled" in the army like in the game of chess. The relationship between the person who deprives the life and the person who is deprived of life is symbolically represented in this match.

Hearn continues to rebel against Cummings in modest way, and by the unreasonable strategy he loses his life. In this sense, his effort does not bear fruit. But what fate does Cummings have in the end after he wields his power and becomes engrossed in his own state?

Cummings leaves the island for a short time in order that he has to consult his boss. During this time, the temporal officer who controls the island tries to maintain the present condition, but by the order that a breakthrough comes suddenly, he unwillingly directs the large force into the attack. By this attack, Japan's army is defeated perfectly, and it seems that this strategy is a big success.

But there is a strong hidden irony here.

Actually Japan's army is in reality in the state of annihilation a few weeks ago, and this time's victory has no relation to Cummings's strategy and scouting which robbed of Hearn's life. The characters in the story are exposed to the severe nature and shown as a powerless existence, but these difficulties have no connection to the effect in the end.

In this story, human's trouble does not bring a desirable effect, and in this sense this work represents existential realism after WW clearly. The circumstance that the individual's intention irrelevantly goes forward is similar to the state of realism in the end of 19th century. This is the same trait in the different times. Here I paid attention to two characters, Cummings and Hearn. Their behavior does not bring a desirable end without having the consistency with their intention. The great surroundings and destiny make them the powerless existence. This work was published in 1948 and had the trait of existential realism in the first stage.

Ralph Ellison's only long novel *Invisible Man* was influenced by his former black novelist Richard Wright (1908-60), and was written in the hyper reality method as a novel of naturalistic protest. This story is a masterpiece in American literature as an artistic work.

Ellison was well versed in American history, folklore of black people, and black music. The black slave system and black people's culture are reflected on Ellison's works.

This is a story of suffering and shame which the black hero born in the South has experienced and treats the troubles in the reconstructed ages after the Civil war to the riot of Harlem in 1943, showing the racial discrimination and prejudice of black people in American history.

Richard Wright treats the American social structure in *Native Son* (1940) and the killing of Bigger Thomas is not a question of individual. Bigger is a product of the confused society and he is one of the alienated person from the society. He does not believe in God and behaves violently in the real life having the hatred to the white people. Timothy Spaulding mentions Richard Wright's novel like this, " with *Invisible Man*, Ellison sought to expand the parameter of the Protest Novel (the prevailing form of the time established by his literary mentor Richard Wright) while retaining the tradition rooted in black oral and folk culture. " Namely Ellison who is often considered in the same line of Wright is a writer of black protest novel to criticize the society.

Certainly *Invisible Man* criticizes the black people's discrimination and is one of the protest novels. I never challenge this idea. But this work does not only treat the

social criticism in the point of macro but also treats the identity of individual in the point of micro. The micro problem of individual's identity leads to the macro problem of criticism on black discrimination. Here I pay attention to the hero's micro element and consider about his black identity.

As the title *Invisible Man* implies, this story begins with the description which emphasizes the individual's identity. I cite the beginning of this work as a form of prologue.

I am an invisible man. No, I am not a spook like those who haunted Edgar Allan Poe; nor am I one of your Hollywood -movie ectoplasms. I am a man of substance, of flesh and bone, fiber and liquids—and I might even be said to possess a mind. I am invisible, understand simply because people refuse to see me. (3)

The meaning of hero's existence is clearly described in these words. He has the substance but is neglected from the society, and his identity is, as it were, the invisibility. It is easy to suppose that this is a discrimination and the neglect from the white, and the hero experiences the suffering to try to delete himself as

explained in this beginning of the story.

The hero does not listen to grand father who has experienced the slave system and continues to play a role of black to answer the white people's expectations believing in the American dream. In the end of high school, he plays a boxing match with a friend as a pastime of South white, and he can get a scholarship to enter the black university of states. But during college he has to guide the white director on the foundation day. On this occasion, the hero shows the dark part of black and by this action he is actually fired from the college. He believes that he can go New York as a dispatch, but eventually he knows the truth by black university president's letter. Here's a part of the letter.

[I]t is to the best interests of the college that this young man have no knowledge of the finality of his expulsion. For it is indeed his hope to return here to his classes in the fall. However, it is to the best interests of the great work which we are dedicated to perform, that he continue un disturbed in these vain hopes while remaining as far as possible from our midst.
(190-1)

The punishment the youth has to take against his breaking the discipline is like, " Please hope him to death, and keep him running " (194). The concealment of information is overlapped on his state of invisibility at the first part of the story. His existence is wiped away from university. But the youth continues to have hope for coming back in university and actually continues to exist. His consciousness to exist as a student is only felt by him and the circumstances does not admit it. This state is in the same as that there is a substance but it cannot be seen from others. His consciousness to be as a student cannot be admitted by the circumstance. That is to say, this is a invisible existence.

How about the political activity he participates in after he leaves the college? He faces the contradiction of political theory and racial problem by participating in this activity. He is invited by Jack to this activity and plays a role of Harlem officer as he hopes. But when he comes to have the big influence on the popular movement in the Harlem as a black, he gets the warning letter to say that he should not go excessively. Clifton who went out of this group was killed on the street by the police, and the hero practices the funeral in order to make the popular movement from this anger. But on the contrary, he gets a criticism from group because he has broken the rule.

Namely the political thought that the youth believes is nothing but an activity to utilize the black in the white-oriented society. In the movement to abolish the racial discrimination, he finds the collapse of his believing, and in this sense he is an existence of groundless character. The groundless existence is equal to the state which cannot establish the identity.

The concealment of information that he is out of college, that is, the state that he exists as a student and others does not admit it, is invisible human state mentioned above. The substance and circumstance are not agreed in this condition. Also about the political activity which cannot establish the meaning of self-existence, he cannot get the identity. These two problems are from the existence of the black. The problem of identity as black is represented symbolically in the description of paint factory after he leaves the college. The youth is told to make the " Optic White " (201) by mingling the black liquid into the white paint. This is the correct white and it is " as white as George Washington's Sunday-go-to meeting wig and as sound as the almighty dollar " (201-2). This symbolically represents that in the South there were three percent white proprietors and fifty percent black slaves which were racial mixing history in America. White paint and black liquid are mixed and this represents the white

people and the black people. The black people are erased in the overall white and the black people only emphasize the white people like in the correct white paint in this description. This black liquid represents the erasure of existence in this paint factory description. This is profoundly related to the identity of black which is important for the black hero. Because of the existence of black, the hero takes disadvantage and is in the condition of invisibility by the power to obliterate him.

The youth puts the similar but different black liquid called “ remover ” (214) and turns the white paint to the grey paint. In this failure, there is Ellison’s irony. Separating the white paint and the black paint by using “ remover ” and changing of paint color to grey paint which is out of use are represent that the discrimination between the white people and the black people is not sound condition according to Ellison.

Here Ellison represents the visual deception of white skin color, but this state of society must not be a suitbale for anybody. In the Harlem disturbance, the hero falls in the manhole. There, he thinks about himself and his past in the basement and feels like, “ I’ve overstayed my hibernation, since there’s a possibility that even an invisible man has socially responsible role to play ” (581).

His change from the invisible state to the visible

state means that he tries to play a socially responsible role. The man whose identity is invisible has established his identity by the visibility. The awakening from hibernation also means the positive consciousness as arousal.

In the background of this work's future-expecting end, of course, there was an unfulfilled reality in 1952. Ellison's posture to break through the reality is shown in the hero's consciousness in the end. This work is about the existential problem after WW . The moment when the hero changes from the invisible consciousness to the visible consciousness which may be only in his conscious level is his consciousness about his existence. I said in the part 3 of chapter 2 about the time's background of individual identity, and this work is nothing but the time's antithesis which explains about the meaning of existence.

The Bible of beat generation *On the Road* by Kerouac describes the speed, sex, modern jazz, and marijuana which break the vested values and calls the new sense by young people's thought and activity. Beat generation as a rebellion to America was also remarkable social movement in the literature field. Matt Schudel explains about *On the Road* like this.

Jack Kerouac looked for the true heart of America, and he may found it. The book he

made of all this mad, restless seeking, *On the Road*, was a new vision of America from the pavement up, from the boxcar, from the bottom of a bottle. It has unblinking scenes of prostitution, drug use and crime, yet it is a joyous book, a song of love to the nation. *On the Road* was a literary and cultural phenomenon in 1957, and Kerouac became famous as the embodiment of the Beat Generation—a term he had invested nearly 10 years before.

Schudel looks on *On the Road* as a favorable phenomenon. His words “ a song of love to the nation ” are all which say about this work. But I think this work is also from the youth’s discontented feeling as in the case of the movement of Beat generation and its aim is eventually toward the dissatisfaction of time.⁶⁵ This work is an escape from the time and represents the repeated barren behaviors of youth which must be the disappointment with time. Character’s moment way of life does not expect the good future. Although the people in later years recalls the Beat generation in yearning, that is after the years. Character’s living in *On the Road* of those days makes readers feel the instability and futility enough.

I think about character's futility in this work.

Sometimes the beginning of the work represents the theme of it and also the beginning of *On the Road* shows clearly the controlling tone of work's unfilled nature.

I first met Dean not long after my wife and I split up. I had just gotten over a serious illness that I won't bother to talk about, except that it had something to do with the miserably weary split-up and my feeling that everything was dead. (3)

Because he experienced the divorce and was in sickness, he said he did not want to explain about his disease with a feeling of insufficiency in this beginning. The separation itself like, " the miserably weary split-up " shows the hero's unfulfilled feeling. Although " everything was dead, " he does not clarify his heart and does not feel contented. The heart wound of divorce leaves the unfulfilled feeling for everyone.

The background of time was enough to raise the insufficiency because of the opaque social circumstances. America after WW became the leader of western countries as a war winner and it could get the big economic power. But it was when the atomic age had begun fearfully and the cold war with Soviet had begun. In 1948, Soviet separated

Berlin from the west and Soviet made Berlin Blocked. Eventually America began to transport foods and fuel to a great extent by air. The following year in 1949, Soviet announced the success of development of atomic bomb, so that the tense between America and Soviet increased. These events of later 1940s brought about the anticommunism and McCarthyism was violent afterwards. This is a reason for the age of intolerance about this time. *On the Road* cannot be said a story of politics, but Kerouac considers about the social movement of those days and must write this story. The terror of war and atomic bomb, the trend of intolerance in America were the background for the appearance of this work of opaque nature. This work treats the Beat generation who felt the hatred toward the social trend mentioned above.

But toward the discontent and uneasy society, do characters in *On the Road* rebel against society in order to change the nature of it? Perhaps they may not. Their behavior is not reform or rebellion but escape and deviation from the time. The behavior of riding on the car itself makes readers feel the nature of escape, but their words and deeds also represent the deviation from society in this work. When Dean saw the motorbikes which ran through Houston, he said like this.

Now wouldn't it be fine if we could all get together and have a real going goofbang together with everybody sweet and fine and agreeable, no hassles, no infant rise of protest or body woes misconceptualized or sumpin? (159)

In this uttering, there is no self-examination about their wandering. Here is a perfect hedonism. The play of marijuana causes the pleasure and there is no more thing. This is too moment and no plan utterance. The action to the real dissatisfaction means the deviation to hedonism here clearly.

In addition to it, they go abroad and say like this, " We'll go dig all the crazy women in Rome, Paris, all those places; we'll sit at sidewalk cafes; we'll live in whorehouses " (189). These futile and no plan uttering represents the deviation from the time clearly. Their way of life does not aim at changing of society but escaping from it and neglecting it as their self-assertion. The way of life of Beat generation which seeks for the pleasure is clearly opposite escapism from the society. Their dissatisfaction with society does not have the power to move it.

Intercourse between Sal Paradise and Dean is this work's axis, but their friendship is very fragile in this work.

Sal leaves from Dean living in present and enjoying all the experience. Sal is influenced by Dean and goes with Dean every place where he goes. They talk about life, dream, philosophy, and their future. Dean leaves Sal on the road twice by himself, but Sal permits Dean.

Dean with strong energy comes back to his wife and child, and at the same time friendship between Sal and Dean comes to the end. Though Dean lived a reckless life up to then, his end of dream was explained in the later parts of the story. The explanation that "Dean's life was settled with his most constant, most embittered, and most best-knowing wife Camille" (308) shows Dean's end of free life. Their friendship which was born in the extraordinary wandering came to the end by their separation.

What does Sal think about when he sees the sun set? He thinks that "nobody knows what's going to happen to anybody besides the forlorn rags of going old" (310) and this is a comprehension of life from a sense of emptiness. Discontent heart is shown in the description of the end and it looks on the aging as negative. Their friendship born in the reckless behavior is broken by the standard of marriage life and their moment freedom is eventually only a transient dream. Moment life with no plan yields to the real life.

This work as Bible of Beat generation makes readers

feel a kind of sense of emptiness in the end on the contrary with the unrestrained freedom. This end seems to me an irony about the time. This story gives a message that characters get the moment freedom but it means the reality binds the individual and moment freedom is transient release. This work is not an optimistic one like Shudel explains.

Death of a Salesman treats family, aging, work, and other problems which the modern people face in the new method and establishes the immobile status in the modern American drama. This work got a Pulitzer prize. Willy Loman was once an able salesman but could not get a good record because his client had retired. When he comes home, his wife always says about the lone, insurance, and expense for the car repairs. His promising son does not have job and have any plan for the future. What I want to prove here is the reason the hero has to commit a suicide after he loses the dream. His selected death is a proof for the loser of American dream.

In act 1 where Willy comes to front, his bad condition all over the play is well represented. His wife Linda says, " Did something happen, Willy? " (12), but Willy only says nothing happened. Furthermore, Linda asks his feeling and he says, " I'm tired to the death. I couldn't make it. I just couldn't make it, Linda " (13). Like this, he shows

his dead end feeling. This work's title is *Death of a Salesman* and the hero's entrance scene has the word " death " (13). This means Willy's end of life and his blockade condition at the same time. He struggles to get a good result but cannot get it. He is a character to make readers feel death also mentally.

First I pay attention to his name. His name is Willy Loman which implies " will lawman. " : the man who control his intention by law. The hero commits a suicide in the end to try to solve all things by it and this means of solving in itself implies his stubborn and stiffening nature. His action of suicide and name's pronunciation implies his personality. He is a character who is based on the rule of law. In this case, law is not legislation but his principle to live which he believes as a standard of his life. The strict image of law implies his stubborn nature which is concerned with his tragic end. This is name's important nature.

His stereotype of stubborn nature is also shown in his taste of food. Linda talks to Willy who is depressed and tries to bring him to the real world. The following scene is Linda and Willy's conversation.

Willy, dear, I got a new kind of American-type cheese today. It's whipped. Why do you get

American when I like swiss? I just thought you'd like a change—I don't want a change! I want swiss cheese. Why am I always being contradicted? (16-7)

This scene is not only about Willy's taste of cheese.⁶⁶ His unwillingness to change is symbolically shown here. He commits a suicide because he cannot apply himself to the change of society. His disqualification to change is implied in the conversation with Linda.

He started his job as a salesman in 1920s. In those days, salesmen had to persuade people to buy and the needed skill was, as it were, the human skill. But the stage where Willy comes to front is in later 1940s. In this age, salesmen had to have the special knowledge as in other job field. His lack of special knowledge and training leads to his failure as a salesman. Without special knowledge and training, the success in business world is impossible.

He does not notice this social change but continues to do his job by persuasion in order to get success which leads to the acquisition of money. He is blocked in his own shell like a frog in the well. He never recognizes his fault but criticizes the present trend of sales. He says, "In those days there was personality in it, Howard. There was respect, and comradeship, and gratitude in it. Today it's

all cut and dried, and there's no change for being friendship to hear or personality "(81). He confides to his boss his about dissatisfaction clinging to his technique of human without adapting himself to the change. Linda Armstrong says " Willy also wants something that he doesn't often get to experience: respect and admiration. " Willy's own pride in his work leads to the disregard for the present circumstance. Willy's too much consciousness about himself is represented in his complain like, " They don't know me any more " (81). Willy's failure in his work is caused by his disregard for the reality and his too much emphasis on his personality. In the highly developed and specialized society, the quality of human is only a second factor, but Willy thinks that is the first and most important technique.

Willy continues to dream American dream in order to get the riches, but he loses American dream by finishing his life from a suicide. In contrast with Willy, his brother Ben or his colleague Dave Singleman succeed in their business. They are the people who get American dream which Willy tries to get disparately. Armstrong says that " Loman is a man who has been disappointed in every aspect of his life: his standing in his job as a salesman, his nonexistent relationships with clients. " Willy's disappointment in his own life means the general

disappointment of losers in American dream. In the requiem of story's final part, Charley explains about Willy like this.

Nobody dast blame this man. You don't understand: Willy was a salesman. And for a salesman, there is no rock bottom to the life. He don't put a bolt to a nut, he don't tell you the law or give you medicine. He's a man way out there in the blue, riding on a smile and a shoeshine. And when they start not smiling back—that's an earthquake. And then you get yourself a couple of spots on your hat, and you're finished. Nobody dast blame this man. A salesman is got to dream, boy. It comes with the territory.
(138)

Because of the work of salesman which has no substance, ⁶⁷ Willy cannot find his meaning of existence and loses his dream. The quotation above explains about this thing. Willy cannot find a pleasure in work, family, human relationship, his own value, or dream and selects a suicide. Willy cannot catch American dream that he goes from poverty to rich by getting the fame with independence mind. The reason for it is that he does not pay attention

to the society and rejects the change with blindness. It is of course that this work has the existential problem in nature.

Conclusion

In chapter 1 of Book 2, I explained about the meaning of frontier disappearance, the traits of prosperity and Gilded age, and social uneasiness. Because of frontier disappearance, the ideal of cultivator which America was based on up to then collapsed. The disappearance of it meant the end of first democratic period in America and that was a watershed between the agriculture nation and the modern industrial nation. America had lost one of the tradition and experienced the uneasiness. America got the new power with the development of frontier but when America lost frontier, it had to get the new national basis.

Furthermore, America in the end of 19th century experienced the unknown economic growth. Mark Twain named this industrialized age as Gilded age, and this age had the hidden social darkness. The increase of immigrants which aims at the acquisition of manpower as a result caused the deterioration of city environment and there was severe labor by the workers under age. The social big change increased GNP as a favorite factor, but

actually there was hidden capitalistic contradiction under the prosperity. The erroneous industrialization caused many problems which the literature realism of this age showed.

The last trait is social uneasiness. The end of 19th century America was in reconstruction age after the Civil war, and there was trend of money-oriented principle. The treatment of workers as things without paying attention to them brought about the collision between employers and employees which lead to the repeated strikes. Also the class discrimination was the major trait for this age.

But the biggest social uneasiness for this age was the terror of KKK which did on mob on the blacks. The racial discrimination by violence was the severest social uneasiness. In this section, I explained that people in those days felt the disappointment about the age and sought for the utopia novels of socialism world in order to have the imaginary longing for these society. Although the time progressed, the easiness to live retreated as a result of time's contradiction.

In chapter 2 of Book 2, I analyzed five works of realism which reflected the improper age and society. I treated *The Education of Henry Adams*, *The Awakening*, *The Portrait of a Lady*, a short story "White Heron," and a short story "The Yellow Wallpaper."

In *The Education of Henry Adams*, I explained about the nature of education by Adams and said that it came from the coincidence which Adams thought was important. Adams said about little quantity of ripening in education in the college and the science development which was the result of education could not exist without money. Adams explained that the traditional education values had collapsed.

The Awakening is a story that the woman who has tried to be independent selects a suicide in the sea with too much solitude. In this story, her behavior to try to be independent and human relationship are opposite concepts each other. This nature seems to be considered a kind of irony on the first feminism movement in those days.

I explained about *The Portrait of a Lady* in the line of marriage and obligation. Isabel who has tried to get the independence blocks herself in the life of marriage and loses mental freedom. She situates herself in the restraint with marriage. The sterility of marriage which is her selection and its consequence of her restraint is never future-expecting end. This story's tragic ending is overlapped on the time's blocking nature.

" White Heron " represents the industrialization in those days clearly. The heroin does not teach a hunter of white heron's nest and keeps the white herons, but at the

same time she loses her love affair. White herons which she kept for her sacrifice of love came to disappear around 1900 because of the industrialization. The old world came to disappear and came to be exploited in the waves of industrialization. This is a tragic phenomenon and this story represents time's background well.

Finally I analyzed " The Yellow Wall Paper " and treated the sick heroin. She accepts the treatment of a child and both mentally and physically is in the room. Though *The Origin of Species* recognizes the necessity of woman, the time's trend rejects the woman independence according to this short story. The heroin's release by madness utters an intense irony.

In chapter 3 of Book 2, I explained about the circumstances of America after WW . There was social uneasiness like in the end of 19th century and people doubted the meaning of existence in the prosperity and in the lack of individuality in those days.

At first I explained about the social uneasiness. In 1950s of America, there was minor poverty in the major riches. Also about labor, there was conscious difference about work between the youth and the over middle. The people of over middle tried to get the materialistic riches, and the youth tried to get the mental riches. In this age the traditional values of Franklin that diligence leads to

success collapsed and people had to seek for the meaning of labor. The movement of workplace and the unexcused absence increased. There was the hidden uneasiness in the prosperity.

According to Riesman, this age was others-oriented and mass adaptation society. This was an opposite concept with traditional individualism of America. The intelligent feared the time's trend in those background. Also about women, the women in the family came to feel the powerlessness and uneasiness after mass media and psychologists made the image of good wife and good mother. The second feminism movement came to appear around 1960s, and Friedan studied about the women in 1950s which was the former stage of second feminism movement. Friedan's *The Feminine Mystique* treats the women who questioned about the meaning of existence which was made in those days. I explained that by adjusting to mass and formula of trend, people on the contrary came to feel the loneliness and time's blockade.

Finally I explained about the hidden problems in the cover of prosperity. Materially rich but mentally poor 1950s brought about the youth called the Beatnik. America became the richest country in the world, but at the same time, it had the poorest people in abundance in big cities. This is a problem of slum that has the

accumulation of poverty, little employment , and crimes. Beatnik represented the mental lack which lead to the question of meaning of existence, but also the phenomenon of slum which originated from the environmental deterioration in cities was a big problem never to neglect in this age. Urban environmental deterioration and racial discrimination were related.

In chapter 4 of Book 2, I treated the works of existential realism which reflected this age. I gave *Seize the Day*, *The Naked and the Dead*, *Invisible Man*, *On the Road*, and *Death of a Salesman*. In analysis of *Seize the Day*, I showed the hero's passive and others-reliance state contrary to the active nature of work's title, and I concluded that this work was not future-expecting but tragic because the hero Wilhelm did not have the will power to break through the destiny.

In *The Naked and the Dead*, I treated the structure of the exploiting man and the exploited man in the war. I showed the difference of role between Cummings who sought for the power and Hearn who had to yield to its power. Hearn had to yield to the overwhelming power which was symbolically shown in the chess game. Death of Hearn as a sacrifice represents the oppression of American society. I proved that his futile death meant work's existential problem.

Furthermore, I treated in *Invisible Man* the problem of race as a shame of America and at the same time I showed the problem of hero's identity that he was erased from world as an invisible man. The metaphor of paint in this work gives a message that when the discriminated black comes to be seen, the ideal American society comes to be born.

The Bible of beat generation, *On the Road* shows the dark face of America after WW , and in this work characters do not attack on this age politically or do not have the goal, but they only escape. This is nothing but the lament of American dream.

Finally I analyzed *Death of a Salesman*. The hero clings to his own way without moving with times. He does not have the flexibility and only has a dream to succeed and become rich. He loses his dream and he is a loser of American dream. He does not have the professional knowledge and clings to the method of human feeling which is persuasion. But this is time's opposite way and past technique. His death makes readers consider about the meaning and reality of American dream.

As mentioned above, I explained about the traits of times and literature in the end of 19th century and 1950s after WW . In this two ages, there is a common thing. That is, both age had prosperity and uneasiness at the

same time and as the reflection of these time's trend, there is a kind of common thing about the literature trend: realism and existential realism.⁶⁸

Realism treated the social dark face which romanticism could not show. Existential realism gave the loss of identity caused by industrial society. The time enjoyed the great prosperity but writers showed the repulsion to the time as an antithesis to it. Novelists described the complaints about time in their works.

In the final part of Book 1, I gave the escapism of Twain and Salinger and complains toward the time as things in common. Their lived age of the end 19th century and 1950s had things in common mentioned above. The authors have things in common and this is not irrelevant with time's commonness each other. Rebellious attitude toward the system existed in novelist and intellectuals. Mark Twain and J. D. Salinger were representatives of this complains to the time.

I explained about the hidden uneasiness in prosperity in two categories of the end of 19th century America and America in 1950s. If these two times had things in common, representative novelists of these two times, Twain and Salinger must have things in common. Their similar biographical background may be by chance, but their escapism from the reality under the similar background

seems to be necessary thing. In the end of 19th century and 1950s, America had the hidden instability in prosperity where intellectuals rebelled against their time and had complains to it. Realism and existential realism appeared because of these complains. Both of times treated the dark faces of society. Realism and existential realism must have the similar trend of time.

Book 3 The analysis of representative works

Chapter 1 On *The Adventure of Huckleberry Finn*

Freedom of Huck

The hero Huck in *The Adventure of Huckleberry Finn* is a story teller and hates the rule and restriction and continues to wander with Jim in Mississippi River. The travel of wandering Huck and black Jim aims at the freedom. The escape from civilized society may be a perfect deviation from rule and standard. Actually, when they finish their adventure, Huck's comment on what they did emphasizes the freedom. I cite that scene.

“ Why, the whole thing—there ain't but one:
how we set the runaway nigger free—me and

Tom. ”

“ Good land! Set the run—what is the child talking about! Dear, dear, out of his head again! ”

“ No, I ain’t out of my HEAD, I know all what I’m talking about. We did set him free—we and Tom: we laid out to do it and we done it. And we done it elegant, too. ”(290)

In reality, Jim has been free from employer’s testament. Escaped slave Jim has got freedom already and this adventure’s aim to get freedom has the dubious nature. Meaninglessness of adventure does not mean that this travel has no freedom. But is it really possible that they continue to travel in search for freedom? It is not because travel has no meaning it has no freedom, but I think that the planning of travel itself represents the state that Huck and slave Jim are shut in the system.

Certainly, Huck’s daily life is full of rules and restrictions, and this life is contrary to Huck who is a child of nature. But Huck’s languages, such as, “ without ” or “ ain’t ” which are substitutes for “ unless ” or “ isn’t ” are slang which are broken expression of colloquial language. They imply his freedom and easy personality. Twain says in the first part of the story that this work has

a lot of dialects, and this usage of dialect must be related to Huck's freedom in the sense of deviation from standard grammar. Twain was an American novelist who did not imitate Europe and was distant from it. As it were, he was a man of renovation in language. He separated himself from the orthodox English nature and he came in the American nature of new language and usage. Twain is overlapped on Huck in the sense that they are distant from the orthodox, but there are outer forces to make them back to the orthodox. The school system exists as a system to tie a child of nature. I cite the passage which explains about Huck's life in the school here.

I have been to school most all the time, and could spell, and read, and write just a little, and could say the multiplication table up to six times seven is thirty-five, and I don't reckon I could ever get any further than if I was to live forever. I don't take stock in mathematics, anyway. (27)

He says like, " At first I hated the school, but by and by I got so I could stand it " (27). He experienced the difficulty, but what he learned was random arithmetic and a little of reading and writing. A lot of troubles did not give birth to fruit in this explanation. The reason for it

is not the ability to learn but the lack of will to learn. Huck explained in his words that he absented himself from school if he did not bear any more, but on the next day he was punished for it. This repeated behaviors made him accustomed to school according to his explanation (27). Even if he was accustomed to school, there must be the compulsion for it. He does not have the intention to learn. Without the will to learn, there is no fruit, and the result of it is Huck's explanation mentioned above. The existence of school is compulsory power and restriction for Huck.

In the daily life out of school, Miss Watson compels Huck to fit the standard to a great extent. The following explanation is Huck's fear in certain morning.

I started out, after breakfast, feeling worried and shaky, and wondering where it was going to fall on me, and what it was going to be. There is ways to keep off some kinds of bad luck, but this wasn' t one of them kind; so I never tried to do anything, but just poked along low-spirited and on the wotch-out. (27)

This is an explanation that Huck has to wander without aim after he is scold by Watson feeling so much

fear. Here Huck turns upside the container of salt during the meal. The existence of Watson is a great mental cargo for Huck clearly. He thinks of his scolding as a disaster and this is a little exaggerated thing, but because Watson's existence is so big that Huck's heart is dependent on her against his will. Huck is not only tied by school life but also by daily life. Huck as a man of nature is a person who is bound by rule and standard contrary to his character.

The release from this restraint life is a travel down the Mississippi River with black slave Jim. The adventure with Jim means the escape from society which robs Huck of his freedom, and at the same time it wipes out Huck's feeling of alienation and loneliness. When he lives with Watson he says, " before the cold weather I used to slide out and sleep in the woods, sometimes "(27). The action to be by himself is the release from choking life and also the escape from solitude which Huck has to feel when Watson compels it to him in the civilized life. In the different group from his personality, Huck increases his solitude and he tries to release from it by becoming himself. Huck experiences the human growth by adventure and wandering and crises. This initiation element which is one of the trait of American literature⁶⁹ has to have the basis of Huck's daily restraint, the feeling of alienation, and solitude. The following passage is the conversation

with Sally after the adventure.

“ Old Miss Watson died two months ago, and she was ashamed she ever was going to sell him down the river, and said so; and she set him free in her will. ”

“ Then what on earth did you want to set him free for, seeing he was already free? ”

“ Well that is a question, I must say; and just like women! Why, I wanted the adventure of it; and I'd a waded neck-deep in bllood to—goodness alive, Aunt Polly ”(28-9)

This utterance of Huck seems to be an excuse by being told about the meaningless nature of travel, but the meaningless nature of travel in the rational meaning has much importance for Huck. His utterance, “ I wanted the adventure ” is more an reality than an excuse and this means that the travel was the means to release from the standard life. The travel down the Mississippi River which had no meaning outside had the great meaning for Huck. He said if he hated school, he skipped the class. The adventure in the Mississippi River represents this hatred to school in the extreme way. The travel to release the mind had a great importance for Huck.

Huck's daily life is restricted as mentioned above, but how about Jim who goes down the river with Huck? Of course Jim is a slave who is influenced by the relationship between the white and the black. The social problem of slave system which is a social contortion restricts Jim enough. Huck finds a noble personality in slave Jim during the adventure, and discovers the badness, violence, and the full of inhumanity in the adults who are said splendid. The reality that Jim who is a person of conscience is possessed as a slave means that the respectable personality is underestimated and the conscience is oppressed by the social system. This must be a lamentable reality. In this sense, Jim is also a person who takes oppression and restriction like Huck.

Also about the daily treatment on Jim, there are restriction and oppression. Jim explains like, " Miss Watson she peeks on me all the time, en treats me pooty rough " (55) and this utterance implies that he is oppressed physically and mentally. The rumor of sale that Jim has to go to the deep South means his nature of possession clearly. Jim thinks in Watson's place and says, " she could git eight hund'd dllars for me, en it' as such a big stack o' money she couldn' resist " (55). Jim's worry means that personality yields to money and human is thought as a thing. The worry that he has to go to the

deep South of New Orleans is a terror for Jim and this feeling of terror is in the opposite of mental freedom.⁷⁰ Jim who decides to escape is bound by the minus feeling as a restriction like in the state of body. Jim who escapes with Huck has things in common about the daily restriction and oppression. Both Huck and Jim try to possess themselves by their mind and go to the travel seeking for the freedom. Both Huck and Jim's daily life are bound.

Their things in common are also found in the rule of society. Huck is expected to be situated in family and school which are social framework. In the final part of the story, Sally of farm proposes that she adopts Huck and tries to place him in the social system from a child of nature. Huck is influenced by the outer power to make him situated in the social rule.

How about Jim? Jim continues to travel with two swindlers called King and Duke. They have troubles of money and sells Jim to the owner of farm named Phelps. The social conscience and rule to denounce the escaped slaves makes Huck rescue Jim with great decision. Here we discover the state of Jim who must yield to the social rule against his will.⁷¹ Both Huck and Jim are expected to put themselves in the social rule and standard. This is their same trait.

Although Huck and Jim are the characters of

restrictions, the aim to release Jim by travel means the mental release also for Huck. Under the standard daily life, Huck thinks of the release of Jim which is his justice, and the success of his trial brings about happiness for Huck. This success may be different from the social standard, but the end caused by his own conscience means an great importance for a boy. Ralph Waldo Ellison explains about Jim's release as follows.

Huckleberry Finn knew, as did Mark Twain, that Jim was not only a slave but a human being and a symbol of humanity and in freeing Jim, Huck makes a bid to free himself of the conventionalized evil taken for civilization by the town.

Huck obeys his own standard of conscience and tries to release Jim. The means to accomplish his conscience is rafting down the Mississippi River. This action is important in the comparison between the land and the river. The land is the place where there are discords in old families, wrongdoings by swindlers named King and Duke, lynch, lies, treachery, discrimination, and other badness. On the contrary, on the raft in the Mississippi River, there is no need to tell a lie to oneself or the other. The raft

and the Mississippi River are the place to promise the calm of mind for both Huck and Jim in contrast with oppression and violence on the land. As Huck says, there is no other place than on the raft, and other places are full of suffocating things. Only on the raft, Huck feels free and easy mind. Huck finds the noble personality in Jim in the travel of raft which is separated from the world.

On a raft, there is no badness of racial discrimination. Huck and Jim are equal men, and Huck has respect for Jim. There is no label of escaped slave. Both of them cooperate and advance things together in order to accomplish the goal in the equal relationship. The land and the river are opposite situations. The raft in the river is physically separated from land and at the same time it is separated from badness. The Mississippi River is described symbolically in the praise for nature which includes the vast flow of water. This river has influence not only on Huck and Jim but also on Twain himself as a symbolic archetypal scene. William Faulkner (1897-1962) called the Mississippi River Old Man and offered a wandering place for the youth and a pregnant in the sympathetic meanings. Also Twain gives friendly meanings as the place of human conscience for the river. The Mississippi River has the symbolic meanings to make freedom possible. The life in the Mississippi River brings friendship, respect,

equality, faith, and conscience for both Huck and Jim.

The raft on the river which is physically separated from land seems to be an ideal place. But what we have to think is that this place has the limit. Life on the raft is impossible to continue for a long time, and Huck and Jim have to come back on the land sometime or other. Huck and Jim who tried to escape from the rule and system had to come back in the rule and system sometime. This is not an ignorable thing.

This novel has a title name *The Adventure of Tom Sawyer* in the first part. In *The Adventure of Tom Sawyer*, boy's imagination and freedom are told freely. But as said in chapter 2 of Book 1, the hero Tom Sawyer has the limit of imagination and freedom. The sequel to this book is *The Adventure of Huckleberry Finn*. How about the book? I think even in this *The Adventure of Huckleberry Finn*, there is a limit of Huck who tries to get freedom and who tries to escape from the system by the travel, because their travel to aim at freedom occurs actually in the framework of system. Huck and Jim try to get the release of Jim and go to the free state, but the free state in itself is made by human system. They try to escape from the system but actually they are in the human system.

Jim has become already free by the will and the aim of travel to release him has no meaning. Huck says the

adventure itself has value in the former part and there may be appropriateness for his opinion. But this adventure becomes the memoir when he becomes an adult. Huck cannot continue to make adventure in the state of boy. When he becomes an adult, he must be necessarily in the system. A boy at present is eventually in the system when he becomes an adult and cannot escape from the framework perfectly. *The Adventure of Huckleberry Finn* draws attentions such as freedom of Huck who escapes from the civilized society or Huck's state of natural boy, but as in the case of *The Adventure of Tom Sawyer*, this work has the limit of freedom for a boy.

. The irony on education

In *The Adventure of Huckleberry Finn*, Twain's irony on education clearly exists. As I explained before, Huck cannot become familiar with the place of education, school in the essential meaning. A escaped slave Jim who travels with Huck cannot read and write, and he seems to be in the opposite place of education as Huck. But this work prepares the value of father like advantage for Jim who has no learning and who is a bosom friend of Huck. Twain gives more value to Jim than the knowledge of book such as reading and writing. Jim's value wakes up Huck's

conscience and makes readers think what truly valuable thing is in life. Also about the description of Tom who can read, the irony on education is concealed. Tom can read, but what he says is absurd and unrealistic. These things are ironies on education by Twain. Here, I develop my argument on irony about education by Twain. I consider about the influence of education on the characters.

Usually in the stage of boyhood, school education plays an important role for the construction of personality. People get knowledge and technique from education in order to go in the society, as it were, this is a absorption time. The phrases “ Strike the iron in the state of heat ” or “ Time flies like an arrow ” are not only true of America but also are true of Japan or other countries. These are the repeated teachings for the youth. Actually the absorbed power in youth decides the later life, but Huck and Jim in *The Adventure of Huckleberry Finn* do not need the power of education and the lack of education is not necessarily described in the negative way.⁷² Rather this story explains about the more important thing than education. I make an argument on the value of education starting from Huck’s description in the first part of the story, that is, the dropout from society.

I cite his own introduction in the first part of the story. It is clear that his free nature is against the

education from this passage.

The widow Douglas, she took me for her son, and allowed she would sivilized me; but it was rough living in the house all the time, considering how dismal regular and decent the widow was in all her ways; and so when I couldn't stand it no longer, I lit out. I got into my old rags, and my sugarhogshed again, and was free and satisfied.

(13)

He rebels against the rule of discipline and escapes from it. Education and discipline may be different thing in the strict meaning, but they are equal in the sense both try to increase the mind upward by a certain rule. About both of discipline and education, there is a mold which is needed for people to place in. The deviation from the mold is abandonment of disciplined and education, and the state of freedom by Huck.

He also hates the methodical nature and the elegance and he likes the tattered clothes and the house of sugar barrel. These are the behaviors contrary to the standardization of educational nature. The social ideal rule of methodical nature and elegance lead to educational diligence and clearness. On the contrary, tattered clothes

and improper house of barrel which are socially unsuitable are the opposite concepts to the education, because these are opposite nature to educational standardization which is a social ideal. The tattered clothes and the house of barrel are opposite concepts to the ideal standardization.

Huck's opposite existence to education can be clear in his first person talking of American slang and colloquial way of talking. He uses " ain't " for " isn't " and uses " without " for " useless. " Huck's these way of talking are errors in the standard English grammar.⁷³ The American broken colloquial expressions which Huck uses in his conversation are sound proofs for his distance from the standard education. This *The Adventure of Huckleberry Finn* was criticized by intellectual people and was banned for sale in so many libraries when this book was published. The reason for it is that this book includes the opposite natures to puritan's diligence and stylish tradition with broken expressions.

In this story, Tom is a supporting role compared to Huck, but he is a true friend with Huck. Considering about Tom who is a simple man is important in thinking of twain's irony on education. He plays a supporting role in Huck's adventure, but Tom is a person who always tries to advance his extraordinary plan. Tom organizes his group which is a gang of robbers and this group's oath is very

strict. Tom is described as a person who can read and write and the oath which Tom wrote was as follows.

Everybody was willing. So Tom got out a sheet of paper that he had wrote the oath on, and read it. It swore everbody to stick to the band, and never tell any of the secrets; and if anybody done anything to any boy in the band, whichever boy was ordered to kill that person and his family must do it, and he mustn't eat and he mustn't sleep till he had killed them and hacked across in their brerasts, which was the sign of the band could use that mark, and if he did he must be sued; and if he done it again he must be killed. And if anybody that belonged to the band told the secrets, he must have his throat cut, and then have his carcass burnt up and the ashes scattered all aroud, and his name blotted off of the list with blood and never mentioned again by the gang, but have a curse put on it and he forgot, forever. (20-1)

This is very fearful and strict oath, but as a promise of boys, this seems to be very unrealistic. Tom says that he writes this oath by himself in one part and cites from

other pirate and robber stories in another part. As it were, this oath is a fruit of education which is reading and writing. But Tom's oath is not realistic and does not have any elements to keep. Twain shows in humorous way an irony about Tom who has education of reading and writing which connects with his unrealistic nature. Tom's oath is impossible to practice. The oath which is a result of boy's imagination has an irony on education according to Twain's way of description.

Twain makes an irony on education like this, but also about Huck, Alan Goldman explains like this.

While Huck is not unusual in seeing all moral demands as imposed by society and God, he is atypical in having his core moral judgment expressed only implicitly in his sympathetic feeling for Jim and so failing to translate into explicit judgment of right and wrong.

Huck thinks of conventionally bad thing as right by his own judgement. Escaped slave Jim is a socially convicted existence. But Huck finds an opposite value in Jim with social value. Jim cannot read and write, but he has more wisdom than education can teach.

I consider about the conversation between Huck and

Jim in chapter 14. Jim asks Huck why French do not speak in the similar way as Jim and Huck. Huck explains that cats and cows do not speak in the similar way as theirs or cats do not speak as cows or cows do not speak as cats, so that it is reasonable that French do not speak as theirs. According to Huck, French and American are different, so that they can speak differently.

But Jim cannot understand it. Cows of course does not speak like cats or human, and French are human as American, so that he cannot understand the same human does not speak the same language. Of course, there is the difference between French and English. Jim's ignorance about the difference is a result of his illiteracy. But Jim's opinion is based on a syllogism like this: cows and cats are not human. French are human, so that they speak the same human language. Although the content of the story is very childish, Jim develops his argument in the clear rhetorical way. It is noticeable that Jim without education thinks by himself and develops his argument. His childishness in this scene is not a perfect proof for his foolishness because he can develop his argument rhetorically. Even if people has education, it is not easy to develop his own idea clearly in the rhetorical way. Jim unconsciously uses the rhetoric, and he cannot be said as a perfect fool in this scene.

Jim lacks in the school knowledge of reading and writing, but he has an inborn cleverness. Huck and Jim have a certain value in common which even the educated people lack in. This is the most important element as a human, that is, conscience. Huck and Jim are attracted each other on the raft because they share the same values. The shared values are conscience with each other.⁷⁴

In chapter 15, Huck deceives Jim as if he were dead and Jim believes Huck is dead really. Eventually Huck's mischief is discovered and Jim looks at Huck earnestly and criticizes him strictly.

“ What do dey stan' for? I's gwyne to tell you. When I got all wore out wid work, en wid de callin' for you, en went to sleep, my heart wuz mos' broke bekase you wuz los', en I didn'k'yer no mo'what become er me en de raf'. En when I wake up en fine you back again, all safe en soun', de tears come en I could a got down on my knees en kiss' yo' foot I's so thankful. En all you wuz thinking 'bout wuz how you could make a fool uv ole Jim wid a lie. Dat truck dah is trash; en trash is what people is dat puts dirt on de head er dey fren's en makes 'em ashamed. ”(95)

This is Jim's true worry about Huck. Here we feel strongly the friendship between Huck and Jim beyond the age difference. Jim expresses his anger about being betrayed in the sense that Jim was told a lie and his worry came to nothing. Also we can find Jim's relief because Huck is alive. Jim becomes angry because his friendship is defiled by Huck's mischief. Big worry and relief, and following anger come to front at the same time. Jim leaves Huck alone and Huck thinks to himself like, " That was enough " (95) [and] [i]t made me feel so mean I could almost kissed his foot to get him to take it back "(95). Huck makes introspection and he goes to Jim's place after fifteen minutes and he thought, " I warn't ever sorry for it afterwords, neither "(95). This is a result of his mischief. Huck makes readers feel his conscience by his meek apology, and also Jim makes readers feel his personal virtue by his frank conversation with Huck. Even if that is a criticism after a mischief, cordial talking to feel for a friend can be done only by virtuous man. This is Jim's beautiful point. Like this, both Huck and Jim have important personality of conscience which is different from school education knowledge. This is an example that men without education are not defected people in personality.

Up to here, I consider about Huck's misfit to school life, Tom's unreality in contrast with his reading and

writing ability, and Jim's intelligence and personal conscience in contrast with his illiteracy. We can find Twain's message from these explanation. This is an irony on education. Socially needed education does not have almost anything for Huck, Tom, and Jim. It is rather unnecessary thing for them on the contrary of their conscience.

In the same age, there is *The Education of Henry Adams* which emphasizes the coincidence in education and shows the collapse of traditional education. This is something of an irony on education. Also Twain makes an irony on education like Henry Adams. Only the novel's form of picaresque which has a bad boy Huck shows the opposite nature with education, but conscience and human inborn intelligence in the work make readers feel strongly the irony on education. In *The Adventure of Huckleberry Finn*, education is less important than inborn conscience and friendship. I can judge this is Twain's irony on education.

. Criticism on human inequality

The biggest war inside of America was the Civil War whose main reason was treatment of slaves in the South. Under the South slave system, the blacks were treated as

things and black women had the inhuman treatment as tools for breeding. The background of appearance called Southern belle which were white women lady in the South were exploitation sex according to American history. Under the South slave system, the white men could rape the black women freely, and eventually the white men felt the fear of revenge by the black men and felt the sense of guilt for the white women. As a result, in the South, the white women were raised as lady. This is the Southern lady's mechanism called Southern belle.

The problem of black slave has influence on the modern America as the racial discrimination and there are so many works which treat this problem. The black racial problem is America's shame and unavoidable problem which has the modern meaning. In the reconstruction age of the end of 19th century when *The Adventure of Huckleberry Finn* was published, slave system had been already abolished, but on the contrary, the movement of KKK and instability after the release of slaves which lead to the loss of work were seen in those days. Also Twain shows the criticism on human inequality with slave system. Here I treat this problem in the line of work's interpretation. At first, I cite the explanation on slave system by Allen Carey-Webb.

[Far] more than a synonym for slave, “ nigger ” signifies a concept. It conjures centuries of specifically black degradation and humiliation during which the family was disintegrated, and education was denied, manhood was trapped within a forced perpetual puerilism.

These explanation of family collapse, the denial of education, and the treatment as a child which denies the personality by one-sided power are true of Jim in *The Adventure of Huckleberry Finn*. I consider about the racial problem by thinking of Jim’s behaviors.

The sacrifices under the American slave system was said about 60 million people, and in the present day century, stories to say about these miserable state exist as neo slave stories. These stories are reconstruction of the past based on the materials which intend to communicate the inhuman memory of slaves in order that people don’t forget the miserable treatment of slaves. *Beloved* (1987) by Toni Morrison (1931 -) is a story that because of the state of slave, characters are banned to love each other enough. The exploitation of the black by the white, sometimes the sexual exploitation, is miserably described. In *Beloved*, during the transportation by ship, black woman is raped many times by the white sailors and becomes

pregnant and the born baby is thrown in the sea. This is an example of sexual exploitation by the white. In this work, the sexual exploitation on the black is emphasized and draws the attention of readers. In the sexual exploitation, this work treats the existence of love and concludes the story in the faint omen of hope. But the violence and exploitation on the black in the story makes readers ascertain the inhumanity of slavery and makes readers have consciousness not to forget the past shameful memory.⁷⁵

Jim says about Watson like, “ She peeks on me all de time, en treats me pooty rough, but she awluz said she wouldn’t sell me down to Orleans ” (55). Watson shows her generous mind for Jim as a master like this, but in exchange for 800 dollars, she tries to sell Jim. Her generosity means the relationship between a master and a thing. Jim’s value is exchanged by the money value of 800 dollars. That is the same condition of thing’s sale, and the generosity of Watson which Jim feels is that of a ruler named master. This generosity is changeable according to the ruler’s mind without thinking of Jim.

The Adventure of Huckleberry Finn was written after the Civil War, and here, I have to mention the existence of Creoles. Creoles were people who were born between the black and the white, and before the Civil War, they enjoyed

the high quality education of music and school education like the white. Actually they were thought as the same of the white. But after the Civil War, they came to be seen as the same of the black and their existence changed from the high position to the state of ruled people. The slave system was abolished after the Civil War, but all the condition concerned with the black did not change for the better soon, but there were a lot of people who had to experience the worse treatment by the release of slavery abolishment. The racial discrimination did not disappear soon and by the abolishment of slavery, the black who went to the North had to accept the worse condition. The existence of Creoles was example of state loss after the Civil War.

Jim's escape means the escape from the slave system, but the end of the Civil War and following the abolishment of slave system also drove the existence of the black and Creoles for the worse in one sphere. The slave system in America means the two kinds of hell: the hell of being caught in the slave system and the hell without the slave system. American slaves thought when they died they became free, and this condition means that they were alive and dead at the same time in the suffering condition. Jim's escape from the slave system in itself does not mean the freedom and even if it has a success, the following life

will be full of instability and uneasiness for Jim. Jim may have to live the worse life after the success of escape.

It cannot be forgot that the rule on the black by the white includes the fear for the black. As mentioned above, in the South America there was a culture called southern belle which raised the white women to the high position. This culture's origin is in the rape on the black women by the white men. Under the South slave system, the white men could rape the black women freely in the sense of law. As a result, the white men feared the black men for its revenge, and because of the feeling of guilt for the white women, people raised the white women to the position of lady in the South. This was Southern belle in the South. The fear for the black men can be mentioned in the line of KKK in later years.

Even the white owners who had slaves had gun and felt the fear for the black men. This is a clear thing from the past documents. Not only the exploitation of economic face like Jim, but also fear for the black drove the black to the severe position by strong restriction. Fear accelerated exploitation, and exploitation gave birth to fear, and again fear bore exploitation. As it were, this was a vicious spiral. The slave system which Jim tried to escape was the social system to exploit the black as the existence of human. Jim in *The Adventure of Huckleberry*

Finn makes readers feel a kind of humor, but behind humor, there is hidden slave system which is a shame of America, contrary to humor.

Destiny of Jim's sale is New Orleans which is deep South and one of the strictest place for the black slaves as the talking instruments. Slaves did not have human right and freedom, and under the rule of owners, they worked without money. They did not only do the family job but worked in the mines, industries, farms, and commerce, and some woman slaves became prostitutes.

For the South cotton cultivation, slaves were needed as production system. There was a time when the natives in Latin America were used for slaves, but after the settlement of Spanish, African slaves were imported and used for the jobs of cotton, tobacco, and sugar cane cultivation. The economy of big farm named plantation grew, at the same time, the black slaves increased remarkably up to four million in 1860s.

The factor which enabled this production system was European trade system which sold the African slaves for America. Portugal and Spain made the basis in the West Africa and started this trade. Afterwards, Holland and Britain participated in this trade. The company constructed by British king in Africa was a center of this trade. Britain, Africa, and the West Indies were triangle

for the trade of slaves in the American slave supply. Imported slaves from Africa were said about 60 million from the start of slave trade. The treatment of the black on the transportation ship was equal to torture and about 20 percent of the imported slaves were dead during transportation.

The treatment of Jim as a slave is also miserable. In chapter 42, when he is caught, people treats Jim like, “ The men was very huffy, and some of them wanted to hang Jim, for an example to all the other niggers around there ” (287). Actually Jim accepts the severe treatment as follows.

They cursed Jim considerable, though, and give him a cuff or two, side the head, once in a while, but Jim never said nothing, and he never let on to know me, and they took him to the same cabin, and put his own clothes on him, and chained him again, and not to no bed-leg, this time, but to a big staple drove into the bottom log, and chained his hands, too, and both legs, and said he warn't to have nothing but bread and water to eat, after this, till his owner come or he was sold at auction, because he didn't come in a certain length of time, and filled up our about the cabin every night, and a bulldog tied to the door in the

day time, . . . (288)

This physical restriction toward Jim is nothing but inhuman. But more inhuman thing than this is people's thought which neglects Jim's conscientious action. Jim is caught because Tom was shot in his leg and Jim cared about Tom more than himself. He sacrifices himself and waits for a doctor who cares Tom, saying " Ef it wuz him dat 'uz bein' sot free, en one er de boys wuz to git shot, would he say, ' Go on en save me, nemmine 'bout a doctor f'r to save dis one? '. . . No, sah—I doan' budge a step out'n dis place, 'don't a doctor; not ef it's forty year! "(279). After a doctor arrives, Jim helps a doctor as a faithful nurse, and he loses his time and is caught. He jeopardizes his freedom and do for Tom, as it were, he shows his conscience. The denial of his conscience is treatment on Jim by town's people.

The old doctor who helps Tom says like, " Don't be no rougher on him than you're obleeged to, because he ain't a bad nigger "(288) and shows his sympathy and appreciates Jim's conscience, but the opinion like a doctor is small number. " Jim had acted very well, and was deserving to have some notice took of it, and reward "(28). This opinion of Huck and a doctor are only a narrow consensus in them. The appraisal of doctor and Huck about Jim do

not move people's mind. The betrayal of Jim's conscience is originated from his status of a slave.

Huck tries to escape with Jim who was caught in restriction in chapter 31. Huck breaks the paper which promises the reward in exchange for Jim and says, " All right, then, I'll go to hell "(223). This words by Huck means the moment of social evil thing, but at the same time, this is the moment of Huck's human growth. Huck says, " I would take up wickedness again, which was in my line, being brung up to it, and the other warn't "(223) and the meaning of this utterance is affirmation of his way of life and denial of oppression by the rule. Even if he is told that is a bad thing, he decides to act according to his standard of himself. Here, the affection for Jim is hidden of course. I cite the passage of Huck's memoir about living in the river with Jim.

And went on thinking. And got to thinking over our trip down the river; and I see Jim before me, all the time, in the day, and in the night-time, sometimes moonlight, sometimes storms, and laughing. But some—how I couldn't seem to strike no places to harden me against him, but only the other kind. I'd see him standing my watch on top of his'n, stead of calling me—so I

could go on sleeping; and see him how glad he
was when I come back out of the fog; . . .

(222-3)

This is Huck's affection for slave Jim. Jim's conscience is not recognized on the land. On the land, there are full of murders, mobs, thefts, exploitations, and other evil things. But the travel on the river is a matter which evokes the affection for Jim. Jim sacrifices his sleep and does the lookout for Huck. This is the opposite thing of greed on the land, and Jim's action is altruistic. The motif of maternity and origin is often used in this work,⁷⁶ because river leads to the mother sea. Twain describes the river in the good meaning and makes the living of river by Huck and Jim have the original and basic meaning of human. The life in the river which is separated from the evil civilization is a place of conscience. People's reaction to Jim which ignores Jim's conscience is situated in the opposite place of river life which recognizes the conscience and justice. Huck and Jim are bound by equality and conscience on the contrary with slave system together in the river.

The Adventure of Huckleberry Finn is a birth of American literature, moving away from European imitation. This work uses American colloquial language and shows the

vivid conversation. If Europe has an old tradition and it is a country of an adult, it also has the bad face of corruption at the same time. On the contrary, there is a stereotype that American has no tradition and is a young country, therefore is saved from corruption. The basis of the country was religion of Puritanism and because of this nature, America tended to have the image of innocence.⁷⁷

But we have to question that America did not really have the evil. Up to here, we thought about the slave system centering on Huck and Jim. America accepted the slave and installed it into the economic structure as a policy of the country. Twain gives the sale of Jim and shows the inhuman nature of sale of human. Conscientious Jim is never appreciated and only Huck finds the true value in him traveling with Jim. Separated from civilization on the raft, Huck and Jim recognize the value each other and ascertain the friendship, but when they are on the land, people treat Jim in severe and cold way.

The reason why this work prepares for the severe and cold treatment for Jim who is a man of great personality is certainly to invite the reader's sympathy. Jim is not necessarily a man of education but he has conscience and virtue. The factor to place him in severe condition and the factor to make a boy who is in weak position ascertain his value is the slave system and inequality of human

which Twain criticizes. The weak existence of a child and a slave witnesses and experiences the cruelty of human. Twain prepares a happy ending for them and this is Twain's love for the weak existence. Twain repeats the human inequality again and again in the work and prepares for the victorious ending which affirms the meaning of adventure. Twain rescues Huck who believes in the human true value. But if we think differently, that is an only hope for the real human inequality. Twain believes in the human equality and conscience and criticizes the slave system and human evil of inequality in this work.

. The irony on the aristocratic characters

The Adventure of Huckleberry Finn is a story which is full of American indigenous language and culture, and this work is often said the pure American novel in itself and of itself.⁷⁸ In this work, the social system of class and status found in Europe are described in the sense of improper factors. Under the immature state of society in the end of America of 19th century, European aristocratic status is imbalance with the western development culture of those days. On the contrary, *The Adventure of Huckleberry Finn* is said the American literature in itself and of itself.

In this work, aristocratic characters are not described in the friendly way. Rather they are described in ironic way and their behavior are described as the representative of bad human in the opposite of goodness. Twain intends to clarify the badness of these aristocratic characters and intends to describe the inappropriate nature of them.

Twain was born in poor family and was not from the aristocratic family. This reality seems to influence the way of description about aristocratic characters. Because of the trouble of money, instead he clung to money and failed in investment repeatedly. For Twain, the aristocracy who has status, money, and power was the object of envy certainly. About the power, the main reason to break the dream of young Twain is originated from the social leaders who practiced the war. Twain's unpleasant feeling on aristocracy and politics are found in the experience of Twain himself. Nicole Amare said that "Twain was notorious for mocking politicians, for he firmly resented their abuse of power and false rhetoric," and this explanation about politicians leads to the ironical description of aristocratic characters in the work. It is proper that men with power use it in the right direction, but actually they use it in wrong direction. Twain is angry with it and makes an ironical description. Here I pay attention to the aristocratic characters in *The*

Adventure of Huckleberry Finn and think about Twain's evaluation on them. They are in the opposite place with Huck and Jim and clarifying about their truth is important in understanding the nature of American literature of *The Adventure of Huckleberry Finn*.

I think about the aristocratic characters in chapter 18. There is a friendly description about Grangerford's attire in the first part of this chapter. I cite this explanation about Grangerford's attire. "Grangerford was a gentleman"(125) and there follows these explanation.

Col. Grangerford was very tall and very slim, and had a darkish-paly complexion, not a sign of red in it anywhere; he was clean-shaved every morning, all over his thin face, and he had the thinnest kind of nostrils, and a high nose, and heavy eyebrows, and the blackest kind of eyes, sunk so deep back that they seemed like they was looking out of caverns at you, as you may say. His forehead was high, and his hair was black and straight, and hung to his shoulders. His hand was long and thin, and every day of his life he put on a clean shirt and full suit from head to foot made out of linen so white it hurt your eyes to look at it; and on Sundays he wore

a blue tail-coat with bras buttons on it. He carried a mahogany cane with a silver head to it. There warn't no frivolishness about him, not a bit, and he warn't ever loud. He was as kind as he could be—you could feel that, you know, and so you had confidence. Sometimes he smiled, and it was good to see; . . . (125)

This friendly long explanation about Col. Grangerford makes readers have the impression that he has a high status and a fine personality. The controlling impression is a refreshing effect and affability. This explanation implies his perfect nature.

But what is his real behavior? The Grangerfords and the Spherdsons have a long history of discord in them according to chapter 18. The cause of discord which goes back to more than thirty years ago has become unknown. Nobody knows the cause of it whether it is about the ground or other things because the origin of discord is far past. But both families snarl at each other and even commits murders and do other ugly bloody discord without knowing the truth of trouble. The friendly explanation about Col. Grangerford mentioned above and ugly discord including murders are against each other. This is Twain's irony. Twain shows the difference of appearance and reality. The

character who seems to be a gentleman and a perfect man actually acts in ugly and bloody way. The regional leader commits a killing which even the ordinary people don't do. His appalling nature is discovered.

Furthermore, both families' discord gives birth to more tragedy. A daughter of Grangerford named Sophia and a son of Shepherdson named Harney are sweethearts each other. The situation like in Shakespeare's *Romeo and Juliette* brings about a disparate result of running away together after they are driven to the dead end. Meaningless discord in two families drives two lovers and makes them run the disparate absurd of running away together. Eloping in itself is not desirable and an extraordinary thing. The cause of it is in the discord of two families. Twain also makes an ironical setting about this point. The ugly discord that revenge gives birth to revenge brings about the tragedy for irrational sweethearts. Twain's irony on the aristocratic characters is clear in this point.

In chapter 21, there is an important episode to be payed attention to. There is a man named Boggs. He is a famous drunkard and on that day, he gets drunk. But people around him think of Boggs as a desirable existence and Huck explained like this: " All the loafers looked glad

I reckoned they was used to having fun out of

Boggs "(156). In good humor, he says that he is going to kill a man with loud voice, and other people permit his big mouse as a usual thing. They have affection for Boggs. Huck is scared toward Boggs, but town's people explain about Boggs like this in an affectionate way.

" He don ' t mean nothing; he ' s always a carryin ' on like that, when he's drunk. He's the best-naturedest old fool in Arkansaw—never hurt nobody, drunk nor sober "(157)

This is Boggs's personality and he is not a bad man. On the contrary, he is a man to please the person around him. There are people who say, " I wisht old Boggs'd threated me, ' cuz then I'd know I warn't gwyne to die for a thousan year ' (156).

What did Sherburn who was " a heap best dressed man in that town " do for Boggs? This is a cruelty of murdering. Sherburn knows that Boggs has a daughter. But Sherburn shoots Boggs to death in front of a daughter according to his own anger though Boggs asks for his life and says, " O Lord, don't shoot! " (158). Boggs was in perfect nonresistance but Sherburn could not restrain his anger and killed Boggs in front of a daughter. This action is nothing but a dirty thing. The daughter becomes frantic

at sight of her father's death, but Sherburn is calm and throws his pistol on the ground and goes away. Sherburn is actually a colonel who is expected to lead people, but what he did actually was cruel treatment for a powerless and harmless man who was loved by everyone. There is a structure of exploitation that the powerful oppresses the powerless.

People tries to revenge against Sherburn and they think of doing a lynching against him and go to Sherburn's house in a body after they see a pale and scared face of Boggs's daughter. But their revenge fails eventually. Sherburn looks down on a man who tried to do a lynching as " half-a-man " (162) and Sherburn furthermore belittles a crowd of people as the persons who borrow a fake courage. Sherburn is saying these words calmly and do not feel a terror at all. Against " half-a-man, " he says of himself as a " man "(164) and continues to insist that a group of people do not have a courage of doing a lynching against a " man. " After Sherburn finishes what he wants to say and finishes speaking ill of people, Sherburn and a crowd show the reaction like this.

Now leave—and take your half-a-man with you"—tossing his gun up across his left arm and cocking it, when he says this.

The crowd washed back sudden, and then broke all apart and went tearing off every which way, and Back Harness he heeled it after them, looking tolerable cheap. I could a staid, if I'd a wanted to, but I didn't want to. (162)

This is a scene which shows that the powerful man who is a colonel makes the powerless people succumb to him by violence. The aim to do a revenge is broken by colonel's speech and stately attitude with the terror of a gun.⁷⁹ The wicked act of killing of Boggs passes as a wicked act in this scene, and the justice yields to the power. The crowd's disgraceful escape is an ironical description that justice yields to the wicked thing though in a sense of number a crowd has a more advantage. Huck who is a boy has a courage to stay there, and adults around Huck escape as fast as their legs. This is also an ironical description. The evil thing of murdering by colonel is permitted by the failure of lynching which a crowd tried to do. Sherburn who has a magnificent status does a cruel action. This is the first irony and the second irony is the failure toward cruelty of colonel by a crowd. The episode of chapter 21 is Twain's irony on the aristocratic character of colonel. The person who has a high status does not behave as the status represents, and there is no punishment for the

improper behavior of the colonel.

About King and Duke who travel with Huck and Jim, Twain prepares for the irony. The escape of the person which has high status of King and Duke in itself and of itself makes readers feel an irony, but description of King and Duke is very humorous and their talking is full of clear lies. Duke says about himself that he is a son of Duke of Bridgewater and when his great-grand father lived around the end of former century, his family escaped in this country. His great-grandfather got married and had a son and died. Around this time, Duke's father passed away, and late Duke of Bridgewater's second son stole a titular and an estate ignoring the true Duke who was a child. This true Duke who was a child is his direct line for his family tree. These are Duke's explanation about himself (139-40).

Huck and Jim believe this extraordinary lie and they call his name as Your Excellency or a lord. This is one of Twain's irony. Duke explains about his splendid family history and makes Huck and Jim call him as Your Excellency or a lord. He thinks that calling himself like that makes himself impressed as a splendid man and actually he is pleased with being called like this. It is impossible for true high class people to ascertain his status only by making people call themselves as splendid status.

True high class people can impress the people of their grace and refined attitude even if they conceal their family history. In addition with extraordinary story, Duke's way of making Huck and Jim call his name is a proof for a clear lie about the high class status. Truly high class people do not speak about their family history or their authority, but they can impress people of their class and dignity naturally.

When Huck and Jim treat Duke politely, the old King begins to feel a distaste and says, " You ain't the only person that's ben snaked down wrongfully out'n a high place " (140) and starts to talk about his fake family history with a feeling of jealousy. He says that he is originally French prince and a son of Louis XVI and Marie Antoinette, and he is Louis XV who is reported as missing (141). He feels a jealousy when his near man is treated politely and begins to explain about himself as a high class French King. This behavior is ugliness in itself. When he starts to call himself as French King, he makes Huck and Jim call him as Your Majesty. By being called Your Majesty, his distaste changes into a pleasant state and feels comfortable. Furthermore he continues to tell a lie that Duke's family is King's favorite and is permitted to enter the palace always. Against this explanation, Duke again feels distaste. Their fight about status and family history is very ugly and this is not an action of truly high

class people.

Huck said, “ It didn’t take me long to make up my mind that these liars warn’t no kings or dukes, at all, but just low down humbugs and frauds ” (142). Their appearance of King⁸⁰ and Duke including their way of being called has the clear contrast with their behaviors. I said about their improper attitude and fake family history, and furthermore I explain about their real evil actions as follows. What are the evil things which King and Duke do though true King and Duke are expected to play a leading role?

What King and Duke who have good names do is the greatest irony for them. They conclude “ these Arkansaw lunkheads couldn’t come up to Shakespeare: what they wanted was low comedy and maybe something rather worse than low comedy ”(165) but they publicize that they will do the first-rate play and use the best actors. This is a pure lie and they tell a lie of doing the best play for the money.

What is the result after people gather in order to watch the best play? When the play begins, King starts to skip on all fours with nudity and he has variety of colored circles and stripes on his body. Other clothes is funny and perfunctory. Audiences laugh to the death, but what they see is not “ Thrilling Tragedy ”(165). When King finishes

skipping on all fours and goes to the back, people starts to make a noise, and again when King comes back to there and do the same thing, “ it would a made a cow laugh ” (166). This funny show which is not said as play is never the first-rate play.

People get angry with paying money for this trifling show and they have the consensus that they do not want to be laughed by anybody in the city. As a result, all the cheated people say that this is the best play for the people who has not yet seen it. King and Duke delude people for money and they become the object of laugh for money. This is not suitable for their names in itself. Furthermore their lie promotes people's lie more, and bad thing gives birth to bad things. The expected role to lead people mentally is not here, and on the contrary, King and Duke gives birth to the bad for people. Twain's irony on King and Duke which is the high status is very clear here.

The wrongdoing of King and Duke is not only this. The separation by death with parents which is hard tragedy for human becomes the tool of getting money for King and Duke. When King and Duke get the information about the dead who has left a lot of fortune, they pretend to be heirs by the role of a pastor and a deaf-and-mute person. They have already known from other people that the dead's brother is a deaf-and-mute person and the dead's

acquaintance works as a pastor of the church of England. Duke who pretends to be deaf-and-mute brother says, “ Alas, alas, our poor brother gone, and we never got to see him; oh, it’s too, too hard! ” (175). Against this cry, King and other people’s reactions are as follows.

Then he turns around, blubbering, and makes a lot of idiotic signs to the duke on his hands, and blamed if he didn’t drop a carpet-bag and bust out a-crynig. If they warn’t the beatenest lot, them two frauds, that ever I struck. Well, the men gathered around, and sympathied with them, and said all sorts of things to them, and carried their carpet bags up the hill for them, and let them lean on them and cry, and told the king all about his brother’s last moments, and the king he told it all over again on his hands to the duke, and both of them took on about that dead tanner like they’d lost the twelve disciples. Well, if ever I struck anything like it, I’m a nigger. It was enough to make a body ashamed of the human race. (175-6)

The behavior of King and Duke to wind up money by utilizing other people’s lament can never be permitted.

Even Huck who has a label of runaway feels like “ [i]t was enough to make a body ashamed of the human race. ” King and Duke are placed under Huck who is a runaway and they do the evil thing with a calm attitude. This is Twain’s prepared big irony. Here, there is no expected role for King and Duke, and there is contempt on contrary with respect.

Up to here, I gave the ugly fight between the Grangerfords and the Sheperdsons, cruel murder of Boggs by Sherburn, and wrongdoing by King Duke who have aristocratic names. These improper behaviors of respected people are Twain’s irony on aristocratic characters. Twain was from poor family and he might have the rebellious feeling toward the aristocratic people. But there is hidden intention under his personal sentiment.

The Adventure of Huck and Jim in the unknown land is full of frontier spirits which is typical American nature. American modernization was always achieved in the far west by God’s will, as it were, the enlargement of land were concerned with American spiritual structure. Huck and Jim’s adventure is overlapped on the movement of enlarging for the west which is unknown land. Boy’s adventure can be considered in the same line of the West Movement. *The Adventure of Huckleberry Finn* is full of American indigenous languages and is said as the birth of

American literature. Frontier spirits in this work has no relationship with aristocratic characters mentioned above. American myth is free from status and family line, and it emphasizes the religion of Protestantism, independence, courage, and freedom. American myth does not think seriously about aristocratic characters.

In this work, Twain makes an irony on aristocratic characters who acts in bad way against their names. Twain clarifies the nature out of place about the aristocracy in the American frontier. America does not have the old tradition like Europe. In this culture, aristocratic characters are objects of banter and Twain emphasizes courage, conscience, and freedom by Huck and Jim. Twain's criticism on aristocracy is beyond the personal feeling and is connected with American myth. Frontier spirits and Twain's criticism on aristocracy are deeply related and in *The Adventure of Huckleberry Finn*, the American myth of frontier is closed up.

Chapter 2 On *The Catcher in the rye*

.What Holden wants to say

In the biggest best-seller after WW , namely *The Cather in the Rye*, the main character Holden rouses a

variety of sympathy for readers. In this novel, both prologue and epilogue explain about the present state of Holden, and by flashback, Holden's experiences of last Christmas season are told. Holden's stories are divided in 26 chapters whose contents are the same number of episodes. In this three days experience, Holden tries to tell his same generation what he wants to say.

Holden is sixteen years old young man who dropped out of three schools because of his poor records. He has a delicate sensibility and criticizes the social deceits as phony by using modern young generation's slang, but he does not have the mind to innovate the society and finally goes in the mental clinic. He is a too much weak character. But while escaping from society and suffering, he seems to utter a kind of message. In order to gain this goal, I pay attention to the characterization of Holden and his relationship with sister Phoebe and the collision between his own world and the real world which leads to his anguish. What is a cry of heart by a sixteen years old young man who is in the state of the most sensitive time? Stephen Whitfield makes a comment on Holden like this.

Indeed, Holden demonstrates the characteristics of anomie, which is associated with ruleless and ungoverned conduct, that Riesman described in

The Lonely Crowd; the anomie are virtually synonymous with the maladjusted.

Whitfield's explanation trues of Holden's state perfectly. Here, I consider about Holden's "maladjusted" state and his message of suffering by starting from Whitfield's comment. Finally I clarify Holden's message.

Holden leaves a school because of his "maladjusted" state and has a parting with his teacher in the end of chapter 2. In the severe state of poor records and following dropping out, Holden must feel a inferiority complex. In his last greeting with a teacher, Holden shows his attitude like this.

Then we shook hands. And all that crap. It made me feel sad as hell, though.

' I'll drop you a line, sir. Take care of your grippe, now!'

' Good-by, boy. '

After I shut the door and started back to the living room, he yelled something at me, but I couldn't exactly hear him. I'm pretty sure he yelled ' Good luck! 'at me. I hope not. I hope to hell not. I'd never yell ' Good luck! 'at anybody. It sounds terrible, when you think

about it. (13)

Holden thinks of shaking hands as trivial because he does not have self-confidence. In the last meeting, his teacher shows kindness for Holden, but Holden feels the miserableness more because of it. The clear defect of poor records is a source for his miserable feeling when he is shown a pity. The reason for the miserable feeling is in himself and therefore the pity is unbearable for him.

The phrase “ Good luck ” in itself is cruel for Holden, because it seems that his future is only dark. As in the case of depressed people who feels the burden toward the words “ Be ambitious ”, Holden thinks of the expectation of bright future as the burden. As mentioned above, Holden feels the miserableness for a pity. But Holden even feels the depressed sentiment for the expectation not only for the pity, as it were, he is in the dilemma.

Holden says that he is going to write a letter, because he wants to have connection with other people while he feels the suffering. Although he reacts the unclear words, but he cannot understand the content. This is an example to show his impossibility of connecting with others. While Holden feels an inferiority complex about himself, he cannot cut perfectly the connection with others. Holden's circumstance that he is crushed under the pressure of

miserableness and expectation is not irrational with his delicate nature. His unnecessary feeling of miserableness for the pity or his pressure for expectation is a result of Holden's complex and delicate mind. He does not have the strength to break through the reality overcoming a inferiority complex and miserable feeling into the desirable state. He is in the fragility similar to the sensibility.

He has the delicacy or the fragility, and he can confide his feeling only to his little sister Phoebe. What role does this girl have while she is the only existence whom Holden confides his feeling? When Holden leaves a school, Phoebe asks, " Oh why did you do it? " (151). Holden talks to Phoebe like this when Phoebe touches his undesirable part.

A millions reason why. It was one of the worst schools I ever went to. It was full of phonies. And mean guys. You never saw many mean guys in your life. For instance, if you were having a bull session in somebody's room, and somebody wanted to come in, nobody'd let them in if they were some dopey, pimply guy. Everybody was always locking their door when somebody wanted to come in. . . . (151)

Holden continues to give the reasons without stop. Because of the undesirable part for him, he opens his heart to Phoebe and continues to say his dissatisfaction. He justifies himself by giving the reasons and feels a sense of relief. Phoebe is six years younger than Holden and she is a person who can listen to his story, as it were, she plays a role of mother. Just like a young child talks to his mother about what he or she feels dissatisfied, Holden continues to talk to Phoebe. Originally Holden must take care of younger Phoebe as a big brother, but on the contrary Phoebe criticizes Holden like, " Don't swear so much " (151). Holden confides his feeling to Phoebe like, " I sort of felt like it " (151), but Phoebe finds his reason for the drop out of schools as an only excuse.

Phoebe says, " You don't like anything that's happening " (152) and she continues to say, " Because you don't. You don't like any schools. You don't like a million things. You don't. " (152). When Phoebe touches the core of a subject, Holden feels uneasy and tries desperately to oppose that Phoebe is erroneous and she should not say such things. But it is clear for readers that Phoebe hits the faith and actually Holden is erroneous. When Phoebe asks Holden to give only one favorite thing, he has trouble answering the question and cannot

concentrate on his mind. Holden wants to have easiness by talking to Phoebe, so that he wants to be protected by the existence which originally he must protect as a big brother. He cannot get the enough pity even from his little sister whom he is dependent on. Holden cannot have the content reaction from Phoebe whom he expects to play a mother role to understand his severe condition. Because the reason of it is in himself, Holden's status is said as a blockade which denies other people's understanding.

It is suitable to say that even Holden cannot get enough understanding and pity from Phoebe but Phoebe is a special existence for him. Holden decides not to come back home and not to go any other schools, and he makes up his mind to go to other places which are far from here. His decision to go to the west is caused by his plunder of money by a prostitute mediator or his quarrel and parting with his old friend Sally Hayes whom he proposes to run away with or his impossibility to contact with his ideal woman Jane Gallagher or his hateful conversation with his high-school senior Carl Luce who drinks alcohol and talks about woman, or other many things. Although he decides to go to the west but he says " I decided I'd just see old Phoebe and sort of say good-by to her and all, and give her back her Christmas dough " (178). He tries to live in the environment where nobody knows him and he wants to

pretend of a deaf-and-mute person hoping to separate from the real world as a hunter of unreality. The reason why he adores for Phoebe is that he thinks that as a child she is in the opposite place of adult world which he hates. His attachment for Phoebe is originated from Holden's tendency to look at backward neglecting the reality. Holden's attachment for Phoebe and hunting of unreality are piled each other for Holden.

While Holden feels comfortable thinking about the unreality to go to the west, he goes to the museum. He loves museum. The reason for it may be that the museum implies the stop of time and his stop of growth. He especially loves a mummy in the museum which conserves the past things. But in the museum which contains the past, his desire is broken. The things which are situated in the museum do not change, but this unchangeable nature makes Holden ascertain his own changeable nature, as it were, unchangeable nature makes him ascertain changeable nature, so that he ascertain that stop of time and stop of his growth is impossible.

Furthermore his pain is not only this changeable nature. What he sees in the museum is nasty words on the wall " Fuck you " (180-1). The sacred place of museum for him is violated by nasty words. There is no more comfortable and easy place for him. His reaction to these

nasty words are similar to his reaction to his high-school senior's story of women. About these nasty words, " [i]t drove me damn near crazy. I thought how Phoebe and all the other little kids would see it, and how they'd wonder the hell it meant " (181). Holden is disappointed at these words. He imagines that he hits the person who wrote these words to death on the stone stairs with a lot of blood. Actually Holden cannot utter the angry voice and he is as it were a shouter of inaudible voice who is in the weak position. The anger of being violated about the sacred place is the anger about the intrusion into his sacred place in his mind which is unreal and separated world of childhood. Into this undefiled place, he wants to escape. It is no wonder that he feels angry as a defense of himself when he thinks that corruption of reality intrudes in the unreal place.

Holden's drop out of school and his disappointment in the museum which he thinks is the sacred place represents his unfit nature. Holden is too much weak when he leaves schools with abuse. Without some extent of corruption, people cannot grow into an adult, but Holden cannot permit the corruption of others in his surroundings. By that, he comes to escape from schools and comes not to study. As a result, his school result becomes worse and he is in the downward spiral. The reason why he feels an

disappointment by the graffiti in the museum is that the graffiti's content is dirty and he cannot permit it. In this scene, Holden worries about children's knowledge about the content of graffiti and at the same time, he is attached to children as the existence to rely on for an escape from reality. If he feels that children whom he relies on are violated by dirty graffiti, it means that he loses the existence to rely on. His strong attachment to sister Phoebe is reflected by his escape from reality.

What is the result of Holden's repeated escapism? That is a reality of entering in the mental clinic. He is separated from the world not only about mind but also about body. We cannot judge that Holden's parents make him enter the mental clinic or he himself enters it for the rest after friction between his reality and world. But it is an irony that Holden who wants to pretend to be a deaf-and-mute person and wants to live in the west is actually in the western mental clinic.

What is Holden's state of feeling in the mental clinic? Some patients in the mental clinic feel disappointed. According to Osamu Dazai (1909-1948), there is no time and everything pass in the mental clinic. Being separated from world perfectly is never easy and that state is full of bitterness. How about Holden? He at least wants to go out of mental clinic and wants to do something. I cite his

confession in the first part of the final chapter.

That ' s all I ' m going to tell about. I could probably tell you what I did after I went home, and how I got sick and all, and what school I'm supposed to go to next fall, after I got out of here, but I don't feel like it. I really don't. That stuff doesn't interest me too much right now. (192)

He has nothing to be interested in and has no intention to try, as a result, he enters the mental clinic. From these things, it is clear that he is now in the suffering. But his hope to do something does not collide with the reality of hospitalization, and his present state is not in despair. He feels the peace of mind and suffering at the same time. He is in the tepid water so to speak. He is in the mental clinic separated from the reality but he cannot continue this state and has to come back to the reality sometime. This thing gives Holden uneasiness, but the mental clinic is a place of restoration of mind for him.

I cite the beginning of *The Catcher in the Rye* here.

If you really want to hear about it, the first

thing you'll probably want to know is where I was born, and what my lousy childhood was like, and how my parents were occupied and all before they had me, and all that David Copperfield kind of crap, but I don't feel like going into it, if you want to know the truth. (1)

This beginning of writing is deeply related to what Holden wants to say. Certainly Holden wants to say about himself. He does not want to say about "kind of crap" but he wants others to hear his story. This novel is told in the first person of Holden, and what he talks in itself is his own confession. This novel has structure that readers listen to his confession. Holden's story progresses in the basis that it is heard.

Holden is a character who is suffering from the friction between the real world and his own world after losing his ideal in the museum, dropping out of society, or entering the mental clinic with reliance on his little sister Phoebe. He shuns the real world which he thinks is dirty and makes his own ideal. But because he cannot separate himself from the reality perfectly, he is oppressed by the cold reality. The mental clinic which is separated from the real world is temporary place, and he has to come back to the real world which he hates.

What does Holden want to communicate? It is his insistence on his own existence. He has a desire that he wants to be recognized. This novel's confession is Holden's insistence on his own. The action to enter the mental clinic is his representation of himself that he wants others to pay attention to his suffering state. Actually in the mental clinic he represents his solitude like, " [a]bout all I know is, I sort of miss everybody I told about " (192). He hates the reality, but at the same time he wants to be recognized. His desire of communication with acquaintances is his desire of relation with reality and his desire of belonging. What he wants to say is his insistence that he wants to be recognized.

. Symbolism of a merry-go-round

The most impressive scene and a climax is in chapter 25 where Phoebe rides on a merry-go-round. Holden's uttering that " I felt so damn happy all of a sudden, the way old Phoebe kept going around and around " (191) and " I was damn near bawling, I felt go damn happy, if you want to know the truth " (191) is Holden's mixed feeling of calm and violence of crying at the same time. It is not only I who pay attention to this scene's importance and I cite the explanation on this scene here.

Holden's experience at the end of *Catcher* is to witness the self-evident: that which lies beyond language or analysis. Thus Holden, bearing witness to Phoebe on the carousel, narrates, " I don't know why. It was just that she looked so damn nice, the way she kept going around and around, in her blue coat and all " (275); Holden shares with us his own deed not by explaining it, but by showing us what he witness even as we read (witness) the novel. (Takeuchi)

This is an explanation on Holden's sentiment, but here I think about the imagery of the carousel. Of course, it is impossible to make clear the meaning of this scene without thinking about Holden's feeling, and I make clear the meaning of the imagery of carousel with referring to " that which lies beyond language or analysis " which Takeuchi says. Clarifying Holden's feeling " beyond language or analysis " is clarifying the status of him and this is related to the meaning of the symbolic carousel. According to Takeuchi, Holden does not explain about himself but only shows himself, and I agree with this idea. Holden cannot arrange his feeling, so that he is in the state of calm and excitement to cry at the same time. But the symbolism of

carousel is very clear. Here I prove it.

As mentioned above, this novel is divided into 26 chapters whose each chapter gives one episode to show Holden's status. He is a sixteen-years-old youth, but we readers feel that he is not suitable for this age. He goes to a night club which his brother D. B. often goes and he pretends to be an adult listening to the piano there, but it is clear that this behavior is only a pretending of adults. When he comes back to hotel from the night club, he meets an elevator boy who introduces him a prostitute. He tells a lie to the elevator boy that he is twenty two-years-old and buys a woman. But because of the fear, he only talks with the prostitute and eventually he is hit by the elevator boy and is robbed of more money than usual. Holden pretends to be an adult hating adults at the same time. When he is pressed for money by an elevator boy, he says like, " You're a stupid chiseling maron, and in about two years you'll be one of those scraggy guys that come up to you on the street and ask for a dime for coffee. You'll have snot all over your dirty filthy overcoat, you'll be " (93). He makes a false show of courage desperately but actually he is in confused and flustered state and cannot stop weeping at the end of tether with the cry of these words mentioned above. There is no courage to transact business with a prostitute for Holden yet.

The episode about a prostitute is an example of pretending to be an adult for Holden, but the following episode with his senior Carl Luce shows Holden's unsuitable attitude about a sixteen-years-old youth. He wants to pretend to be an adult and buy a woman, but in fact he is a childish boy. In light of the age of sixteen, he is under that age mentally.

As the youth of these ages do, they soon come to talk about women. They drink alcoholic and the truth of it is not clear, but actually they are crazy about the talk of women and sex. Holden cannot enjoy about this talk with his senior there. Holden only repeats the questions toward Luce and makes him unpleasant. Here I cite the scene after Holden repeats the questions and he is in the state of reckless attitude.

‘ So do I! So do I regard it as a wuddayacalit— a physical and spiritual experience and all. I really do. But it depends on who the hell I’m doing it with. If I’m doing it with somebody I don’t even—’

‘ Not so loud, for God’s sake, Caulfield. If you can’t manage to keep your voice down, let’s drop the whole— ’

‘ All right, but listen, ’I said. I was getting

excited and I was talking a little too loud. Sometimes I talk a little loud when I get excited.

‘ This is what I mean, though, ’I said. ‘ I know it’s supposed to be physical and spiritual, and artistic and all. But what I mean is, you can’t do it with everybody—even girl you neck with and all—and make it come out that way. Can you? ’

‘ Let’s drop it, ’—old Luce said. ‘Do you mind?’

‘ All right, but listen. Take you and this Chinese babe. What’s so good about you two? ’

‘ Drop it, I said it. ’(132)

Holden calls his senior by himself but cannot fit the current of talking by repeated pointless arguments. His repeated pointless argument comes from his hatred to the sex and over reaction to it. Holden may have fear about sex because he cannot do anything to a prostitute. Holden cannot talk about sex with Luce and his argumentative conversation makes the atmosphere worse rather than making the atmosphere relaxing.

Holden’s attitude not to fit talking in itself proves his immature nature, but if we consider about his age of sixteen, his hatred about the talking of sex represents his immature nature clearly. Men of sixteen may be

interested in sex and women first of all. Luce is a ordinal man who has a sweetheart and talks about her and sex. Holden is not ordinal person who reacts it overly. People usually grow up by experiencing injurious things concerned with sex. But Holden stays yet in the condition which is injurious about sex.⁸¹ It can be said that staying in this state at the age of sixteen is mentally immature. His wounded state is clear when he says this after Luce finishes talking and goes away. " Please. I'm lonesome as hell. No kidding. " (134)

His object of hatred is snobbery of adults and lies of society. He attacks everything as phony and even he attacks his brother. His big brother D. B. whom Holden once respected for now disappoints him. It is suitable to cite the story's beginning scene about D. B. in considering about Holden's thought on deception.

He's in Hollywood. That isn't too far from this Crumby place, and he comes over and visits me practically every week end. He's going to drive me home when I go home next month maybe. He just got a Jaguar. One of those little English jobs that can do around two hundred miles an hour. It cost him damn near four thousand bucks. He's got a lot of dough, now. He didn't

use to. He used to be just a regular writer, when he was home. He wrote this terrific book of short stories, *The Secret Goldfish*, in case you never heard of him. The best one in it was 'The Secret Goldfish.' It was about this little kid that wouldn't let anybody look at his goldfish because he'd bought it with his own money. It killed me. Now he's out in Hollywood, D.B., being a prostitute. If there's one thing I hate, it's the movies. Don't even mention them to me.

(1)

Being rich is one of the reasons of discomfort but what Holden feels discomfort most of all is ostentation of phony. He likes a short story named "The Secret Goldfish" because the owner of goldfish bought that fish by himself and got it, as it were, the means and the result have consistency. Here, there is no ostentation from beginning to end. The subject of action is himself and he obtains it without the help of others. There is no lie here. He does for himself and by himself and everything are concerned with his reality.

On the contrary, how about D. B.? Hollywood cinema industry is often bantered as money-oriented society which pursuits the profit.⁸² D. B. works in Hollywood which

Holden hates because the ostentation exists there. Selling out of D. B. for Hollywood is bending of identity as an author and this is equal to accommodation to the polloi. The accommodation to the polloi and the identity of author are often opposite. According to Holden, D. B. changed from a respected author to an inferior author who wrote profitable stories not the stories which he really wanted to write. This state is against author's conscience. The subjectivity which is for himself and by himself in the case of "The Secret Goldfish" is opposite to this state. When the author throws away what he wants to write and gets money in exchange for it, Holden thinks this is phony. The movies which Holden hates is not based on the reality but based on acting and décor which is as it were product of lies. Holden hates movies in the two meanings that D. B. sold out himself for Hollywood and movies are based on lies essentially. His over reaction to lies is a proof for his immature nature. He rejects lies which are needed filthiness and tries not to be dyed by it, and this state is the same that Holden rejects the filthiness of adults. People can never escape from filthiness in the way of adulthood but Holden tries to escape from it in the immature state.

Although Holden is introduced a prostitute but he is robbed of more money than usual. After this unfortunate

result, Holden calls up his girl friend and goes to theater and skating in the next Sunday. In the bar of skating rink, Holden lets leak his hidden feeling like this, “ Did you ever get fed up? ” (117) and Holden continues to talk to Sally like, “ I mean did you ever get scared that everything was going to go lousy unless you did something ” (117). Holden feels discomfort about his blockade state and he feels relaxed if Sally is in the similar state.

Of course, the state of Sally and Holden are different and their feeling of blockade must be different. Sally answers to Holden about the school like, “ It’s a terrific bore. ” (117), but for Sally a school is a place to belong to, and her place of belonging is secured though she feels that a school is tedium. Holden drops out of school and he has no place to belong to. Their difference is clear. Holden thinks that he can change his mental blockade by action, and because of this thought he proposes an idea to Sally.

This suggestion is like this. They go to Greenwich Village by borrowing a car from his acquaintance and next go to Massachusetts and Vermont. He uses 180 dollars deposit to stay in the bungalow, and after that he finds a job and lives together near the brook. Holden and Sally get married and live a happy life (118-9). This suggestion of running away together makes Sally angry and Sally says strictly, “ You can’t just do something like that ” (119).

Holden's this imaginative suggestion is a proof that he must do something not to feel tedium about everything, as it were, this is his uneasiness. His trial to break through the blockade is this suggestion of running away together. Of course this suggestion is impossible to realize as Sally says, and this is only in the category of Holden's imagination. His action is eventually escape from reality. This suggestion of running away together is not thought decided beforehand but is a sudden idea in the conversation with Sally. Holden's desperate escape can be found even in this point. By chance he finds a person who commiserates and listens to his story, and he tries to break through the blockade by the suggestion of running away together. Running away together in itself is not realistic and this Holden's idea is his desperate reaction to his blockade without plan. Running away together and simple and sudden idea are double planlessness. Holden's suggestion has strong color of unreal element. His plan of mental escape does not get agreement from anybody of course. Eventually, Holden is in the same state of blockade even after he meets Sally.

This work's title is *The Cather in the Rye* and has a meaning of catcher who protects something. Holden escape from reality and turns back toward society. He hates world's corruption because he turns down the

experience to grow and wants the impossible permanency of childhood. Who is a catcher in the title of *The Catcher in the Rye*? Is this Holden who tries to protect children from the adults's corruption? Therefore, does he feel attachment to his little sister Phoebe and confide his feeling to her? He thinks of his little sister as protected and thinks that Phoebe is in the opposite side of adults as a pure existence which is the same category of his own existence. By putting her in the same category of himself, he becomes a barrier to the world's corruption and he can think of himself as a protector of his little sister. This title's catcher is a protector who is Holden himself.

But Salinger shows the improper nature of protector about Holden in the scene of a merry-go-round. I cite the scene where Phoebe and other children gather around the merry-go-round and Holden looks at them in the final part of the story.

Then the carrousel started, and I watched her go around and around. There were only about five or six other kids on the ride, and the song the carrousel was playing was 'Smoke Gets in your Eyes.' It was playing it very jazzy and funny. All the kids kept trying to grab for the gold ring, and so was old Phoebe, and I was sort

of afraid she'd fall off the goddam horse, but I didn't say anything or do anything. The thing with kids is, if they want to grab for the gold ring, you have to let them do it, and not say anything. If they fall off, they fall off, but it's bad if you say anything to them. (190)

This is a scene where children try to catch a golden ring which enables them to ride freely and Holden looks at them silently. In this scene, Holden is described as a improper person who protects children. Children are falling from wooden horses and Holden throws away a role to " catch " them. He worries about them but does not say anything without doing anything. He is not a protector of children. This role of onlooker by Holden represents symbolically his impossibility to protect innocent children from adult's corruption. Holden is in the different place from children who ride on the wooden horses. Though Holden wants to think of him as the same category of children, but as this scene implies, he is in the different state. Actually Holden experiences the corruption of buying a prostitute. He is fed up with the story of high school senior about women, but he has actually experienced the corruption of adult's world. Holden's consciousness turns to the pure existence of children including his desire,

but Holden has already stepped in the adult's world while he is refusing adult's nature. This scene implies that he is different from children. He tries to become a protector of pure children, but as this merry-go-round scene implies, it is impossible thing. Of course, Holden does not notice it. He cannot think that he has already stepped in the adult's world and has obtained adult's corruption which he hates strongly.

Up to here, I has developed an argument based on Takeuchi's idea of "[t]hat which lies beyond language or analysis ", and I will answer the question of this section what the merry-go-round symbolically means in the final part of the story. I have clarified Holden's immaturity considering about his age of sixteen in the conversation with his high school senior. Holden's discontent with his brother D. B. is based on Hollywood's snobbery which Holden hates. Holden's proposition of running away with Sally is his desperate action to break through his blockade which is equal to his mental escape. Also, I explained that Holden who looked at Phoebe on the merry-go-round was in the different place from children and this showed Holden's acquisition of adult's corruption which he hated strongly.

Then, what is the symbolism of merry-go-round which Phoebe rides? The simple answer to it is Holden's

repeated rotation of his fantasy. Holden does not admit adult's corruption, but actually he has acquired the corruption of adult without the consciousness of it. The trait of merry-go-round of rotation in the same place is similar to Holden's escape from reality without exit. Holden denies the reality by his own principle and other people cannot understand it. His own fantasy has no relation with reality without exit, as it were, a vicious circle which is similar to the merry-go-round. Holden feels happiness when he watches rotating Phoebe, but his action does not bring about anything for himself. Takeuchi says that Holden does not explain about his action but only shows it while he watches the merry-go-round. This explanation is certainly about Holden's state of going around without exit in the mental sense as the merry-go-round shows. His mental condition is not explained clearly but shown by symbolism.

Eventually he goes to a mental clinic. This means that his action and his fantasy do not have connection with reality and he moves in the separated place from reality. Mentally escaping Holden from reality finally experiences the physical separation from reality in the mental clinic. Admission to a mental clinic is in a sense desirable, but Holden who watches the merry-go-round before entering in the mental clinic is in the state of blockade without exit

similar to the merry-go-round. Therefore, he has the feeling of calmness and violence to cry at the same time while he watches the merry-go-round in the confused mind. Without looking at reality, Holden cannot have exit.

. Mental clinic and connection with society

One of the mysteries of *The Catcher in the Rye* is why Holden enters the mental clinic. Do his parents make him enter it because they feel bitter looking at Holden who rambles around towns without study? Does Holden himself want it after he gets tired with the struggles of his own world and opposing society? Eventually the mental clinic is a special environment which is for the temporary and which is separated from society without productivity. Lisa Privitera says that " [t]he irony of *The Catcher in the Rye* is that Holden subconsciously longs to be accepted yet feels he cannot make the connection. " Is the mental clinic a place to seek for the identity and will to connect with society as a training position? Or is it an only escaping place from society, as Lisa says, after Holden cannot find the relation with society? In any case, if I develop Lisa's argument, the mental clinic is a temporary place in his desire for the social return and his yet unrealized connection with society. Of course, though he is in the

mental clinic, the time to go out certainly comes, and up to that time, he has to decide his own way of life in the future if he shuns the life of rambling and repeated hospitalization. Without the decision, these undesirable things may happen again and again. Patients in the hospital often repeats the hospitalization and leaving from hospital again and again. Young Holden has the risk to make his life futile if he thinks his life seriously.

Here I want to clarify the thing in need to concern with society considering about the meaning of Holden's hospitalization. Lisa's opinion that Holden wants to be accepted subconsciously may connect to the real change. I consider about this connection and change. I show Holden's voiceless rebellion and sympathy for the week and meaning of it which leads to the aim mentioned above. In this argument, section 1 and section 2 have strong relation each other and they are needed to show in the section 3 what Holden needs in the connection with society. In this sense, the uniqueness of section 3 is kept and there is a meaning to develop an argument in other section.

Holden's voiceless rebellion with society are repeated motifs in this novel. In this sense, Holden's imagination to go to the west throwing away everything may be very important in the analysis of his voiceless rebellion. Holden talks to the dead Allie who is two-years younger

every time at street corners just before Christmas in the city. Holden's felt pains are softened by talking to Allie. " Allie, don't let me disappear. Allie, don't let me disappear. Please, Allie " (178). These Holden's apparently meaningless talking to Allie are clarified in the contrast with his fantasy about life in the west. Holden imagines a life of west which he wants to live like this.

Just so people didn't know me and I didn't know anybody. I thought what I'd do was, I'd pretend I was one of those deaf-mutes. That way I wouldn't have to have any goddam stupid useless conversation with anybody. If anybody wanted to tell me something, they'd have to write it on a piece of paper and shove it over to me. They'd get bored as hell doing that after a while, and then I'd be through with having conversation for the rest of my life. . . . and later on, if I wanted to get married or something. I'd meet this beautiful girl that was also a deaf-mute and we'd get married. She'd come and live in my cabin with me, and if she wanted to say anything to me, she'd have to write it on a goddam piece of paper, like everybody else. (178-9)

The place nobody knows seems to be a contradicted message of his talking to Allie not to make him disappear. But close analyzing of this part clarifies Holden's hope to connect with others. His saying to become blind and dumb is only pretending to be them without actual achievement of them. He shuns the intercourse with others, but his hope to get married implies his actual desire of relation with people. He does not want to be by himself but he wants to have relation with others to some extent though he is blocked in his own world. This cited part and talking to Allie " don't let me disappear " have things in common. If he disappears, his existence disappears. This state is Holden's impossibility to connect with others and is not his desire. Even if he exists and has no relation with others, this state is the same of disappearance as Holden says. His pretending to be blind and dumb, as it were, pretending not to look at and hear society is a state which is actually visible and audible. This is his hidden message. His pretending not to have relation with society and people is his hidden hope to connect with them at the bottom of heart.

Holden's destination of the West has a important meaning in American literature. The East has images of civilization, sophistication, restriction, and tradition. On the contrary, the West has images of wilderness, rusticity, freedom, and release. In light of American

history, American democracy was always realized in the West at first, and frontier played an important role for Americans to find new values mentally. After the disappearance of areas opened for development, the words frontier spirits are living. Even if there is no land to cultivate, this frontier spirits can be connected to an idea that America has the basis of politics abroad at present. The slogan of world police makes America unfold their army all over the world. This aim is shifting of focus from the national problem to the international problem. Up to the end of 19th century, the West is needed to realize democracy, and in 20th and 21th century, the place abroad is needed to play a role of the West. For America, foreign countries play the role of the West in the 19th century. The concepts of frontier spirits are favorite words for Americans even in the present time.

Holden's idea that he starts a new life in the West implies the West which gives the new power in freedom and liberation. Holden buys pieces of letter papers and a pencil and he writes a letter to Phoebe in order to give parting greeting and make a promise to meet. Holden tries to give back Phoebe's pocket money which he borrowed in Christmas. Perhaps he wants to cut all the bonds and starts his life from zero. The letter to Phoebe are these. I cite all of them.

DEAR PHOEBE,

I can't wait around till Wednesday any more so I will probably hitch hike out west this afternoon. Meet me at the Museam of art near the door at quarter past 12 if you can and I will give you your Christmas was dough back. I didn't spend much. (180)

In this scene, Holden imagines the future life and is excited though he tries to go to the West in a instable way of hitchhike. He recognizes, " I knew the part about pretending I was a deaf-mute was crazy. " (179) but he cannot oppress his excitement. Going to the West has a very important meaning for him. But in the case of Holden, this action is only an escape from society. This is not his repeated complain or defiance against deception but only an action of escape to insult society without fighting. Holden's voiceless rebellion is an escape of a defeated person if we think it objectively. As mentioned above, he does not want the perfect disjunction with human in the West. But the place he goes to separating from reality is only a label of escape from society.

Holden as a defeated man naturally comes to have affection for his similar existence. The reason why he has

the affection to Phoebe is that he overlaps his weak existence unconsciously on the weak existence of a young child. Here, I cite the action of drunk Holden.

I must've been drunker than I thought. I kept walking and walking, and it kept getting darker and darker and spookier and spookier. I didn't see one person the whole time I was in the park. I'm just as glad. I probably would've jumped about a mile if I had. Then, finally, I found it. What it was, it was partly frozen and partly not frozen. But I didn't see any ducks around. I walked all around the whole damn lake—I damn near fell in once, in fact—but I didn't see a single duck. I thought maybe if there were any around, they might be asleep or something near the edge of the water, near the grass and all that's how I nearly fell in. But I couldn't find any. (139)

It is extremely dangerous to walk near the water in the drunken state in the cold winter. This action's aim is to look at ducks. This is nothing but a ridiculous thing. Behind this action, the desire of looking at the weak and powerless is hidden. Usually we imagine ducks are moving in the water smoothly with active nature. It is

rare men to imagine the immobile ducks in the winter. But Holden tries to seek for the crouching ducks near the cold water. Ducks which crouch in order to feel warm in the cold climate have opposite images with active ducks. They have the images of weakness and powerlessness. Holden unconsciously piles the images of himself on the weak existence. The reckless behavior to seek for ducks with danger of falling in the water in the state of drunkenness is consolation for himself and is a very important thing for him. Consolation for the weak existence is at the same time is consolation for himself. Not only for Phoebe and ducks in the winter but also for nuns, Holden has sympathy. This is also the consolation for nuns and himself at once. Weak existence often gathers, and also Holden as a loser seeks for the same weak companion. By sympathizing with Phoebe, ducks, and nuns, Holden tries to have a fellow feeling.

In this section, I tried to clarify the question why Holden entered the mental clinic. It is not clear whether parents made him enter or Holden entered it by his own will. The important thing is why Holden has to enter it. Up to the explanation here, Holden has an escaping attitude, such as pretending to be deaf-and-mute person in the west, only insulting the injustice without defiance toward it, or piling his weak existence on the ducks in the

winter. He has fear of becoming an adult and of being wound. He is a mental runaway from the reality. If we consider about this point, the reason to enter the mental clinic becomes clear.

Holden can conceal his weakness by entering in the mental clinic and by separating from reality whether parents made him enter or he himself entered there. This argument may be piled in the image of merry-go-round without exit, and without the will to go out in the society, he cannot come back in the usual life. Hospitalization in the mental clinic for good is impossible and it is only a temporary action. At least in the clinic, he can separate himself from society and can conceal his own weakness. Of course, he cannot be in the hospital comfortably but he has a suffering certainly. Separation ends sometime and uneasiness for the future remains. As I have said in this section, Holden does not want to be alone perfectly but want to have connection with others. In the final part of the story, Holden says he wants to meet the person he said about. This is a proof for it. The reason of hospitalization is concealment of his weakness but hospitalization accompanies the suffering and it is temporary. This makeshift certainly ends. When this end comes, without courage to face the reality, his usual life which is a blockade and no exit never changes at all.

. Historical circumstances of *The Catcher in the Rye*

Up to here, I developed my argument basing on the historical thinking. Here, again I think about the circumstances of publication of *The Catcher in the Rye* and I prove that this work treats the historical condition at that time. This book was published in 1951, and 1950s were said as good ages between WW and the Vietnam war. But I doubt this idea. The senator of Republican Party Joseph McCarthy began Red-baiting in order to disclose the member of the Communist Party in 1950s. People who feared communism in Europe supported him and the former part of 1950s was characterized as McCarthyism.⁸³ If this was said as a national matter, things overseas were the beginning of the Cold war in the division of the West and the East about global condition, as it were, the Iron Curtain was drawn.

In these condition, Harry Truman who had taken over the New Deal changed to David Eisenhower of the Republican Party for the first time in twenty years in 1953. Eisenhower propelled the capitalism with liberal economy rather than social reformation, so that America enjoyed the prosperous and rich society with the boom after WW . Product lines changed into automation system in the rapid

innovation of technology and it enabled the company to make commodity in large-scale. But at the same time, workers became the one of the gear wheels as robots. Furthermore, human nature was robbed of by the strong management of organization in these days.

David Riesman treated the American social analysis in *The Lonely Crowd* (1950) and said that this age was characterized as social nature rather than as personal nature. He pointed out that people in the big cities did not think about their behavior in the personal sense but in the others-oriented sense considering the thought about surroundings. They did not try to exhibit their personality but they tried to hide in the organization. According to Riesman, they tried to adapt to social form living in the conservative way as much as possible.

The mass production of commodity caused the consumption society and in order to keep the prosperity, markets should be open and people had to have the habit of rapid using and throwing. TV commercial played a role of it and with the diffusion of credit cards people came to be able to buy commodity by cards without savings. In this phenomenon, diligence and savings of Puritanism ethics collapsed in part. The circumstances of publication of *The Catcher in the Rye* were mainly as these. Apparently rich society but organized and managed society

made people feel isolated and uneasy. Holden points out the criticism on organization and society because this work is strongly connected to social circumstances.

I pay attention to the things overseas. The setting of *The Catcher in the Rye* was 1946 and publication of it was 1951. After WW , the Truman Declaration was made and the Marshall Plan applied to European countries, so that the control power of America became firm and impregnable. In light of these things, the setting of *The Catcher in the Rye* and world circumstances immediately before and after the publication of it should be explained. If I give the big key words, these were the intensification of the Cold war and anti-communist movement.

In Europe, overwhelming America in economy and military power absorbed the west European countries and NATO was realized after the division of Europe in the military border at the end of WW . Especially Germany which was under the allied forces had to divide the country tragically. West Berlin became always the forces of opposition between the west and the east. West Berlin became the solitary land surrounded by the East Germany strangely. Against this phenomenon, Soviet made the Cominform with the east European countries, France, and Italy. As the revolution of Czechoslovakia in 1948 symbolized, the Communist Party-oriented policy became

dominant from the combination governments which supported for Soviet in the east Europe. As it were, this was an encouragement of revolution from outward and from the upper part.

Namely, Europe was divided in two categories of America and Soviet. European traditional oneness and independent development was artificially divided, so that Europe always included instable factors which led to the military alliance and colossal sum supports and intervention in the internal affairs of other countries in order to dissolve the instable factors. For example, in West Germany, destruction of Nazism and non-militarization were thrown away on the way, and rearmament was strengthened. The general election of Italy in 1948 was called the American election in order to block the progress of Communist Party. This was America's support for Italy as a form of intervention in the internal affairs. Also in the east Europe, Yugoslav was struck off from Cominform first of all, and afterwards it became a leader of a nonaligned. This was an advance of contradiction in two categories of America and Soviet.

The biggest event after WW was the Korean war. From 1949 to 1950, the opposition of the west and the east came to the new face. In 1949, Soviet succeeded in the experimentation of atomic bomb and America's exclusive

structure of atomic bomb was broken. In this point, endless armaments race began between America and Soviet in nuclear weapons. Regardless of supports for the Chinese National Party by America, in 1949 the Chinese Communist Party declared the release of China, so that the power relation in the east Asia changed in big way. In 1950 when the Korean war began, Truman government decided that it was military invasion in the independent country by Communism and America did the direct military invasion, the dispatch of warships in Taiwan, increase of American army in Philippine, military supports for French army in Indochina, and other series of measures in order to close Communism in the east Asia. When the inferiority of war at the beginning ended and America passed the thirty-eight line into the North Korea, China made their army participate in this war. America thought of using of atomic bombs and bombardment in China and narrow battle of Korea was in the peril of world war in great tense. Eventually the condition of war became adhesion around thirty-eight line, and in 1953, the cease-fire agreement was made. This war's impact on the world was extremely big.

In America, the military expenditure increased and war economy structure became constant. Military section and big companies became close relation about the interest

of arms. The Department of Defense and CIA and the National Security Council were born and these national organization were for the global containment policy. But people in America overwhelmingly hoped for the peace and feared the inflation caused by the red-ink finances. These public opinions made it difficult to mobilize the soldiers and to throw them in overseas. Against this, Truman government introduced in 1947 the Loyalty test in public officers and tried to stimulate the anti-communism thought. But eventually, the impact of China revolution and Korea war on the America did not go to the introspection of American diplomacy but went to McCarthyism which was a kind of witch-hunting from fear of Communism. Ironically peace desire of America disappeared in the anti-Soviet consciousness.

Of course, this movement was a process of compulsory cement about national consciousness as Masao Maruyama who was a Japanese intellectual said. In this process, the freedom of thought is limited and mind comes to be suffocated. Intellectuals were mobilized in the anti-Communism information strategy and national elevation ideology became popular. 1950s were strict ages for the intellectuals and in history reformism history up to then was criticized. The rise of conservative interpretation of the same quality and conservatism in American traditional

politics was related to the spiritual phenomenon at this age.

Generally in 1950s, America enjoyed the prosperity and the age was called Pax Americana. The consciousness of world model became the ground of natural activity in the world. But as mentioned above, there were many countries which did not participate in neither of America or Soviet category, as it were, they escaped from the Cold war structure. They were the neutral countries which were caused by American political failure. Asian countries did not participate in American category. American group tried to keep the stability of country by alliance, but Asian neutral countries feared that alliance with America caused the loss of independence by the oppression of both domestic and diplomatic power, and they tried to keep their stability by neutrality. These countries in the structural sense took the mixed policy of capitalism and socialism. After WW , Asia in 1950s had the controlling atmosphere of neutralism represented by Nehru diplomacy. In the violent opposition of the West and the East, the neutralism had great impact on the international politics.

Asian neutral countries did not accept the alternative choice of the West and the East. For the West countries, the Cold war meant the opposition of two ideologies,

namely Communism world and liberal world. For the countries of Communism, the Cold war meant the opposition of imperialism and anti-imperialism. Neutral countries did not agree with both of them and thought more realistically that the Cold war was only the power fight in two blocs. Neutral countries thought that the Western countries which had the center of America cooperated together not because they tried to keep the human welfare and liberty in the positive thought but because they feared Soviet and China. Like this, neutral countries did not decide one was good and the other was bad alternatively in the category of the West and the East but they thought of the Cold war as the power fight in two blocs. This was incomprehensible for America in the end of 1940s and 1950s when America was in the stiffness of anti-Communism policy. The actual defeat of the Vietnam War in 1960s was clear failure factor of America's Asian policy, and America after that moved away from Asia. In 1950s which was called the age of America, there were actually Asian countries which were not ruled as America intended. Only the structure of the Cold war and McCarthyism which was related to anti-Communism reaction were instable factors, but the failure of policy overseas, that is, the appearance of Asian neutral countries, was one of the phenomenon which swayed the American self-confidence. Around 1950s,

people who came to love the Asian thought appeared. This was two faces of America at that time. That is to say, America which enjoyed the prosperity and America which questioned it. The hero in *The Catcher in the Rye* was clearly in the position which questioned the American society in the latter part of the two. The making of Holden by Salinger was revelation of hidden factor of the age.

Holden in *The Catcher in the Rye* is described as a loser in the education. Holden rebels against society and speaks ill of schools and at the same time, he repels the education. I explain about the circumstances of education in 1950s when this book was published. In 1950s, ten percent children took the education of Catholic schools and these schools got the aids from a state. In light of it, the question that private schools should take the money of taxpayers or not occurred. Public schools where nuns of Roman Catholic church was working became the object of debate, as a result, some states including Wisconsin state turned down the public aid. National Education Association took some measures because this association had the strong anti-religious attitude. On the contrary, National Catholic Educational Association said that Catholicism should support the public schools and insisted that it was unfair not to aid in educational funds. The

reason why they told this was that they tried to attain the same educational goal so that it was unfair not to support. In 1950s, religious matter became the repeated topic in public schools and religion became the standard education there at that time. Students listened to the reading of Bible and many of students were given about one hour to go to religious class separating from school. These education was thought as the return to the past education of religion which was the basis of nation and this was extremely conservative attitude. This conservative nature is related to the pressure of correspondence which I explain next.

In 1950s, the social pressure of correspondence was not only in politics but also in national policy of education. Government practiced the many funds aids in education. College education became the key of success and especially GI Bill in 1944, namely the support of former servicemen in higher education made this tendency clear. Also unification of fashion and rigidly uniform farm culture obliterated the individualism. Jobs for white men became steady and women stayed in home and reared children of Baby Boom generation at those days structurally.

Here I want to cite David Riesman's famous paragraph which explain about the pressure of correspondence.

The characterological struggle that holds the center of the stage today is that between other-direction and inner-direction, as against a background in which tradition-direction gradually disappears from the planet. Now we already discern on the horizon a new polarization between those who cling to a compulsive adjustment via other-direction and those who will strive to overcome this milieu by autonomy. (260)

Riesman's "tradition-direction" of course means the individualism and we know that the pressure of correspondence is related to the time. Under the trend of correspondence in 1950s, Holden is an opposite hero against the time. Holden is an isolated hero who is in the opposite state of correspondence trend. Kenneth Dewar said, "During the 1950s, books and conferences [was] assessing the state of the nation proliferated" and gave the trend of laudation on prospering nation, but there was a collapse of traditional values of American individualism contrary with this prosperity. Holden's state not to be able to fit the correspondence is in a sense Salinger's irony on the time.

On contrary with these social prosperity, there must

be certainly a pessimistic face in the world. Under the age of America in 1950s, Soviet's existence cannot be ignored. Ronald Lora explains about the relationship with Soviet like this.

Even in 1949 the National Education Association argued that Communism and furious preparation for war were the major realities around which educational policy must revolve, while the fall of China and successful Soviet nuclear program intensified fears that the United States was actually losing the Cold War.

The crisis of defeat in the Cold war, terror of nuclear weapon, erasure of individualism, and suffering of correspondence gave birth to sexual freedom and drug usage of hipsters and Beatnik who tried to have the deliverance of soul by Buddhism. These counter culture of young people contrary to the society had clearly generation gap. James Dean (1931-55) or Marlon Brando (1924-2004) in Hollywood were examples of counter culture. Giving up of class and crimes by young people were payed attention to and parent's generation criticized the ignorance of authority by young people. Examples of Beat

generation were Jack Kerouac or Allen Ginsburg. Beatnik's bohemian life style was based on the idea that perfect disconnection from the collapsed industrialized society and culture lead to the bliss and comprehension. Mysterious experience by Zen, Jazz, liquor, and drugs which were intoxication and the social phenomenon to gain the self-realization by them had hidden discontent with reality behind. Lost Generation after WW and Angry Young Men in Britain can be related to this discontent. If the time and nation were different, criticism on vested order and expectation on change were things which Beatnik had in common. Holden's status and stream of time have extremely similar structure. *The Catcher in the Rye* which young people supported overwhelmingly was a work which took the smoldering of time. Holden's struggle without exit by himself is an equivocal thought by mass. Therefore, this work could attract people's sympathy.

The scene of *The Catcher in the Rye* is in 1946 and may be different from the circumstances of America in 1950s, but if we consider about the year of publication 1951, this work can be thought to illuminate the social circumstance of 1950s. Up to here, I explained about America's prosperity, the structure of Cold war, fear of nuclear weapon, the society of deindividuation, and counter cultures. These society's instable factors can be

piled on Holden's equivocal living and uneasiness which he has. The circumstances that everyone do well in school means the optimistic mass which enjoys the prosperity after WW , and Holden who cannot fit this trait means the young people who are out of time's trend. The uneasiness of Cold war has things in common with Holden's uneasiness, and Holden's solitude is described as an irony of deindividuation society. Counter culture is Holden's behavior itself and it is the behavior of dropping out of school and resistance toward parents and teachers by Holden. American history of 1950s and Holden are loosely connected. 1950s was never calm ages and these days were smoldering before the explosion of 1960s as I mentioned again and again. Holden is a character who is a representative of this smoldering age. *The Catcher in the Rye* is not only youth novel but also a history novel which has Holden with so many uneasy factors. The uneasiness of smoldering age is the same with Holden's uneasiness. In book 3 of this thesis, I treated *The Adventure of Huckleberry Finn* and *The Catcher in the Rye* and cut one chapter in both works because I thought that both works are proper to treat each times. *The Catcher in the Rye* which I treated up to here was a representative of the times.

Conclusion

In chapter 1 of book 3, I showed that *The Adventure of Huckleberry Finn* had the theme of release from restriction. Huck is always restricted by rules and duress and he goes to travel with Jim in the Mississippi River in order to have the release. Similarly, Jim is in the bondage as a slave. Huck and Jim have the similar mind and they show the free life in the river in contrast with the restriction on land. But I showed that their freedom eventually had the limit. The aim to make Jim free had been done already in the will and the aim of travel had no meaning. Huck also had to become an adult and become blocked in the system. He cannot be free from the system perfectly though he try to get the freedom in the youth. That is to say, this book of adventure clearly shows the limit of freedom.

Next, I showed the criticism on education in this book. Twain makes an educational irony through Huck who is not familiar with school and also through Jim who cannot read and write. Twain shows the different important quality from knowledge of school and makes a criticism on education. Huck's conscience can be found in so many parts in this book and Jim who has no education sometimes shows wisdom more than the knowledge of books. They

have things in common as conscientious personality and inborn cleverness. The petty way of describing of widow Douglas who is a representative of education has a clear contrast with the way of describing of Huck and Jim, and in this sense, Twain makes a clear irony on education. In this section, I explained about the beautiful points of Huck and Jim who were in the opposite of education and Twain's criticism on education.

In the third section, I explained about Twain's criticism on human inequality. Jim escapes with Huck because he knows that he will be sold in the far South. I clarified that in this section, cruel description of Jim who had great personality enabled us to have sympathy for him by Twain. The realized perfect equality on the raft between Huck and Jim is Twain's gentle attitude for the weak and his criticism on equality. Twain repeats human inequality and acknowledges boy's adventure. His way of description appeals for human conscience and at the same time this book is a strong criticism on slave system and inequality. In American literature, criticism on slave system and inequality are impossible to count, but I showed that this *The Adventure of Huckleberry Finn* had one of this nature in this section.

Furthermore in the fourth section of this chapter 1 of Book 3, I clarified Twain's irony on aristocratic characters.

Originally aristocracy should be the role model for people, but what are the treatment of them in this work? Two fine families make revenge each other and kill family members each other. Also aristocratic Sherburn kills powerless Boggs cruelly. Frauds named King and Duke show us their improper attitude unlike their names by their actions. In this work, aristocratic characters of America which has no tradition unlike Europe are objects of banter, and on the contrary, courage and conscience by Huck and Jim or freedom in frontier are objects of praise. I showed that Twain clarified the criticism on aristocracy in this work.

As mentioned above, from section 1 to section 4, I developed my argument about the meaning of freedom, criticism on education, criticism on slave system, and irony on aristocratic characters in this work. Here I want to summarize these description into one idea. What is the idea about *The Adventure of Huckleberry Finn*?

If I conclude it in simple words, that is an expectation for change. Escape for freedom is of course desire for the change from status quo. Twain shows the limit of freedom but he affirms the conscience of Huck and Jim during the adventure. As it were, Twain recognizes the sentiment for the acquisition of freedom. Adams showed the collapse of traditional thought on education and Twain also showed the criticism on education which was thought to be a

clearly vested thing. In this sense, Twain expected the change. The attack on slave system and inequality are of course the attack on the undesirable thing. This is nothing but Twain's expectation for the change. Irony on aristocratic characters may be concerned with Twain's marriage life and expectation of new America. Twain's wife denied his writing and she was never idealistic wife for Twain. Twain made an irony on aristocratic characters because he wanted to deny his wife Olivia's propriety and aristocracy. This work represents America itself not a part of Europe and Twain makes a praise for America by this work. That is to say, the irony on aristocratic characters is also Twain's expectation for the desirable change. Praise for action to the change and criticism on undesirable thing and irony made Twain show the expectation for the change in this work.

In chapter 2 of Book 3, I considered about *The Catcher in the Rye*. In chapter 1, I answered the question what Holden wanted to tell us. Holden is a sensitive youth who left three schools because of poor results. He does not fight with society and only continues to escape as an existence of powerless youth. Holden is dependent on little sister Phoebe and goes to a mental clinic after he drops out of society, and he is in the suffering between his world and reality. I concluded that though he was in the

hospital he had to go out of it and what he wanted to communicate was recognition of his existence by society. Actually he wanted to have relationship with reality and society though he continued to escape. I showed what Holden wanted to say was his insistence to pay attention to his own existence by other people.

In section 2 of chapter 2, I explained about the symbolism of merry-go-round which Phoebe rode in the most impressive climax of chapter 25 in this work. Holden is a sixteen-year-old youth, but he cannot connect his conversation with his high school friend and makes him bored because Holden cannot enjoy woman's story. If we consider about the age of sixteen, his sexual childishness is clear. I explained that his unreality of running away with Sally and his over sensitive reaction to world's corruption were proof for his childishness beyond purity. The nature to go around in the same place of merry-go-round and Holden's escape from reality without exit are similar structure and I made a hypothesis that merry-go-round was a metaphor for Holden's status. Holden who looks at the merry-go-round with calmness and desire to cry out is in the state of confusion without exit.

In section 3, I made a question why Holden went to a mental clinic. The mental clinic is a place to cure sickness but also a place of sterility which is separated

from society. Here, I explained about Holden's voiceless rebellion. His plan to live in the West as a deaf and mute person is not perfect disconnection with people. Objectively he is a lost runaway and therefore he unconsciously piles himself on the weak existence of ducks in winter, little Phoebe, and nuns. Why does Holden go to a mental clinic? The reason for it is that he can hide his weakness by entering in the hospital which is separated from society. Of course, hospitalization has suffering and it is a temporary escape. If Holden does not look at himself and reality honestly, his usual life continues to be in the same blockade.

Furthermore in the last section of chapter 2, I considered about the historical context of *The Catcher in the Rye*. This work's publication year was 1951 and 1950s was often called the good ages between WW and the Vietnam War. But I challenged this thought. Automation as a result of technology innovation made it possible to give mass production, but at the same time, strengthening of management structure robbed people of their personality. The start of the Cold War, generation gap, and discontent with society brought about Beatnik. Also I showed the appearance of conservative thinking of education and conservative way of life and pressure to the correspondence. Instable elements of this age can be piled on Holden's

uneasiness and his solitude may be described as an irony of depersonalized society. *The Catcher in the Rye* is not only a youth novel but also it connects with history of 1950s which were smoldering before the explosion of open 1960s.

As mentioned above from section 1 to section 4, I can give one common trait. The hero of *The Catcher in the Rye* is Holden and I think that it is suitable to develop my argument centering on Holden. From section 1 to section 3, I explained about Holden's state not to fit the reality and in section 4, I showed that time's instability and Holden's uneasiness and blockade were related with each other. If I summarize these traits into one thing, I can say that Holden wants the change for the better. Holden is not content with reality at all. He does not have the power to change the reality by himself, but the action of escape is his minus reaction to the reality. This is his self-assertion in itself and of itself, namely he wants the change.

This work is made of Holden's episodes from beginning to end. These episodes explain about Holden's sentiment and movement of space. It means literally movement of his mind which makes him experience lament and discontent the one after another. Holden who cannot be fit in reality wants to be recognized by others at the

bottom of his heart and he piles himself on the weak existence. These things are originated from the undesirable society and reality and also from his undesirable state. He certainly expects the change. In *The Catcher in the Rye*, I can summarize four sections into one idea of expectation of change. 1950s which gave birth to *The Catcher in the Rye* was the former stage of the appearance of changes in 1960s and it can be said that these ages were expectation for the new ages. The keyword of *The Catcher in the Rye* is an expectation for change.

The keyword of *The Adventure of Huckleberry Finn* is an expectation for change and also the keyword of *The Cather in the Rye* is an expectation for change. Things in common in both works are elements of travel which are physical movement and mental movement from one state to another state. Rafting and wandering are travel of spatial movement and at the same time they are mental travel. Huck experiences the human growth by going down the river, but Holden does not experience the mental growth perhaps. He is in the same mental blockade. He only turns his thought in the same position and does not have the power to change the reality.

The common thing between Huck and Holden is that they are youth who are on the way to growth though they are different ages. Both of them cannot compromise the

reality and they rebel against orthodoxy, power, and parent's nature. They feel solitude and sense of alienation and go out of house when they cannot bear these daily things. Both works use vivid slangs and this nature in itself is a common factor, but also both work's vulgarity of children tells us their purity. The nature that both works have youth heros can be related to the expectation for the change. In the work, Holden cannot experience the mental growth as Huck does, but readers expect his breakthrough of reality and human growth after we read *The Cather in the Rye*. The nature of travel in both works in itself includes the change, and if we consider about the description of heros, the common thing in both works is also an expectation for change. Hero in both works hope for change about orthodoxy, power, and parent's nature in their heart. Even if they cannot aware of it, the realization of change is a desirable thing for them.

Last chapter

In chapter 1 of Book 1, I payed attention to Twain's biographical reality. Twain was from a poor pioneer in Florida and his sensitive reaction to money more than others made it possible for him to give birth to the words Gilded Age which represented the contradiction of

capitalism in those days. Because of the poor origin, Twain lost the sense of equilibrium and made waist incredibly much amount of money. He rebelled against unrealistic father and brother, but unconsciously he did the same behavior like them about money. That is to say, repeated failure of investment did not stop his intention to make money because he thought he was suitable for business. He hated the unrealistic nature, but he went in the direction of unrealistic nature. When business failed, Twain was assailed by the terror of poverty and did the investment much more. The memory in childhood decided Twain's behavior clearly.

The important thing when we talks about Twain is the Civil war. Twain's works treat the topic before the Civil war and the Civil war made some influence on his mind. Actually he was robbed of his dream of a pilot in Mississippi River by the Civil war as I explained in chapter 1 of Book 1. In the time when Twain worked energetically as a pilot, there were a lot of ships in Mississippi River. But when Twain came back to the place after he lost his dream, he witnessed the decline of his ideal job in youth. He experienced the loss of his dream by war in his youth and in later parts of his life, he observed the denial of his youth dream by the progression of society, as it were he experienced the double suffering of loss and denial in his

youth and in his later parts of life. The setback and denial of dream which were double suffering made him choose work's topic before the Civil war.

Finally I gave Twain's important biographical reality of marriage with Olivia and its influence on him. Twain's literature has the traits of wilderness, vulgarity, and freedom in the West and he got married with a woman from the East who had the image of civilization, sophistication, and restriction. I told that Olivia demanded the civilization on Twain and she said not only about his works but also about Twain himself. Olivia's role as a reader and a censor had a clear influence on Twain's literature and made his identity of the West change into another nature. When he lost his identity, nothing remained. I gave one of the reasons why he became pessimistic in his later years. That was the marriage with Olivia. In chapter 1, I showed the elements of poor origin, the Civil war, and influence of wife as reasons for Twain's pessimistic tendency.

Furthermore in chapter 2 of Book 1, I treated five works which showed his pessimistic tendency. The theme of *Prince and the Pauper* is whether the change of status gives birth to happiness or not. The answer of mine was that the change of status did not give birth to happiness and the conclusion of this work was not a perfect happy

ending because of the loss of oneness as a family which was disappearance of boy's father. The change of status between prince and a beggar did not enable them to understand their status perfectly and knowledge of their status was only a superficial understanding.

In the second work, I gave *What is man?* In the pessimistic thought on life all through the work, I paid attention to human's will. Twain explained that the bad men which were made in bad times and their creation as human were done by the outer power such as war. Twain said that human was made by the outer power. The big power as God created bad men and bad things, and therefore even conscience was not originated from human in itself and of itself. Twain did not acknowledge human's independence at all.

In the third work, I gave *The Tragedy of Pudd'n head Wilson*. Twain showed the problem of heredity and environment though in those days nobody thought that the black and the white were the same human. One-sixteenth and one-thirty-second black blood was a topic for the wicked actions which Twain showed. Also he made a question for readers whether tragedy would occur or not if the change of babies did not exist. Eventually Twain thought that environment made evil men. I explained that he showed the leading theme of naturalism in this work.

Next I gave a famous short story “ The Man that corrupted Hadleyburg. ” Though this work is comical in the development of story, the ending is rather ironical and it treats the problem of American individualism. Conscience is blurred by money and the mass and community power which overwhelms the individual seems to me a skeptical eye on American individualism, freedom, and conscience.

Finally I gave the masterpiece of lad *The Adventure of Tom Sawyer*. This work treats the smile-provoking justice of boy's conscience, but the setting of boys not of adults seems to be an escape from reality, and this nature can be overlapped on Twain's escapism. Troubles which boys experience means the limit of their imagination and also their deviation from rules leads to their limit of their freedom. This work is not simply smile-provoking. Five works mentioned above are proof for Twain's pessimistic tendency which I showed in chapter 2 of Book 1.

In chapter 3 of Book 1, I payed attention to Salinger's biographical realities. In his later years, he lived a life of hermit. I made a hypothesis that the reason for it was related with his background. Salinger was in a special status of Jewish American and he was in the second generation of immigrants which tried to assimilate into American society. Jew's religion is Judaism and they are strangers in the unknown land of American society. Jews

are strange both to God and to land in American society. The different nature of the Diaspora who has no homeland and who has different religion may be a friction for the assimilation into American society. He came to be interested in the East Asian thought after the big success of *The Cather in the Rye*. This is a proof that the social success did not bring to Salinger a fulfillment of heart. The lack of relation to others which is free from worldly cares is related to the dilemma as an immigrant which I gave as the first reason for Salinger's hermit life in his later years.

The second reason I gave was a participation in the Invasion of Normandy in WW . The Allies and German army caused more than twenty thousand sacrifices in this battle and this was not a battle of beautification because the major sacrifices of the Allies were American. Salinger went to the mental clinic after this battle. A short story named " A Perfect Day for Bananafish " immediately after WW has the story of suicide whose hero has the mental scar. This story is similar to Salinger who sought for other's healing after the war and got divorce in the dissatisfied mind. The mental scar by the participation in the war may have great influence on his later life.

Finally as a last reason for his pessimistic tendency in his later years, I gave an unhappy marriage like Twain.

Salinger repeated marriage and divorce and even he had a wife who was fifty years younger than he. Attachment to children and young existence are the same with his marriage which showed the instable elements from beginning by Salinger's imposition of the East Asian thought on wife or his only interest in job. He played a role of teacher not a partner for his wife and he did not have the complementary relationship in his marriage life. The tendency of superiority, power, and possession which are men's characteristics are Salinger's control on his wife which is his desire for the youth and children imposing on wife. Salinger's marriage was an undesirable nature which sought for the immature nature originated from his own tendency unlike Twain. As a means of escapism, Salinger sought for a child image on his wife. His escape from reality and seclusion from world is clearly similar.

In chapter 4 of Book 1, I treated Salinger's tragic and pessimistic three works. *Franny and Zooey*, "Esme love and squalor," and "A Perfect Day for Bananafish." The time of publication of *Franny and Zooey* was characterized by young people's complaints on society according to Krupnick. As this work's title represents, that is, an equal footing and enumeration, this work includes character's tragic separation in the nature. Though the title is *Franny and Zooey* which has two names, but almost

all parts of the story contains Zooey's talking and cannot have communication with Franny who is mentally broken. Glass family implies the brittleness of glass and family's danger is implied. Franny who is oppressed by environment and who rejects the human communication can be overlapped on Salinger's biographical realities.

How about the second work "Esme love and squalor"? At first glance, this work treats the recovery of love, but controlling tone is hero's loneliness. This work is filled with images of violence and destruction. The killing of a cat during the war and watch's destruction when it is sent to hero's place are description which can be connected to hero's state of mind. The description of sleepiness in the final sentence explains about the possibility of all the functions coming back without injury to the same place, but this realization is only a possibility and not a clear reality. In order to realize it, the hero has to have the mental strength which is robbed of by his trauma. If we consider about the controlling tone of hero's loneliness, this work is not a story of love recovery but it is possible to read it as a tragic work on the contrary as I showed here.

The third work I treated was "A Perfect Day for Bananafish" which had the ending of hero's suicide and which was a tragic work. The hero feels loneliness and a

sense of alienation. He cannot conform to the innocence of a girl named Sybil and he connects his self-hatred with *Bananafish* which had too much pleasure and talks with Sybil. He commits a suicide because he wants to attract other people's attention. The action of suicide changes his inner vector of loneliness and self-hatred into the outer vector of attention from others. The tragic nature of this work is that Seymour thinks that he can attract other people's attention by his suicide. Salinger's pessimistic nature of his later years are connected to the tragic nature of the three works mentioned above.

In chapter 1 of Book 2, I explained about time's trend of the late 19th century when Twain lived. First I explained about the disappearance of frontier. In the first part of 19th century, American democracy was always realized in the West under the policy of Manifest Destiny, and in those days the myth of cultivator was made. But in 1890s, the frontier disappeared as Frederick Turner showed in his thesis. In the same time of Turner's thesis of 1893, an exhibition of Chicago opened. This was a proof for the artificial and modern utopia which explained symbolically that American frontier spirit changed from wilderness to the market of city. As it were, the end of 19th century was a border between the agricultural nation and modern industrialized nation. The collapse of

traditional values led to people's and social instability as I showed. The disappearance of frontier caused the mental crisis for people.

The second instable factor I gave was time's dark parts in the prosperity of Gilded age. With the development of industrialization, immigrants came from abroad as term's workers in big cities. People under age were also added as cheap workers. Environmental deterioration of cities which was brought by increase of population was a big problem in those days. Also the politics which was by companies and for companies and was prior to capitalists had the evil hotbed of political corruption, scandals, prostitution, and gambles. The weak existence continued to be exploited by economy in those days. This contradiction of capitalism gave birth to the literature of realism. In the modern thought of capitalism, social Darwinism was suitable to explain that the pursuit of interest and acquisition of riches contributed to human growth. This free and nonintervention state was a convenient thought for capitalism. Under the system of capitalism where economy had great impact on people's life directly, America's basis of religion became weaker and weaker.

Finally I explained about the opposition between employers and workers which was a clear characteristics in

those days. Haymarket Riot in 1886, Homestead Strike in 1892, and Pullman Strike in 1894 were major violent strikes which were results of opposition between employers and workers. In those days IWW was born and the direct action of solidarity without the difference of sex, race, and skill level was a clear proof that in the end of 19th century America which was money-oriented culture, there was a fight between employers and employees. About jobs which were needed, there were death and shedding of blood as results of collision. This is an enough proof for the instable trait of 19th century America.

In chapter 2 of Book 2, I treated the literature of realism which showed time's severity and darkness. In *The Education of Henry Adams*, Adams presents a question what is a character of education. This book treats the contingency and importance of balanced nature and diversity. Science as a result of education cannot be thought without money as this book explains, as it were, the traditional values of education comes to an end according to Adams.

Next I treated Cate Chopin's *The Awakening*. Heroin's action to go in sea can be thought as acquisition of freedom which is not bound by anything. Actually heroin starts swimming and drawing or starts to live by herself after she experiences the awakening near in the

end. But heroin comes to be isolated more and more as she wants freedom more and more. This state is not the same as Reitz who is truly free. The suicide which has no connection with people is not an acquisition of freedom but the failure of mind.

In the third part, I explained about *The Portrait of a Lady*. This work treats the problem of marriage and obligation which makes a question whether heroin Isabel can gain the freedom by marriage. Osmond whom she selected as husband and marriage life had actually the trait of sterility. This state is never free though Isabel expects it. Their marriage life is a prison where heroin is bound and is robbed of freedom mentally.

Next I gave "A White Heron." I made a question what was the theme of "A White Heron" which had the background of industrialization. The controlling tone is losing beauty and new power of youth's attraction. Heroin does not say to youth about the place of white heron's nest and keeps the beauty. But at the same time, this behavior loses the flavor of love toward the youth. In this work heroin keeps white herons, but by the industrialization, around 1900, white herons came to almost extinction. I showed that in this work the grief of losing old world was treated.

Finally I argued socially an important short story

“ The Yellow Wallpaper. ” I payed attention to heroin’s role under the reconsideration of womanhood around the Civil war. Against time’s trait where *The Origin of Species* said about the importance of woman, this work treated heroin as a perfectly childlike existence. Her imagination caught in the wallpaper represented heroin’s mental bondage. What this work communicated to was difficulty of woman’s independence and time’s pressure on them.

In chapter 3 of Book 2, I explained about the social circumstances in 1950s when Salinger acted energetically. 1950s had poverty of small number against the riches of majority under the prosperous circumstances, and the generation gap about the meaning of work came to appear. The persons of middle ages worked for work and they could not use a lot of holidays effectively and thought the leisure as a crime. On the contrary, youth worked for playing. As a result of acquisition of materialistic riches, they sought for the mental riches. Will to work declined, and the rate of job movement and absence from work without notice increased around this time. The tradition of Franklin’s diligence collapsed. The tradition that riches were thought as a proof for success had collapsed as a result of acquisition of them and time had entered the groping stage. Generation gap and collapse of traditional values could be said as a social uneasiness.

The second trait of 1950s was a lack of individuality. David Riesman said in *The Lonely Crowd* a warning on the appearance on deindividuation by mass. If I take examples of Riesman's warning on deindividuation society, there was a control on white-collar workers by the ethics of organization. They were categorized in a middle class and sold their personality to the organization, or it is possible to enlarge it into the danger of power elites under the military American society by cooperation between industries and troops. Also about the image of woman as a heroin in the happy household was emphasized by woman's journal and other media including psychologists at that time. This was the ages when middle class white housewives felt emptiness. Women who were put in the form of trend and the problem of deindividuation society had similarity, and the confirmation of existential meaning in the stereotyped society was a big and clear trait in those days.

Finally I treated hidden problems behind prosperity. The appearance of Beatnik in the prosperous society was a reaction against the orthodoxy and their origin of action was complaints toward the time. Their existence in itself was time's opacity. The symbol of prosperity was richest big cities, but they had the large number poorest people at the same time as a contradiction. Black ghettos in slums

were the places of unemployed persons and poverty and accumulation of crimes. Big cities in America had bigger slums than in other countries and the rate of crime in cities was highest in the world. Also concentration of population in cities made city's environment worse. This was an evil I had to say about here.

The end of 19th century was named as the time of realism and 1950s was named as the time of existential realism. In chapter 4 of Book 2, I paid attention to concrete works which represented time's trait. First I explained about Bellow's *Seize the Day*. This work's hero was lack of will power to break through his destiny against the positive title of this work. He always relied on God and did not have true self-examination called Yom Kippur. The point of interpretation was a final scene of funeral, and in this point, the hero gave an unrealistic and self-satisfied decision. As a result, he could not change the reality of loser. I explained these things here.

The second work which I treated was Norman Mailer's *The Naked and the Dead*. In this work, Mailer described not only about the suffering of battle itself but also about the friction between powerful men and weak men in the structure of troop. In this structure, the weak existence become sacrifice for the powerful existence. Also in this work, human suffering does not give birth to a result, as it

were, this is a state that an individual and surroundings has no relation. This means the similarity of realism in the end of 19th century America with dark and severe reality.

The third work I treated was Ralph Ellison's unique long story *Invisible Man*. When invisible men come to be seen, the idealism of America is born according to this work which explains about racial discrimination of the black. This work's theme is hero's independence and this work prepares for a clear expectation in the end against the unfulfilled reality of 1952 which was publication year of this work. Hero's independence is concerned with the meaning of existence and this work strongly hopes for the time when the black invisible come to be seen and they acquire an identity. Because there is an undesirable reality, the expectation is born.

The forth work I treated was Jack Kerouac's *On the Road*. This work dealt with Beatnik which was an alien element amid the prosperity. This work did not offend the American society after WW but described youth's deviation from society and norm. This work questions American dream's falsehood and American traditional values.

Finally I treated Arthur Miller's *Death of a Salesman*. The hero as a loser of American dream commits a suicide

because he does not pay attention to the movement of society and sticks to traditional sales method, aiming at the acquisition of success. Although the method of sales comes to change into the professional knowledge and professional training, the hero clings to the method of persuasion. The hero thinks of becoming rich by sales of persuasion and he is nothing but a loser of American dream. I explained here that these five works had the same complains toward an undesirable reality.

In chapter 1 of Book 3, I analyzed *The Adventure of Huckleberry Finn*. In section 1 of this chapter 1, I made a hypothesis whether Huck could get the perfect freedom from rules. Huck's daily life is bound by rules and restrictions, and because of them Huck goes to travel from solitude and feeling of alienation. Jim is similarly bound by restrictions as a slave. Huck and Jim go to travel together and both of them hope for freedom. In contrast with land where society and civilization are characteristics, the Mississippi River has rich and old flow from a long ago. This is a place of freedom for Huck and Jim in contrast with rules and restrictions. Their aim of travel is going in the free state, but free state in itself is made by society and civilization which Huck and Jim hate. That is to say, the aim of deviation from system in itself has a contradiction. Their travel in search of freedom and

release is eventually a proof for the impossibility of escape from system.

In section 2, I thought about Twain's irony on education. Huck is not fit in school life and a boy of dropout, but he is described as a man of conscience to attack the evil of society. Madame Douglas is described as a narrow woman though she is intelligent. Huck's friend Tom can read but his plan is always unrealistic and has no fruits. These descriptions are Twain's criticism on education. In addition of it, Jim who is an escaping slave and uneducated man shows more cleverness than the knowledge of books. Huck feels sympathy for Jim because of Jim's conscience and tenderness of father like nature. In the end, under the disadvantaged circumstances for Huck, Huck does not deliver Jim. This is a moment of human growth and Twain declares a victory to the conscience more than education. Twain described uneducated characters in a friendly way and described educated characters in a humble way, so that Twain showed the dubious eyes on education.

In section 3, I explained about Twain's criticism on slave system and inequality of human. The reason why Jim decided to escape was selling of him down the South by transaction of human. In chapter 42, the severe treatment on Jim is clear, but the place where Jim is treated kindly

as human is on the raft with Huck separated from civilization. On the raft, they are equal men and there is no inequality and violence of the land. Twain described an equality on the raft separated from real society and made the inequality of real world more clearly. By that, Twain made readers pay attention to the weak existence of children and slaves and people around the weak existence would be described as humble and cruel clearly. Huck who helped a slave was a hero and a character of sympathy for readers. Also Huck's friend Jim is described as a favorable character. When Twain showed his praise for conscience of them, he criticized people who drove them and tried to exploit them. I explained here that Twain's criticism on slave system and human inequality was clear in the work.

Finally in section 4, I explained that Twain made an irony on the aristocratic characters. In this work, aristocratic characters showed their cruelty. In chapter 18 and chapter 19, both families of Grangerfords and Shefardsons showed their cruelty of revenge by blood, and in chapter 21 and chapter 22, colonel Sherburn killed Boggs in front of Boggs's daughter. Also the lies which King and Duke tell show their evil nature against their fine names. King and Duke who travel with Huck exploit people as two frauds. According to these things, Twain makes an irony

on aristocratic characters. The reason for it is that aristocracy in the frontier is out of place and has no importance. From section 1 to section 4, I explained about impossible freedom and release, criticism on education, criticism on inequality including slave system, and an irony on aristocracy, so that I showed that *The Adventure of Huckleberry Finn* was about the dissatisfaction with reality and about the irony on reality. That is to say, there is an expectation for the desirable reality. In chapter 1 of Book 3, I explained about these things.

In chapter 2 of Book 3, I analyzed Salinger's representative work *The Catcher in the Rye*. In section 1, I made a question what the hero Holden wanted to tell readers. Holden feels his own sense of inferiority but cannot cut human relationship perfectly. His unnecessary miserable sense toward the sympathy and pressure toward an expectation are the results of Holden's complicated and delicate mind. Holden opens his heart only to Phoebe who plays a role of mother for him. His attachment for the existence of child which is situated in the opposite of adult world represents Holden's hatred to look at the reality as it is. But though Holden looks down on the real world as trifling, he has the desire to be recognized by other people. His desire to meet his acquaintances in the mental hospital is his hope of intercourse and belonging. In the mental

hospital, he wants to be recognized. I made a conclusion here that what Holden wanted to tell was his hope of recognition about himself.

In section 2, I thought about the symbolism of the ending scene which had a merry-go-round. Holden made his friend angry by inability to fit the conversation or he tried to escape recklessly with his old sweetheart Sally in the West as a result of his extreme hatred of world's corruption. These behaviors are Holden's rejection to look at the reality in the face and are originated from his mental immaturity. In the last scene, Holden watches Phoebe ride on a merry-go-round, and this represents that his fantasy as a result of escapism continues to go around in his heart. That is to say, the nature to go around in the same place without exit represents Holden's mental circumstances without exit by rejection of reality. This mental sterility leads to the hospitalization in the mental clinic.

In section 3, I argued the necessary element for Holden to change the reality. He looks down on society and adult's deceit but never tries to fight with them. Only he continues to escape. His hatred to adults is his fear to become adults at the same time, and behind this fear there is hidden fear of being wounded by growing up. Holden's uncompromising nature is actually fear. Therefore, he has

sympathy with ducks in the winter and nuns which are weak existence which are similar existence to himself. Holden thinks of them as his own existence. We don't know whether he goes to the mental clinic by himself or he is made to enter there compulsively by his parents. But the mental clinic is a separated place from society and this is a place which enables him to conceal his own weakness. The life in the mental clinic has to end someday, and without the strength of will to step in the society and experience the injury, Holden cannot change anything as I explained in the section 3.

Finally in section 4, I considered about the historical context of *The Catcher in the Rye*. 1950s were ages when McCarthyism was violently in vogue. If this was a national problem, the problem of overseas was beginning of cold war after WW II, by drawing the iron curtain between the Eastern world and the Western world. The appearance of humane deprivation by automation in the industries was also the traits of these ages. The appearance of deindividuation society, fear of nuclear weapon, generation gaps, and the appearance of Beatnik which was a counter culture against the materialistic prosperity could be piled on Holden's ambiguous way of life and his uneasiness. Holden who was out of place in time's trend of prosperity was overlapped on these days' hidden uneasiness. As I

said from section 1 to section 4, the things in common were Holden's discontent with reality and his expectation for the change.

This thesis's aim is giving two authors' things in common and time's similarities and making them related to the interpretation of *The Adventure of Huckleberry Finn* and *The Catcher in the Rye* which also have things in common, so that I tried to give the time's sense of the two works. As I said so far, Twain and Salinger showed their disillusion toward reality and their lived ages had the trait of rebellion against the social structure and discontent with time. Two works which were reflection of these authors and times had the trait of expectation for the change. These two works had children heros and the traits of travel of going down the Mississippi River and seeking for the meaning of his own existence by walking. Both two authors had powerless critics toward the society as the state of boys and had the same nature of travel. For both of them, travel mean the expectation for the change and innovation which breaks through the reality as things in common. For Huck, rafting down the Mississippi River was necessary element to encourage him to have human growth. For Holden, the travel of wandering was not a clear element in the meaning of human growth. But if this period did not bring about the outer change for

Holden, this must be an time of thinking which might have influence on Holden mentally. At least, Holden is expected to have positive will to go back to the society by readers. Both Huck and Holden experienced the travel which had the expectation of breaking through the status quo.

The expectation for change, innovation, and iconoclasm are stereotypes which represent American nature. America is fluid and seeks for the novelty and does not think of parental nature as parental nature. They are American concepts. Whether the severity of reality exists or does not exists, the phrase American dream still exists in this nation and this is an expectation for the achievement of dream and change from reality into higher dimension.

In the time of *The Adventure of Huckleberry Finn*, what was a change for the higher dimension? It seems to me that this is a breakaway from Europe after the victory of Anglo-American War in 1812 which brought about the substantial independence for America. Ernest Hemingway (1899-1961) said this work was the beginning of American modern literature. Twain's colloquial expressions and slangs in this work represented America itself and of itself and this work was certainly breakaway from European elements. In *The Catcher in the Rye* which expects change

is piled on the American ordeal which emits a message for support to Holden. President Obama's words have things in common with Holden's seeking for change under the present suffering and the definition of America and the necessary elements for Holden are clearly common like this.

Today I say to you that the challenges we face are real, . . . They are serious and they are many. They will not be met easily or in a short span of time. But know this, America they will be met. . . . Our challenges may be new. The instruments with which we meet them may be new. But those values upon which our success depends hard work and honesty, courage and fair play, tolerance and curiosity, loyalty and patriotism these things are old, . . .

Obama's words to try to solve the modern American problems are in many parts common with Holden. Even if it is impossible to make patriotism apply to Holden, other elements are needed for Holden. The nature of America is overlapped on the hero of *The Catcher in the Rye*. America in the late 19th century which tried to free itself of Europe had gained its goal enough after WW by becoming a large nation as victorious countries. America which tried to

have independence got its aim of independence as a world cultural model in 1950s. This was a background of the publication of *The Catcher in the Rye* in 1950s. This setting of aim about American independence and acquisition of it are equal to the reality that *The Adventure of Huckleberry Finn* has a child character and result of human growth of him, and these are also equal to the reality that *The Catcher in the Rye* has a child antihero who is a past from the point of adult's eyes and who gives birth to a retrospective feeling. Nostalgia is looking back at the past and it includes the loving for the past. That is to say, when American independence was achieved, the retrospective sentiment of looking back at the ages of the aim setting was born. These two works are said in the point of time axis of beginning and acquisition of American nature. *The Catcher in the Rye* is about the nature of America in the point of change and breakthrough. This American nature includes the retrospective element of looking back at the past from adults by a child hero. This has a clear contrast with the child hero of *The Adventure of Huckleberry Finn* who makes readers feel the human growth. One work was born in the time of trial to have American nature and the other was born in the time of acquisition of American nature. Both works have child characters.

Usually American dream means individual's success, but 1960s are sometimes called the end of American dream. If these two works are beginning of American growth and acquisition of it, both works can be explained in light of the beginning and ending of American dream. If 1960s are the ending of American dream, these two works are the first and the second stages of American dream which continues to the ending of it. Both works' meaning of time is the continuity about the nature of American dream.

Notes

1. The citation of *The Adventure of Huckleberry Finn* is based on the version of Thomas Cooley in 1998.
2. The citation of *The Catcher in the Rye* is based on the version of Penguin Books in 1994.
3. The citation of *Prince and the Pauper* is based on the version of Jerry Griswold in 1997.
4. The citation of *What is Man?* is based on the book of Emereo Publishing in 2004.
5. The citation of *Pudd'nhead Wilson* is based on the version of Malcolm Bradbury in 1986.
6. The citation of "The Man that Corrupted Hadleyburg" is based on the book *American Short Stories* edited by James Cochrane in 1969.
7. The citation of *The Adventure of Tom Sawyer* is based on the version of John Seelye in 1968.
8. The citation of *Franny and Zooey* is based on the version of William Shawn in 2010.
9. The citation of "For Esme with Love and Squalor" is based on the book *For Esme—with Love and Squalor* published in London in 2010.
10. The citation of "A Perfect Day for Bananafish" is based on the book *For Esme—with Love and Squalor* published in London in 2010.

11. The citation of *The Education of Henry Adams* is based on the version of Henry Cabot Lodge in 2012.
12. The citation of *The Awakening* is based on the version of Margo Culley in 1994.
13. The citation of *The Portrait of a Lady* is based on the version of Philip Horne in 2011.
14. The citation of “ A White Heron ” is based on the book *A White Heron* published in New York in 2010.
15. The citation of “ The Yellow Wallpaper ” is based on the book *The Yellow Wallpaper* edited by Carol Kivo in 1998.
16. The citation of *Seize the Day* is based on the version of Cynthia Ozick in 1996.
17. The citation of *The Naked and the Dead* is based on the version of Norman Mailer in 2006.
18. The citation of *Invisible Man* is based on the version of Cathryn Aison 1980.
19. The citation of *On the Road* is based on the version of Ann Charters in 1991.
20. The citation of *Death of a Salesman* is based on the version of Elia Kazan in 2011.
21. In American literatures, the author who was caught by the power of money was F. Scott Fitzgerald (1896-1940). He wasted money and in order to pay back the debts, he repeated the life which recklessly gave birth

to short stories. Fitzgerald had ambiguous feeling toward money, and Twain was strangely attached to money. They were common in the point that their status was dependent on money. The works which represent Fitzgerald's attitude toward money are *The Great Gatsby*, a short story "The Rich Boy," and so on.

22. Howells did a great achievement as an editor. When romanticism or the Eastern elegant tradition was controlling, this Eastern representative journal had spaces of Mark Twain. This was of course related to Twain's success. Howells wrote about a literary section and accepted positively French, Russian, and Spanish new literatures and he played an important role to establish the literature of realism.
23. The Civil War gave birth to the new literature of realism and new music called jazz. When the musical band of the South army came to disband after the end of war, the used musical instruments went around the market cheaply. Also the release of slave in 1865 caused the collapse of Creole who had education of Europe and they entered the black society. As a result, the occidental music and the black music got fused into one. This was a background of the appearance of jazz in 1920s.
24. For example, *The Autobiography of Mark Twain* had

chapter 36 which treated his wife all through the chapter and praised her. Although there was exaggeration, these things were proof that he got encouragement from his wife. But in my argument I develop my argument based on the generally known knowledge of evil wife which had minus influence on Twain.

25. Twain's literature started from the Western tall story and Bret Harte wrote about the West as a regional color writer. They were of course in common each other. Bret Harte was a precursor of local color literatures. When we think that local color literatures spread from the West to the East and the South, the contact of Twain and Harte was necessarily related to the diffusion of Twain's literature.
26. In the final chapter, Edward rejected the opinion from senior statesmen that law must become strict. The reason for it was that Edward knew the suffering of people by himself. Of course, chief statesmen did not know the suffering of people, and when the government of Edward who knew the suffering finished, the society of strict law came to appear again. Under the condition that the opinion of strict law existed, the politics after Edward was never good for people.
27. The thought that the immanent conscience is only for

oneself is similar to the idea of Thomas Hobbes's (1588-1679) *Leviathan* (1651). Human thinks of oneself at first under the natural state and all people are in the antagonism, so that law must bind people. These Hobbes's ideas rejected the thought that people existed for others. Rejection of altruism and acknowledge of self-seeking is similar to the thought of Twain.

28. Twain did not acknowledge the independence of one's existence and he thought that men were made from outer influence as machines in *What is Man?* The circumstances of bringing up is related to personality. This theme is treated in this work. By the outer power of environment, characters in this work came to have their own personality.
29. Fortunate fall includes the idea that when one knows the evil things, one comes to be cautious of them as I showed here, but other trait of it is that when one knows the evil things, one comes to enjoy them in themselves. The acquisition of evil attraction which is not known in the innocent state is another face of fortunate fall. Adam and Eve who are in the Eden do not know the consciousness of sex. In the American literature, change from the innocent state to the state of being wound and change from it to the state of

maturity are clear traits. The experience of being wound often includes the knowledge of sex. “ The Man That Corrupted Hadleyburg ” does not have the sexual elements, but when we think of fortunate fall, I think it is important to pay attention to the sexual nature.

30. The limit of freedom exists in the similar work *The Adventure of Huckleberry Finn*. I show in the detail in section 1 of chapter 1 in Book 3.
31. I also say about the relationship between Tom and Huck. Tom and Huck stay together because they like their personality each other, but the adults around them do not think of their friendship as good. In this state we can read the friendship which cannot be recognized and their sense of solitude. Impossibility to be recognized and their sense of solitude when they enter the adult world is never desirable. Only in the past childhood, their relationship can be recognized.
32. It is well known that Salinger hated mass media, but the problem of trial and secluded life clearly made him famous. By shunning the mass media, on the contrary, he was payed attention to by mass media. About his biographical realities, they were good materials for mass media to treat. There was enough base to make a racket in the mass media. These realities are enough materials to explain about Salinger's

contradiction.

33. Saul Bellow was the same second generation of Jewish immigrants in America. He also wrote about the ambivalent feelings about money in *Seize the Day*. The hero Wilhelm hates money but is shook by money. We cannot ignore the importance of money in the work. Salinger and Bellow who were both Jewish writers had the traits of Jewish culture related to money each other.
34. The title of " Inverted Forest " in itself has the suggestive meaning. The status of Corrine and a series of behaviors without the consciousness of position may be considered as " inverted " or the image of uncivilized circumstances of " forest " may be related to the undecided state of childhood about Raymond and Corrine, that is to say, the man who is going to be in high state or the woman who is going to be in low state exist at the same time mixed up. We can read many meanings in this title symbolically. Here, I do not pay attention to the symbolism of title, but I treat the point of appearance and reality.
35. Chinese restaurants which Raymond suggested may be considered an irony on Corrine. Chinese dishes were thought as oily and cheap foods which were not suitable for rich people before people began to pay

attention to the Eastern culture. Crude foods for the laboring classes are not suitable for the suggestion to a woman whom he did not see for a long time. Even if Corrine does not notice, this may be thought as harassment on her by Raymond.

36. As an official psychological term, this is called *pedophilia*. This is one of sexual perversion which is only interested in babies or children. Generally men have this perversion and it is strongly related to inferiority complex. As psychologists often point out, this leads to crime such as child kidnapping. These explanation are from *Psychology Dictionary (Shinrigaku Jiten)* at the section of young child love by Nakajima Yoshiaki, published by Yuhikaku in 1999.
37. In this novel's setting, Franny is a college student who talks often about the influence of class and teachers on life and thinking. On the contrary, Zooey only thinks of educational knowledge as the instrument to get wisdom. According to Zooey, teachers who teach the knowledge for knowledge only make him become a sterile actor. Franny often talks about the influence of teachers and Zooey talks about the novelty of teachers who teach the knowledge to get wisdom. Like this, there is a great difference about education in them.

38. About the mentality of individual's consciousness, Salinger says as follows. Seymour thinks of a suicide as a solution for the trial of life. Salinger shows the contrast of mentality between Franny and Zooey after Seymour's suicide which is contrast of weak will and strong will, so that Salinger pays attention to the reaction toward suffering and he treats the problem of human question. In this work, there is no solution for the mental weakness of Franny, but not by the easy solution of suicide, it can be considered that she overcomes the suffering with trouble. This future expecting reading in this work may be possible though my argument is utterly opposite.
39. This is youth's abandonment of mental support for Esme at the same time, though Esme herself does not notice. Esme who lost father and mother expected the present of a short story which included life's pleasure and lament. This abandonment of promise means for Esme the loss of prop called empathy.
40. The watch is memorial of Esme's father. Here, we can read the collapse of youth's paternal role. Youth's mental collapse is shown in the breaking of watch and it is related to his impossibility of mental supporter for Esme which I showed in note 39.
41. The name Sybil is similar to a Sibyl who is a prophet.

Sybil watched Bananafish, and this fish's too much pleasure and death and Seymour's suicide are strongly related her prophet role. Her role is symbolic in this work. Her innocence of child points out the essence of things as Shakespeare's fool which plays a role of prophet. Sybil's state of child emphasizes the trait of prophet.

42. The literary trend of Postmodernism has no clear time and definition, but generally speaking, it is as follows. Characters and theme which make the structure of literature do not necessarily represent the reality and it denies the thought that readers can understand that structure perfectly. If I think the impossibility of recognition or the imperfection of it is Postmodernism's trait, Seymour's suicide which has no clear reason is extremely Postmodern nature. Falling of basic element of plot is often considered as Postmodern nature. This work's publication year 1948 was piled on the time of birth of Postmodernism.
43. The narrow meaning points out Jean-Paul Sartre (1905-80), Jean Genet (1910-80), Simone de Beauvoir (1908-86), and other French group of existentialism after WW , but here I point out more widely the positive participation in the present historical circumstances which include the literal traits and

trends beyond the nationality. Existentialism means that people must decide his own way of life by one's own responsibility in the unknown circumstances which are full of unknown death without exit. Existentialism emphasizes the only existence of oneself. The influence of French literature was seen in American literature around this time.

44. The history of Western development had beautification under the name of Manifest Destiny, but it had a lot of sacrifices of compulsory migration to the West by native Americans. The compulsory migration of the Cherokee lost more than 4000 lives and it was known to be a journey of tears. Politicians who sought for the ground developed the West, and we should not ignore that this development included the black slaves.
45. If we think about the regional color literatures, writers of New England are important in the sense of tradition and influence. Harriet Beecher Stowe (1811-96) who wrote the best seller book *Uncle Tom's Cabin* (1852) had great influence on the movement of slave release and women's writers who wrote the popular fictions named family novels constructed the different literary trend from men's writers.
46. Creoles who were born between French whites and blacks had the equal treatment as white before the

release of slave and had European high education including music. But when the army of the North won the Civil War in 1865, they lost the equal treatment, and even from blacks whom up to then they had superiority complex on, they came to be persecuted. This must be the dilemma for them.

47. The influence of French naturalism was called Zolaism and it had a great impact on Japanese literature. Nagai Kafu (1879-1959) lived in the same time of Zolaism but he was clearly against naturalism and played an important role in aestheticism in Japanese literature. When this counter literary trend was constructed, of course, there was big influence from Zolaism in Meiji era. Other writers who sought for social contradictions were Hirotsu Ryuro (1861-1928), Taoka Ryoun (1870-1912), Izumi Kyoka (1873-1939), Kunikida Doppo (1871-1908), and so on.
48. In this work, Adams repeated the thought of changing society. He did not think of history as fixed but thought of it as moving and kinetic record of life. The approach of chronicle to the narrative history was a dull approach which showed the given trait of society. He hated this method. As an experience of historical teacher by himself, his suggested kinetic approach seemed an attractive approach, but on the contrary,

there was minus face that students could get knowledge only by limited method.

49. Henrik Ibsen (1828-1906) was a Norwegian playwright in the same era who wrote *A Doll's House* (1879). In this work, the heroin throws away an easy life and hates the hypocritical way of life, so that she seems to live as a human after the awakening more than as mother. This heroin's decision has things in common with *The Awakening*. In light of the movement of feminism in those days, this work gave birth to a big discussion and so many dramatic presentations. It is no wonder that Kate Chopin was influenced by Ibsen.
50. Kate Chopin's short story "The story of an hour" treats the woman who experiences the freedom of body and mind after she gets the notice of husband's accidental death. When she knows the existence of her husband, she dies of heart attack. The release of mind and body in this short story is similar to *The Awakening*.
51. Isabel says to Ralph who opposes to marriage that "I have only one ambition to be free to follow out a good feeling" (365). In this "a good feeling" Isabel plays a role to rescue Osmond's daughter, so that paradoxically she comes to have freedom. But here, I pay attention to the general meaning of freedom and

proves that Isabel comes in a blockade.

52. Isabel enters the barren marriage life by the meeting with Osmond's lover, and this scene leaves the dark impression which implies Isabel's sacrifice. When Osmond's lover plays a piano, the room becomes darker and darker by shade and it begins to rain and also wind shakes the big trees (181). These descriptions are enough to imply an evil omen. This description is contrast with light and clear scene of Garden court in the former part of this work.
53. The birdcage which he has can be related to the false tenderness. In the Book of Jeremiah, there is a line like this. " As a cage is full of birds, so are the houses full of deceit. " In order to attain the goal, he shows money to her and asks the place of white heron's nest. This behavior seems to be youth's hypocrisy. There is a structure that youth in the city exploits an innocent girl in the rural area.
54. But, even under the contemporary medical science, if there is a danger of injuring on oneself or others, there is the treatment to hospitalize patients in the closing hospital compulsively. Patients of schizophrenia are limited in freedom perfectly and they are under the condition of imprisonment. If this treatment exists actually, the cure for the woman in this work may not

be perfectly wrong. In order to avoid the large danger, this cure may make her placed in the imprisonment, but I develop my argument that her mental condition becomes worse by this treatment.

55. The movement around this time was called the first feminism movement which started from charity and equal rights of men and women in education. This movement developed into two big nucleases of women's suffrage and the abolition of licensed prostitution. In America the women who were concerned with slave abolishment movement opened the big conference in 1848 which tried to get the enlargement of women's right. The second feminism movement began in America in 1960s.
56. Jewish highly thinks of family relationship, and when Jewish American came to be assimilated into American society, the original family relationship of parents and children, especially the relationship between father and a son became diluted. The reason why Jewish American highly thinks of family relationship is that the religion of Judaism uses the *Old Testament* which takes a lot of spaces in family relationship.
57. Itabashi Akiko pays attention to the women's working and advertisement of underwear under WW in her thesis. According to her, for women who were not

accustomed to the working in the factory, underwear which kept women's health and which strengthened their muscle were developed in order to make them participate in the wartime labor. The compensation underwear made it possible for women to have correct proportion which enabled them to continue the long hour labor, so that women out of family came to increase. These ideas are clear in *Journal of the Ochanomizu University English Society* in 2013.

58. The trait of Japanese culture in 1980s was sex and violence. Sex and violence appeared in literatures, cinemas, and medias so many time. Sex and freedom of it were also the trait in the time of Beat generation in 1950s of America. Japan in 1980s and America in 1950s had things in common.
59. The art born in America after WW was abstract expressionism. It emphasized the action to describe rather than the nature of formation in itself. The expression of sub-consciousness was aimed at and this name was decided in 1950s. This abstract expressionism or to put it other way, action painting was the appearance of American art's importance in the world. The representative painter was Jackson Pollock (1912-56).
60. In 1950s, the economic prosperity and Cold War with

Soviet Union made the inner social conflict invisible, but in 1960s, consensus of 1950s was collapsed and the civil rights movement which emphasized the social equality and the rescues of the weak existence became vogue. The appearance of young culture which sought for the trend in 1950s and the counter culture of hippie or drugs in 1960s had things in common.

61. The reason why Wilhelm lives in high quality hotel where Adler lives is that Wilhelm wants to be near Adler and wants to be loved by father, though Adler is a retired respected doctor and Wilhelm is jobless poor man. Wilhelm thinks of himself as abandoned by father and because of that, he wants to be recognized and lives in the near place physically with Adler. Mental distance gives birth to the physical closeness.
62. Sentiment to money and sentiment to Adler can be said similar. Wilhelm contemplates money but clings to it, and also he criticizes father strongly but never parts from him. Ambivalent feelings toward money and father is a clear trait in this work. Because of the similar ambivalent feelings, Wilhelm thinks of money, father's aid, and love as the same things to him.
63. In the *Old Testament*, planned "murdering" is prohibited but "killing" in order to survive for foods and tools is permitted. For Margaret, Wilhelm's

support is necessary tool and in this sense this is “killing.” Wilhelm’s opinion is a long way off the mark from the point of the *Old Testament* and it is a kind of irony. “Killing” of Wilhelm is permitted for Margaret.

64. I pay attention to the work’s title *The Naked and the Dead*. The naked is robbed of everything and is a powerless existence, and the dead is robbed of life in the battle and also is a loser and powerless existence. This word does not only represent the winner and loser in the battle but also represents clearly the strong existence and weak existence in the organization of army. The work’s title pays attention to the powerless existence and losers, so that readers eventually concentrates on the exploited existence.
65. Similarly, a poet in the Beat generation was Allen Ginsburg (1926-97). He engaged in many jobs and roamed all around places. He was a leader of Beat generation poet mainly in San Francisco. His representative work was *Howl, and Other Poems* (1956) which criticized modern American society strongly, and this work also had the trait of pitiful long elegy. It is not so difficult to find the similarity with *On the Road*. Thinking of both works as Beat generation’s representative works is a commonly accepted idea, but

it is an interesting research theme to find similarity and difference in them by comparison.

66. Willy's dislike to American cheese can be thought in the same line of his giving up of American dream. The element of American dream is important in this work.
67. Sales is a job done by only treatment of documents. Salesman has a bag which has catalogs and samples in order to explain to clienteles. Articles in the catalogs are not made by them and there is a separation between salesman and articles. The job done by documents may represents the nature of sales without substance.
68. In the dramatic sphere, in the end of 19th century, as naturalistic dramas, the dramas which included naturalistic and demonstrative view of world and life had occurred. They used the real things for stage sets and costumes and made the fourth wall between actors and spectators. Actors were banned to pay attention to spectators and they tried to show life's fragments. Originally drama is an art of fabrication and perfect realism and naturalism is impossible. But exclusion of expedient promises and senseless exaggeration had the effect to give dramas realistic natures.
69. In the American literature, the story of initiation is one of traditions. An innocent character experiences a bitter thing and comes to have the maturity. These

stories can be found in the former and modern American literature for a long time. The reason for it is that there is a conception that America is innocent and is lack of corruption in contrast with Europe. Europe is mature as parents but corrupted existence and America is innocent but immature existence. These thought can easily leads to the appearance of child's point of view in the American literature.

70. I said that Twain set work's theme before the Civil War, and this question of slave system was necessarily influenced by *Uncle Tom's Cabin*. Tom's conscience and faith have things in common with Jim in *The Adventure of Huckleberry Finn* clearly. The cause for the Civil War to occur was the influence of *Uncle Tom's Cabin* according to Abraham Lincoln (1809-65). The social big influence of this work certainly had some effects on Twain.

71. One of the American stereotypes is freedom, but on the contrary, there is a nature of rule. The foundation of America was a rule named the Mayflower Compact which led to modern America's multitude of lawyers and importance of rule and contract. These things are related to the foundation of America. The concept of rule contrary to freedom is also a word to explain America.

72. I repeated *The Adventure of Huckleberry Finn* had the Western nature of America and this was American literature in itself and of itself. As a contrast image of the Western nature against the Eastern intelligent image of New England which has a lot of prestigious schools, this work's description of the Western indigenusness seems to show Twain's origin. Undesirable relation with his wife who came from the East was shown in this as forms of contrast images.
73. Here I explain about the question of linguistics concerning America English. Generally in contrast with British English, American English is full of difficult words and complexed grammatical construction. American English came from Britain and it was similar to the English of Shakespearean ages and was thought as difficult English which had colloquial from expressions and slangs. A certain language which comes from mother language has a little change and the language which stays in the origin has a big change. This is generally known phenomenon without the difference of languages. For example, the remarkable change of Japanese is no match for English change. The country which has Japanese as a mother language is only Japan, and in this sense, there is an environment easy to give birth

to change.

74. In American literature, the question of conscience is an important element for a good citizen which Puritanism emphasizes. The works to treat the dilemma between conscience and rules are so many from the 19th century to the present 21th century. America which started from the Mayflower Compact, as it were, the rule, easily emphasized the opposite nature against the rules. The rule of education and individual's conscience are collision which is equal to the American repeated theme of standard and the opposite of it.
75. When the racial problem becomes a perfect past thing and perfect equality has been achieved, the genre of black literature comes to have no meaning. But now, the average income of black men is about 70% in contrast with white men, and the poverty rate of white is under 10% but the poverty rate of black is more than 20%. If we consider about these realities, under the present day condition, the genre of black literature has the meaning of its name. Unemployment rate of black is more than twice than white people. These are the existent racial problems.
76. Other image appears in The Book of Genesis in chapter 2. River which flows from the origin to sea is a symbol

of life and it means the birth and death of human symbolically. The flow in the Eden near the life tree is nothing but a life in itself and of itself. The travel of Huck and Jim is full of troubles and growth, and this is piled on the image of river which represents life.

77. James Baldwin (1924-87) said in *Giovanni's Room* (1956) about the image of American like this. " They smelled of soap, which seemed indeed to be their preservative against the dangers and exigencies of any more intimate odor; the boy had been shone somehow, unsoiled, untouched, unchanged, through the eye of the sixty, booking passage, with his smiling wife, to Rome "(86). This is a description which tells the image of purity and innocence.

78. Here I say about the American English generally. This is a language spoken in America contrary to the British English. In both sides, there was no difference immediately after the War of Independence, but gradually American English came to be used as a common language in the multi ethnic culture. American English is usually separated in three dialects, such as the Eastern dialect near Boston, the Southern dialect which covers from Virginia to Southwest area, and other dialect spoken in other areas. English which is taught in Japanese English

- education is not British English but American English.
79. The symbolical meaning of gun is not only violence but also correctness. For example, there is a phrase, “ as sure as a gun. ” In this scene, killing of Boggs by Sherburn shows the description of violence, but if we consider about the image of gun’s correctness, Sherburn’s cruelty without human sentiment stands out clearly. Human sentiment of Boggs’s daughter and gun’s inorganic image which Sherburn has are clear contrast and it emphasizes scene’s cruelty more.
80. King’s origin of word is “ cyng ” which means relative, race, and tribes. Usually king is universal and abstract man of great authority. He is given power and protection by God and divinity assures and restrains king’s action. King is best consciousness and best grace. This thought appeared repeatedly in the drams of Shakespeare. King’s damned behaviors in *The Adventure of Huckleberry Finn* is a contradiction in the point of theory of the divine right of kings.
81. Nathaniel Hawthorne’s (1804-64) short story “ Young Goodman Brown ” can be said in the similar point. Brown experiences the evil things in the forest including sexual nature and he changes to the depressed and pessimistic man for the rest of his life.

According to OED, “ young ” has the meaning of immaturity. In the process to become an adult, Young Goodman Brown experiences a mental injury concerning sex and continues to live a heartbroken life. This is a former stage of adult’s maturity. Young Goodman Brown stops before maturity.

82. The relationship between the industry of Hollywood’s cinema and Jews are very strong. Jews in the state of minority hoped to be assimilated and accepted in American culture, so that they sought for the means of it in Hollywood’s industry. Marlon Brando said in the television of 1996 like, “ Hollywood is run by Jews; it is owned by Jews and they should have a greater sensibility. ”

83. The extreme example of McCarthyism was the affair of the Rosenbergs in 1953 which killed the electric technical experts in New York. This married couple was arrested in the reason why they divulged the secrets of atomic bomb to Soviet Union. But in this case, there was no clear material evidence except for a confession from wife’s brother. This was a insufficient judgement as a name of espionage and in American history, this was the first spying crime. All over the world, the movement to rescue the Rosenbergs occurred including the names of Roman pope, Albert

Einstein, and other distinguished people.

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