

Unsaid Loneliness: The Study on Alienated Emotions of *Winesbung, Ohio* and *The Ballad of the Sad Cafe* during the American Industrial Transformation

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Abstract: *Since the Industrial Revolution in the 19th century, great changes have taken place in American society. Agricultural cities began to transform into industrial cities, and people changed the original mode of production and engaged in work in the industrial society. This shift particularly pronounced in small towns in the Midwest and South. Compared with the rapid transformation of metropolitans, small town's life retained a large degree of agricultural lifestyles and habits. This paper takes two books, *Winesbung, Ohio* and *The Ballad of the Sad Cafe* which were written in the period of the industrial society as examples, and focuses on small towns in the Midwest and South of the United States to express emotion changing in the process of transformation. Emotions have changed from the explicit emotions in the romantic period to the hidden and alienated emotions in the industrial society. With the influence of modernity, loneliness of people becomes increasingly obvious, which leads to madness and carnivalization. However, these emotions are eventually repressed at last. This paper precisely confirms difficult states of loneliness people in modern industrialized society and also provides reference for the state of loneliness and alienation in current world.*

Keywords: *Winesbung, Ohio; The Ballad of the Sad Cafe; Loneliness; Emotion study*

1. Introduction: The Preindustrial Externality of Emotion

The “Heliocentric Theory” proposed by Copernicus in the 16th century and started the process of scientific revolution. By the mid-to-late 18th century, the Enlightenment had begun a rational process in the West that coincided with the Industrial Revolution of the 18th century. “Reason” and “science” shaped the atmosphere for the coming industrial society, which increasingly mechanized and became developed industrialized society until the mid-to-late 19th century. However, during this period, which between 1820 and the outbreak of the American Civil War was also named as the Sad Age. Emotion was mainly expressed by external ways and writers also focused on revealing the emotion of outside in that time. This period saw the emergence of a number of best-selling novelists (mainly women) who wrote specifically for middle-class female readers. They continued the tradition of sentimentalism of the British writers, such as Samuel Richardson and Lawrence Stern. With the main theme of describing women's love and marriage stories, the main purpose of moral preaching and emotional expression was highlighted. Because such novels often involved topics of family events, marriage, prohibition of alcohol, education of children, religious beliefs and others which pointed at the character's strong emotional expression as the main feature. By the 19th century, at the dawn of the Industrial Revolution, people expressed more open about their feelings which was extremely popular in the romanticism, such as the pioneers of Romanticism Byron, Shelley and Keats. Shelly once expressed his passion instantly and he will never give up enthusiasm to change the world.^[1]It can be said that emotions were expressed by passionate ways until the late of 19th century.

2. Hidden Emotional Expression: Alienation in the Early Stage of Industrialization

From the end of the 19th century to the turning of the 20th century, Man gradually ruled by cold machines with the continuous development of industrialization. Life styles in agriculture society dramatic changed. People began to work in factories for living. The operation of the factory assembly lines makes the workers' life more and more monotonous. United States experienced rapidly social and economic development in the first half of 19th century, and the social life has undergone fundamental changes with the improvement of transportation, the development of standardized product markets, and

the emergence of the factory system.^[2] Machines have controlled all things in life. Leo Marx expressed in his famous book, so far from perpetuating the “backwardness” of the economy, the abundance of land and the scarcity of labor had intensified the demand for machinery.^[3] At the same time, people's emotional expressions have repressed in the industrial society. Karl Marx believes that man's productive activity belongs to creative work. Fromm said, such work overcame the alienation of man. However, it is difficult for people to get rid of mechanical control and to carry out productive works under the monotonous daily life in industrial society. In this background, creative works are difficult to realize in assembly line of a large-scale factory. The imbalance of people living states lead emotions to be more “hidden” in the domination of industrial machinery. On the one hand, People have no time to think and create emotions with others in the industrial society. It is extremely common for people to be indifferent to others and things around them which lead to the alienation of human nature and relations. On the other hand, markets depend the value of people^[4]. And relationships between people have degenerated the relationships between materials^[5]. Lukacs believes that the phenomenon of materialization is deepening with the development of technology, and the loss of creativity leads to humdrum in people's lives. In an industrialized society, the relationship no longer maintains by emotion between people, but turns into relationship of material in that everything is pursuit of maximum efficiency. Money is regarded as the main criterion of the society. Emotions are no valuable in that society with nobody care and gradually changes from the explicit forms in the 18th and 19th centuries to hidden forms in which “loneliness” became a prominent feature of modern industrial society.

In Winesburg, Ohio, Anderson drew a picture of a small industrial town in the Western of America from late 19th century to early 20th century. It is a short story collection composed 22 stories of different odd characters. In fact, Anderson has written in the preface about that to the memory of my mother, Emma Smith Anderson. Whose keen observations on life about her first awoke in me the hunger to see beneath the surface of lives, this book is dedicated.(preface)^[6] The lack of communication between people in the small town made them like islands, which led to emotional alienation and inarticulation. Therefore, he turned his eyes to the disadvantaged groups living on the margins of society which presented to us a group of grotesques who are lonely, helpless, eager to love and be loved with his unique perspective, pure mind and keen observation.^[7] It focuses on the hidden emotional expression of deformed characters in the small town during the industrial transformation.

In the short story Hand, Biddlebaum had a pair of hands which had picked as high as a hundred and forty quarts of strawberries in a day. He used to be proud of his hands as irreplaceable tools. In the agricultural society, he was praised as a skilled worker. But to extend this glory, he touched his favorite student with his hand at school and this behavior was misunderstood by others as homosexuality. Without any explanation, he began to hid his hands without any explaining and thrust his hands deep into his trousers pockets. Going timidly about and striving to conceal his hands.^[6] At the same time, Doctor Reefy in Paper Pills was a extremely example for grotesques in the industrial transformed society. He was unable to communicate with people in town since death of his wife, His empty office closed a window that was covered with cobwebs. He never opened the window.^[6] Actually, the window is a symbol of Reefy mind. He never communicated with others. The only way of expression was writing on scraps of paper and wadding them up and put them in his pocket. He expressed emotion to his friend, John Spaniard, an old man who own a tree nursery in a playful way, and threw paper pills at the nursery man instead of communication. In the part of Nobody Knows, the protagonists George Willard has hidden his emotion to young girl, Louise Trunnion, because explicit feelings terrified him. George Willard confirms repeatedly that she hasn't got anything on me. Nobody knows.^[6] That is to say, it is difficult for people to express emotions normally. And alienated emotions are inclined to become loneliness in modern industrial society.

3. Unsaid Loneliness: Struggling Emotion in the Middle Stage of Industrialization

Industrialization led to loneliness. The old south of the United States has long been characterized by a plantation economy which also contains a devout belief in religion and nature. When south began the process of Industrialization and commercialization after Civil War, she has lost precious emotions at this time.^[8] Due to the deep-rooted plantation economy, the transition process became more difficult. In this process, Emotions were undergoing earthshaking changes in the southern society of the United States. Life in the south was filled with emotional conflicts, emotional distortion and emotional alienation. Loneliness has become a popular topic in the modern south industrial society. Some novels focus on distorted emotional conflicts in the industrial transitional south which describe bizarre characters and alienated characters, such as the Sound and the Fury, A Rose for Emily, Gone with the Wind. And these struggling emotions bring a sense of loneliness to human beings at last. In the south

literary area, Carson McCullers was one of prominent writers to show the lonely topic between alienated men in that society. In 1957, McCullers once said that I think my central theme is spiritual isolation. Of course, I always feel lonely.^[9] which lays the foundation of her works' tone. And Oliver Evans pointed that Human loneliness and the inability to love formed the basic themes that run through all of McCullers' major works.^[10] It can be proved that McCullers emphasized the lonely and hidden emotional state of people in this period of transformation, and what she (McCullers) was concerned with the problem of human soul.^[11]

In the *Ballad of the Sad Cafe*, the author Carson McCullers polished the reasons of loneliness in the south during the industrial transition. The heroine, Amelia lacked family affection and looked strange since childhood. Townspeople remembered that Miss Amelia had been born dark and somewhat queer of face, raised motherless by her father who was a solitary man,^[12] which added disadvantages to her bizarre personality. She had grown to be six feet two inches tall which in itself is not natural for a woman, and that her ways and habits of life were too peculiar ever to reason about.^[12] Because of her strange appearance, residents of town regarded her as a heretic and deliberately alienated her. In the industrialized society, people tend to produce industrial products with the same look and they are exclusive to working in factories which costed all energy and time. They begin to be indifferent to the hearts of others and even themselves, which leads to the loneliness and isolation. And one of heroes, Marvin Macy was an orphan deserted by his parents with his six brothers and sisters. The alienated emotion between Marvin Macy and his family members was that they were as thin as little white-haired ghosts, and they did not speak, not even to each other.^[12]

Building relationships casually is not a wise way for changing loneliness. In *The Ballad of the Sad Cafe*, Carson McCullers depicted a picture of a "deformed triangle love relationship" to resist loneliness. All three persons desired to avoid loneliness by establishing an intimate relationship. Marvin Macy who loved Amelia changed the most sordid and evil practice, but never changed the fate of abandonment. While Amelia saw the hunchback, cousin Lymon, at the first time. She gave her most precious treasures to beg for him staying with her including maps of hidden wine, bank accounts and even keys of valuable antique cabinets. It was worth to mention that cousin Lymon followed Marvin Macy without any hesitation after seeing him, and spared no effort to woo Marvin Macy immediately. They teamed up to crush Amelia's cafe house. However, cousin Lymon was sold to a circus by Marvin Macy in the end. In the industrial transitional society, loneliness is around people. And human beings are difficult to resist loneliness by simply building relationships.

4. Seeking the Way Out: Madness and Carnivalization of the Late Stage of industrialization

Madness was not defined as a disease according to Foucault before the 18th century, but as an irrational way of communicating with Reason, which has characteristics with an irregular, fragmented pattern.^[13] Madness is a kind of emotional outburst of people in the outside world. Emotional expression has played an important role in the development of rationality, because of this, reason reached to a certain depth.^[13] In fact, emotion is also the basis of the madness, such as madness which is the beginning of the disease combined with body and soul at the same time.^[13] By the middle and late industrialization of the United States, people were lacking in emotional communication owing to busy works in the factory. As a result, people's inner emotions became instantly distorted and they are difficult to express inner emotion in the period. Finally, some inner repressed emotions burst out, and then produced a transient manifestation of madness which made a series of brief crazy actions. As Elizabeth Willard in *Mother*, she had a bubble dream of traveling the world with theater's actors, when she was a teenager. But she never really got out of town and she told it to none after marriage. Her wishes were never told by direct expressions to her boy. I think you had better be out among the boys. You are too much indoors^[6] which leads to his son, George Willard, confuse her mind. Also, normal expression became impossible to her.^[6] But these behaviors had hidden in her mind and suddenly burst out. As Elizabeth Willard prepared to kill Tom Willard, because her husband turned to be the representation of the things she hated. In the darkness of her own room she clenched her fists and glared about. She took out a long pair of sewing scissors and held them in her hand like a dagger. I will stab him,^[6] and when I have killed him something will snap within myself and I will die also. It will be a release for all of us.^[6] But she had done nothing at last which represented her madness behaviors ineffective. With a little broken sob in her throat, Elizabeth Willard blew out the light that stood upon the table and stood weak and trembling in darkness.^[6] This proved that inner emotions were snuffed out during industrial transitional town. Dreams are unable to understand because emotional alienation and inner thoughts are difficult to express. From the 18th century, we have thought of "madness" as a disease, even an evil representation by rational "civilization" since mankind entered the modern society.

The emotion of aberrant human is actually a collision of deeply traditional views with the emerging industrial ways of life, and the alienated emotional outburst of people takes temporary madness as its manifestation. That is to say, emotions are repressed, distorted, and eventually erupted in the form of temporary madness which is another form of loneliness. Thus, it can be said that momentary madness arises from alienated emotions in industrialized society. Alice Hindman almost slipped over the edge of madness in Winesburg, Ohio because of uncontrollable emotion. She was a clerk in Winney's Dry Good Store; Dull routine of every-day's life wore away her passion. Her lover, Ned Currie moved to the big city to seek development and easily forgot her after that. But she cherishes the traditional emotions of agriculture society with belief I am his wife and shall remain his wife weather he comes back or not,^[6] and never accepts the growing modern attitude of a woman's owing herself and giving and taking for her own end in life.^[6] Therefore, the traditional values of agriculture society have controlled her mind. She not only refused admirer Will Hurley, a middle-aged man who clerked in store, but made the decision of staying here to wait Ned Currie who would never be back to marry her. However, time wore down her pure emotion and she felt loneliness irresistibly. Perhaps the thought of never ceasing life as it expresses itself in the flow of the seasons, fixed her mind on the passing years.^[6] The passion surged in her heart which was difficult to express properly, and she could only express her loneliness in an insane act, a mad desire for naked run through the street. She wanted to leap and run, to cry out, to find some other lonely human and embrace him.^[6]

In addition, carnivalization refers to the writing that overturns dominant power structures through the chaos of carnival behaviors according to Bakhtin. Undoubtedly, the coffee house of Amelia has become a carnival place. Every possible place in the plot of a literary work, as long as it can be a place of meeting and intercourse for all kinds of people, such as the street, the tavern, the bathhouse, the deck of a ship, even the drawing-room... which also add a sense of carnival feeling.^[14] The coffee house is a place in which people desire to overturn dull life and loneliness at daytime in factory by gathering in the place. At the end of the Ballad of the Sad Cafe, residents of small towns yearn for alleviating their loneliness. In Amilia's cafe house, the townspeople have taken the cafe house as their last refuge. Townspeople came to cafe house to drink and got together for fun, because most of the time, they only worked in the factory, not to mention to relaxing and communication. They are working insistently and have no recreations so that the cafe house of Amilia naturally become a carnival place for the residents in the town. As a result, it also produced what appeared to be "fellowship", the satisfactions of the belly, and a certain gaiety and grace of behavior.^[12] In this cafe, even the richest, greediest old rascal will behave himself, insulting no one in a proper cafe. Poor people look about them gratefully and pinch up the salt in a dainty and modest manner.^[12] The cafe regained emotion of respect to people in the town, and this scene seemed to find the most effective way to combat loneliness in modern industrial society. People hoped that individual loneliness could be avoided through gathering and relaxing, but this is not the case.

5. The Failure of Emotional Expression in the Industrial Society

In *The Human Condition*, Arendt pointed out the fundamental situation in the modern world. Private individuals are isolated and unable to truly participate in public life. It refers that residents of town watched the quarrel between Amilia, Marvin Macy and hunchback with an indifferent attitude. No one really cared about Amilia, or came forward to stop this tragedy. The distress of Amelia also became pastime talk of everyone. We could find that emotions between people were difficult to actually appear in industrial society. And people chose to disperse again and returned to their homes, covering their heads with quilts, rather than caring about the injured Amelia. Without comfort, they scattered back to the harsh reality. In the industrialized society, loneliness is often more difficult to deal with, people wonder whether real communications and emotions really exist between two individuals.^[7] The failure of carnival demonstrated to the harsh situation for emotional expression. Even when a lively crowd gathers together, people often feel a profound loneliness, because the harmony and resonance of the inner mind is impossible to achieve.^[7] For example, at the end of *The Ballad of the Sad Cafe*, twelve prisoners tied to their feet to widen the dangerous rough road on the Forks Falls Highway. They sang a song during the construction of the highway, and one dark voice will start a phrase, half song, and like a question. And after a moment another voice will join in, soon the whole gang will be singing... Then slowly the music will sink down until at last there remains one lonely voice, then a great hoarse breath, the sun, the sound of the picks in the silence.^[12] The living condition of mankind in transitional industrial society is struggling for getting rid of loneliness or doing madness behaviors and carnival gathering, but they finally change in vein.

6. Conclusion

Voltaire expressed his emotion in philosophical novel *Zadig* (1747). (Passion) is like the wind that stirs great sails; Sometimes when the wind is too strong, the whole boat is destroyed; But there's no wind, the ship can't move.^[15] We can see tremendous power of emotion. To sum up, people cannot really get rid of loneliness in the transition period of industrialization. People's emotions are changing from explicit to hidden. Although they are engaged in monotonous work every day, it does not mean the disappearance of emotion. On the contrary, hidden feelings will erupt in extreme forms. Emotion is like a double-edged sword, constantly assisting the construction of modern subjectivity, but also subverting this project. Indeed, how to maintain a smooth sailing in the wind of emotion is a difficult art.^[16] Emotions of people in the town are alienated under industrialization which turn to madness and carnivalization. People ultimately cannot escape the fate of loneliness, because their emotions can be understood by other and "loneliness" was difficult to overturn. Due to the rapid development of industrialization in the United States, there is unbalanced situation between the material and spiritual development in the industrial society. How to balance the accumulation of material wealth and spiritual development is worthy of in-depth consideration in the new era.

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