

South Versus North

Abstract

Human history consists of three elements historical, personal and social. Of these the most important is social – familial which is vitally connected with the historical and autobiographical. All these three aspects of human life are adequately reflected in Eugene O'Neill's Long Days's Journey into Nights. It is also one of the most powerful; it has a very distinct presentation of communal memories

Keywords: Irish, Catholics, Americans, South Carolina, Emigrants.

Introduction

According to John Henry Raleigh, 'The Tyrones are an Irish American family in whose collective consciousness, the Irish side is probably more important than the American side.'

There were few emigrant groups in America who so insistently proclaimed their native identity as did the Irish. The Irish Catholics continued their movement from the middle of the 19th century down into the 20th. Indeed, the scope, longevity and the intensity of the Irish American fixation on it's own unique past, has by now engendered a very large scholarly literature on the subject of the Irish emigration to the United States; It is larger than that of any other group of emigrants."

The Irish were a race of poor people who had to labour hard as servants and labourers for the white Americans. But later they had financial success. It gave birth to the phenomenon of the lace curtain."

Thus, in many ways their success encouraged them. As a matter of fact, it was the post famine Irish nationalism. Even in the twentieth century, and even with the success they got, many Irish Americans could never overcome the deep seated feelings of inferiority and insecurity. Their old wounds could never be healed. Arthur Miller, a great American dramatist says that the Irish American experience had aroused in Irish families, even in those who were successful in self indulgent communal morbidity. According to A. Miller these were tensions sown into the "lace curtain". The ambience of the Tyrone family is fully illustrated by these expressions, not being able to stand the humiliations generally inflicted upon them, many became chronic drunkards. This feeling of morbidity resulted in a feeling of not- belonging in a kind of comic loneliness, One of the characters say, as it is, 'I will always be a stranger who never feels at home; who does not really want and is not really wanted, who can never belong, who must always be a little in love with death, In his Disquisition on Memory Proust remarks about the uniqueness and the powers of memory; "it is our ultimate privacy (no two are ever alike) our ultimate fixing, (the world is in flux while memory is stable; our claim on immortality) through it's agency we triumph over others; our sole access to reality takes shape in the memory alone; and our only real continuity in time – may be projected before that shadow of itself which we call our future."

Aim of the Study

In this chapter we are concerned with the relationship between the Americans, the whites and the people who began emigrating from Ireland towards the end of the 18th century, and continued moving into the new land till the end of the 19th century.

Many observers have said, "We are what we remember. So, in long Day's Journey memory provides the generic outlines of the four memories of the Tyrone family, each individual memory is unique. That is to say, no two people, even man and wife, even remember all the same things, and when they remember in common, as they often do, they do not remember those same things in the same manner. One of the many reasons for this that memory is often self serving, it operates, generally speaking, to enhance rather than to tear down one's ego and one's self – esteem so even guilt- ridden Mary Tyrone must make her childhood and adolescence, more idyllic than, in fact they are."¹

For the workings of internal memory O'Neill was as acute as he was with the dramatization of the workings of collective memory.



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While writing *Strange Interlude* he had in mind Dorrel who made his observations on the properties of human memory. "Memory is too full of echos, it is lined with mirrors- an echo chamber lined with mirrors – this is quite a perceptive metaphor for the working of individual memory, and can work with the other metaphors which can describe the memory generated by some of the seminal writers of Western culture, beginning with Plato coming to Rosseau and Wordsworth and culminating in Proust. Dorrel is of the opinion that a certain kind of memory does not simply remember the past, but is self-perpetuating, and has a tendency to feed upon itself and to dilate and expend. While examining the theme of long Day's Journey one is reminded of Mary Tyrone. The first three acts are dominated by her. The remarkable thing about her is her exfoliating memory. O'Neill appears to have believed in some physical entity. We find in the play the working of an abnormal memory. Her memory denotes the torture of being unable to escape the past guilt, a theme that exhibits O'Neill's paramount artistic interest. This is the theme which attracted the attention of a number of top-ranking artists like James Joyce, Proust, Strind berg, Eliot, Hemingway and others. He appears to see one of the many facts of the malaise of twentieth century culture. At the same time, Mary Tyrone makes use of her unhappy memories not only to make herself suffer, but also to make every one else suffer. In others words, memories are the most horrible weapons of the twentieth century literature. Mary Tyrene's memory in the play is used against the man she loves most and her beloved son, Edmund, when she tells him that it was his birth that began the rheumatism that by now has crippled her once beautiful hands, about which so much has been heard. On a careful examination Tyorne's memory reveals an evolution which embodies a dialectical movement; thesis, antithesis and synthesis; or, put in psychological terms, it is schizophrenia tug – of – war between the remote past – to – present continuum of her past-marital existence, with finally one event of the remote past, at last running out. There is going on Mary's memory an interaction between three components; the happy childhood, the unhappy marital life and one happy memory –meeting, falling in love and marrying James Tyrone. Ultimately, however, that she has lost out; that they believe malignity however their lives, has defeated them. Mary is a fatalist. White Tyrone believes in fate and chance. It means that our lives are not our own. The most important thing among the two memories is: "Where is my wedding gown now, I wonder? Some where in this house; I remember I put it away carefully, says Marry (*Long Day's Journey*). Thus, Tyrone had carefully put away her passport, but never realized the hand of human felicity: "where is it now I wonder?" is the bey line of the play. Mary is rummaging about in the attic looking for the wedding dress. We are to imagine the potent symbol of a person alone in the dark ransacking the concrete memorabilia of the past.

The Irish played a very important part in the life of the new nation. They emigrated into the United States of America quite early. They were catholics.

According to Irish tradition St. Brendan, the navigator sailing Westward the gospels to the natives. The Irish monks discovered the Faeroe Islands. They also reached Iceland from where they were ousted by Vikings about sixty years later. Norse Sagas refer to the great Ireland lying to the South West of Greenland. The crew on board of Columbus' ship had an Irish who was killed by the Indian among forty sailors left by Columbus on board the ship which flying Hearte arrived at New Port Virginia with a large party of Irish settlers led by Daniel Godkin, a wealthy quaker merchant from cork. Daniel Godkin, the younger son of an early Irish settler in Virginia, moved to Masschusettes where he became a member of the Governor's council, Major General of militia and Superintendent of Indian Affairs.

Another Irish, Thomas Lewis, from Belfast came to New Amsterdam as a carpenter under control to the Dutch. West India company, and later became Captain of a Cargo Vessel. English and Irish emigrants established a settlement at Charles Town and began the colonisation of South Carolina. About a hundred families sailed from Barbados to Virginia and Caroline. Another Irish gentleman, George Talbot received a land grant in Maryland which he named New Ireland and subdivided into Estates called New Munster, New Leinster and New cannaught. It included what is now called Hartford and Cecil Countries, Maryland and part of New Castle Country Delaware and was inhabited by Irish immigrants. Another Irish man, Thomas Doyan was named Governor of Newyork, while another Irish, Richard Karyle was named governor of South Carolina. During his term of office there was a considerable influx of Irish settlers. Danial Mac Carthy from Cork settled in Virginia, became the speaker of the House. His son, Dennis married Sarah Ball, the first cousin of Mary Ball. George Washington's mother, the immigrants from Ireland continued getting larger with the passage of time. Daniel Dulany born in Queen's colony, arrived in Maryland as an independent servant. After gaining freedom he became a member of the bar, becoming later a Judge, then Attorney General of the Province, then a legislator.

The Irish influx into America was ceaseless. Revermed Francis Makernie from Donegal organized the first American Presbytery in Virginia. He is regarded as the founder of presbyterianism in America. The Irish were poor and unhappy; they lived and worked in Ireland in very painful conditions. Some of them revolted against the ruling authority and being thrown out of the land, migrated to America. Nothing that some twenty six hundred Irish men had arrived in Boston, in the past three years, the Governor of Masschusetts complained of the public burden imposed by the coming of so many poor people from abroad, specially those that came from Ireland. They were asked to leave the colony within seven months. But immigration continued undeterred. More than three thousand Irish reached America by 1742. One of them, Charles Clinton landed at the cape God. He and his wife, both Irish, later settled in New York. Their son James became a Brigadier General during the revolutionary war and his son De Witt served as

Governor of New York. His younger brother also became Governor and served as the vice president of America.

Some other Irish settlers founded the Irish Charitable Society on St. Peter's Day, in Boston, to aid unfortunate fellow country men, to cultivate the spirit of unity and harmony among all Irish men and their descendants; and to advance their interests socially and morally. This is the oldest Irish society in the United States. Another Irish man John Lynch from Galway settled in Virginia where his elder son, John founded the town of Lynchburg. His younger son, Colonel Charles Lynch was a Commander of irregular Force during the revolution, and by his drastic treatment of the loyalists, gave rise to the term "Lynchlaw". The latter's son, Charles became Governor of Louisiana. A band of Irish Methodist Church in America, The Friendly Brothers of St. Patrick, a fraternal organization largely composed of Irish born officers serving in the British forces in North America, began its existence which extended to the end of the revolutionary war. The Friendly Brothers of St. Patrick founded in Charleston, South Carolina by a group of Irish Americans, John and Edward Rutledge, both of whom subsequently became Governors of South Carolina.

A decline in the linen trade and exorbitant rent spurred a new wave of emigration from the north Ireland. Some thirty thousand Irishmen sailed for America. The declaration of independence was signed by many Irish men among others. Timothy Murphy, son of an Irish immigrant parents, was the most famous marksman of the revolution. Thus, the immigration of the Irish continued. Not only did they come to America in large numbers, but some of them rose to high offices in the New Land. The number of Irish residents in America rose to forty four thousand. Some historians regard this figure as far too low, estimating two or three times as many as Irish born Americans.

Perhaps the most important characteristics of Irish emigration during this period were pulling towards the United States. Men and women forced by poverty to leave Ireland had other choices also they could go to England and her colonies, but the vast majority of these came to America. The Irish believed, no doubt, correctly that the road toward economic advancement would be blocked in England where they had a especially nasty reputation and were considered as an undesirable if necessary minority.

The pressure for limiting immigration to the United States during the mid-nineteenth century was not driven exclusively by anti-catholic attitude. The growing concern over emerging income disparities in America suggested by the rise in the number of paupers, contributed to the view that the nation could not absorb more poor families. Until the 1820s inequality was not much of a national issue. But as the gap between the rich and the poor widened, anti immigrant sentiment spread, especially among the northern urban poor and residents of rural southern states. The anti-immigrant sentiment was illustrated by the growth of the anti-catholic, anti-foreign know-nothing party. This movement aimed primarily at

opposing immigration. It made efforts to exclude foreigners from all government positions and required that immigrants be residents for twenty one years before becoming citizens. Intolerance and even hatred of immigrants could be found in northern cities, and the strength of the party was at first centered in New York and New England.

Conclusion

Yet the political strength of the nativists found a home in the predominantly rural south. In the late 1850s the Know-Nothing elected twenty-three representatives to the House of Representatives, including nineteen members from the states- one fourth of all congressional seats from the region. In the following congress, the thirty-sixth, it claimed the allegiance of two senators and twenty-three representatives, all from the south. This region had the lowest proportion of immigrants in the nation, and most of the voters had never accounted for fully one half of total U.S. population growth between independence and nineteen twenty. They concentrated highly on northern cities. Indeed, as those cities became more and more industrialized, they grew increasingly dependent on a continuous flow of immigrants to expand their industrial base and replace those middle income families who were leaving. The presence of the new comers enabled northern cities to grow considerably faster than either rural areas or cities in other regions. They tried to restrict immigration through legislation in nineteen twenties. In the beginning there was a little adverse effect but after world war-II the impact on the northern cities was considerable. It was owing to the fall in immigration after nineteen twenty-four until nineteen thirties immigrants replaced natives, leaving the congested urban core. The post world war II boom in suburban residential construction, fuelled by rising income, allowed the middle class exodus that was slowed by depression and war. This time this wave, however, few immigrants to take their place. The changing levels of immigration had a vast economic and social impact on the growth of the development of cities etc.

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