Chapter 3

WILLA CATHER: THE HISTORICAL MATRIX BEHIND AMERICAN LITERATURE

3.1 INTRODUCTION:

Modernism is clearly portrayed in the life and writings of Willa Cather, one of the most prominent iconic writers of the nineteenth century. Modernism has generally been regarded as standing in innovation and dramatic in concision, as it spoken for a 'Wasteland' view of existence. What hope or satisfaction could have been founded in the Victorian concepts of order and religion had been devastated by industrialization and resulting social and economic changes. Modernism as literary history had defined is lasted from before World War I - some would say from impressionism to the 1940s. Maurice Beebe terms it. "an international current of sensibility which dominated and literature…. distinguished by its formalism."

For Gaylord Leroy and Ursula Baits, who dated the movement from the last third of the nineteenth century, modernism was marked by pessimism, with foreshadowing of the modern existential angst… we have in modernism on shift from life to ant, and becomes a substitute for life or a infuse from it.

War-complete with violence and brutality- seemed appropriate. The subject could be treated with irony, could be viewed seriously, could be the topic for experimental techniques and writers as drivers as John Dos Passes, Earnest Hemingway, Wellborn Faulkner, Willa Cather and Edith Wharton wrote well about its waste.

3.2 LIFE AND HISTORY OF WILLA CATHER:

The life of Willa Cather can be traced several decades ago. Cather was born on December 7th 1873 near Winchester, Virginia, in the village
of Back Greek (now named Gore), where she lived until she was nine years old.

In 1883, her family moved to her grandfather’s farm on the Nebraska frontier, about twenty miles west of Red Cloud. Because her mother’s health was poor, Willa was left largely to her own devices, she spent her time discovering the prairie, riding about the countryside on her pony and visiting the struggling immigrants from Norway, Sweden, and Bohemia plus their dugouts and sod houses. She did not go to school but in the evenings she read aloud to her grandmother from English classics, the Bible, and the *Pilgrim’s Progress*. In September 1884, her family moved in Red Cloud.

In these first years in Nebraska, Willa Cather absorbed what was to become much of the material of her later fiction. She was almost eleven years old when she first began to go to school. She had good teachers in Red Cloud and she was fortunate in finding several unusual adult friends whose intellectual or artistic interests stimulated her own developing mind.⁵

Young Willa Cather was clearly an unusual girl in Red Cloud. At sixteen she left Red Cloud for the Latin in Lincoln, where she studied a year before entering the University of Nebraska. Late in 1893 she began a regular Sunday column of “sketches, observations, and a theatrical and literacy comment”⁶ in the Nebraska state Journal. “The Passing Show,” as the column was called, appeared from 1893 until the spring of 1900. She also began writing play reviews for the Journal which soon was by distinctiveness and style, as well as by trenchant and sometimes devastating criticism.⁷ After Willa Cather graduated from the university she remained in Lincoln for a year, writing for the Journal and Courier, a newly recognized weekly newspaper.⁸
Cather was a writer who emerged at a transitional moment in the evolution of American culture, and the complexity of her work results from her responses to this shifting historical matrix. This was a time of considerable political ferment, a ferment that was formative in shaping her fiction’s social and political dimensions.

The 1890s, when Cather was a student in Lincoln and then a fledgling journalist, were a decade of agricultural crisis. Crops failures, drought, and depopulation (as the prairie schooners continued to move westwards, beyond such states as Kansas and Nebraska) heralded a crisis. Then the Panic of 1893, when a London financial firm abruptly crashed, saw British investors pull their money out of the United States, precipitating a three year depression.9

Cather as a contemporary human being as well as writer who examined all these emerges and unstable condition of life must be affected. Therefore, more than one question must have arisen in her mind: how does one live in a world of change? How does one face the future when the old virtues have been blown away? And how the world has entered a new era of chaos and uncertainty? All these questions have been depicted in her writings.

Cather valorized regionalist idealism, where integrity and virtue were enshrined in Midwestern small towns. He thought bears a good deal of similarity to that of other radicals from around the United States at the turn of the twenties century.

Dorman's steely, an intellectual history of the period 1920 to 1945, positions Cather among a number of regionalist: Donald Davidson, B. A. Botkin, Mari Sandoz, W. P. Webb. She shared the radical provincial interest in what we might call folk culture (usually a pre-industrial, regionalist, locally rooted culture). There is a strong sense of what we might call 'restorationism' in her work, a keen awareness that something
has been lost. Her work is studded with representations of an idealized community that seems to be slipping away into memory and history: the pioneer communities….the act of memory then has a civic function in Cather, projecting images of the ideal place, and testing her readers’ willingness to see such places emerge again.¹⁰

Cather's fictions are in tune with a progressive desire to reform and to find solution for the social changes. As Cather examined in her life both the societies before and after the change, now she faces the struggle between both of them; struggle between the ideal society and the new changed society, which believes in materialism and selfishness. The struggle between the idealist and the materialist affects the social setting of the society, and the materials affects then social setting of the society, and the social setting of the society, and the social transactions. The ethics, ideas, believes and social setting of both one quite different, social transaction taken off among the people who have the same social setting, same social believes same way of thinking and dealing, the new society is a very material society, who doesn't believe in idealism and results in a huge gap between the two non and changed society.

Cather's concern with social values appears in her first published story “Peter” in which an opening dialogue pits ant against dollars, the aging musician resists his son's demand that he sell his violin. "I need money", argues Antonia; "what good is that old fiddle to these?" The instrument’s worth, "enough to buy a new lay rake", measures the distance between father and son. In another early, El Dorado: A Kensal Recessional (1902), men flock to the west to build or civilize but to exploit for profit. Theirs is a ‘dog eat dog society’, and each man is so intent upon "his own particular dream of fortune" that the whole pad is easily swindled by blackguards so preposterously chumming that they go unsuspected.¹¹ Here, the generation gap is clearly seen. The struggle
between the idealist like Peter's father and materialists like Peter himself when he sold his violin for money, those two could not have a social transactions between each other, the way of thinking is quite different, there is a gap between them, even the valuable thing have means nothing for the new generation, they are simply but material people.¹²

In 1902 her story, *The Professor's Commencement* indicated Pittsburgh. It's central figure, Professor Emerson Graves, had come to Pittsburgh intending a temporary stay, but he remained to oppose the complete despoiling of the area. An early-day ecologist, Graves is among Gather's first recruits in struggle. [Struggle between idealist and materialist] "This city controls a vast manufacturing region given over to sordid and materialistic ideas." Graves stays to cry the name of beauty so level that the roar of mills could not drown it. For thirty years, he keeps the gate for culture, and uncertain at the end of his life as to whether his fight is won, he calls upon the coming generation to sustain the struggle.¹³

Willa Cather's novels from 1912 through 1918 preoccupied with the definition of youthful struggle. The works sketch the rising tension between ideal and materials. The climax of *Alexander's Bridge* stems inexorably from the architect's first compromise with cheapens. Alexander understands that his Moorcock span is the least satisfactory job he had undertaken even before it falls because, in order to end disengagement with the project's fanciers, he has allowed money to speak louder than principles. He finds himself "cramped in every way to on niggardly commission … using lighter structural cutting corners and Alexander's agreement to use an untested procedure is made against his better judgment; he knows it to be expedient and extremely hazardous. Nevertheless he has given into pocketbook expedient and extremely hazardous. Nevertheless, he has given in to pocketbook pressures. As the giant bridge takes shape, he confides to his assistance that he was never
justified in assuming that what was safe for an ordinary bridge would serve for an ordinary bridge would serve for the much longer span.  

Cather, throughout the chapters of her novel *Alexander’s Bridge*, has shed the light on one more aspect of the material society which is the harmony of the one family and how the new changes in the society affected the husband-wife relationship and what that leads to, Alexander a famous engineer faces a middle age a familiar crisis, his professional success is clouded is by an unhappy personal life. His wife, Winifred has lost "the energy of youth", and at fifty three he is fearful that his own drive is going! Alexander has a giant project underway, bridge slung across the St. Lawrence River in Quebec, and his personal crisis recluse its breaking point (Alexander left his wife for another woman), and as a result to the new changes and the new way of thinking in the society and the new coming issues inside the family, there was no social transactions between Alexander and his wife and that has a direct impact on his work, so out of being away of having a normal relationship with his own wife he went to another woman and was not focusing on his giant project. So does the crisis in his bridge project. The issue of the social transactions and the different way of thinking between the husband and wife has created a valid reason for Alexander to seek another woman and that was the starting point of his end and the collapse of the bridge. Not only Alexander only who faced the issue of the social transactions throughout his life which leads to his physical end, but also we are going to meet a very interesting character during this chapter who faced the social transactions issues with their wives as well as their own daughters.

St. Peter in the *The Professor House* which is one of the most wonderful novel of Willa Cather which shed the light on the same problem of not having a social transactions with the around people although that the ends of both Alexander in “Alexander’s Bridge” and St.
Peter in *The Professor’s House* are different, St. Peter has not lost his life at the end but he has lost his soul and lived isolated. Unforeseen strains, the result of faulty calculations, cause the bridge to collapse, carrying Alexander and the number of his workers to their deaths.\(^{15}\)

Corruption of second generation, Nebraskans is probed in *O Pioneers*. The novel sets Alexandra's Amazonian figure against a society corrupt in its tastes and pretty in its dealings. The sons of the pioneers inhabits a would altogether diminished, and the source of the difficulty is expressed in Alexandra's reflection that the land "Woke up out of its sleep and stretched itself, and it was so big, so rich that me suddenly found we were rich, just from sitting still," New wealth east like acid through frontier ideals, speeding discontent. As mania for standardization driver’s uniqueness from the divide, the wealth of the pioneer’s linguistic heritage is obliterated; low Bergson prides himself on speaking "Like anybody from loud and his wife develops a terror of being "Caught" speaking Swedish at home. The new feedings invades the houses, where living rooms copy commercial display windows and dining rooms must be stuffed to satisfy the standards, and one function of canal Lustrum, newly returned from the city, is so touch on the general failure to maintain quality.\(^{16}\)

*O Pioneers!* tells the story of the Bergson, a family of Swedish immigrants in the farm country near the fictional town of Nebraska at the turn of 20th century.\(^{17}\) Alexandra Bergson, inherits the family farm land when her father dies, and she devotes her life be making the farm viable enterprise at the time when the immigrant families are giving up and leaving the prairie.\(^{18}\) Once again Willa Cather shows us the impact of the changes in the society but this time one side of the complete picture.

Moreover, *O Pioneers!* tells us the story of the real relationship to the land as a mother that we can’t leave her by any means and under any
kind of circumstances and that’s what Alexandra Bergson did throughout the story of *O Pioneers!*, while the other immigrants were leaving the land to some other new life or some other a more comfortable life and flourished business, Alexandra didn’t accept to leave her land and spent her life taking care of the land. The message behind the story is far beyond that simple one, the message behind *O Pioneers!* That the land is not simply a kind of business that you can quit and leave once you feel that business is not profitable anymore. That’s what the materialists believe and that was the conflict with Cather wanted to shed the light on. Cather and throughout her writings wanted to show the real picture of the affected society by giving us an example of Alexandra and how did she sacrifice her entire life for her land and never think to do like the others who left their land for some other business. Willa Cather has more than one time said that the world has become quite different and the impact of the new way of life has changed a complete society but unfortunately that change was not positive, the people were more concerned about materialistic kind of life and were so selfish as well.

The struggle against the materialism just goes on in *The Songs of the Lark*, the novel traces the rise of the Kornberg as a singer but the heroine swims upstream against a materialistic current. There, who proves dependable solider, is eulogized by Cather as a fighter for ideals, one who is continually at grips with people whom "She had always recognized as her naturally enemies.", Those who sell out earn There's creative hate and once the battle lines and down, she afford them "no creation kindness, no tolerant good will," The flood of merely promised those willing to forsake a higher development has little effect on the, but not all sides the fallen tempt her to join them.  

The struggle between the idealist and materialist is just kept going on throughout the writings of Willa Cather since that was one of the
major issues in her time, quite different than the other contemporary writers, Cather could give us a very realistic depiction of the American society and how the pioneers were struggling against the new emerges to their own society!! They could not understand that the American society has changed due to more than one reason and majority of those changes were in other way of the end.

The new generation does not believe in the same ethics that were dominated in those days before the changes, that’s why the new generations for example does not see the land as their pioneers do. The new materialist generation was so selfish and more concerned about money and how to make money by any means. The new machine revolution has been totally rejected by the old generations or we may say the pioneers, those who were observing the life from quite different point of view. Machine was simply spoiling device more than a comfortable one for them, while the new generations were astonished and so happy with it, that was only one aspect of the struggle between the two generations as well as many more aspects like the way of thinking and life style. We have examined throughout the quick survey more than one kind of struggle with more than one kind of character, but all of them have lost a lot because of the new changes in the society. Some of them even lost their own life out of the new material society, and some of them have been ended isolated as well as depressed. Isolation was one of the so many ways that result out of the new changed society being without social transactions with the around people.

In My Antonia, the specter of materialism haunts the town of Black Hawk, against its baleful effects a resolute Antonia stands out dramatically. Cather Continues her unsympathetic portrayal of western small town people who, chained to their prosperity, are misshapes by possession. All things seem to work together to produce rubber-stamp
standardization. Black Hawk gives little leeway to culture even less to breadth of mind commerce is fast becoming life is chief concern individuality is handed. Black Hawk girl’s prisoners of rigid respect for convention can expect lives spent perpetuating the social status determined by their father's positions and property.

*My Antonia* was issued as a disillusioning war drew toward its end, and it was four years before will Cather published another roved, when *One of Ours* appeared, her emphasis upon personal superseded by a broader there. The old world of struggle and idealism had fallen to a new society living money two much and so dominate by the machine that let one self be reconstructed as one. Faith in the power of individual achievement has tumbled before the onslaught of standardized man.20

*One of Ours*, which opens upon Nebraskans enslaved by their richer their will hand has produced. Where a man might once have been said to own his under the land now determines his coming, going and spending. Becoming richer, the farmer sacrifices individuality to humdrum homogeneity. The new carries the field with the callousness” that Cather finds repugnant. Nebraskans now "destroy the old things they used to take pride in. "Fine old cotton rood groves, so ideally suited to the plains, fall to the axe orchards die of neglect farmers furnish their houses will ill make carpets and draperies and they Cather their bodies in awkward if fashionably apparel. Societal harmony is jarred as property disputes turn their differences amicably, but their son stingy, grasping, extravagant, lazy- full none at home in courtrooms.21

Superficially, the story of *My Antonia* seems cut from the quite different piece of cloth than its predecessors. A Bohemian girl, she is trapped in the worst possible conditions on the Nebraska Divide; indentured to a town family, uneducated, bereft of special talents, so trusting as to be easy prey to a glib scoundrel. Yet maintaining a steed
like equanimity, she becomes a farmer's wife mother to a houseful of happy children.\textsuperscript{22}

When \textit{One of Ours} (Noble Prize Winner), appeared, her emphasis upon the personal destinies was cleanly in the process of being superseeded by a broader theme. The old world of struggle and idealism and fallen to a new society loving money to much and so dominated by the machine that it let itself be reconstructed as one.\textsuperscript{23} Faith in the power of individual achievement had tumbled before the onslaught of standardized man.\textsuperscript{24} \textit{One of Ours}, which opens upon Nebraskans enslaved by the riches their wild land, has produced. When a man might once have been said to own his land, the land now determines his coming, his going and his spending. Becoming richer, the farmer sacrifices individuality to humdrum homogeneity. The new carriers the field with a kind of callousness "that Cather finds repugnant Nebraskans now. “Destroy the old things they used to lake pride in awkward if fashionable apparel societal harmony is jarred as property disputes turn neighbors into enemies. Cather could see all pioneer fathers settling their differences amicably; but their sons stingy, grasping, extravagant, lazy feel more at home in courtrooms.\textsuperscript{25}

The conflict between the old and the new generations has been depicted perfectly this time in the “Noble Prize Winner”, “\textit{One of Ours}, the conflict between the pioneers and their way of thinking and their life style, every aspect of life, the aspects of the new life are quite different than that life of pioneers. The conflict of the materialist and the idealist was not a simple conflict, but was a very complicated one and in more than one aspect as well. Their ways of thinking, their style of life, their ethics and believes. The generations were more concerned about their comfortable life and about machine and so on, were very selfish.
The machine revolution has made their life without any struggle and without any sacrifice, they left their lands for a better kind of life because they were seeing the land as a profitable business which can make a good money by selling it to have a better and more comfortable life, the kind of the spiritual relationship between the pioneers and the land is not anymore there in their life and that’s why they could simply leave their land, and as a results for that there was a gap between the two generations. The two generations could not understand each other and could not have any kind of social transactions that was a normal between two generations who have a deferent way of thinking as well as life style.

The new generation could not have any social transactions with the pioneers; this aspect has been depicted throughout the writing of Willa Cather and her contemporaries. As Willa shed the lights in more than one way on the aspects of the conflict between the pioneers of we may say the idealists from one side and the new generations or we may say the materialists, we could examine a very realistic pictures of the American society and how the pioneers struggle to live in the new society. Those people who couldn’t melt in the new society which was more concerned about money and materialism face a dilemma and got isolated from the around society, because if you live in a society you must have a kind of understanding or we may say a kind of connection with that society, but those people could not have any kind of connectivity with that new society and that’s why they have been isolated and depressed.

Willa Cather’s work written in the years from 1913 to 1929 falls into two main categories; the poetic evocation, one might even say heroic novels; O Pioneer and My Antonia set in the pioneer past, and the none realistic present oriented work dealing with the conflict between artist and his world then moved the Song of the Lark and the short stories in Youth and the bright of Medusa.
In her fifth *One of Ours*, on which she worked from 1918 to 1922, she combined the prairie setting of the pioneer novels with her concern about the contemporary world. Willa Cather was gravely disturbed by the growth of materialism for the rise of machine technology which alienated from the land and which made possible the heretofore an undreamed of destructiveness of World War I. She felt deeply in spiritual dislocation and disillusionment of the postwar year which in one way or the other affected every significant author writing during the 1920.

The effect of the World War I was so clear on the writing of Willa Cather and not only herself but her contemporaries as well, the effect of the war was so clear throughout the writing of Cather as a results to the changes in the society around her, after the war the complete setting of the society has to affect and has to have so many changes and emerges also. As a part of the society, the writer can observe those changes throughout the daily life as well as throughout the direct dealing with the society. The impact of the new changes after the world had affected the social setting of the society.

Willa Cather was concerned with ultimate questions and ultimate values and with the conflict in contemporary times between these and secular values. She had risen throughout her writing more than one question to the society, focusing on the values of the society as well as the ethics which have been replaced with another new once! The post war values are not the same of those before the war, the people have changed and they have lost their virginity as well those people are not willing to have the same life of anymore else. The life and the way of the daily life have completely and totally changed and the new one has no connection with the last one of before the war and that’s why there was a huge gap between the two of the societies.
Perhaps feeling that this conflict could not be resolved in the present Willa Cather turned again to the past for the setting of her novel, "Death comes from the Archbishop 1927, the years following the publication of Death Comes from the Archbishop were years of increased recognition of Willa Cather's important position in American letters. She was awarded honorary degree from Colombia, Yale, the University of California and Princeton and the gold medal of the American Academy of Arts and letter. They

The growth of materialism and machine and the new technology and the new way of thinking towards the land as simply a profitable business have created a big conflict in the society. That made it impossible mission for those people who have a different ideas about the land, those who have a spiritual relationship with their land to have a normal life and have a normal social transactions with their society which created isolation for them as a result for that.

From 1922 her central contemporary figures possess little grand tar, and where the heroic is possible, it occurs in the historical past and never again in the present. Her twentieth century protagonists tend to be victimized by misguided society or collaborate fatally with it.

3.3 A LOST LADY:

Marian forester, heroine of A Lost Lady may be regarded as a victim of Americans materialistic thrust. The whole story is about captain Forrester, an ideal person who belongs to the pioneer, captain Forrester is a railroad builder, handsome capable, cultured, he is wealthy through his own effort and possess a great integrity and he is the husband of Marian Forrester whom the story is about, the Captain as we have mentioned earlier belongs to the old generations, we may say the pioneers those who have a spiritual connection with their lands.
A *Lost Lady* focuses on the distance financial forcer and their effects of the society of a small Nebraska town and the impact on the social setting of that town and how the people of Nebraska get affected by the financial changes and results in their social life and social setting.

Willa Cather's *A Lost Lady* mount a critique of previous readings, which largely see the novel as mourning the loss of a heroic pioneer past in the face of an exploitative, materialistic age and the effect of that struggle in the society and the social setting and the social transactions. Such critics as Dalma H. Brunauer and Kathleen L. Nichols focus on Neil Herbert’s (Judge Pommeroy’s nephew, Judge Pommeroy is the lawyer of captain Forrester) unreliable perspective of Marian Forrester, dissociating his view from that of the narrator and thereby situating Cather's work as a commentary on the confining roles of women, while Joseph R. Urgo and Nina Schwartz emphasize Neil's regressive investment in frontier myth and his flawed sense of historical reality. If Nile’s anxious response to a changing social world has affinities with Cather's, the perspective of the novel isn't entirely identified with that of its young protagonist. Rather, the narrative evokes a romantic sense of nostalgia even as it represents this nostalgia as a form of blindness.

The tension in *A Lost Lady* between illusion and disillusionment, romance and realism, also speaks to the role of art in modernity. Indeed, the novel offers not only an allegory of innocence and experience in the figure of Niel, or an allegory of social change in the decline of Marian Forrester, but also an allegory of aesthetic value that mediates between the two those values that were not any more in the new generations. For if Niel Herbert struggles to reconcile himself with a world that violates his ideals, he also wishes to elevate Marian Forrester into a purified, sublimated artifact, uncontaminated by erotic or economic transactions. In this sense, Niel's aesthetic idealism at once registers his own
adolescent sexual anxiety and represents his attempt to retain a closed sphere of value in response to a social world in which value has become increasingly fungible—the world of economic exchange and commerce as embodied in the rise of Ivy Peters. Yet insofar as Niel adopts a post romantic view of art as a refuge from materialism, I will argue that his dilemma is symptomatic of how such a cultural paradigm of aesthetic autonomy has become both more pronounced and more contradictory in the modernist era. To examine this problem in *A Lost Lady* is to consider how the novel reflects on its own governing aesthetic principles and how those principles are informed by a broader, socially symbolic economy of sexual and financial exchange. In this novel may also be understood as a response to the expansion of capitalism and its role in the society and far it makes both the old and the new generations.

The value of aesthetic things in an industrial age is a problem that informs Cather's fiction in a much more complex fashion than was acknowledged by either her early critics or her response to them. *A Lost Lady* continues Willa Cather's account of materialism verses ideates and their effect on the social setting of the society and the social transactions amongst the characters of the novel, the struggle of the two generations and how the old generations were fighting for their own values and ethics. Cather has depicted a very clear picture of Captain Forrester as well as the opposite side of the new generations of the materialist.

When *A Lost Lady* appeared in 1923, it was immediately acclaimed as a "nearly perfect" novel. A brief, beautifully evocative portrait, it puts in practice the theory of fiction Willa Cather sketched in her 1922 essay. "The Novel Demeuble" ("unfurnished") in which she deplored the use of a great deal of materialistic, details a serious imaginative writing.

The struggle between the two generations was the chief aim of the writings of Willa Cather and that’s why majority of her works shed light
on one or the other aspect of that struggle. The story is not that very simple; it's a story of Captain Forrester, a retired railroad builder and his young wife Mrs. Forrester, who is 24 years younger than him, an embodiment of beauty and graciousness; it’s the story of the pioneers against the new generations; the story of the idealist against the materialists.

As mentioned earlier that Willa Cather, in majority of her fictions, sheds light on the materialism of the new society and its effects on the social setting and the social transactions, *A Lost Lady* is a very realistic picture of the American society and how it gets affected with the new changes. People like Captain Forrester could not understand the new material life and why people were mad about money how. This created a generation gap and resulting in lack of communication between the two. The old generations could not have social transactions with the new materialist people and that’s why they were isolated from the entire society and kept alone without any role. Through Captain Forrester, we examined the realistic comparison between the life before and after the changes.

Mrs. Forrester is friendly to all of the boys but she is aware of the social distinctions between Neil, who is a nephew of her husband's friend Judge Pommeroy, and the "town boys" sons of local grocers and tailors. The boys themselves recognize that she is “a very special kind of person” and feel that the privileged class it which she belongs is “an axiomatic fact in the social order". One of these boys was, Ivy Peter the embodiment of the new materialistic generations who has a physical ugliness as well moral ugliness. As Ivey's moral and physical ugliness is antagonistic to the wild life and to the physical beauty of the Forrester grove, his presence also suggests a threat to the social equilibrium that the other boys accept and take for granted.
We could see clearly that Cather has depicted the new generations with a very ugly character, Ivy Peter, the character who has a physical as well as a moral ugliness. Cather has embodiment the new graciousness the materialist in the Ivy’s character, but the same has been created by her in a very ugly way to show us the badness of the new generations and bad they look comparatively with the others. Ivy is simply a very earthly and selfish character who is going to have a much flourished business later on in the novel, he is going to make use of the other character and make a profitable business of the land. For him the land was simply a profitable business and nothing else and that was the opposite of the old generations, for the old generations the land was not simply a business of a kind of property that can make money for them and that's it. It was something else and far beyond being a business. The old generation does not see the new life as bright as the new generations do. The new machine revolution was unacceptable thing for the pioneers, whereas the new generations were so mad about it.

Captain Forrest had an accident which put his career as railroad builder to an end, and he is home new. Neil, the nephew of judge Pommeroy is nineteen years old now and studies law in the office of Judge Pommeroy. Next summer, Mrs. Forrester called suddenly from Denever because of the Bank failure and after returning back from Derever, Captain Forrester had been ruined financially but he accepted the news so proudly and bravely. That was the starting point of the end of captain Forrester after his accident which puts him home. The financial failure of captain Forrester was a result of new changes of the society, the new material society.

The effect of the new financial failure of Captain Forrester for sure had its own effect on the family of the Captain, means on Mrs. Forrester and that of course effect of on the social transaction between captain
Forrester and his wife. Their life was not secured and without any kind of financial support and that’s made Mrs. Forrester, the young lady more scared and worried about her life with captain Forrester. The financial failure was not only at Forrester reuse but it was whole over their city sweet water which had its own affect social setting of the city. "All this while the town of Sweet Water was changing, it is future looked no longer bright successive crop failure had broken the spirit of the famers".34

We can see that the effect of the social setting of the society and of the financial situation changing and how the failure of their business affected their life, the farmers are no longer happy with their own business because of the failure of their business, the farmers had spiritually broken and there was no hope in Sweet Water anymore. Cather wanted us to see the failure of every aspect of the life after the social changes in the society, after ruling the society by machine as well as materialists who don’t care about anything except their own business and money, now the life has become quite difficult and quite gloomy. She started with the dominant figure of the novel captain Forrester and how did he received the news of his financial failure from the band and now she wanted us to examine the failure of a complete society as well. As a result it the changing society of America, people has lost their normal life and social setting and a struggle between idealism and materialism came to the surface. The struggle has two main sides, the old generations and the new generations, the pioneers and the machine generations, the idealists and the materialist.

Mrs. Forrester suffered regret, melancholy and a sense of elegiac loss.35 As a normal result for the financial failure of captain Forrester and the new setting of their unsecured life, Mrs. Forrester has to think twice about her life and future as we have mentioned earlier that she was still
young while captain Forrester was too old. She had a real feeling of a regret and fear of the future. So many questions had risen to her mind as a young woman with old man without a secured financial source. What will be her future and how will she manage her own life like that only and that obviously affect their life as a husband and wife and affects the social transactions between them.

As important is Cather's tracing the social and economic context in which relationship evolved? Captain Forrester is one of the pioneer generation, he staked his claim to a spot of a land, built his railroad become a central figure in the local community, Cather draws a contrast between the integrity and the late nineteen century pioneer and the moral collapse of the inheritors generation.\(^{36}\)

The struggle between the pioneers and the new generation is the struggle between the idealism and the materialism. The pioneers could not have social transactions with the new generations who believe in materialism and selfishness and machine. There was a kind of a moral collapse in the society all, people were so concerned about money and forget their humanity, everything was for them simply a business and people have lost their own purity.

Ivy Peter is a symbol of the corrupted generation, he is ugly, crafty, uncouth gossiping and devoid of any sense of fair play.\(^{37}\) Ivy is simply the embodiment of the materialistic new generation about and just selfish and belier in materials. The selfishness was the general figure of the new generations, they have no mercy on each other and their life was simply business, that’s why Cather has depicted a real portrait of the new generations by Ivy Peter, the one who has physical as well as moral ugliness as Cather’s described. Neil had come back to Sweet Water after two year at college and the first person he meets was Ivy Peter who had become a lawyer, who tells Neil that he rented and drained the Forrester
marsh, "yes along with few other things, Hare to keep none than one iron on the side. I rent that meadow land on the Forrester place, drained the old marsh and into wheat". 38

The new generations have come with their trust to money by any means and that was the reason behind what Ivy did to the marshes once he got the chance to make business out of them. That was the new generations’ thoughts about the land, simply a profitable business and nothing more than that. The old generations didn’t see the land just a property and business and it was for them just like mother and may be more than that, such a kind of different ideas, believes and point of views of different generations cannot be melted, cannot have harmony and cannot understand each other and that creates a big gap between the two generations and normally there was no social transactions between them.

The old world with its beauty and graciousness and order being supplanted by a new age of man like Ivy Peter- mean solved, materialistic, destructive of beauty levy makes in his business to be at the Forrester place frequently and treats Mrs. Forrester in a presumptions and familiar way. 39 Ivy Peter’s thrust of money and success in life has no mercy and has no idea what the land means for the old generation and it means more than be a business, the first thing that Ivy Peter does after getting the power to do is drying the marshes of Forrester and specially there was no other chance for them except to cooperate with him since they have no other financial support any more after the financial failure of captain Forrester.

The question of the Forrester marshlands afford Cather a chance to make a central issue of the west concrete, the Captain had built his home a small valley half posture half march- a spot selected for its natural beauty. Ivy Peter covers it, for drained it promises to yield profitable crop of the wheat, in Ivy's eyes this land is one of these “profitable bits” and
the West Cather saw butchered by the new exploitive breed. When levy at last does attain financial superiority over the Forrester and the march comers into his hands, the despoiling of these lovely but reproductive acnes is an occasion for Cather to make the theme explicit.\textsuperscript{40}

The ruination of the march is the real struggle between the idealism and the materialism is the real battle between the pioneers and the new generation, and Cather has shown us a the real aim of the new generations and do they make use of the land without observing it’s natural beauty and its value. Simply a profitable business and not more than that Ivy had drained the marshes of Forrester promising Mrs. Forrester to make a good deal of business and money out of that, Mrs. Forrester helplessly accepted and believed so. The impact of the new generation and their selfishness and thrust for money has affected the whole society and goes far to affect the nature as well. Such a kind of people could not understand the real value of the land and those old generations could do anything against that, in those different kinds of minds so clear that the social transactions are impossible.

Ivy's character is a realistic picture of the materialism and captain Forrester is an embodiment of the idealism, as the society had changed and there was no social translations between the pioneer and the new generation. The land, marches and other beautiful things for the new generation were nothing except a business, a profitable business while for the pioneer, they were a beautiful picture of the homeland with it graciousness and aesthetic, the way of thinking and the way of how to value and appreciate the around things one quit different for both the pioneer and the new generations and the result for that the failure of social transactions between the two generations.

The imitators and the power mergers do not recognize or understand beauty, not do they understand the fieriness of feeling the
Forrester represent, and the modern sensibility is materialistic, based on power. The captain is one of the spectrums and levy Peter in on the other and Maria Forrester is trapped between the two ethics as of a tragic figure.\textsuperscript{41}

As the social change effects on the individual themselves and we could see that clearly in the relationship between Ivy Peter and Neil and the social transaction between them as a struggle between the idealism and the materialism. "He [Neil] felt that Ivy had drained the march quite as much to spite him and Mrs. Forrester as to reclaim the land."\textsuperscript{42} We could see clearly the effect of the financial situation changes and its effect on the society and how it creates a lack of social transaction, and that effect of on the social which setting has been material by Willa Cather; "All of shrewd young men, trained to petty economies by hard times, would do erectly what Ivy Peters had done when he drained the Forrester march.\textsuperscript{43}

As a result for the materialistic society and the act of Ivy Peter of draining the march, the pioneers struggle had come to one result that they had drown themselves from society, since they could not have any social transactions with the new materialistic society. The new ideas, thoughts and believes of the material society have killed every aspect of the old generations’ life and they kept them aside away of their way to acquire everything and make money and benefit of everything by any way and that was the answer to what Ivy Peter did to Forrester’s marshes of killing the natural beauty of them and drying them for a more profitable business. The old generations could not understand the mentality of destruction and the believes of how do the new generations could see the land simply business, that results to a complete isolation.

Captain Forrester had isolated himself from the whole society except very few friends like Judge Pommeroy and his nephew Neil who
could have a proper understanding and social transactions with. The financial success which makes this society possible is to some extent taken for granted but never sight as an end in itself.

The material comforts of his life may be dependent on wealth, but the spiritual once that infuser those comforts and given them harmony and meaning is not. No amount of money comes enable a man like Frank Ellinger (another character who reflects the new generation of materialistic people in the novel) much less Ivy Peter. The pioneer era that captain Forrester represents is first of all a condition of the spirit. Ivy Peters, a full generation younger than the captain is a representative of the coming man of the modern era who covets power and wealth and who is opposed to all of the value and beauty intrinsic in the Forrester life.

Ivy as a representative of the new era or we may say the new generation was totally different from the old generations like captain Forrester, the life style is different and way of thinking is quite different as well, the social transactions between two different kind of people is impossible since the values of the old generations are no more and they have vanished.

As the social setting of both of the representation of pioneer as well as the new generation are quite different that results on no social transactions between the two, the social transaction as the researcher has mentioned earlier is a transaction build on a social setting and a give take relationship, the pioneer's ideas, thought, believes and ethic are different than those of the new materialistic generation and that's why no social transactions could exist between them which made a gap between them, and that results to the isolation of the pioneers.

As a result for his isolation and loss and lake of social transactions, captain Forrester suffers another stroke, and finally captain Forrester dies
in Dec. and Mrs. Forrester and as a result to the social changes she transfer her legal affairs to levy Peter instead of judge Pommeroy as a lost lady out of the struggle between the two generations of the pioneer and the new generation. Mrs. Forrester got lost, she got trapped between both of them and now she is lost. That was very important as Mrs. Forrester is rooted in the life of captain Forrester, her husband, with his values, nobility and self scarifies, but now she is helpless and without inner power as her husband symbolic power becomes diminished and that's why she two failed relationship trying to get some normal life after the captain’s death, "it was Mrs. Forrester herself who had changed, since her husband's death that she seems to have become another women".  

Marian Forrester got trapped between pioneers and the new generating and finally final the slow dying of her resource of and supports till the end of him, that’s why she had changed as a result to the around circumstance and the effect of the society around her "A lost lady" is not merely portrait of Marian Forrester either a nostalgia for the pioneer, it's a great portrait of the straggle and changed society among each other, Cather wanted to show us the effect of the social changes in the society by bringing to the surface the reality of the materialistic new society and comparing it to that of the pioneer.

A character like Neil the nephew of judge Pommeroy who had a social transactions with captain Forrester instead of being one of the new society, Cather in a very smart way wanted to show us that captain Forrester is not anymore but still fighters for idealism, "He (Neil) had seen the end of an era, the sunset of the pioneer, he had come upon it when already its glory was nearly spent so in the buffalo times a traveler used to come upon the embers a hunter's fire on the prairie after the hunter was up and gone, the codas would be trample out, but the ground
was worm, and the flattened grass where he had slept and where the bony
had grazed told the story".47

The story tells its heroic legend of the pioneer’s days and how they were just as perfect as paradise, the writer wanted us to see a real picture of those days and great where they. The time when the land was just like a mother and not simply a profitable business like the new generation see it, in a very smart way of writing and throughout the chapters of “A Lost Lady”, Cather has shown us in a very perfect way a comparison from the real daily life of the American society from two different point of view, the materialists and the idealists and how the struggle goes on between them.

Mrs. Forrester was simply one victim who got dragged between their conflict, the thrust of the materialist to acquire everything and make money and use of every aspect of life has affected her life and that’s why she got lost, lost between the ideal husband captain Forrester and the materialist example from Ivy Peter and others who gave her a compromise of having a great deal of successful business out of her marshes.

The major aim of such a kind of people was not the benefit of the other people since those kind of people don’t care about anything except their own business and they never mind to do anything for that. The power chasing of the new generations was their chief aim and interest in life, they were ready to do anything for their success, and actually that was not a success by the eyes of the pioneers and captain Forrester, the success in life should be by destroying the natural beauty of the land and marshes and so on, that’s why any kind of social transactions was impossible to exist between the pioneers and the new generations. The life style and the normal daily life have completely changed into a new
one with so many emerges to the American society and that create a big gap between the people of the pioneers and the new generations.

Willa Cather has portrayed a very realistic picture of the American society and how the pioneers have been isolated inside the society without social transaction with the around people, the new generations with their selfishness and seeking for money have destroyed the values of the old generations of ethics and spiritual relationship to their land and between each other.

In light of the issues traced above, the researcher has pointed out how A Lost Lady compels further reassessment of Cather's cultural significance for contemporary readers, particularly with regard to her position in American modernism. The basic contention is that Cather's fiction reflects her own psychological experience as well as her aversion to industrial modernity is inescapable and their role in the social transactions.

3.4 THE PROFESSOR’S HOUSE, 1925:

A Professor of history at a Midwestern university, St. Peter the Prof. had recently completed his book as well as his entire life work, which is an eight volume book; history of the Spanish adventures in North America, the book has won the oxford prize which brought him five thousand pounds. Lillian, the Prof’s wife has taken the result of the entire work, the five thousand pounds to build a new house. “The Professor's House” was written in 1925 in post-war America.

In a similar fashion to F. Scott Fitzgerald's The Great Gatsby, Cather narrates a story about the moral decline of a money-driven society and its impact on the social setting of the American society and the social transactions. The symbolic core of the roved is the Prof house "house" or actually, house, the old rented house in which he has spent all his married
life and written his great work, and the new house into which as the roved opens, just moving.  

The *Professor’s House* 1925 had taken a hand look from two viewpoints at the contemporary world. The *first*, a method Cather had used previously was to see it through the eyes of a man of high dedication, who is dismayed at what lies about him. The *second*, making the beginning of an important trend, was to see current society against the backdrop of an old and often better world.  

From the beginning of *The Professor’s House* we could see clearly the different of the view of point between St. Peter and his wife Lillian, on the Professor’s entire work help bought him the oxford prized and five thousand pounds, that was for Lillian nothing more than a profitable thing which bought her the chance to build a new house, clearly we can examine the gab of thinking between the Professor’s and his around people including his wife which made proper social transaction between him from one side and his entire family the other side. The change of the society has created a huge gap between the pioneers and the new generation’s way of thinking as well as the way how to value things.  

There are two major themes running through the novel, one personal (social Transaction as an individual) the other public changing society which created a gap between the pioneers who are very idealistic people and new generation who are materialistic and selfish. Although there is a great similarity between Cather and her prof, Godfrey St. Peter is also everyman. His problem is the problem of every thinking person; how does one live in world of change? How does one face the future when the old verities have been blown away and the world entered a new era of chaos and uncertainty? No one can evade the issue that this book raises.
In the very early begin of the novel *The Professor’s House* I could see clearly the cross way of thinking and social transactions between St. Peter and his family, the struggle of St. Peter and the entire society and not only his family and wife. Even the result of his entire life was simply a good opportunity to buy a new house for Lillian and not more than that. “He [St.Peter] had sympathized with his daughter dissatisfactory thought he could quite agree with them that the bath should be the most attractive room in the house”.  

For his daughter the bathroom should be the most attractive room, but for the Prof. It was ok knot the take shower, we can see clearly the way of thinking between St. Peter and his daughter, and they could not have not the same idea but even close to each other’s ideas or way of thinking, for his daughter was so essential to have a perfect bathroom and must be the most attractive room in the house, but for St. Peter, it doesn’t make any difference if he doesn’t take shower, there was no social transactions between the father and his daughter since that both of them belong to a quite different eras, St. Peter belongs to the pioneers and his daughter belongs to the new generations.

Peter's affection for his old house stems from the "engaging drama of domestic life” which went beneath his workroom. But even more important to his creative work that went on in the attic room the symbolic "mind of the house feel by the domestic below”.  

One cannot go through the pages of *The Professor’s House* without remembering Cather statement that "The world broken in two in 1922", that means the world is not any more as it was before, the era of the pioneer has finished and ended. Now the era of machine has started with its new value and materialistic life. There is no appreciation for the esthetic meaning of the things around them, and that made no social
transactions in the society as we seen between St. Peter, his wife and his family member.

Cather’s fictions, where change take place, and the self-understanding emerges, was a reason to produce characters who have no social transactions, isolated and marginal who caught up in the changing societies and lost themselves and face the reality of their conflict in every aspect of life. Cather has depicted a realistic portrait from the real life of a person who could not have a normal life with his wife and family since he could not have social transactions with them.

Cather writes not only about the pioneer she writes about the struggle between the pioneer and the new generation, that struggle was because of the emerged ethics and believes which created by the new generation out of being very thirsty to money. They were accepted by themselves and refused by the pioneers who struggle to live in the new society.

The materialistic society had become a big issue for the Professor’s life and now he is facing a big issue in his life. The people around him cannot understand him and he cannot understand them as well, i.e., there are no social transactions amongst them, that’s why his life was becoming hard day by day. The struggle between the idealist and the materialist has been depicted by Willa Cather here by the struggle of St. Peter and his family, starting with his wife Lillian and did she see the results of his entire life as a good opportunity to get the new house and nothing more than that. "Godfrey" his wife gravely said one day, when she detected an ironical turn in some remark he made about the new house; “Is there something you would rather have done with that money than to have built a house with it?” St. Peter replied; “Noting my dear, nothing if which the cheque I could have the fun I had writing my history you would never got
your house. But one gets that for twenty thousand dollars. The great pleasures don't come so cheap.”

We could see throughout the above conversation between St. Peter and his wife, how materialistic their society is! When first his wife started the conversation by asking St. Peter what would you do with the amount of the prize other than buying a new house? Then the Professor answered noting not because that there was nothing to be done, but Cather and as usual in a very realistic way, she wanted to show us the gap between the two kinds of thinking, he Professor and his wife, Lillian. Lillian sees the results of his work not more than chance to get a better life by building a new house, while the Professor answered her that the joy and happiness of writing cannot be bought, showing her that the great pleasures and happiness are not coming by buying a new house and so on, because the pleasures don’t come so cheap. We could examine the gap between of the way of thinking and they could not understand each other and could not have social transactions.

St. Peter was fighting alone against his family to make them understand what the real meaning of joy and happiness is. The Professor wanted to show them that there are things cannot be bought by money like the joy of writing and the happiness that St. Peter had when he was writing his book. The problem that he was not writing for the profit and money, but was writing for something far beyond that, when he was writing his book he had the feeling of joy and happiness and was not merely for the benefit out of it, that’s was his chief aim for writing but the new generations and those who affected by the materialistic of the new generations couldn’t understand what was St. Peter feels.

As St. Peter wife built the new house with the money of the Oxford prize, St. Peter refused to shift to the new house and stayed in the old house and even he paid the rent of the old house for a year. St. Peter
explained that he wanted to stay in the empty house, and would pay the full rent each month. St. Peter didn’t agree to go to the new house and even paid the rent of the old house not because of anything else, but to stay connected with his old life and never feels that he is changed like the others. St. Peter by refusing to go to the new house was struggle against materialism. The issue was that the Professor could not understand the need of the new house, the old house for him was a complete life and past. The old house was the spiritual source of his good days, the first day of his marriage and days where he writes his book.

St. Peter has chosen to be alone in the old house and all the family members’ tries to convince him were in vain; "Not much choice of chairs is there?? She [Rosamond] smiled, Papa I don’t like to have you working in a place like this it's not fitting "Much easier than to break in a new room, Rosie. A work room should be like old shoes, no matter new shabby it's better than a new one." Once again one of his family member was trying to convince him to change his working room to a new one instead of the old, but for the Prof. St. Peter that the working room should not be more than his one, as he said, that the working room should be like an old shoes!! Doesn’t have to be new one, the way of thinking is quite different between St. Peter and his daughter, we could examine the gap between the two generations out of their way of thinking and their life style and that’s why they could not have a social transactions between each other. This is not the first time but even in the very begging when they had a conversation about the bathroom they could not have a proper social transaction, since their way of thinking are quite different than the other and the Prof. St. Peter is simply a representation of the idealistic people who don't believe in materialism and don't think that the happiness can be bought by money.
and comfort life, that's why St. Peter couldn't convince himself of changing anything of his life.

The matter is that St. Peter was feeling more home at the old house more than he feels in the new house!! He was feeling more alone when he is with his family and his wife! His life was nothing out of the old house because the spirituality of the old days, old values and ethics were alive amongst the walls of the old house. He feels more secured and safe in the old house more than in the new one. The whole issue is not about the old house, but Cather wanted to tell us that St. Peter has no connections to the new kind of life, he could not understand its meaning and that’s why it was impossible for him to have a social transactions with the around people of his family.

The process of the social transaction is simply a reciprocal relationship; give take relationship, so that kind of relationship was not there between St. Peter from one side and his entire family from the other side, and we could examine that more than one time out of the conversations between the St. Peter and his wife or daughters, they could not have the same thought or idea about anything in their life, we could see that when one of his daughter was expressing her idea about how the bathroom should be and how the Prof. could answer her telling her that even Ok if he doesn’t take shower. Early in the roved St. Peter likes and religion saying; “They are the same thing in the end of course” and separated them from science (i.e., technology), Throughout the course of St. Peter dull life, technology and all that is associated with it expediency, program, materialism have steadily gained ascendancy over artistic and implicitly, religious values.

St. Peter was against the new corrupted society with all its aspects including science and technology. The personal refuse for the technology and science was originated from the belief that all this new aspects
concerned only about money selfish and materialism. St. Peter belongs to the pioneer’s era who doesn’t believe in materialism and that’s why he could not have a proper social transaction not only will his own family but also with his student and the entire society around him; "No Miler (one of Professor’s student) I don't myself think much of science as a phase of human development. It has us a lot of ingenious toys; they take our attention away from the real problems, of course and since the problems one insoluble, I suppose we ought to be grateful for distinction… Science hasn’t given us any new amazement, expect of the superficial kind we get form withering expect dexterity and sleighed of the hand”.

New generation like St-Peter’s student believe that Science has brought happiness and comfortable life while St. Peter believes happiness or good life could not be brought by the machine of science. As the Professor had a conversation earlier with his wife, saying that great pleasant cannot be bought by money and great happiness would not have bought so cheap, that's why the Professor. St. Peter had drawn himself from the entire family and didn't agree to go the new house since he couldn't have convinced himself of changing his complete life, and as a normal for that cross ideas that each the Professor and his family have, so normally he couldn't have a social transactions with his family and his students and the entire society.

The new house reflects the St. Peter's increased social status and Lillian increasing materialistic ambition. Associated with this house is the new way of life that St. Peter's family has developed since the new marriage of his daughter Rosamend to Louie Masdusa a gregarious, exuberant and charming fellow.

Rosamond who was Tom Outland's finance, Outland is St. Peter’s most brilliant smart student, a genius who become like the Professor 's
own son who was a student at the university. An orphan worker from south west, Outland helped Professor St. Peter too much with his book on the Spanish explorer and endears himself to St. Peter's entire family. Outland worked on a vacuum gas discovery research with Professor Crone, a colleague of Professor St. Peter, and then when he left to war in the World War 1, he left the will to his fiancé, Professor St. Peter's daughter Rasamond that if he won’t come back from the war, she only has the right over his research. Outland was the close to Professor St. Peter since they had the same idealistic believes as thought and they could understand each other. Outland could help the Professor in his writing, Outland was a son to St. Peter and they have a very close relationship more than being a student and his Professor. Tom and St. Peter's had made something new in the world; the one a discovery in physics, the other an original work of scholarship. Both had made achievement that one essentially artistic and, for that reason alone, in addition do whatever utilitarian worth they might have, are of value to the human community.60

Outland was one of the representatives of the idealistic people in the novel, and had a very strong relationship with St. Peter since they have the same thoughts and believes. After his death in the World War 1, his will was for Rasamond his fiancé to get everything results of his research work, then later on when Rosanend got married with Louie Marselus and they could make a profitable money out of his research, that wealth was a reason for making the family more and more separated and away of each other. As the effect of the materialistic society taken place at St. Peter’s family, the money and wealth made the matter worst and add water to the mud. Now the Professor’s daughter Rosamond is so rich and more concerned about money and about comfortable life and that affects her relationship to her sister and separated them more, the impact
of the money of the material kind of life was getting the family more shattered, and the social transactions amongst the family member was almost impossible, everyone was busy with money and selfishness and St. Peter was getting more isolated from them.

Members of the Prof. St. Peter’s family who have been turned in the tradition of and have participated at least indirectly in the world of creative endeavor represented by St. Peter and Tom Outland have been corrupted by Louie's (Marselus, Rosamond's husband) money. They have simply left their old loyalty and ideals for the variety of reason all justifiable when regarded in one light but all ultimately bad. Kathlen, (Second daughter of St. Peter) wrongs her sister by resenting her marriage to Marcellus, Rasamod wrongs Kathlen by flaunting her wealth in the face of Kathlen’s relative poverty, Scott (St. Peter's son is law, Kathen's husband) wrongs Louie by his jealousy, and Lillian wrongs St. Peter by her preference for his son in law's way of life over his.

On the Greedy family's crisis for making each other wrong and the effect of the Outland's money which made the matter worst and worst, the new generations were more concerned about money and material kind of life more than anything else, the materialism has made them lost and away of each other seeking money and success in life by any means and that has a direct impact on the social transactions between Rosamond and her sister kathlen from one side ,Scot and Marselus form the other side and Lillian and St. Peter as well.

The Professor observes all of these people around him in his world, his family obsessed with money and materialism only, their chief aim in the life was money only. There was a sense of nostalgia for the past and the idealism of those good days, people were not so greedy or selfish like now, the life had then more sensibility and humanity. The Prof. couldn’t have any sense of being surrounded by his own family and he was so
alone out of being away of their life style and way of thinking and as a result to all those reasons the social transactions were impossible to exist, social transactions with the world around him, his family and the new materialism world. Even when St. Peter went to see the family doctor inquiring him about the bad feeling that he has all the time, and after a long conversation with the family doctor, St. Peter could not confess the real reason of his feeling, “St. Peter went home well satisfied. He did not mention to Dr. Dudley the real reason for his asking for a medical examination. One doesn't mention such things. The feeling that he was near the conclusion of his life…”

The feeling of St. Peter that he was so close to the end of his life wasn’t out of nothing, the Prof. was so lost and couldn’t understand anything from the people around him could not have social transactions with them and could not have a normal life as well. The nostalgia to the past obsessed him completely. St. Peter could not listen and understand his family and his society and that’s why he was listening to the past.

Even his daughters who had been grown up at his house and who had spent his entire life teaching them the idealism and the value of life have spoiled by the impact of the materialism world, they have simply taken off their skin to put on the new materialistic one, his family and "the world broken into two” and are new overrun by rampant greed and materialism. The sense of loss is almost over whelming have as he (St. Peter) succumbed to a nostalgic wish that he could have shipwrecked when young, preserved outside of the loops of time and change.

Leistering only to these dead tongues, the Prof. becomes deaf to the voices of like exhausted by his only struggle with the past and his family's divisive fighting over the remains of Tom Outland, the Prof. begins to feel that the world … that his life is “insupportable” The desk was a shelter one could hide behind, it was death in life a grave in which
he seeks refuge from the vicissitude of time. St. Peter is declining living merely until the real opportunity for suicide when he left the gas open and went to sleep but his maid could save him in the last moment, in the term of the Prof.'s final resolution of his dilemma he determines to live without delight, to live without soul without social transactions, he could live without any connection with the around people, no emotional and intellectual correction.

The feeling of nostalgia towards the past was a normal feeling as well as a normal reaction from the Professor that he could not understand anything from the new society and its new ethics and materialism. The Professor is not alive anymore by losing the connection to the around people, he couldn’t understand the new society and its new aims for the money, the new generations have completely replaced the values of the pioneers and a complete society was concerned about machine and comfortable kind of life.

The old house was the only safe zone for the Prof. in the remaining of his life and his studying room was his only place where he could hide behind from the entire world, being alone was being was being safe and spending time with his memories and amongst his books was being connected to the past. St. Peter was deaf to the sounds around him that means he could not understand and have a social connection to his own society, students and family, he could not have a social transactions and that’s why he was deaf.

Willa Cather's *The Professor’s House* is perhaps her most mournful and elegiac novel—in a body of work where the mournful and elegiac are inextricable from the everyday. Its protagonist, the Professor St. Peter, is, as well, one of the most profoundly exiled of all her many characters. The early beginning of the story opens with an image of two houses: the old house which has borne witness to the development of St. Peter's
professional life as well as to the parallel disintegration of his personal life, and the new, modern house which reflects the new kind of life of materialism, that is, perhaps, the end result of both of those paths.

Critical interpretations of this novel have thus suggested, for the most part, that the professor's alienation from himself is a product of his familial conflicts and spatial dislocations and lack of social transactions with the whole society. Yet one could argue that there is an even more profound displacement in the novel, one which has garnered far less critical attention. While it is certainly true that St. Peter is dislocated from his home and family, it may be even more significant that he is displaced from time: his homelessness is, fundamentally, temporal rather than spatial. This temporal disjunction is not, moreover, simply one among many, but is, instead, the very cause and root of the professor's subsequent loss of himself, his family, and his community. St. Peter's profound nostalgia for the dead Tom Outland and for his own lost youth ultimately separates him from self, others, and home—and, in the end, nearly separates him from life itself.

More than any other character, Godfrey St. Peter is unable to accept the discontinuities of his life or the inevitability of death, and so he finds himself increasingly paralyzed in the face of losses and failures to understand his society or even has social transactions with them, for which he cannot account. This professor of history ironically experiences a final crisis that revolves around his failure to distinguish the dead from the living, the past from the present. His struggle is, in turn, symbolic of a larger conflict over how to remember or, more particularly, to re-collect the past or how to have social transactions so that it becomes part of the perceived integration of the present self.

The ultimate seduction in Cather's novel is that of a nostalgia which threatens to completely unravel the "now." Nostalgia seduces
through its promise of a return to a better, less mediated, more substantial moment in time, a moment when the self was integrated, whole, and self-coherent. With this impossible promise, nostalgia is the "'once upon a time,' the 'open sesame' that lets in battle, suffering, and weariness. St. Peter's image of this return wears two faces in the novel, that of Tom Outland who comes to represent the idyll of lost youth, and that of his former self, the "Kansas boy" of his own lost past.

*The Professor’s House* is a very realistic picture for the struggle of the pioneers in the American society against the materialists and against their seeking of money, Cather and by her St. Peter wanted to deliver a message for the society that the world has broken into two after the changes and after the dominating of the materialists. St. Peter and by staying alone in the old house had withdrawal himself not from his family only but from the whole society because being alone was much more better for being in a society full of materialism and selfishness.

The last two sentences of Cather's novel remind the reader that there is never a moment when one can leave this motion behind. The professor "felt the ground under his feet. He thought he knew where he was and that he could face with fortitude the Berengaria and the future". If there is a "ground under his feet," it is most certainly not a permanent one, and Cather undermines the tenacity of the professor's new vision with the subtle infusion of "he thought he knew."

The professor has re-placed himself, has been re-called to the present, but any such re-collection is always only momentary. In emphasizing throughout the novel that the dead speak only with the voices of the living and that memory is never a redemption of lost time, but only a repetition and a rendering of that loss itself, Cather does not in the end give St. Peter or her readers a firm ground to stand on. Instead we are faced toward the outside of everything--the "future" that we can never
see, that lies beyond the moment and, here, beyond the last mark on the page. Opening up in this way, the novel orients itself toward what it cannot know and cannot account for in a gesture that perhaps sympathizes with the desires of the protagonist while it also ironizes them. The "ground" we are left with, then, is no more substantial than a tenuous period, the ground where we stand were there are no social transactions with the around people and that’s why that was a very complicated issue for the Professor.

3.5 SUMMARY:

The researcher has attempted to analyse the life of Willa Cather and his literally journey. It can be noticed that Cather was a writer who emerged at a transitional moment in the evolution of American culture. The complexity of her work results from her responses to the shifting historical matrix.

In the next Chapter, the researcher will undertake a comprehensive study of another dominant American writer of the 1920s, Sinclair Lewis who was the Nobel Prize winner of Literature in 1930.

3.6 REFERENCES:

2 *Ibid*.
3 *Id.*, at 1 and 2.
4 *Id.*, at 6.
7 *Id.*, at 9.
8 *Id.*, at 10.
10 *Id.*, at 21.
12 *Ibid*.
13 Id., at 96.
14 Id., at 101.
15 Id., at 74.
16 Id., at 102.
18 Ibid.
19 Supra note 11 at 87.
20 Id., at 104.
21 Id., at 105.
22 Id., at 14.
23 Id., at 15
24 Id., at 15 and 16.
25 Id., at 16.
26 Id., at 109.
28 Id., at 63.
32 Ibid.
33 Supra note 26 at 109.
34 Supra note 29 at 88.
35 Supra note 27 at 65.
36 Supra note 32 at 110.
37 http://www.neveluite.com, [accessed on 12/05/2014].
38 Supra note 34 at 89.
39 Supra note 29 at 90.
40 Supra note 27.
41 Id., at 68.
42 Supra note 29 at 131.
43 Id., at 144.
44 Supra note 40 at 72.
46 Id., at 114.
47 Supra note 29 at 1.
48 Supra note 27 at 73.
49 Supra note 47 at 9.
50 Id., at 16.
51 Id., at 19.
52 Id., at 69.
53 Supra note 27 at 76.
54 Supra note 47 at 23.
55 Supra note at 74.
56 Id., at 75.
57 Id., at 77.
58 Supra note 42 at 28.
60 Id., at 10.