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William Bradford's Of Plymouth Plantation
And
Mark Twain's Huckleberry Finn:
A Comparative and Marxist Approach

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Dedication 1

To the soul of the late Chawki Tallal.

May Allah receive him in His vast paradise.

Dedication 2

This work is the result of the last two years of my university studies. It is dedicated to my parents, my wife Ilhem, my son Mohamed and all my friends who did not hesitate to show every bounce of their interest and psychological support.

Athmane

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Abstract

The literature of the American colonial period has supported the White Anglo Saxon Protestants' view of America. The American literature grew out of the search for religious freedom from the shackles of the Roman Catholicism that smeared the Protestant churches all over Europe. *The Mayflower* ship and the Atlantic Ocean were the main carriers of the Western civilization to the New World. Even the wind contributed much to the accomplishment of that noble mission. It took the ship freely over the vast body of water. This was the beautiful image that we had in William Bradford's masterpiece *Of Plymouth Plantation*. It depicted the pilgrims' noble mission on the virgin soil of America. However, the thought that the moral and human values would last beyond the realm of time was completely shaken by the true intentions of the white settlers. They subjugated the indigenous people and took their lands. Bradford's written record became a catalogue of Man's new beginning of wickedness mentioned in the Bible. He left behind his spiritualism and took much delight in the constant search for the accumulation of wealth and the imposition of power. The American literature has also revealed the extent to which the fall of the moral values reached its paroxysm. Mark Twain's *The Adventures of Huckleberry Finn* was much expressive of The Christian religion based on corruption and hypocrisy. Twain revealed how the characters resorted to religion as a means to gain wealth and power. The influence of money was felt both in the endorsement of slavery and its abolition. Twain's novel was also viewed as the micro society of the American south where the individuals were driven by the force of money and the insatiable appetite for power. Since the two novels were all about the influence of money, power, and class struggle, it would be necessary to bring them under the lens of the Marxist theory of which interest was to shed some light on the economic aspects as the base of any literary or cultural text.

Keywords: Christianity, Catholicism, Protestantism, Slavery, Marxism

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General Introduction

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The Topic

The influence of the bible was deeply felt in the American trilogy poetry, prose and drama. The American writers resorted to the bible as a source of inspiration for the creation of their writing. The Bible I am speaking about is the Geneva Bible, the product of the English scholars who settled in Geneva, Switzerland. It was first introduced to the American soil by the Pilgrims in 1620. For the pilgrims, who came later to be known as the White Anglo Saxon Protestants, the Bible was their divine constitution that taught them how to rule their lives, what to do at birth, how to cure their sick and bury their dead. And it was at that time that the influence of religion started to be felt in the American literature and particularly the literature of the colonial period. The writers of that period took it upon themselves to reveal truths, beliefs, myths, symbols, victories and hopes related to their exploration and colonization. That is to say, the American colonial literature was that huge mirror which reflected how the white settlers, because they regarded themselves as the chosen people by God, used the Bible as a deep source of inspiration to spread the banner of religious freedom and western civilization known as “The Kingdom of God” or “The City Upon A Hill “ as John Winthrop, one of the literary icons of the American colonial literature, called it .

However, it seemed that everything on this earth undergoes that biological process of life and death, flourishment and decay. Just like that beautiful flower that blooms, flourishes and fades away. The white settlers’ youthful dream of establishing the Gospel of the kingdom of Christ in these remote parts of the world began to dissipate owing to two major factors: the presence of the indigenous people of the American land and the introduction of slaves brought from Africa. Both the Indians and the slaves resisted the white hegemony as a way to impose their identity. They refused to be classified as second-class individuals on the basis of their skin color. The American literature of the colonial period differed from that of 19th century. The former was based on religious myths derived from the Bible. The latter adopted a purely realistic connotation. It removed the veil from the true intentions of the White Anglo Saxon Protestants’ hidden agenda. It was a literature that shed some light on the evils that lurked deep within the white settlers’ religious mission, a mission based on purely economic and lucrative impulses. In the name of the Christian faith, the Indians submitted to the whites’ hegemony and lost their lands and its riches. In the name of the Christian belief, the blacks were enmeshed in slavery and became obedient and faithful servants of the whites.

Religion has really become the “opium of the masses” that lulled the oppressed to sleep so as to lose their consciousness and forget something about their oppression and alienation.

Motivation

The importance of this dissertation lies in the fact that it sheds some light on the flourishing of the Christian values and their gradual decline in the American literature. And I want to trace this shift from spiritualism to materialism through the literary works of William Bradford’s *Plymouth Plantation* and Mark Twain’s *Huckleberry Finn*. In *Plymouth Plantation*, Bradford drew a similarity between the story of the children of Israel and their crossing of the Red Sea to seek salvation from the tyrant Pharaoh king of Egypt and the story of the pilgrims and their crossing of the Atlantic Ocean to seek refuge from the corrupt king of England James the first. The history of *Plymouth Plantation* was the history of the puritans and how they considered themselves as the chosen people of God to spread peace, religious freedom and civilization in the New World. It was a history about the depiction of myths, themes, characters and events drawn from the Bible and that latter became the foundation stone for the American literature. In *Huckleberry Finn*, however, we have the amplification of Mark Twain’s motto “the bible is nothing but words in a dictionary”. Through his semiliterate boy Huck, Twain removed the dust from the religious hypocrisy of the White Anglo Saxon Protestants. The characters in the novel, though devout Christians, behave in anything but a Christian way. Some attend a Sunday sermon about love and tolerance as preached in the bible when they keep their guns handy between their knees. Some resort to religion as a means to deceive people and gain money. Some regard themselves as the school masters when their hearts and minds are set on bringing more black people under the ignoble regime of slavery. Others turn the funeral ceremony into an object of derision.

Objectives of the Study

This piece of research shows how the American literature aims at:

- 1- Revealing the religious character of the literature of the colonial America shaped by the beautiful picture of Man as being chosen by God.
- 2- Reflecting the main forces that contributed to that change of Man from that sweet image of a divine individual to that terrible image of Man as a god in ruins.

Statement of the Problem

If religion is mixed with materialism, it becomes based on corruption and hypocrisy. In both William Bradford's *Of Plymouth Plantation* and Mark Twain's *The Adventures Of Huckleberry Finn*, there is a clear reference to the use of religion as a way to dominate the poor and strip them of their lands. The effect of religion is similar to the effect of narcotic drugs. The former makes people forget about the roots of their alienation and social revolution. It is a way of compensation. The later is used to alleviate the sufferings of the sick people.

Research Questions

In conducting this study, some questions are asked:

- 1-To what extent can the American literature uphold the White Anglo Saxon Protestants' (The WASP's) view of America?
- 2-How did American literature reflect the inevitable decline of the Christian values in the American society.

Research Hypotheses

It is hypothesized that human values remain deeply rooted beyond the realm of time and that they are resistant to the strong winds of Man's insatiable greed and constant quest for personal interests.

Methodology

Since this dissertation is about the flourishing of the Christian values and their gradual decline over the course of time, a diachronic study is much needed to conduct this research. It is based on the comparative study of two literary works related to the 16th and 17th centuries: "*Of Plymouth plantation*", a historical record written by William Bradford and "*The Adventures of Huckle Berry Finn*" by Mark Twain. The two novels are studied from the Marxist theory..

The Structure of The Dissertation

The present dissertation clusters around Two parts. The first part contains two theoretical chapters. The first chapter deals with Exodus to America and the second chapter deals with the American frontier. The second part contains two practical chapters. The first chapter part chapter deals with exodus in *Of Plymouth Plantation* by William

Bradford and the second chapter about the American frontier in *Huckleberry Finn* by Mark Twain.

The Theoretical Part

Chapter one

Exodus to America

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And God said: "Be fruitful, and multiply, and have dominions over the fish of the seas, and over all the fowl of the air, and over the cattle, and over all the earth, and over everything that creep over the earth."

(Genesis 1-26)

1.1 Introduction

The 14th century marked the emergence of a new European spirit which was endowed with the insatiable appetite for the acquisition of new lands and its riches over the seas and oceans. Europe became an old continent and its population grew higher and higher. Poverty, pauperization, infectious diseases and hunger spread out like fire in the breeze. Therefore, new sources of nutrition were needed to respond to the needs of the growing populations and the journeys over the seas and oceans became inevitable. Geographical maps were well-schematized and water resistant ships were built to sail at high seas. The wind also had a part in the journeys. They took the ships with their flags unfurled over the large bodies of water. The 14th century was really the period of the sea masters and of the seafarers whose expeditions were financed by European merchants and kings.

From the 14th century onward, America has known many waves of white settlements. Three main ships the *Susan Constant*, the *Good Speed* and the *Discovery* set sail to the New world. Financed by the joint-stock company and the London Company, the white settlers looked for gold. However, and because of the harsh weather conditions, their search was in vain. Captain John Smith claimed dominion over the Colony of Virginia during the time of strict starvation. The fact which led to his abandonment of his settlement in America and his return back to England.

The second mission to America was carried out by the pilgrims on board of the *Mayflower*. They set foot on Plymouth where they led their everyday life according to the dictates of the Bible. The leader of the transatlantic mission was William Bradford. His historical record about his adventures in Plymouth Plantation became a beacon to the rest of the world. John Winthrop's experiences with the New World could not go unheeded. His famous journal also depicted his settlement in America. Both Bradford and Winthrop's missions had a typically religious character. Both believed they were God's chosen people endowed with spreading the spirit of western civilization in a virgin land.

Their myth of religious freedom was heavily contested by the presence of the indigenous people who did not hesitate to fill the flesh of their bodies with arrows. America was not a land that was already vacant and ready to be populated by other races. It was a land that was occupied for years and years. The Indians were not inferior and savage people. They had their own cultural though it was an oral legacy. Even more, the different languages that they used to speak were very symbolic of the diversity of their character. Mouloud Mameri said that a tree that has many roots becomes strongly resistant to the strong winds. The Indian tribes were dispatched on the American territory but they became one when any danger appeared to threaten their social cohesion.

1.2 The Columbian Myth

The mythology of the New World started with the legendary trip of Christopher Columbus to the new world on the 2nd of November 1492 set the foundation stone for the establishment of the American Myth. In his book entitled “*The Myths that made America*”, Heike Paul wrote about this big continent that lies on the other side of the Atlantic Ocean, a Columbian Myth, a new paradise, a Utopia which became the magnet for many Europeans whose hearts were set on alleviating the heavy burdens and grievances of the old world. Some set sail to the new world looking for gold, silver and other lucrative sources. Others had their minds riveted on the establishment of “the fortress of God” where they could perform their religious rites without the constraints of kings, popes or bishops, and far from the shackles of the Roman Catholicism that suffocated religious freedom all over the European continent. The unprecedented shift from the eastern part to the western part of the Atlantic ocean concretized the themes of Exodus, mobility and dominion that pepper the bible.

One may ask himself why an Italian explorer turned to be an American hero. To start, Columbus depicted America by using a style full of awe and wonder. He even resorted to biblical images about the Garden Of Eden. He wrote:

Hispaniola is marvel, it has large flowing rivers
Mountains and peaks so beautiful, trees of endless
Varieties, so high that they seemed to touch the sky
Covered with blossoms, some with fruits, honey
Many kinds of birds, and a great variety of fruits
The earth is rich and fertile. (Paul 47)

Columbus seemed to be aware about the importance of leaving a legacy as a beacon to the rest of the world. And through his depiction of America as a place of beauty and abundance, he succeeded in gaining the interest of Luis De Santangel, The treasurer of the Spanish Crown. This paved the way for the Spaniards to go and settle in the earthly paradise. They planted crops and built villages and towns. They also benefited from the riches of the land by extracting the resources that it held.

However, the earthly paradise depicted by Columbus was not empty. It was already populated by the indigenous people that stood as the demarcation line between the white settlers and the earthly riches they coveted. Right from the start, Columbus narrated how he claimed dominions over the New World and brought the native Indians under Spanish colonial rule. “I discovered a great many islands, inhabited by numberless people, and of all, I have taken possessions for their Highness by proclamation and dignity of the Royal Standard without opposition.” (Paul 47). By reference, Columbus and his disciples stood for a superior race. They belonged to the western culture endowed with the divine mission of spreading the banner of enlightenment and progress. The Indians were barbarians and uncivilized who were doomed to be submitted to the Europeans’ power. From then on, the Indian element became an acrimonious ingredient in the recipient of the American identity smeared with myth and reality. Just like Adam who did not hesitate to touch the forbidden tree of God, the whites also did not hesitate to touch the forbidden land and its riches of the Indians.

1.3 Theology in America

In the United States of America, the fateful separation of state and church and the first amendment to the constitution set the chain of events which ultimately led to the establishment of religious freedom: “No official religion in the United States”. The deep influence of religion in the U.S goes back to the time of the early 16th century when the Geneva bible was first introduced to the American soil by the pilgrim fathers. The bible carried in its womb the fundamental natural rights of men: life, liberty and the pursuit of happiness” and which have also peppered the prologue American declaration of independence of the fourth of July 1776 :

We hold these truths to be self-evident that all men are created
and that they are endowed by their creator with certain unalienable rights
and among these rights are life, liberty and the pursuit of happiness.

The dominant protestant churches paint many American villages, towns and cities. Even the American people take much pride in their Christian religion. The crosses that they wear are much symbolic of their commitment to their Christian faith. The expression “In God we trust” which is indelibly engraved on paper and coin currency gives a religious feature to the American economy. During the presidential ceremony, every American president has to swear an oath of office to the bible before setting foot on Saint John Episcopal church where spiritual blessing is bestowed on him. No congressional sessions are opened and no political speeches are given without a clear reference to God and his divine oracle, the Bible. Moreover, the federal holiday of *thanksgiving* draws its inspiration from the bible:

Let them give thanks to the lord
for his unfailing love and his wonderful deeds
for mankind, for he satisfies the thirsty
and fills the hungry with good things. (PSALM 107)

Thus, thanksgiving has a typically religious connotation of praise and thanks to God for the good harvest. History taught us that the first “Thanksgiving feast” was celebrated by the first wave of immigrants who arrived to America in October 1620. Even the meat of turkey, which is the traditional main course for the thanksgiving festival, was also mentioned among the fowl of the air in the Bible “ let them have dominion over the fish of the seas and over the fowl of the air.” (GENESIS 6:26)

The religious character of the American people has its foundations deeply rooted in the distant past and more precisely in the beginning of the 16th century, the period that marked the first Christian wave that swept across the soil of the new world and under the influence of religious scholars notably Martin Luther and John Calvin.

1.4 The Lutherist and Calvinist influence

The religious dogmas of the pilgrims were precisely modeled after the dictates of two great religious icons, the precious shining lights of the Reformation period, Martin Luther (1483-1546) and John Calvin (1508-1564). As influential professors of theology, both Luther and Calvin believed that the bible was the only mediator between God and Man. For them, it was that divine oracle from God, and not the kings, not the priests and not the bishops, that paved the way for the lives of men and women. For them, the Bible was that divine constitution that marked the law of the land. This religious belief found a deep

echo in the first wave of religious immigrants who came to America. Departing from their irrefutable conviction that the Anglican Church had been deeply stained by the Roman Catholicism, the pilgrims decided to leave their homeland and set sail to the new world so as to establish “*the Kingdom Of God*” or “*The City Upon A Hill*” as John Winthrop called it. Once in the new world, they could worship God and perform their religious rites without constraints. Like Luther and Calvin, the Pilgrims strongly believed in the power of the bible as the only source of salvation. Because of the harsh weather conditions, they set foot on Plymouth on Cape Cod in November 21st 1620 and before they left the ship, they signed a compact by which they showed their deep respect to their king and combined themselves into a civil body politic. They also took an oath to obey any law judged to be in commensurate with the good of the Colony

The Mayflower Compact became the law of the land by which the white settlers made their own laws about the ways they would be governed and the principles on which their government would rest. The pilgrims were very lucky because they got acquainted with two English speaking Indians, Squanto, a Pawtuxest Tribesman, and Samoset, a Pemaquid, who helped them make peaceful arrangements with the surrounding tribes. The Indians taught them how to grow corn, fish and hunt. It has become an irrefutable duty for every American to pledge allegiance to the pilgrims, the founding fathers of modern America.

1.5 The American Myths

The *MAYFLOWER* was the name given to the ship that transported the English Pilgrims across the vast ocean” to the new world in 1620. The *MAYFLOWER* was a compound word which was much symbolic of the season of Spring “May” and the fragrant scent of its flowers, a season of rebirth and revival of religious freedom. It seemed that the pilgrims were much influenced by the “*Canterbury Tales*” of Geoffrey Chaucer where we have also that clear reference to this fusion of Spring and its flowers. The pilgrims brought with them many ideas and beliefs that they concretized on the American soil. Ideas and beliefs which turned out to be everlasting myths passed over from generation to generation.

Before they left the Mayflower and set foot on the American soil, the pilgrims had drafted the *MAYFLOWER COMPACT* which was defined as America’s first constitution. The compact was a kind of government, a kind of covenant established not only between

God and men but also between men and men. William Bradford wrote, “We whose names are undertaken, by the grace of God, combine ourselves into a civil body of politic.” (Bradford P7)

Here, Bradford strongly believed that for the government to be legitimate, it had to draw its power from the governed. Therefore, the myth of democracy began to be the landmark of the American soil. The pilgrims were also very keen on resuscitating the myths of “life, liberty and the pursuit of happiness” of which they were devoid when they were in England, and which later came to be known as the American dream. Their solidarity and togetherness became more apparent at their religious services where they came together to listen to religious sermons. They remained a close-knit people in their everyday lives. They worked and played together. They even had a say in the political life through the right of voting. They ate from the same recipient and sat on the same benches just like in churches. It was believed that individual chairs came into use only during the 19th century. They even slept together in the same room crammed like vegetables in a fine kettle of fish.

1.6 The Bible and Literature

It is strongly believed that the Bible is perceived as a work of literature. It is a literature which is all about faith. It is all about God and his revealed works of deliverance, promises, salvation, covenant, and judgment. The Bible depicts all that happened to humanity from the prism of God’s merciful, faithful, righteous and all-loving nature. It also gives a powerful insight into Man’s redemption, forgiveness, reconciliation and new life. The Old Testament is a sea of narratives clustering around divine instructions and rules relating God to man, and around anecdotes of prophets, priests, kings and their wives. The Bible contains also shelf loads of lyrical poetry, songs and oral addresses to which the great prophets resorted when preaching their disciples. This mysticism that peppers the bible found a deep echo in the first religious sect that landed on America with their hearts and minds set on establishing the kingdom of God there. William Bradford *Of Plymouth Plantation* is all about narratives of biblical references based on glittering myths, symbols and motives used to amplify the theme of that religious pilgrimage undertaken by the chosen people of God so as to breathe free in the new world.

The world, however, is not just a vortex of spiritualism and imagination. It is also full of “thorns, woods and thickets” that cut deep in the human flesh. And it is in this context that the American literature characterized by the spirit of realism sprang out. Its literary doctrine appealed to reality and truth beyond the borders of imagination. Man is not only that beautiful image of purity and wisdom. He can also be like a devil with velvet hands. America during the colonial period went through many evils lurking deep inside the cupidity and greed of the pilgrims and the puritans. Consequently, the visions of Christopher Columbus of America as “*a Garden of Eden*”, of Tommaso Campanella, as “*A City In The Sun*”, of Johannes Valentinus Andrea, as “*Christian polis*” and of Francis Bacon, as “*New Atlantis*” (Paul P 47) have become nothing but fleeting illusions to be pursued but never attained.

William Bradford’s *Of Plymouth Plantation* was not only a history of that ship that sailed over the vast ocean with the English flag unfurled. It was not only a history of those poor people who sang the song of “Today the ocean, Tomorrow the world.” It was not only a history of the constant quest of life, liberty and the pursuit of happiness. It was also a catalogue of despair and disillusion, of the disintegration of family ties, of alienation, oppression and exploitation of the native people. Bradford left behind his son John in Leiden Holland and lost his wife Dorothy May who fell from the deck of the *Mayflower* into the icy waters of Cap Cod Harbor. He and his disciples played the leading roles of masters, of blond beasts or of birds of prey chasing herds of small animals, the Indians.

1.7 The Marxist Theory

To make the concepts of hegemony, oppression, class struggle and alienation more concrete, it is of a paramount importance to look at the history of Plymouth plantation from the Marxist perspective. Named after the German philosopher and political economist Karl Marx, Marxism strongly believes that all societies throughout history can be perceived through the prism of the struggle between two different social groups endowed with different amounts of power. Marx clearly stated this deep and unbridgeable chasm between the social classes in the opening section of “*The Communist Manifesto*”, a political document he wrote in 1848. He writes: “Free men and slaves, patricians and plebeians, lords and serfs, guild masters and journeymen, in a world, oppressor and oppressed.” (Marx)

The argument here is that in any given society, there is a distinct discrepancy in power relationship, one group usually smaller has a tendency to hold much power than other much larger group. In the capitalist society, this class struggle manifests itself in this sharp cleavage between the Bourgeoisie and the Proletariat. Marx viewed this power relationship as the defining principal of any given society based on two distinct aspects: the underlying structure of society that Marx named as the Economic Base or the Infrastructure and which represents the material aspect of life and the upper structure which he named as the superstructure or the consciousness and which stands for politics, law, education and religion. For Marx, it is the economic base that influences the superstructure or consciousness and not vice versa. In other words, all the political, social, cultural or religious conflicts that threaten the cohesion of any society are considered as the direct outcome of the economic base and in this respect, Marks writes, “ It is not the consciousness of men that determines their being, but on the contrary, their social being determines their consciousness.” (Marx p 2) So, Marx considered that all thoughts and ideas were the products of material conditions.

Thus, the consideration of how a cultural text is influenced by the economic base of society is the main focus of any Marxist approach of literature or culture more generally. And my great interest in this dissertation is to shed much light on the negative influence of religion that was used by the white settlers so as to subjugate the indigenous people and confiscate their lands and its riches. The Marxian definition of religion as the opium of the masses refers to its narcotic effect. Just like the opium that is used to reduce the sufferings of the sick or of the soldiers at war, Marx considered religion as the opium that was injected into the veins of the native people in America to hypnotize them and make them forget something about their oppression, alienation and their appeal to social revolt for the reversal of power relationship. In Marx’s thought, it is only the working class that must achieve class consciousness. The ruling class is already aware of its position and power in the capitalist paradigm. Thus, in Marxism, there is no room for this biblical verse which says that “Blessed are the poor for they shall inherit the earth.” (Mathew 5-5) What is taken by power will be taken back only by power.

Marx’s critical theories about the economic and the political aspects of societies are known as Marxism. Classical Marxism holds that all social relations are based on the modes of production. In the feudal system, the modes of production were based on agriculture. But, in the age of the industrial revolution of the 18th century, it was the

power of industry that determined the modes of production. This means very simply that the conflict between the land owners and the ploughmen, or between the owners of industries and the proletariat working in the industry determines the nature of social relations, the relations that we find in his “*Communist Manifesto*.”

The modern Bourgeois society that resulted from the ruins of feudal society had not been well away from class antagonisms. It had set the foundations for new classes, new conditions of oppression, new forms of struggle in place of the old ones. The gulf between social classes turned into two great hostile fractions: Bourgeoisie and Proletariat. The discovery and colonization of America, the trade with the colonies and the increase in the means of exchange and in commodities gave to commerce, to navigation, to industry, a rapid development. Meantime, the markets and their laws of offer and demand kept rising and rising. The industrial production was revolutionized by machinery and steam. The place of manufacture was taken by the giant modern industry, and the place of the middle class by the millionaires. There was only one social fraction that could carry all the burden brought about by the industrial spirit that swept over all America. It was the Proletariat.

The basic belief running through the Manifesto reached the point where the exploited and oppressed class (the proletariat) could no longer extricate itself from the social class which exploited and oppressed it (the bourgeoisie). What Marx was saying was that all social relations depended on who owned the modes of production and who did not own it. In fact, the work force had no greater investment in the process of production. Marx’s theory of profit is that profit was produced by the surplus labor of workers. That is, it only took a part of the working day for workers to produce value equal to their wages. Thus, the value produced by the workers became the profit of the capitalists. Marx’s theory concluded that the profit of the Capitalists was the outcome of the exploitation of workers since the value produced by the workers was higher than the wages they received. They only delivered a certain amount of energy from their bodies and invested it into the system of production. This resulted in what Karl Marx called “alienation”, a Marxian terminology which stood as the line of demarcation between the hand power and the modes of production. The working class became wage earners and all the profits went to the hands of the capitalist order of the industry. Capitalism could never exist without profits and profits could never exist without the exploitation of workers. It was a true arithmetical operation. Masses of laborers, crammed into factories, were organized like

soldiers under a command of a perfect hierarchy of the capitalist order. Not only were they slaves to the bourgeoisie but also to the machines that they overlooked day by day..

According to the Marxist theory, the traditional mills, the machinery, the giant industries, and all the commodities and wealth they produced represented the economic base of any given society. They all generated power or “hegemony”, to use the Marxian terminology. This power or hegemony was imposed through different institutions like courts, schools, and churches. Since the Bourgeoisie possessed wealth, it also possessed the power to impose its ideology on the Proletariat. The Bourgeois were entitled to edicts laws, design school curricula and even resort to Biblical as a means to impose their ideology and protect their self- interests.

What outraged Karl Marx was the negative influence of religion that had a leading part in the imposition of power. The Bible said that blessed were the poor for they should inherit the earth. The Marxian interpretation of this biblical verse was two fold: first, it encouraged the proletariat’s indifference to its deteriorating economic conditions. Second, it put out the embers of social revolt as the only key to reverse power relationship. Thus, the Marxian definition of religion “as the opium of the masses” revealed the narcotic role that religion played to alleviate the sufferings of the proletariat and lull them to deep sleep. In this context, Karl Marx wrote: “Religious suffering is, at one and the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world and the soul of soulless conditions. It is the opium of the people” (Schnabel7).

According to Marx, religion appealed to the disenfranchised and helped them through sufferings and pain, but in doing so distracted from the root causes of their sufferings and hindered the development of their class consciousness. Thus, religion became more than a psychological compensation for the sufferers. It became a powerful social structure. Deprivation-compensation theories had long been used to reveal the widespread call for religion in the human experiences. David said, “The greater a person’s disappointment and frustration in his life are, the more they will believe in and focus on a future life.” (Schnabel 3)

David stresses that focusing on goals beyond this world allows people to compensate for their feelings of frustrations about the unavailable material rewards. They remained passive and inert till the day they died. In paradise, they would gain “the spiritual gifts”,

as Mark Twain called them. And this is what happened exactly with the Indians and the Afro- American. The two races were subjugated by the white settlers in the name of the Christian faith. Religion was only used to wrap the true economic intentions of colonialism and win its endorsement. It was in the name of the Christian faith that the Indians lost their lands and cultural identity. The same thing holds true for the black Africans who were kidnapped from Africa and brought to America to be put into slavery and lose their cultural features.

But, Marx believed that the trend of class relationship could not last for long and that sooner or later Capitalism would engender internal conflicts that would inevitably lead to its self-disintegration and replacement by a new system known as the socialist mode of production. By internal conflicts Marx referred to the social revolution as the only way to disrupt Capitalism and achieve socioeconomic emancipation. The Marxist formula is something that goes like this: reality determines consciousness and consciousness determines social change. Marx was very clear in his reasoning. The fight for power relation in the highly stratified society would be resolved only through violent struggle for a simple reason that the ruling class upheld its position only by resorting to violence. Thus, the resort to violence to reverse power relation became inevitable. If we consider the social issue of slavery, we will see that it was institutionalized by the means of violence and religion. The whites believed that the blacks were evil and had to be thrown into the deep chasm of ignorance. This gave birth to the psychological degradation of the Afro-Americans and the loss of their culture and identity. The same holds true for the indigenous people of America who forcibly converted to Christianity, lost their culture and identity and let go their lands and their riches. Even the French colonialism tried to turn the culture of Algeria into an object of an anthropological curiosity and its population into primitive and simple-minded tools of French capitalistic investments.

1.8 The Marxist Literary Theory

The 20th century was characterized by the industrial spirit that swept across Europe and America. It was an era where ethical values had to recede to leave space for materialism. Traditional mills were replaced by giant industries, and the Middle Class by the Upper class. Man was judged not by the content of his character but by the ostentations of wealth which became the driving force of his or her behavior. Those who possessed money became the masters and the architects of time and took much delight in turning others into their servants or sheer engines that would boost their capitalist engine. The American

literature took it upon itself to reveal truths related to the American society which became like an acrobat holding itself on the verge of the fall of the western civilization. Any society that built its foundation upon the acquisition of wealth was only sowing the seeds of social inequality and injustice. This fact led to the endless class struggle for power and domination. And for literature to extricate itself from the cobwebs of imagination and superstition and adopt a typically scientific character based on objectivity, it has to resort to a particular literary criticism to specify the aim of its study.

It is reminiscent to say that the 20th century literary criticism was heavily influenced by Marxist ideologies. According to the Marxist thinking, literature was an inextricable part of the superstructure which was the result of the base realities. The Marxist approach linked any literary text to its society, to the history, culture and political systems in which it was created. It did not consider literature as a product devoid of its writer who was a product of his own age. Conrad's *Heart Of Darkness* depicted the history of the European colonizers, their policies towards the natives and the white domination over the natives of Africa. Robert Tressell's *The Ragged Trousered Philanthropers* tried to convince the workers that Capitalism was the real source of their poverty. Emil Zola's *Germinal* was all about the sufferings of the miners and their struggle for survival. William Bradford's *Of Plymouth plantation* was a historical record about the subjugation of the Indians and the confiscation of their lands and their riches. Mark Twain's *Huckleberry Finn* portrayed the heavy burden of slavery in the American south.

So, to study any literary or cultural text from the prism of the Marxist theory is to shed some flashing light on that distinct class struggle resulting from the economic base.

1.9 Conclusion

Floods of ink have been shed on the heroic role played by Christopher Columbus and his successful discovery of America. But, the fact was that he landed on the wrong land. It was not India as he thought but America. At that time, it was the irresistible strength of the winds that pushed the vessels over the oceans and the seas. Since then, many waves of white immigrants swept over the American like the rolling waves of the ocean. Some came looking for gold and others came for purely religious reasons.

But, be it an economic or religious mission, the land that Columbus discovered was populated for years and years. It was the land of the native Indians who kept to their native cultures and their lands. Thus, he should be blamed for the evils that planted on the

American soil. The virgin land of America became the land of corruption, and bloodshed. It became the land where flesh and steel became one. Through the use of violence, the whites instilled some irreversible fear into the hearts of the Indians and turned them into faithful servants who ignored the importance of their native lands.

The truth was that it was the insatiable acquisition of wealth that pushed Christopher Columbus, John Smith and William Bradford to look for other lands beyond the other side of the Atlantic ocean.

Chapter Two
The American Frontier

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2.1 Introduction

Refusing to be stiffened within the borders of the Eastern part of North America, the white settlers decided to move to the west and open up other territories. Territories where could they establish their democratic institutions that they brought from England. Their territorial shift from the eastern shore of the Atlantic ocean to the western shore of the Pacific ocean was much symbolic of the white settlers sense of self-reliance, perseverance and mobility. It is believed that the British walks to Parliament but, the American always runs for Congress. So, the American was a mobile society. This mobility was the outcome of the frontier period in which going west to settle the country had more than territorial meaning. It referred to the Americans' irrefutable belief there was a limitless land for opportunity and freedom. Thus, it was a wild dream to go for a second chance and leave one's distant past lagging behind. This mobility lies also in the American character which is known to be forward-looking, optimistic and energetic. So, to improve one's lot became an inextricable part of the American dream about life, liberty and the pursuit of happiness which should be shared by all the Americans. Added to that was the Americans constant belief in their irrefutable mission to export their model of civilization beyond the borders.

Therefore, the 18th and 19th centuries by the Americans feeling of individualism, adaptability and self-reliance. Which were very important for their survival in their wilderness. From the political point of view, the United States grew out of its fierce contrast to the tyrannies that prevailed in Europe. The expression "rugged-individualism" was coined by the president Herbert Hoover who developed his rejection to state interference and opted for private actions. In comparison with the Europeans, the Americans showed their preference for the solution of their problems with their own hands. This was highly advocated by American thinkers and writers such as the transcendentalist Ralph Woldo Emerson, Henry David Thoreau and the poet Walt Whitman without forgetting the pragmatist John Dewy who all put much emphasis on the power of the individual to master his or her destiny.

The personal vision of Man and his unprecedented success was also cherished by the 19th century advocates of social Darwinism who did not hesitate to put into practice the theory of Charles Darwin about the evolution of the species within the context of the

economic principal of laissez-faire. So, just like the animal species that develop in total freedom in the arms of nature, mankind was also endowed with the spirit of self-improvement.

2.2 The Myth of the Frontier

Viewed from the religious prism, the concept of the “manifest destiny” drew its inspiration from the Bible which urged the Christians not to be stiffened within their own borders but to be fruitful and multiply, and fill the earth and subdue it. This fact became a magnet for many waves of religious sects that set sail to America. Like the pilgrims, the Puritans considered themselves as God’s chosen people endowed with the divine mission of spreading the banner of Christianity on the virgin land. Before they left their ship *Arbella*, a word which was symbolic of the prayerful environment, and set foot on the shore of the Boston Harbor, the leader of the puritans John Winthrop had delivered a religious speech which lay the foundation stone for the peculiar destiny for which America had been providentially chosen. Winthrop stated that “We must consider that we shall be a city upon a hill. The eyes of all people are upon us.” (Remini p14)

The expression of the “City Upon A hill” meant that America had to be a beacon to the rest of the world. Even William Bradford and his disciples had the same sensation towards their divine mission that was allotted to them by God who “brought them safe to land over the vast and furious ocean.” (Bradford P31) So, during the 17th century, the manifest destiny was linked with the quest of the frontier west of the Atlantic coast. It was a frontier of Europe in a very real sense. The pilgrims and the puritans who were aboard the *Mayflower* and *Arbella* were of European descendants and the groove of their walk, talk and dress was typically English.

However, the English settlements along the Atlantic coast of North America stood as a sharp contrast to freedom, mobility and perseverance. So, the territorial expansion to the west was inevitable. Even the psychological and physical barrier of the Appalachian Mountains could not stand in their ways. It is reminiscent to say that the ideology of the American territorial expansion to the west gained momentum after America had broken its chains of dependence from Great Britain. It was at that time that the concept of the Manifest Destiny was inscribed in the American historical repertoire. In 1845, an Irish-American columnist and editor John Louis O’Sullivan wrote that “It was our manifest destiny to overspread and to possess the whole of the continent which Providence has

given us for the development of the great experiment of liberty and federal self-government entrusted to us.” (Sullivan p 1)

So, the American “expansionism” became a national identity to be achieved and its future flourishing was inextricably linked to land acquisition where American institutions would be deeply rooted. The Louisiana purchase of 1803 and the incorporation of Texas and other large territories like Oregon, California, Arizona, New Mexico, Nevada and Utah into the United States opened new doors to the west. Walt Whitman, an American poet, viewed the annexation of both New Mexico and California to the Union as “two new stars in the American firmament.” (Whitman 2). Stars are known for their incandescent quality. And at night, the star shines brighter than the Sun.

In addition to its political connotation, the Manifest Destiny burned incense to the United States culture, to the Americanness, to the independence from the English matrix from which it was derived. In *Huckleberry Finn*, Mark Twain referred to the inexistence of kings, dukes and Earls in America. (Twain 44). Rip Van Winkle’s deep sleep was very much symbolic of the American change from the monarchical to the republican regime. Thus, the frontiersmen rejected the wigs and put on hats. They rejected Knee-high pants and socks and opted for Levi Strauss’s blue jeans with lots of pockets. And above all, they resented the English accent and took much delight in the American accent. Noah Webster’s spelling book entitled the “Blue-Backed speller.” aimed at providing United states culture with its own literary language. Mark Twain’s “*The Adventures Of Huckle Berry Finn*” was a repertoire of typically American dialects to highlight the cultural diversity of the frontiersmen: Missouri negro dialect, the ordinary “pikecountry” dialect, The extremest form of the backwoods south-western dialect. Joel Barlow’s epic poem the “*Columbiad*” stressed the American republican principles and good government. Charles Jared Ingersoll’s “*The Influence Of America On The Mind*” confirmed the scientific character of the frontiersman. And in the novel of *Huckleberry Finn*, we have much reference the “steamboats” that run the Mississippi River. In the opening line of his poem “*Song Of Myself*”, Walt Whitman depicted his endeavor to create an authentic American literary expression:

One’s self I sing, a simple separate person,

Yet utter the word democratic, the word En-Masse. (Whitman)

Words like “self”, “I”, “sing”, “separate”, and “person” are all much expressive of Whitman’s individual voice and his immersion into the environmental and collective world of Democracy was being experienced in America. In “The Little House On The Prairie”, Laura Ingalls Wilder portrayed the beauty of the territorial expansion to the west. Laura wrote that “She liked the enormous sky and the winds, and the land that couldn’t see to the end of. Everything was so free and big and splendid.” (Ingalls P 22) She said these words when she was on the Conestoga wagon another American invention that helped in the westward expansion of the united states. And in Mark Twain’s “*The Adventures Of Huckle berry Finn*”, the theme of the frontier was symbolized through that journey up the Mississippi river. During the course of their journey, Huck explained that while floating on the raft, he and Jim, a runaway slave, experienced a spiritual life. The river provided them with food and physical exercise and their raft provided them with shelter. Both the raft and the Mississippi river stood as symbols of peace and freedom. Huck said:

This second night we run between seven and eight hour, with a current that was making over for mile an hour. We caught fish, and talked, and we took a swim now and then to keep off sleepiness. It was a kind of solemn, drifting the big still river, laying on our backs looking up at the stars, and we didn’t even feel like talking loud, and i t wasn’t often that we laughed, only a little kind of a low chuckle. (Twain 38)

Through his semi-illiterate character Huck, Twain stressed the theme of the frontier and its communion with mother nature, with the wilderness that both Huck and Jim experienced on the raft. The raft that they made was the only salvation from religious corruption and hypocrisy that swept over the American land. When moving west, both Huck and Jim went hand in hand in search of the natural rights of life, liberty and the pursuit of happiness. Huck wanted to shake himself free from the influence of Miss Watson who wanted to “civilize” him while Jim wanted to reach the free state of Ohio to buy the freedom for his wife and his children. Thus, the manifest destiny showed how great America was.

2.3 The Frontier and the Rise of Guilt

But, the frontier also represented that outer edge of the wave, that amalgamation between barbarism and western civilization. In a paper entitled “*the significance of the frontier in the American history*”, Frederick Jackson Turner proclaimed that “Democracy

came from the forest” (Frederick P 3) And in literature, the forest stands for the ideals of individualism, Democracy, freedom, strength, inquisitiveness and ingeniousness. Huck and Jim experienced all these American ideals when they were in the heart of nature. They respected each other, hunted animals, built fire to cook, laughed and slept. In the eye of Frederick, the frontiersmen considered themselves as being God’s chosen people who were charged with the divine mission of smiting their magic wand of freedom and western civilization on the uncivilized parts of the world. However, as their appetite for the acquisition of more lands in the west grew stronger and stronger, they came up to their irrefutable conviction that slavery became crucial to the American economic progress. Slaves were needed to turn up the hard surface of the virgin lands in the west and make them suitable for the cultivation of tobacco, cotton, corn and indigo.

The *White Lion* and the *treasurer* were two merchant ships that took to the shore of Virginia in 1609 carrying human cargoes, the slaves. Caught in the shackles of hellish conditions aboard the slave ships, many slaves had perished even before they reached the New World. The ocean that was symbolic of individual freedom and salvation turned out to be that of guilt and evil. “Few ships, before or since, have unloaded a more momentous cargo,” an African-American author Lerone Bennett wrote in his 1962 book. Thus Since 1609, and like the waves of the ocean, black slaves have started to roll one after the other and swept over the American soil to become the law of the land. The importance of slavery in the American history was inextricably linked to the philosophy of the manifest destiny, to the policy of westward expansion. And any project on foot to annex a foreign territory to the republic, the cry of the manifest destiny was heard to decide whether that territory would be annexed to a free state or to a slave state. The socialist Fitzhugh stated in his essay “*The Universal History of Slavery*” “that “the negro was but a grown-up child, and must be governed as a child, not as a lunatic or a criminal. The master occupies towards him a place of a parent or a guardian.” (Fitzhugh p 41) Twain also revealed how children and slaves had to pay the same fare which was estimated at 10 cents for their admission to one of the king’s shows. But, to compare a slave to a child meant that he had no right for his mental and physical development in the capitalist system. There were slaves who were even castrated to keep them from productivity. But, it is commonly known that parents or guardians poured only love, tenderness and affection on their children. With their hearts full of hatred, despise and grudges, the slaveholders resorted to the system of “restrictive codes” that strictly prohibited slaves from reading and writing

and eventually threw them into a deep chasm of ignorance and savagery. Mark Twain depicted how slavery made Jim as a naïve, superstitious and gullible pupil learning at the hands of an intelligent and well educated white child named Huck.

Even some evil characters like the king, the duke, Huck's pap, Miss Watson, the Grangerfords, and Sheperdsons were all the children of the frontier and all contributed to the development of that theme related to religious corruption and hypocrisy. Miss Watson wanted "to civilize" Huck while she was a devout holder of a slave named Jim. The Grangerfords and the Sheperdsons were engaged in endless feuds and at the same time, attended a Sunday sermon about mutual love, and friendship with their rifles kept between their knees. Huck's Pap always resorted to physical violence, under the effect of an alcoholic drink "whiskey", to instill some fear in the heart of his son Huck and other villagers and ensure his domination. The American history taught us that the Puritan Thomas Morton who, assumed control of a new colony near the Massachusetts Colony, did not hesitate to replenish the Indians with guns and liquour, the fact which turned his colony into a haven for scandalous behavior. The frontier even offered examples of cupidity and inhumanity through the two rascals and swindlers the King and the duke whose only interest was to use religion to deceive people and take their money. Thus, the deep structure of the frontier was not democracy but wealth And on the real frontier, Mark Twain shed some light on the limitations of human possibility: social domiance, physical violence, and materialism.

The Americans were always reminded of the massively social issue of slavery in the American south and how it contributed to the distortion of the American myth related to life, liberty and the pursuit of happiness that peppered both the Bible and the American declaration of independence. It seemed that the black slaves were doomed to run the gauntlets of the white settlers before they were turned into primitive and simple-minded tools of the English capitalist investments. Novels like "*Beloved*" by Toni Morrison, "*Twelve years as a slave*" by Solomon Northup, and "*The Adventure of Huckle Berry Finn*" by Mark Twain all came to life to show how evil and corrupt the concept of the Manifest Destiny was ; how in the name of progress the slaves were psychologically and physically paralyzed and devoid of their cultural identity. How the white settlers were devout Christians and at the same time proud slaveholders. And above all, how the institution of slavery turned out to be the darkest nightmare that haunted every slaveholder in his sleep.

2.4 Mark Twain and the Bible

Both William Bradford and Mark Twain had one thing in common. They were devout readers of the bible and they came to know it very early. However, when it came to its interpretation, they held different views. Bradford perceived the Bible as a true word of God, and as a symbol of providence and salvation from sins. Twain, however, launched a fierce contrast to the bible which he viewed as too “obscene”, too “wicked”, and too “damnatory”. Religious parables related to the original sin of Adam, to Cain’s slaying of Abel, to the drunkenness and nakedness of Noah, and to the Prodigal son were all repugnant to the ears of Twain. For Twain, all these stories marked a new beginning in the contemporary world. Just like that venomous snake that sheds its skin to allow for further growth.

The American frontier of the 19th century resuscitated the same images of obscenity, wickedness, and damnation. Mark Twain’s *“The Adventures Of Huckleberry Finn”* was all about the American frontier and its main characters like Huck’s pap, Miss Watson, Aunt Sally, the Grangerfords and the Sheperherds families, the king and the duke were all symbols of the Christian faith based on corruption and hypocrisy. They all resorted to religious teachings to gain their self – interests. Pap wanted to kill his only son Huck just for money to buy whiskey. Both the Grangerfords and the Sheperdsons were engaged in bloody feuds just because one of the daughters belonging to the Grangerfords’ fell in love with one of the sons of the Sheperdsons’. Miss Watson was a devout teacher of Christianity and a proud slave holder. She did not hesitate to sell her black slave Jim down the river for 800 dollars. The king and the duke were religious “rascals” and “swindlers” who indulged in devious plans to gain money from people. Thus, the literature of the 19th century extricated itself from the shackles of mysticism and imagination and drew more upon the realistic interpretation of real life situations and upon the social evils that lurked deep within the American society. The literature of the 19th century was the literature of realism and its slogan was to forget about the skies above and look down on earth.

What outraged Twain most about the God in the Bible was “ his killing of innocent people as well as the guilty. In 1906, he wrote “that in biblical times, if a man committed a sin, the extermination of the whole surrounding nation, cattle and all, was likely to happen” (Ensor P37).

And it repented the Lord that he had made man on the
It grieved him at the heart.
And the Lord said, I will destroy man whom I have created from
The face of the earth, both man, and beast, and the creeping thing,
And the fowls of the air; for it repent me I have made them.

(Genesis 6:1)

In the eye of Twain, the 19th century literature had no place for God's providence and salvation to which Bradford had constantly appealed in his historical record of Plymouth Plantation. When Michael Pearl was asked why God allowed bad things to happen ; where God was when an idiot was killing a bunch of people, he replied that "God was standing in the shadow weeping". (From YouTube) God's indifference towards the human race became the irrefutable belief that shaped modernist literature. Ralph Waldo Emerson's "Man is the God in Ruins", Ezra pound's "God is locked in a stone" and Friedrich Nietzsche's "God is dead and we buried him" were all much expressive of the importance of man over God . Man became the measurements of all things . Man created and destroyed . In Fitzgerald's "The Great Gatsby", the billboard with a pair of eyes that represented Dr. T. J Eckleburgs symbolized the eyes of God, "watching the moral decay and the fall of the American dream but doing nothing to help." (Fitzgerald p 31)

Slavery was another acrimonious ingredient that peppered the Bible. It was another crucially social issue that aroused Twain's anger who "well remembered the sermons he had heard as a boy which proved by the bible the inferior state of the Negro and the justice of his being in servitude." (Ensor P 79) For twain, it was the Bible that created the frontier "to replenish and multiply" and slavery "to subdue everything that creepth on earth." It was believed that slavery in America had its root deep in the biblical story of Noah who did not hesitate to curse his son Ham who took much delight in the sight of his father falling into a deep sleep thoroughly drunk and naked. "And he (Noah) said, " cursed be Canaan; a servant of servants shall be unto his brethren Shem". (Genesis 9:26) Noah's prophecy came to its fruition and Ham settled in Africa and southern Asia to replenish and repopulate. This biblical story found a deep echo among the frontiersmen in the United States who used it as a pretext to justify the legality of slavery as being another "manna from heaven" that God put at their services.

Again here, we see how religion was used as a tool to justify actions no matter how ignoble they were. It was in the name of the Bible that the western frontier was opened in America. It was in the name of the Bible that the native inhabitants were stripped of their cultural identity and lost their lands to the white settlers. And it was also in the name of the Bible that black slaves were uprooted from their native lands of Africa and placed in no man's land to be used as a cheap work force for the progress of the American economy in the south. It was the Bible that created the character of Jim, a runaway slave, whom Twain depicted as being too "ignorant" and too "superstitious". Jim was engaged in an endless journey in quest of his freedom and identity. His heart was set on setting foot on the state of Ohio where he could gain money and buy the freedom of his wife and children. In this context, Jim could be compared to Moses who escaped to Canaan to free himself from slavery and persecution in Egypt.

2.5 The Marxist View of the American Frontier

Since Mark Twain's work "*The Adventures Of Huckleberry Finn*" is all about the adventures related to the western frontier and the wealth that it accumulated, it becomes inevitable to read it from a Marxist perspective. It is reminiscent to say that other writings of Mark Twain such as "*The Adventures Of Tom Sawyer*," "*The Prince And The Pauper*", and "*Pudd' n Head Wilson*" all carry in their wombs the Americans' powerful obsession with capital accumulation and the rise of Bourgeoisie. In fact, What happened in the late 19th century United States was what Karl Marx and Friedrich Engels called "the epoch of the Bourgeoisie" which they described in the Communist Manifesto: "Meanwhile The market kept ever growing the demand ever rising and manufacture no more sufficed, there upon, steam machinery revolutionized industrial production" (Marx 15).

The end of the civil war (1861-1865) marked the triumph of the industrial north over the agrarian south. As a result, new powerful forces began to dominate the life of the United States during the 19th century. Water power receded to leave space for steam power. And traditional hand power in factories and on farms was made redundant by steam engines. Machines were perceived by mill owners and factory managers as far more useful and valuable than the workers who tended them. As a result, new cracks in the traditional relations between employers and employees became apparent and great riches and economic power were increasingly concentrated in the hands of the few.

Industrialists and bankers began to appear to represent the benefits of “business and bustle”. The term “Captain of Industry” was coined in the 1818 as business and financial tycoons came for the first time to be celebrated as national heroes and as models for young men who hoped to rise in the world through luck and pluck. It was the start of what Twain called “the gilded age”, an age of distinct opposites: of fall and rise, of destitution and acquisition, and of despair and hope. It was an age of the great barbecue as some historians called it. The rich grew wealthier and wealthier and fortunes were piled up by such industrial and banking magnates as John D Rockefeller, Andrew Carnegie and J. Pierpont Morgan. Fortunes were amassed in a remarkably and impressively great extent and the rich grew wealthier and wealthier. A new vocabulary like a millionaire and the Bourgeoisie was indelibly written in the linguistic repertoire.

However, the growth of big business also widened further the deep chasm between the rich and the poor, the haves and the have nots, or the industrialists and the proletariat. This fact led to the high stratification of the American society or to the class struggle over domination as Karl Marx described it in the Communist manifesto. In Twain’s *Huckleberry Finn*, the Grangerfords were all representative of the upper Bourgeoisie class. They had a large house and several acres of land overworked by over a hundred slaves. In the story of *Huckleberry Finn*, much stress is put on the powerful role of money as a huge motivator in the characters’ relationships. All the characters are depicted as being constantly driven by their lust for the acquisition of wealth.

2.6 The Marxist Literary Theory

In the eye of Marxism, the economic aspect of any literary or cultural text becomes the main interest of Marxism. In “A Letter On Art in Reply to Andre Daspre,” a French Marxist philosopher Louis Althusser wrote: “Now I believe that the only way we can hope to reach a real knowledge of art, to go deep into the specificity of the work of art, to know the mechanisms which produce the “aesthetic effect”, is precisely to spend a long time and pay the greatest attention to “basic principles of Marxism” and not to be in a hurry to move to something else” (Carr 12).

Althusser suggests that the only way to understand art is to approach it from a Marxist prism. That is to say, floods of ink must be shed to uncover the hidden agenda of the capitalist system based on inequality, alienation and exploitation of the majority by the minority. And in *Huckleberry Finn*, Marxism launched a fierce contrast to the use of

religion as a means to impose power and achieve personal profits, a religion based on corruption and hypocrisy. It was that corrupt and hypocrite religion that created evil characters like Miss Watson, Tom and Huck's pap whose main interest was to dominate others for the sake of wealth. It was because of her devout Christianity that Miss Watson wanted to dominate the "uncivilized" Huck and get access to the 6000 dollars that he had found in a cave. It was also in the name or religion that she kept Jim in the shackles of slavery that made him nothing more than an object or a commodity, to use the Marxist terminology, ready to be sold down the river to work as a field hand on a large plantation. Tom was another character that stood for class domination. He was brought up in a wealthy Christian family named the Grangerfords. The latter instilled in him this strong love for "all the books" as a means of imposing the ideology of the Bourgeoisie. Marxism revealed how the mind of an innocent boy was constantly preoccupied with the acquisition of wealth and at any price. Along with Huck and other friends, they formed a "gang" which they named Tom Sawyer's gang. They made a covenant which they signed with their own blood, a Christian act symbolic of sacrifice.

But, that covenant was not similar to the one made by the pilgrims on board of the ship of the Mayflower. It was the one of the devil which drew its inspiration from the "pirate book" and the "robber book" to which Tom was much interested. The covenant consisted at devising some devious plans to get money either by stopping chariots and carriages and taking their watches and money or by kidnapping women and asking for "ransoms". In this context, Tom adopted a typically Machiavellian device which favoured the end over the means. Tom represented the corrupt future of the United States.

Huck's pap was another symbol of religious corruption and hypocrisy. To hide his insatiable appetite for money and whiskey, he did not hesitate to shed tears in front of the judge Thatcher as a sign of repentance and piety. But in fact, Pap's piety was a diplomatic feint behind which he took a strict measure. His "crocodile tears" were meant to deceive the judge so as to win the custody of his son Huck and strip him of his wealth. Pap was even depicted as being a very racist character. He did not stop banging about the free nigger from Ohio, most as white as a white man. He wore the whitest shirt and the shiniest hat. He had a gold watch and a chain and a silver-headed cane. This extract revealed the importance of wealth for the endorsement of freedom. Marxism revealed how the quest for wealth could even distort the relationship between a father and

his son. Instead of pouring his fatherly care on his only son Huck, Pap continued to point his “rifle” and his “clasp knife” at his innocent boy so as to instill some fear in his heart and make him divulge the hiding place of the 6000 dollars.

2.7 Conclusion

It seems that the original sin of Adam turns out to be like a ghost that haunts all the human race. Adam was created in the Garden of Eden in which every tree was pleasant to the sight and good for food. A river went out of Eden to water the garden. The lord took the man, and put him into the garden of Eden to dress it and to keep it. And out of the ground, the Lord God formed every beast of the field, and every fowl of the air and brought them unto Adam. So, Adam was in a close communion with the beauty of the divine garden that was symbolic of his spiritualism. But, what corrupted Adam’s spiritual life and led to his inevitable downfall was that fruit from the tree that stood in the middle of the garden. God ordered Adam neither to eat from it nor to touch it. The tree was not Adam’s property but God’s property. However, the cupidity of Adam incited him to disobey his God and eventually to eat from the fruit of “the forbidden tree.” The tree represented that contrast between spiritualism and materialism. It was the beginning of Man’s guilt and wickedness. The new beginning of Man’s guilt sparked off when he had his eyes riveted on the acquisition of new foreign lands with their earthly riches, lands that did not belong to him. The new beginning started when he bought and sold other races of man that did not belong to him either. The new beginning started when he was engaged in an endless journey in search of wealth and widened the gulf between social classes. All the characters in the Adventures Of Huckleberry Finn were schematized as being too obsessed with wealth. What was striking to the mind was that even Tom and Huck who were symbolic of both innocence and the future of America were not exempt from the corrupt materialism. Even Jim, who was described as being too “ignorant”, too “superstitious” and too “gullible”, could not extricate himself from the influence of money which he perceived as the only endorsement of his freedom.

The Practical part

Chapter Three

Exodus in *Of Plymouth Plantation*

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3.1 Introduction

During the 16th century, the church of England was heavily smeared with black spots of the Roman Catholicism that suffocated the religious freedom of the individuals. Europe was still caught in the shackles of the Medieval Ages. However, this trend did not last for long as new religious sects calling for the purification of the church of England appeared. They called themselves puritans and they set sail to the New world where they could establish their religious freedom without the constraints of the Kings and the Popes.

3.2 *Of Plymouth Plantation* as a Religious Record

It was from the divine words inscribed in the bible that Man drew strength to pierce the blanket of darkness that surrounded him:

Be fruitful, and multiply, and replenish the earth, and subdue it,
and have dominion over the fish of the sea,
and over the fowl of the air, and over every living thing
that moveth upon the earth, (Genesis 18) .

This biblical verse injected some enhancing drugs into veins of the Christians so as to shake themselves free from the confined borders and give free reins to their endless journeys in search of the earthly riches and other valuables. The adventurous journey of William Bradford is much expressive of Man strong desire to flow free as that river that flows endlessly to the sea. Thus, to take to the sea was his proper device which amplified the themes of mobility and perseverance and which later became the major characters of the American society .It is said that the British goes to Parliament but the American RUNs for Congress

So, to show his constant love for adventure and perseverance, William Bradford needed to create a literature that would preserve his historical records. He needed a legacy that would be passed over from one generation to another. A legacy that would give an insight into his heroic character as being the true establisher of “*the kingdom of god*” in the new world , the future symbol of the American dream. Thus, the history “Of Plymouth Plantation” was created. What makes Bradford’s work interesting is the fact that it depicts the black seam of pilgrims’ sufferings because of famine, thirst and diseases, the sufferings they had undergone in the name of establishing the kingdom of Christ in the new world . But, it also depicted their unity, intelligence and faith in their God, their guiding light in their noble mission.

Of Plymouth plantation was also a historical record that contained different files related to the settlers' corrupt intentions of using power to force the indigenous people down to slavery and servitude so as to gain possession of their lands and its riches. It also depicted how religion was nothing but a diplomatic feint behind which pure economic and lucrative measures were taken : the endless quest for furs, gold, fish and the oil of whales to replenish the European markets . In the name of the Christian faith, Some Indians were turned into faithful servants of the white settlers, while some others were brought to the auction block to be sold as slaves.

3.3 The American literature of the Colonial Period

The literature of the United states was born within sight of religious salvation, of the European kings, merchants and investors hunger and thirst for the acquisition of new lands, furs, gold, and other earthly riches beyond the borders of the Atlantic ocean. It grew out of the disenfranchised people whose poor hearts were set on freeing themselves from the shackles of poverty, persecution and oppression. The American literature of the colonial period was an anthology of historical records fashioned down into words by influential writers like Captain John Smith (1580-1631), John Winthrop (1588-1649), Anne Bradstreet (1612-1672) and Edward Taylor(1642-1729). In “ The General History Of Virginia”, John Smith depicted his settlement in north America as a land of riches . In “ the Journal ”, John Winthrop stressed “the puritans needs to find divine sanction for their acts and their craving for evidence of a divine purpose in even the trivial events of their trivial lives.” (Winthrop p44) Anne Bradstreet (1612 -1672) was the first poetess in the colonial period to fight for the rights of women in a society based on puritan values. In his religious poem “ Upon A Spider Catching A Fly ”, Edward Taylor (1642 -1729) drew upon the Satan's irreversible temptation to trap the human race into unredeemed sins .

However, to indulge in the founding fathers of the American literature without referring to William Bradford is like making bricks without straw. His history “ *Of Plymouth Plantation*” has become a part and parcel of the American legacy and one of the great works that marked the American literature of the colonial period . In 1888, Charles F Richardson, an American author, chose to emphasize Bradford importance as a forerunner of literature and a story – teller of considerable power . In 1630 , Bradford quill pen started to shed ink on the history “ *Of Plymouth Plantation*” which he viewed as the root and rise of this mystical story of the Israelites who crossed the red sea to

escape persecution, slavery and exploitation they had undergone in Egypt. The history of Plymouth plantation is characterized by a cinematographic style to depict the triumphant voyage of the pilgrims across the Atlantic ocean to the new world to escape religious persecution and to establish religious freedom. Bradford's work is divided into two parts: the first deals with the starting point of their voyage from England and across the Atlantic ocean until the day they set their feet on Cape Cod. The second part is about the description of the new world as a wilderness full of wood, thickets, beasts and savage people. Though it was a work of history, "*Plymouth Plantation*" was written in a very simple style smeared with symbols, motives, metaphors and ideals which peppered a work of art because it drew its inspiration from the literature of the Bible. It was told from the first person point of view to arouse the readers' feelings of compassion and gain the approval of their religious mission.

So, during the colonial period, there was an inextricable link between literature and history. There was no room for the formalist critics like Victor Shklovsky or Roman Jakobson or the structuralist critics like Ferdinand De Saussure or even writers like Roland Barthes who called for "*The Death of The Author*" and his historical background in their study of literature. It was out of question to study the literary art of "*Plymouth plantation*" without a clear reference to its author and his historical background. The historical record of Bradford was spiced with all the ideals of the new world, of the promised land, to attract other flows of English immigrants to come and establish what justice, breadth, vigor and dignity.

3.4 William Bradford and the Bible

It is so sad to learn that William Bradford's childhood was devoid of parental love and affection. It was also devoid of any means of entertainment. The only toy that he cherished was the Bible that he treasured up deep in his heart. His deep conviction that the church of England had become tarnished by indelible stains of the Roman Catholicism, which favored the rule of kings, Popes and Bishops over the rule of the Bible, led him to embark on endless journeys in quest of religious freedom: from Scrooby, his native town, to Amsterdam in 1608 then to Holland in 1609 where he stayed for clear 12 years. However, for fear of losing his cultural identity, he opted for another voyage across the Atlantic ocean, for a pilgrimage to the new world. It was a pilgrimage on board *The Mayflower*, a ship that stood for the springtime and the fragrant scent of its flowers. The

same symbol that characterized the general prologue to Geoffrey Chaucer's "the Canterbury Tales".

When that April with his shoures soot
The droghte of March hadth perced to the roote
And bathed every veyne in swich licour
Of which vertu engendred is the flour
Of Engelond to caunterbury they wende
The hooly blissful martir for to seke
That hem hath holpen whan that they
Were seek. (Chaucer)

Both Bradford and Chaucer drew upon theme of pilgrimage, a journey towards a foreign place in search of moral and spiritual significance. So, words like "pierced", "showers" "created", "breathed" and "travel" used in "the prologue to the Canterbury Tales" and words like "travel", "depart", "leave", "encounter", "fear", and "peril" used in "Of Plymouth Plantation" are all used to amplify the themes of mobility as well as perseverance and faith. It was with "the Geneva Bible" clutched in his hand that Bradford's belief in God's providence grew stronger and stronger for he had only one thing in his mind to propagate and advance the gospel of the kingdom of Christ in the remote parts of the world". Along with 102 people, he set foot on the new world with their hearts and souls fixed on the concretization of the biblical themes of life, liberty and the pursuit of happiness on the American soil. Calling themselves "pilgrims", they strongly believed that it was the bible that dictated the rules of their lives .It showed them what to do at birth, how to cure their sick , how to establish a mutual love between husbands and wives ,and how to bury their dead. In this context Bradford wrote :

And of these, in the time of most distress, there was but six or seven sound persons who to their great commendations, be it spoken, spared no pains night and day, but with abundance of toil and hazard of their own health fetched them wood, made them fires, dressed them meat, made their beds, washed their loathsome clothes, clothed and unclothed them showing herein their true love unto their friends and brethren (Bradford P 31)

So, despite all the hardships they endured, the pilgrims knew how to bring in community into a commonwealth by assigning to every family a parcel of land so as to plant much more corn and ensure their subsistence. Again here, we have the significance of the bible that taught this poor people's present conditions how to build self-reliance to ensure perseverance and ensure self-sufficiency. Thus, production of corn led to very good success for it made all hands "very industrious" and ready "to claim dominion of the earth."

3.5 The Sea in the Literature

In the Christian belief, the sea is much symbolic of God's anger and his punishment. And God said: "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the surface of the earth." (GENESIS 4)

Throughout history, the sea had a strong influence on the imagination of the men of letters. Some writers consider the sea as symbolic of dangers and wonders as in Homer "Odyssey" where the heroic character Odysseus was caught in the middle of the sea between scylla and Charybdis, two immortal and irresistible monsters who beset the narrow waters crossed by the hero. In Stephan Crane's "The Open Boat", we have this gothic description of the sea: "These waves were gray, except for the tops which were white and all the men knew the colors of the sea. The line between sky and water narrowed and widened and fell and rose. These waves were frightfully rapid and tall." (Crane P 41)

In William Bradford's "Of Plymouth Plantation", the Atlantic Ocean was an instrument of despair and inevitable peril "a sea of troubles". Bradford depicted the influence of nature on the destiny of man. For a man to attain his dream long expected, he should go through severe ordeals in life. The natural force symbolized through the ocean added some bitter ingredients to the pilgrims noble and divine mission: and in this context Bradford wrote: "After they, the pilgrims, had enjoyed fair winds and weather for a season, they were encountered many times with cross winds and met with many fierce storms with which the ship was shroudly shaken in the sundry of these the winds were so fierce and the sea so high." (Bradford P 29)

So, being enmeshed in the web of the aggressive force of nature, the pilgrims preferred to return to their homeland "rather than casting themselves into a desperate and

inevitable peril". However, and with God providence, the pilgrims could get into Cape Harbor, now Provincetown Harbor, safe and sane. To pledge allegiance to their God above, the pilgrims gave tearful thanks and praises to their lord who delivered them from the inevitable dangers of the fierce ocean, Bradford wrote :

“ Being thus arrived in a good harbor , and brought safe to land , they fell upon their knees and blessed the God of heaven who had brought them over the vast and furious ocean , and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element. ” (Bradford P 31) .

Bradford sign of gratitude resembled that of the prophet Moses who in a form of a song, called “the Song of Moses” , also did give thanks and praises to his lord who delivered him from the perils of the Red Sea:

Then sang Moses and the children of Israel this song unto the

Lord ,and spake ,saying,

I will sing unto the Lord , for he hadth triumphed gloriously :

The horse and his rider hadth he thrown into the sea.

The lord is my strength and song,

And he is become my salvation

And I will exalt him. (Exodus : 15 :1-2-3)

Thus, both the sea and the ocean were perceived as symbols of perils and troubles. But , they were also perceived as symbols of independence, freedom and salvation from persecution, and oppression they experienced while in their homeland . With his reference to the biblical version, William Bradford attributed to himself that prophetic character of being God’s chosen man to establish the “kingdom of Christ” where religious freedom would be highly cherished and away from the shackles of the monarchs or the bishops. He also wanted through his prophetic character to gain the readers’ approval of his utopian mission “ and so I think will the reader. ” (Bradford P 30) And it is in this context that the American literature of the colonial period upholds the White Anglo Saxon Protestants view of America as a country of freedom, of Common wealth, of life, of liberty and the pursuit of happiness and above all a country of the American dream.

3.6 *Of Plymouth Plantation as a Mercantile Epic*

Many historians' readings Of Plymouth plantation can be classified in the literary repertoire of an Epic history as it schematized the heroic role played by William Bradford and his unprecedented quest for the new world, for the "Promised land", that outstanding symbol of religious freedom for all. The same heroic role was played by the prophet Moses and his quest for the promised land of "Canaan," *a land flowing with milk and honey*" (EXODUS 8). However, Bradford's historical record was also interpreted as a "mercantile epic" an expression coined by a Baptist Minister John Griffith (1622-1700). By "Mercantile", John Griffith attributed that religious voyage undertaken by the pilgrims a typically commercial and lucrative connotation. The pilgrims were those English people who inextricably belonged to the lower position of the social ladder. William Bradford wrote: "But here I can not but stay and make a pause and stand half amazed at this poor people present condition." (Bradford P 31) Therefore, the pilgrims' constant and deeply rooted quest for the improvement of their living conditions was the main engine that propelled the pilgrims trans Atlantic voyage to the new world.

Even more, there was a heavy financial burden cast upon the shoulders of Bradford. A debt that resulted from a contact that he established with "a group of English investors, merchants adventurers who agreed to finance the pilgrims trip to the new land. In return, the pilgrims agreed to repay their backers with shipments of furs, fish and mineral riches." (Bradford P 25). And if this was the case, William Bradford would be compared either to the character of "Willy loman" in Arthur Miller's play "*Death Of A Salesman*", a self-deluded travelling salesman who believed in the American Dream of easy success and wealth or to the character of Jay Gatsby, in F Scot Fitzgerald's "*The Great Gatsby*", who moved from the "West Egg" to the "East Egg" to quench his thirst for "the green light" which is symbolic of love and richness, or even to the character of *Don Quixote*, in Miguel De Cervantes's novel "*Don Quixote De La Mancha*", a knight errant indulged in his insatiable hunger to resuscitate the age of chivalry and serve his nation.

David Levin added a particular and acrimonious ingredient to Bradford's history "a pattern that become common in our secular history." In this context, he did not hesitate to write that:

Mobility and prosperity harm the community. New remedies bring on new disease. Throughout the history, Bradford also records a dialectic in which the chosen people (acting out of Christian typology) struggle to find God will as they move between the perils of disease and remedy, prosperity and adversity, friend and enmity.” (More p 19)

The words such as “ disease,” “ adversity” , and “enmity” were all lived and felt by the pilgrims even before they arrived to the new world . In England, they were constantly persecuted by the king . In Leyden, they were hunted by the irreversible fear of losing their cultural identity to the Dutch .They could not stand and watch their posterity caught in the threat “ of degeneration and corruption” . On board the *Mayflower*, the pilgrims witnessed many aspects of hostility and enmity. Above all, we have the hostility of the ocean and then of “ the proud and profane young man” did not hesitate a single moment to despise and unleash his curse on the poor people .And for fear of losing their lives on board the ship, many pilgrims got into serious consultation with their masters and other officers of the ship and wished they could “return rather than cast themselves into a desperate and inevitable peril. “ The seeds of adversity, enmity and disease were also sown into the land of the new world and watered by the blood shed as a result of their bloody confrontations with the indigenous people .

Why all these floods of ink that have been shed to describe the New world as “a Columbian myth” when Christopher Columbus himself contributed much to the desecration of The new virgin world . Since the arrival of the first English settlers in 1609, America was drowned in a deep and wide sea of troubles. Enmity and diversity between the white settlers and the Indians became the law of the land .

3.7 The Marxist Approach

When dealing with themes related to power , hegemony , oppression and class struggle in the name of the Christian faith , the Marxist most welcome to be applied . Karl Marx defined religion as “ the opiate of the Masses ” . It is used by the ruling class as a tool to legitimate their personal interests and prevent the exploited proletariat from recognizing the roots of their alienation . In *Of Plymouth Plantation* , we have a clear reference to” God providence”, the spirit of God”, “it pleased god”, whenever an atrocious act is perpetrated on the Indians . The white extremists had only one way of imposing their political and religious power and it was through injecting the opium of religion into the veins of the native people so as to lull them to sleep and forget the roots of their

alienation .Marks perceives religion as being a true hinderance to the revolutionary process, a theme which found a deep echo in Frantz Fanon's " The Wretched Of The Earth . Fanon refers to the process of reversing power relationships by quoting a biblical verse " The last shall be first and the first last "(Fanon p 1) . Since colonialism is created and maintained by resorting to violence, a counter violence becomes inevitable .

Marxism offers a critique of the whites' ideological distortion of the Indians image as being primitives and barbarians cut off from the civilization of the western world in order to justify their unalienable rights to dominate and civilize them . William Bradford himself had preconceived ideas about the Indians even before he sailed to America :

The place they had thoughts on was some of those vast and unpeopled countries of America, which are fruitful and fit for habitation, being devoid of all civil inhabitants, where they are only savage and brutish men which range up and down, little otherwise than the wild beasts of the same (Bradford P 28).

Having crossed the wide ocean and set foot on firm ground, they came within sight of " a hideous and desolate wilderness , so full of wild beasts and wild men " (Bradford P 31) that Bradford was unable to go up to the top of Pisgah to have a panoramic view of the wilderness to feed their hopes .And it was on mount Pisgah that God showed Moses the Promised land (Deuteronomy 34: 1-4). And again here, there is a clear reference to the bible to gain the readers' approval. Since then, .Plymouth colony has turned out to be a big theater in which there was a constant class struggle between the Indian protagonists and the white antagonists, a theater in which only " the fittest of the fittest " would survive at the end . All the main characters, starting from William Bradford, the captain, Mr. John Carver, the governor, Reverend Elder, the chief officer of the church, Myles Standish, the military commander and even Edward Winslow, an experienced diplomat, were all men of religion but at the same time they were men that held titles suggestive of power " captain , governor and officer " . Power to remake themselves at times of their darkest hours . At times of their poor conditions, weather beaten bodies, ,the vast ocean and sea of troubles sharp and violent winter, cruel and fierce storms ,and desolate wilderness full of wild beast and wild men." (Bradford P 31)

They did not even hesitate to greet the Indians with a display meant to show the power of their firearms so as to instill fear in their hearts and subjugate them. . Words like "ship" " sentinels", " armor" and "arms" are all used to represent English power over the indigenous people.

Indian characters ,however, like Squanto, Samoset and Massasoit stand as a symbol of barbarity and savagery who are doomed to be tamed just like wild animals in circuses . Bradford depicted the Indians as “Wild men living in a hideous and desolate wilderness full of wild beasts , woods and thickets “ (Bradford p 33) and armed with primitive tools of bows arrows and tomahawks . A description that fanned the embers of their desire to claim dominion over the land and everything that crawls upon as stated in their bible. “Let them have dominion over the fish of the sea , and over the fowl of the air and over the cattle, and over all the earth , and over every creeping thing that creepth upon the earth” (Genesis: 26)

The Marxist reading “Of Plymouth Plantation “can be catalogued as an illegitimate subjugation, oppression and alienation of the native Indians and the confiscation of their lands and its riches, and all this in the name of religion. They killed fish and whales for their proteins, bears for their furs and even Indians for their lands . Under all these circumstances ,the pilgrims gave praise and thanks to their creator, as their guiding light, to gain their children approval of their acts . Bradford wrote: “Our fathers were Englishmen which came over this great ocean and were ready to perish in this wilderness, but they cried unto the lord and he heard their voice and looked on their adversity.” (Bradford P 32)

Bradford depicted the new world as a land where “The barbarians showed them no small kindness in refreshing them, but these savage barbarians ,when they met with them were readier to fill their sides full of arrows than otherwise .” (Bradford P 31).

The words “barbarians” and “savage barbarians” are used to amplify the white settlers sense of superiority with regard to the Indian race. The whites belonged to the superior educated and civilized social class while the native Americans belonged to the inferior, uneducated and uncivilized social class. This negative stratification of the human race meant that there was no place for the two cultures to exist . One of them had to recede .

The shower of arrows that greeted the pilgrims came as a response to the white settlers practice of desecrating the Indian tombs in search for “food, furs and other valuables” .Bradford wrote :

“And shortly after they found heaps of sand newly paddled with their hands which they digging up found in them divers fair Indian baskets

with corn and some in ears fair and good of divers colours, which seemed to them a very goodly sight and so like men from Eschol carried with them the fruits of the land and showed their brethren of which they were marvelously glad and their hearts encouraged.” (Bradford P 33)

And here again, Bradford made a clear reference to the biblical story in which “ Scouts sent by Moses to the valley of Escho and who brought back a cluster of grapes so heavy that two men were required to carry” (Numbers 13 : 23 -26) .

What is striking to the mind is how Bradford resorts to the Biblical verse to justify the Pilgrims actions perpetuated upon the dignity of the indigenous people, actions which were much expressive of contempt and despise in regard to a different culture and on a different land . James Axtell wrote : “The Indians were forced to alter their burial practice to protect the honour of their dead.”(‘Beard P 5)

Thus, Though there are around 100 biblical verses about burying the dead , and I may quote some :

Brothers, I may say to you with confidence about
the patriarch David that he both died and was buried ,
and his tomb is with us to this day
And many of those who sleep in the dust of the earth
shall awake, some to everlasting life and some to
shame and everlasting contempt. (Act: 29)

It seemed that the dead that belonged to the Indian tribes had no right for arresting place. They were doomed to be savage even in their death .

Another Marxist critique of Bradford “Of Plymouth Plantation” lies in the deadly diseases that the pilgrims brought with them across the ocean. .Bradford wrote: “ Being infected with the scurvy and other diseases which this long voyage and inacommodate conditions had brought upon them .” (Bradford P 35).

The tragic fact was that those deadly diseases like smallpox , typhoid , fever and scurvy known as purely “industrial diseases” found their ways among the Indians who went down with them. From the pilgrims’ point of view, the plague had a divine connotation . Edward Winslow one of the signers of the “ Mayflower Compact ” wrote to an English friend in 1621 “ God had sent a wonderful plague among the to destroy them

and to leave most of their lands free for civilized cultivation and occupation.” (Beard P 5)

But from the Marxist point of view, The plague was an intentional policy to which the white settlers resorted to clear the hostile presence of the Indians and to promote their programs of territorial expansion and land acquisition for other waves of English settlements . Again here , we have this deep feeling of resentment and hatred towards the indigenous people and which fanned the embers of class struggle resulting from “Euro centrism”, that deeply rooted belief that the European civilization stands as a sharp contrast to other Non European cultures. It was strongly believed that during the Pontiac uprising of 1763 against the British rule, General Jeffrey Amherst, the commander of British forces in North America allowed blankets with smallpox to be distributed among the Indians he was fighting. In his book “*Invasion Of America*”, a Neo Marxist critic Francis Jennings stated “That an Indian tribe called The Narragansett blamed Captain John Oldham for spreading smallpox among the tribe.” (Beard P 1)

But, It seemed that the plague was not the only manna from heaven . Squanto, a former Indian slave, was also considered as a sign of God providence and whom William Bradford considered as:

a special instrument sent by God for the Good beyond their expectations. He became profitable to them in acquainting them with many things concerning the state of the country. He directed them how to set their corn where to fish and how to get many commodities. (Beard P 5)

Squanto served as a liaison between the pilgrims and the Wampanoag Indian tribe. However in the eye of Marxism, he was perceived as a sheer industrial puppet acting under the strings of the white settlers . Squanto paved the way for English attempts at colonization and establishment of permanent settlements by teaching them how to plant their crops in the unfamiliar terrain, how to fish and how to hunt big animals in exchange for his everlasting dream of being “ a sachem”, a chief. So, Squanto was nothing but an industrial object of “a use value” acting under the pulse of the capitalist system . He was also perceived as a commodity of “an exchange value” . He was handed over to Massasoit the chief of the Wampanoag tribe in exchange for the lifting of the economic sanctions imposed upon the Pilgrims.

So as to plant more corn, William Bradford and his disciples assigned to every household a parcel of land according to the proportion of their number.” The equation was crystal clear: the Indians possessed land, the white settlers wanted it at all price. They needed land for their subsistence but also for the accommodation of new waves of white settlers . For this, they set their hearts and souls on God providence, John Winthrop the founder of the Massachusetts Bay colony believed that other cultures must conform to the codes of the puritans, a name used interchangeably with the pilgrims In the eye of the puritans, the Indians would choose either “Christianity” or “ English civility” .Otherwise, they would kneel down before the military force of the settlers . Marxism blows the dust over the true intentions of the white settlers, intentions based not on the establishment of Bradford’s “ kingdom of Christ” or Winthrop’s “ The City Upon A Hill “, but on the acquisition of foreign lands and its riches. Thus, religion was a diplomatic feint behind which purely economic and financial decisions were taken. The Indians had no civil government because they were “ savage barbarians”. The British did Bradford wrote:

“I shall a little return back , and begin with a combination made by them before they came ashore , being the first foundation of their government in this place. Having undertaken for the glory of God and advancement of the Christian faith and honour of our King and country do by these presents solemnly and mutually in the presence of God and of one another , covenant and combine ourselves together into a civil body of politic” (Bradford P 34)

Starting from the dictates of this covenant, the land was proved to be “ *vaccum domicilium*” for a simple reason that it was not subdued by proper English methods , In other words , “ *There could be no property in the territorial jurisdiction of the New World except what puritan laws created* “ Therefore , Indian lands were legally vacant and put under the colonial jurisdictions. This fact made the aboriginal inhabitants unable to claim sovereignty over any land claimed by the English throne and therefore to contest English possession of such lands. “ The mayflower Compact ” which was drafted on board the ship was not aimed at establishing a new form of democracy on a new land but at enacting “ laws ” “ordinances” and “ acts ” that sowed the seeds of power and hegemony in an unfamiliar land, power that legalized the confiscation of lands and the subjugation of their owners, The Indians became homeless in their own lands , Even to reclaim their lands, they had to pay “a fine of 595 fathoms of wampum” , a type of shell

currency, and which obviously could not pay . So, the white settlers turned the Indian lands into commodities to be bought or sold , a practice based on a purely capitalist system .

So as to keep their identity, all the Indians had to do was to be converted to the Christian faith and move to one of the “ praying towns “, a kind of detention camp where they would be completely alienated ; where they would abandon their “hunter gatherer” lifestyles, clothing and rituals which were perceived by the white colonists as uncivilized .

Francis Jennings schematized the pilgrims as “ invaders ” of a land owned by people other than settlers as if the land on which they set foot was empty and ready. .Both William Bradford and John Winthrop were catalogued as authors of horrible atrocities when Indians stood in the way of their material interests in the fur trade . land jobbing schemes, gold rush, the main acrimonious ingredients that pepper Jack London’s novel “ *The Call Of The Wild* “. In his book “*The Invasion Of America*”, Francis Jennings depicted the way native Americans were attracted willy Nilly to the market system and submitted to its laws of motion ; and how their lands and work force contributed much to the general process of capitalist accumulations for English land barons and merchants . Jennings must have read and understood the penultimate section on “*Primitive Accumulation*” in “ *Das Kapital*” and in which Marx revealed how capitalism was introduced into the virgin land of the new world dripping with blood and dirt from every pore.

Thus for Marks, capital is a specific social relation where value is appropriated from the sweat of the work force and circulated by capitalists to gain more profits Under the capitalist system the means of production falls in the hands of a few while the great majority owns nothing but their ability to sell their labour power .And this is what exactly happened to the Indians who, once separated from their means of production, became servants of the white colonists. Native fishers, hunters and foragers provided the colonists with an important portion of diet to replenish the hungry stomachs of the workers in Britain with the appropriate source of protein so that they would boost the capitalist engines set up in factories, and mills . In exchange, the natives received prestige goods and other products like traps and cloth for their use. .Karl Marx wrote : “Accumulation of wealth at one pole is at the same t accumulation of misery, agony of toil, slavery, ignorance, brutality, mental degradation,, at the opposite pole .” (Marx P 54)

Thus, it was impossible for two cultures to exist .One had to give in . It was the culture of the Indians that had to give in because they were depicted right from the start as being “ savage barbarians ” or as “wild men” devoid of any human qualities .

3.8 Conclusion

When applying the Marxist theory, the underlying structure that covers the true intentions of the pilgrims came to the surface .And it became clear that religion was only that dark veil which covered the pure economic and lucrative impulses behind the pilgrims religious mission to the new world. However, William Bradford attempts at establishing a permanent settlement in Virginia was proved to be smeared with many negative images which makes his history of Plymouth plantation reeks of the wrongs the pilgrims have done . Bradford taste of victory was just like the taste of that sugar – coated pill, so sweet from the outside but so bitter and disgusting from the inside. The Kingdom Of God” or the” City Upon A Hill ” were nothing but a fleeting illusion to be perused but never attained. Even William Bradford himself witnessed the same deception and delusion on the new world. He had lived to see “The weakening of the puritan ideal . Piety declined Wickedness did grow and break forth.” (Bradford 12) If we perceive Bradford from the Christian prism, we will see him as “Adam” or “Cain” who were cursed by their Jehovah for their original sins that led to their downfall. But, if we see him from the literary angle, Bradford will be inevitably compared to Icarus who flew so close to the sun with his wings made of feathers and wax, The wax melted and he fell into the sea and drowned .He will also be compared to Jay Gatsby who moved from “the West Egg” to the “East Egg” in search for “The Green Light”, the symbol of love and wealth and which ultimately led to his death . Or even to Willy Loman who was exhausted from a failed sales trips and committed a suicide . William Bradford, Jay Gatsby and Willy Loman were nothing but products of the capitalist system and above all the symbols of the fall of the American Dream.

Chapter Four

The Frontier in *Huckleberry Finn*

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4.1 Introduction

Mark Twain (1835-1910) was the pseudonym for Samuel L. Clemens. He was born in the backwoods of Missouri. But, while he was a little boy, his family left for Hannibal on the Mississippi River. There, Twain developed not only his deep love for the Mississippi river but also his irresistible desire to become a pilot on a riverboat. In fact, all the boys of his age shared the same dream of discovering the mysterious secrets of the Mississippi River. The following extract from “Life On The Mississippi,” revealed Twain’s boyhood obsession with that enormous body of water:

When I was a boy, there was one but one permanent ambition among my comrades in my village on the west bank of the Mississippi River. That was to be a steamboatman. We had transient ambitions of other sorts, but they were only transient. When a circus came and went, it left us all burning to become clowns ; the first Negro minstrel show that came to our section left us all suffering to try that kind of life ; now and then we had a hope that if we lived and were good, god would permit us to be pirates. These ambitions faded out, each in its turn ; but the ambition to be a steamboatman always remained.

- From life On The Mississippi River

And it was in 1856 that Twain’s dream came to its fruition. He became a riverboat pilot and a big lover of adventures. Even, Mark Twain was a naval term meaning two fathoms or twelve feet beneath the surface of water, a safe depth for the steamboat. In the United States today, visitors to Hannibal can ride past Jackson’s Island on board the “Mark Twain Riverboat.” However, his dream did not last for long. It was shattered like a falling glass on the rocky surface of the Civil War. At that time, boats stopped to operate and Twain had to quit the steering wheel and devote his life to writing. He first wrote for a newspaper in Nevada and then headed for San Francisco. During this period, Twain wrote mainly humourous sketches like “The Celebrated Jumping Frog Of Calaveras County.” first published in 1865. That year marked the triumph of the industrial north over the agrarian south. It also marked a turning point in Twain’s life. He became a correspondent and set sail to Hawaii, Europe and The Middle East. Later, his adventures served as the subjects of several books. The foremost among them was “The Adventures Of Huckleberry Finn”.

Twain's Huckleberry Finn resuscitated his nostalgic feelings towards his early boyhood in Hannibal. The Adventures Of Huckleberry Finn were all about the adventures that Twain experienced down the Mississippi River. "Saint Petersburg" was a fictional town that referred to Hannibal where the writer spent his childhood. The small raft floating on the Mississippi river symbolized his childhood communion with mother nature. His marriage to a wealthy and rather aristocratic girl in 1870 took him back to that deep compassion that Huck had for the Aristocratic family the Grangerfords. Even the fateful collision between the raft and the steamboat that was mentioned in the novel reminded the author of the tragic explosion on the steamboat *Pennsylvania* which eventually led to the death of his brother Henry. "For forty eight hours," Twain wrote "I laboured at the bedside of my poor burned and bruised, but uncomplaining brother, and then the star of my hope went out and left me in the gloom of despair."

Even Huck, the narrator of the story, shared the same passion for the frontier life that was cherished by Twain himself. While on the raft, Huck caught fish, swam in the river and slept. This romantic scene stood as a foil to the industrialist spirit that swept across the agrarian south after the civil war. That period became the magnet for the accumulation of wealth. Twain opened his *Adventures Of Huckleberry Finn* with Tom and Huck who became "rich because they found six thousand dollars all gold that the robbers hid in the cave.". The influence of wealth in Huckleberry Finn played on the strings of all the characters' hearts. Miss Watson accepted to play the role of the "guardian" over Huck only for the sake of his money. She even thought of selling Jim down the river for 800 dollars.

Pap, the drunken and dirty bum wanted to win the custody of his son only to claim dominion of his hidden fortune. And judge Thatcher took Huck's money and put it out at interest. So, for Twain, the American policy of western expansion was inextricably linked to the acquisition of wealth. Even the crucially social issue of slavery needed money for the endorsement of its abolition. The anti-slavery sentiment that prevailed in the American north was the direct outcome of the industrialists' desire to establish their industries, mills and factories in the American south so as to enlarge their empires of personal interests. The cheap work force of the slaves was made redundant. Jim's freedom from slavery was also conditioned on the accumulation of money to buy freedom for his wife and children. The "free Nigger" from the state of Ohio could reach the position of

the white man thanks to his physical appearance based on his whitest shirt, shiniest hat, gold watch and chain and, a silver-headed cane.

4.2 The Frontier in Huckleberry Finn

Since Mark Twain was the child of the west, the influence of the western frontier was powerfully felt in his masterpiece of Huckleberry Finn. Through the voice of his semi-literate boy named Huck, Twain depicted the beauty of the American west as a reincarnation of the American ideals such as individualism, self-reliance, liberty and the pursuit of happiness. Huck went through all these experiences when he was received with open arms by his mother nature. Huck wanted to set himself free from the constant threat of his father and Miss Watson. The former wanted to stiffen him within the borders of savagery by obliging him “to throw away the books and dropping from school” The latter wanted to civilize him by teaching him how “to behave in a proper and religious way.” Huck found himself in a double-trouble situation. So all he had to do” was to go somewhere, so far away that the old man nor the widow couldn’t even find him”. All that he wanted was to make “a change.” So, he took to the woods.

It was amid the beauty of nature that Huck questioned the superficiality of the western civilization based on materialism. It was his mother nature that poured its fatherly and motherly care on him. “The sun,” Huck said “was so high when I waked, that judged it was after eight o’clock. I laid there in the grass and the cool shade, thinking about things and feeling rested and ruther comfortable and satisfied.” (Twain 53) Huck got that deep feeling that nature had put him in a safe cradle away from the discards of his society just like Sarah had put Moses in a basket covered with tar and thrown it into the river away from the tyranny of Pharaoh. The widow put Huck in new clothes which he perceived as social conventions. “The widow put Huck in new clothes again, and he couldn’t do nothing but sweat and sweat, and felt all cramped up. But, Huck took off the new clothes and got into his old rags as a sign of personal freedom. He took much delight in the smoke that came out of the pipe that he lit up and became as free as the steamboat that sailed on the river with a bunch of smoke lying on the water. Therefore, through Huck’s escape from the social constraints, Twain depicted the beauty of the frontier life in the womb of mother nature.

The positive influence of the frontier on Man was also strongly felt through that close relationship which Huck and the runaway slave Jim had established on the raft up the

Mississippi River. It was a relationship that bound a son to his father. It was a relationship based on mutual love and respect. The same relationship that Manolin and Santiago had established in the boat in Ernest Hemingway's novel "*The Old Man And The Sea*". If the western frontier created slavery, Twain had only to say that all men were created equal, and that they were endowed by their creator with certain unalienable rights and among these rights are life, liberty and the pursuit of happiness. For Jim, the raft and the river represented that spiritual freedom from the heavy chains of slavery. Jim's best plan for escape was to continue down river to the confluence of the Mississippi and Ohio rivers and thence up the Ohio to a northern state. There proslavery forces were less numerous than in southern Illinois, and Jim could hope to escape to Canada through the Underground Railroad which was a secret network of tracks and tunnels beneath the Southern soil. That secret underground passage was clearly mentioned in Colson Whitehead's novel "*The Underground Railroad*." The novel was about Cora and Ceasar, two slaves in the southern United States during the 19th century, who made a bid for freedom from their Georgia plantation by following the Underground Railroad. In Toni Morrison's "*Beloved*" Stamps was the character who secretly worked as an agent on the underground railroad transporting runaway slaves to the state of Ohio. So, the western frontier was a landmark of personal identity.

On the raft, both Huck and Jim Caught fish, and talked, and they took a swim, now and then to keep off sleepiness. It was kind of solemn, drifting down the big still water, laying on their backs and looking up at the stars, and they did not even feel like talking. Thus, the two characters were so happy that they could neither sleep nor speak. They did not want to let every second of their happiness go unheeded. Even the water and the stars did not hesitate to share their happiness. The way Huck looked at the beauty of the sky resembled the way "Narcissus" looked at the beauty of the river in Oscar Wilde's "*Narcissus's Disciple*". Again, through the voice of Huck, Twain depicted the frontier life as a true reincarnation of the American dream about life, liberty and the pursuit of happiness.

4.3 The Seamy Side of the Frontier in *Huckleberry Finn*

Huckleberry Finn was not only that novel which put emphasis on Man's relation with his mother nature. It was also a novel that revealed the social evils that lurked deep in the American south. The industrial revolution that swept over the agrarian American

south had endowed the frontiersmen with the spirit of materialism which in its turn led to that inevitable class struggle. In the novel, there is no single reference to God's providence or salvation. And even if we found any, it was done in an ironical way. When Miss Watson told Huck all about the bad place he said he wished he was there. And when she said she was going to live to go to the good place, Huck replied that he couldn't see no advantage in going where she was going. And when she told him all about Moses, Huck showed his indifference towards the dead. All Huck's ironical answers came from his strong belief that Miss Watson's religiousness was based on hypocrisy because she was a devout slaveholder.

So, the frontier life in *Huckleberry Finn* was characterized by the sharp decline of moral values. The place of God had to recede to leave space for "Man as the measurement of all things", a statement coined by the ancient Greek philosopher Protagoras meaning that the individual rather than God was the ultimate source of value. Man became the destroyer and the creator or to use Ralph Waldo Emerson's words "Man is the God in ruins." All the characters that Twain created in "*Huckleberry Finn*" were slaves to money. They all behaved according to the dictates of their personal interests. Miss Watson advocated slavery for its lucrative source. She wanted to sell Jim down the river for 800 dollars. Pap was ready to kill his only son Huck if he refused to give him the 6000 dollars. Colonel Grangerford showed much love and compassion towards Huck the orphan, but, at the same time, he had a hundred slaves working on his large plantations. Even Tom that innocent boy resorted to the "pirates' book" and the "robbers' book" as the main sources wealth acquisition. Along with other boys, he formed a gang of which aim was "robbery" and "murder". The "little pirates boys would stop stages and carriages on the road, with masks on, and kill the people and take their watches and money. Twain revealed how even children, who were supposed to be the future of the United States, appealed to the use of violence to achieve their goals, For Tom, the end justified the means, a typically "Machiavellian tactic."

Huckleberry Finn displayed the main achievements of Twain's art: The careful use of point of view with its implicit ironies expressed through the voice of a child named Huck, the well-chosen balance between nostalgic romanticism and realism, innocence and evil, all went hand in hand for a journey down the river. The novel served as the new beginning of Man's wickedness mentioned in the bible. Characters like Tom, Miss Watson, Pap, colonel Grangerford, the king and the duke were all the spitting images of

Adam and his son Cain. They were all created to remove the dust from the romantic side of the frontier life and delve into its seamy side. Since *The Adventures Of Huckleberry Finn* was the product of the 19th century realism. “All modern American literature,” Ernest Hemingway wrote “ comes from one book by Mark Twain called Huckleberry Finn . It’s the best book we’ve had. There was nothing before. There has been nothing so good since.” (Twain p 2)

4.4 The Marxist Critique of the Frontier

This type of criticism draws upon the theory of the German philosopher and economist Karl Marx. The main interest of this theory is to explore the hierarchal structure of a society on the basis of wealth. Those who possess money are endowed with the power to impose their ideologies and ensure domination. And in terms of literature, the constant struggles for power among characters remain the dominating scenes within the prism of the Marxist theory.

Thus, to apply the Marxist theory on *The Adventures Of Huckleberry Finn* is to amplify the theme of wealth as the driving force that determines the characters’ behaviours. Money engenders power, and power engenders domination. Twain’s *Huckleberry Finn* serves to explore the hierarchal structure of the American society during the 19th century. The characters fall into three main social classes: The first class represents the Bourgeoisie class with its refined life style. The second class represents the ruling middle class preoccupied with the acquisition of wealth. The third class stands for the proletariat whose only possession of significant value is their labour power. Twain creates those social classes to blow the dust over the irresistible influence of money as being the demarcation line between social classes. In the *Communist Manifesto* of Karl Marx, there is a clear definition of the history of all existing societies as the history of class struggles. Karl Marx writes,

Freeman and slave, patrician and plebeian, lord and serf, guild master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes. (Marx P 17)

The colonization of America, the trade with the colonies, the territorial expansion to the west, and the industrial wave that swept over the American south opened up fresh ground

for the appearance of new social orders caught up in the web of a typically materialistic spirit. Names like Bourgeoisie, industrialists, and millionaires were indelibly written in the repertoire of the sociological studies. And their main interest was to impose power through wealth. In Twain's novel, characters like Colonel Grangerford, the Duke and the King, Miss Watson, the Widow Douglas represent the Bourgeoisie and the Middle class. They are depicted as being too much busy with the accumulation of wealth and the imposition of power. However, characters like Jim and Huck stand for the proletarian class which is too busy to be good servants of the upper classes.

But what makes the novel respond to the Marxist beliefs is this revolt that the proletariat launches against the ruling class. The revolt to which Karl Marx always appealed as a key to social changes. Marx believed that it was reality that determined consciousness and not vice-versa. Both Jim and Huck were conscious about their real life situations. They felt the weight of oppression and alienation and opted for "a change". Huck and Jim set sail down the Mississippi River as a sign of their quest for identity and personal freedom. It was that spiritual freedom that they wanted. They wanted to be as free as that river that flows endlessly to the Gulf of Mexico. Jim had to extricate himself from the shackles of the social issue of slavery to ensure his "whole manness". Huck had to slip through the fingers of the social conventions to ensure peace and happiness.

Marxism has also something to say about religion. Karl Marx defines religion as "the opium of the masses." This statement suggests the double effects of religion: On the one hand, it is used to impose power. On the other hand, it is used as a drug to alleviate the sufferings of the oppressed people and make them forget something about their oppression and alienation. In the eye of Marx, social revolution is the only way reversal of power relationship. The same belief that was shared by Frantz Fanon. In his famous book "*The Wretched Of The Earth*", Fanon reiterated that "what was taken by power should be taken back by power." (Fanon p 2) He even quoted a biblical version in this connection: "The last shall be first, and the first last." (Fanon P 3) Although Fanon was speaking about the decolonization process in Africa, he discussed parallels with African Americans and marked the distinctions between African and American situations. The call for struggle found a deep echo in Huck and Jim who both became conscious of their oppression and alienation and showed their resistance. Both of them took to the Mississippi River as a sign of their quest for identity.

In *Huckleberry Finn*, Marxism launched a fierce contrast to that religion which is based on corruption and hypocrisy. There is no need to link religion with money. There is no need to link spiritualism and materialism. One should recede and leave space for the other. And in *Huckleberry Finn* it is materialism that wins. Characters like Colonel Grangerford, Miss Watson, and the widow Douglas were concrete symbols of corrupt religion. They were devout Christians. They attended the Sunday sermons at a regular basis while they were proud holders of slaves. They were people who believed in the separation of the human race on the basis of the skin colour. The black character Jim was viewed as “ignorant”, “gullible” and “superstitious”. This fact revealed the psychological depreciation of the African’s self-worth and of African’s culture and history.

A close study of some characters from the Marxist perspective will better schematize this deep chasm between the distinct social classes in the 19th century America. The Marxist critics view the two ladies the Widow Douglas and Miss Watson as representatives of the Middle class. They are perceived as being devout Christians and devout readers of the bible. They play the roles of school mistresses who try to teach “the uncivilized” Huck how “to behave in a properly religious way.” “The Widow Douglas,” Huck said “ she took me for her son, and allowed she would sivilise me.” (Twain P 2) The Widow tried to teach Huck how “to keep his clothes clean”, how to cite “some biblical verses before starting to eat”, and above all, how to pray to get “spiritual gifts.” (Twain P 4) However, all her religious teachings stand as a foil to her pro-slavery sentiment. The same things hold true for Miss Watson. She spends her time on teaching Huck about “the good behaviour“, about “the good place of heaven” and about “the bad place of hell.” But, every night before going to bed, she “fetched the niggers in and had prayers.” (Twain P 5) She prays for the slaves to be faithful to their masters. Marxism revealed how the two ladies are clean from the outside but very corrupt from the inside. They teach ethical values and at the same time, they very proud slave holders. Religion is used by the middle class to ensure its domination on the black slaves and force them into the capitalist system. They are either brought to “the auction block” or “sold down the river” to work as a field hand on a large plantation. “Miss Watson” Jim said “ pecks on me all the time and treats me roughly. She does not stop thinking of selling me down the river for 800 dollars.” (Twain 8) This extract reveals the Middle Class depreciates the blacks’ identity and culture.

Colonel Grangerford is another character who stands for the upper class. This Aristocratic family takes good care of Huck after the raft incident. They bring him home ; give him some food and drink and cover him with wet and warm clothes. They even ask him to stay as long as he wishes. Huck is mesmerized by the beautiful sight of their house. “ It was a mighty nice family,” said Huck “ and a mighty nice house, too. I hadn’t seen no house out in the country before that was so and had so much style.” He even goes on describing the owner of the house as being an old man “with very tall and very slim. He puts on a clean shirt and a full suit from head to foot out of linen so white it hurts your eyes to look at it ; and on Sundays he wore a blue tail coat with brass buttons on it. He carried a mahogany cane with a silver head to it.” (Twain P 61)

Huck’s emphasis on the physical aspects of the house as well as of the old man reveals the extent to which the Bourgeoisie gives too much importance to the ostentations of wealth. Huck’s description of the Grangerfords’ house and its owner resembled to Nick Caraway’s description of the millionaire Jay Gatsby’s mansion. “The one on my right was a colossal affair,” said Nick Caraway, by any standard, it was factual imitation of some Hotel de Ville in Normandy, with a tower on one side and more than forty acres lawn and garden.” (Fitzgerald P 6)

The Grangerfords are also well-versed in etiquette. When the colonel and his wife come down for breakfast, all the family has to get up out of their chairs and wish them a happy day. They bow and say to them, “ Our duty to you, sir, madam.” (Twain P 62) Huck has also revealed how the Grangerfords are devout readers of the Bible. When he describes the internal side of the house, he made clear reference to “some books piled up piled up perfectly on each corner of the table. One was a big family Bible full of pictures. One was a Pilgrim’s Progress.” So, the influence of the bible is much felt in the Grangerfords’ way of .behaviour.

However, the beautiful image of their refined life is completely distorted by their devout commitment to slavery. The old gentleman “owned a lot of farms and over a hundred niggers”. (Twain 65) In pre-Civil War America, the word nigger was widely used as a synonym for “slave.” Each member of the Grangerfords has a nigger to wait on him. Marxism showed how wealth is accumulated to the sweat of the slaves. It also showed how the Aristocratic class resorts to violence to impose its power on the Afro-

Americans. In chapter 18 of the novel, we have images of the Grangerfords' children who carry weapons. The result of this is three sons, get killed.

What added fuel to the fire is the fact that the Grangerfords are constantly engaged in bloody feuds with another Aristocratic family named the Shepherdsons. The feuds result from the love that is shared between one of the Grangerfords' daughter named Sophia and one of the Shepherdsons' son named Harney. Marxism showed how this beautiful feeling of love can be watered by violence, making Man devoid of any human qualities. The feelings of hatred and despise that the two families share have even found a place in their spiritual place of worship. The two families attend a Sunday sermon about mutual love while they held their rifles between their knees. Huck said: "Next Sunday we all went to church, about three mile, on a-horseback. The men took their guns along, so did Buck, and kept between their knees keep them handy against the wall. They listen to the sermon about brotherly love." (Twain P 64)

Both the Grangerfords and the Shepherdsons become much representative of Christianity based on corruption and hypocrisy. Materialism has wrapped their sensitive hearts and turned them into cold stones. It is true that they are Aristocrats so clean from the outside but too corrupt from the inside.

The first meeting between Huck and his Pap is not the same as the one that we find in romantic stories. The way Huck describes his father makes one's hair stand to its end. His hair was long and tangled and greasy and hung down, and you could see his eyes shining through like he was behind vines. It was all black, no gray ; so was his long mixed up whiskers. There was no colour in his face. It was white, but a white to make a body sick, a white to make a body(s flesh crawl."

Pap seems to have raised from the dead. He becomes like a ghost that haunts the mind of his son. He returned to his son with his heart full of hatred and grudges. He knew that his son has become educated and wealthy. "You've put on considerable many frills since I been away," says Pap "You're educated, too, they say." (Twain P 28) Huck father is very jealous of his son's education and wealth. All that he wanted was to resort to violence so as to throw Huck back into savagery and ignorance and confiscate his wealth. He heard about all the money down the river and he wants it so badly. To ensure his domination of his son, he puts him in an old cabin, and he always locked the door and put the key under his head. Huck becomes prisoner of his own device. In the log, he

undergoes the worst forms of punishments. He became a slave to his father's fear. He cooks and does all the house chores for him. Huck said "The old man made me go to the skiff and fetch the things he had got. There was a fifty- pound sack of corn meal, and a side of bacon, ammunition, and a four- gallon jug of whiskey I got things all up in the cabin and went to cook supper." Twain p 16)

Huck, a thirteen year old, who is supposed to play with toys, go to school, and live under the affection of his parents is exposed to the worst forms of exploitation in the name of wealth. His father thinks that his son is responsible for his misery. He even resorts to violence to instill some fear in his only son's heart as a devious way to get money. "He chased me," said Huck "round and round the place, with a clasp-knife." Even more, Pap appears to be a very racist character. He doesn't stop blaming the government for granting freedom to a "nigger" who becomes as white as a white man because of his ostentations of his whitest shirt, shiniest hat, a gold watch and chain, and a silver-headed cane. Marxism reveals how wealth is important for the endorsement of freedom from slavery.

The Marxist critique of the hypocrisy and corruption of Christianity is embodied through the black slave named Jim. He is Miss Watson's nigger and is perceived at too "gullible", "ignorant" and "superstitious.". Jim's belief in superstition is a way of escaping from the Christianity of the white class. But, he also resorts to superstition or magical tricks to fool others and get some money. He is a slave with a typically capitalist thinking. Huck goes to see him to confirm his father's return. Jim got out his hair ball said something over it, and then he held it up. But, that hair ball wouldn't talk without money. Huck gives him "an old slick counterfeit quarter Jim smelt it and bit it and rubbed it." (Twain p 10) This fact reveals that the black slaves are not sub-humans who do not know the value of money. But, they are "whole people" the same as the whites. Jim also tells to the other niggers his story about the "witches who rode him down to New Orleans and all over the world." (Twain p4) Jim prefers to be taken by the witches who are symbolic of evil to staying in the bondage imposed upon him by the white racist.

Niggers will come from any place to hear Jim talking about witches "with their mouths wide open" And are ready niggers are ready to give him anything they have. He also tells them about "that five center piece around his neck with a string that the devil gives him with his hand to cure the dead." So through the power of superstition, Jim becomes a slave who dominates other slaves to get money. He becomes like doctor Faustus who sold

his soul to the devil. Jim's quest of has a noble intention behind. He wants to collect as much money as he can to buy the freedom for his wife and his two children. This noble mission tells a lot about the Afro-Americans' human qualities. They are people who can feel and love . They are not devoid of human qualities. They are three "thirds people" but "whole people". Again, Marxism shows how money is needed for the endorsement of freedom.

After a period of three clear and serene days on board the raft, Huck goes on searching for some berries that make his mouth water when he gets into sight of two "swindlers" as Huck describes them. One claims that he is the "Duke of Bridgewater" and must be treated with respect." He said, "we ought to bow when we spoke to him and say "Your Grace", or "my Lord", or "Your Lordship." (Twain P 66) The other man claims that he is the late Dauphin. "Yes, gentlemen," the old man says " the man you see before you is the rightful king of France. People got down on one knee to speak to me, and always call me "Your Majesty." (Twain p 72) The two men pretend to belong to the royal families at a time when Huck has already "read to Jim about the kings, Dukes, earls and how they dress up with much style and call each other majesty. Huck has also told Jim "dey ain't no kings here."(Twain p 54)

The two rascals took control of the raft and turn Jim and Hucks into their servants. They wait on him at dinner and does any little thing for him. The truth of the fact is that the so called king and duke have learned about the reward put to the runaway slave and which is estimated at three hundred dollars. The hypocrisy of the two people becomes more apparent during the scene of the "camp meeting." The king goes onto the platform and speaks to the audience about his life as a pirate out in the Indian ocean and about his repentance. He also pretends to be endowed with a divine mission "to the pirates into the true path." The king starts to shed tears, and so does everybody. One of the voices is heard ordering all the audience ".to take up a collection for the king." So, the king goes "through the crowd with his hat blessing the people, and praising them, and thanking them for being so good to the poor pirate."(Twain p 78)

All the characters in Huckleberry Finn contribute much to the development of the themes related to the acquisition of wealth and class domination. Jim is regarded as a commodity to be bought and sold, and thus, deserves to be dominated. Huck, though a white character, also runs the gauntlets of class domination because of the wealth that he

possess. What is striking to the mind is how the ruling class resorts to religion to ensure their domination and keep their self-interests safe and saine.

4.5 The Marxist Revolution in *Huckleberry Fin*

In Marx's thought, it is only the working class or the proletariat that must achieve class consciousness. The Upper class is quite well conscious of its deeply rooted position and power in the capitalist paradigm. If the working class is aware of its exploitation, manipulation and alienation, then, it becomes conscious and opts for a change. For Marx, this can be done only through popular upheaval or social revolution as he calls it. This belief found a deep echo in the Bolsheviks revolution of October 1917 in Russia and which led to the fall of the Tzar empire and the establishment of socialism. What outraged Marx is this negative influence of religion that aims at lulling the oppressed to sleep and make them forget about their exploitation and alienation. Religion stands as a true hinderance to social revolution as it is used to alleviate the sufferings of "the wretched people" as Frantz Fanon calls them.

In the novel of *Huckleberry Finn*, both Huck and Jim stand for the dominated class. Jim suffers from the heavy burden of slavery and undergoes the cruelest forms of punishments and hard labour. Huck suffers from the Widow Douglas's social conventions based on religious hypocrisy and corruption. But, both of them reach social consciousness and set out for a change. They run away and meet in Jackson Island, a town symbolic of their spiritual freedom. Jackson Island becomes the starting point towards their adventurous journey to the north. Their aim is to reach the free state of Ohio where Jim will watch his dream of buying freedom for his wife and his two children come true. They made a raft and set sail up the Mississippi River of which width and length become the symbol of freedom, self-reliance and perseverance. Freedom because it is a way of escaping to repeat F. Scott Fitzgerald's expression the "ashes" of the declined civilization, Self-reliance because it is a way of ensuring their individualism and identity. Perseverance because they hate being stiffened within the borders of the corrupt social conventions.

Even Twain's considerable use of the Nigger's dialect can be interpreted as imposing the cultural identity of the African Americans. The darkest spot of Slavery remains in the physical as well as the psychological effects that it carries. A slave is not that three-third person not even a child, but a whole Man. He has the right to live and to love, he has the right to raise a family and prosper within his own community. God has not created the

Blacks to be the servants of the whites as their Bible says. He has created all men to be live side by side. He has created men and endowed upon them the inalienable rights of life, liberty and the pursuit of happiness. Jim and Huck refuse to be seen as sheer products or puppets to be manipulated by the strings of the whites' Capitalist system. They took up a revolt because they want to discover their inner selves and make radical changes.

To impose their distinct identities, each character resorts to his specific weapon. Jim resorts to typically African superstition to launch a fierce contrast to the Whites' corrupt Christianity. He prefers the world of the witches to the world of the angels found in the Bible. He accepts to be perceived as gullible, naïve and ignorant and refuses to submit to Miss Watson's education and prayers. Huck resorts to irony and satire to criticize the western civilization and its materialistic foundations. He does not hesitate to mock at the Widow's way of civilizing him or at Miss Watson's attempt to put him in new clothes. He does not hesitate to use his wit to fool his father and escapes from him. He does not hesitate to call the king and the Duke by the names of swindlers, and rascals to expose their evil intentions. Wherever Huck goes, he feels fidgeted and runs away.

Marxism as an ideology has a say as far as the consciousness of the individuals is concerned. And to study Huckleberry Finn from the Marxist perspective is to study class struggle for power and more importantly the struggle for the reversal of power relationship. So, both Huck and Jim are the heroes as well as the products of the Marxist theory.

4.6 Conclusion

What makes Huckleberry Finn very interesting to be studied is irrefutable fact that it is told through the point of view of an innocent boy named Huck. The innocence of this child makes him say nothing but the truth. Through Huck, Twain reveals the crucially social issues that result from the American southerners' insatiable appetite for money. This endless quest for wealth leads to the hierarchal structure of the American society, a deep chasm between social classes. Those who possess money have the right to power and to class domination. Those who dispossess of money are doomed to be frozen in the ladder of social life. Twain stresses that race and money are inextricably linked to social inequalities. It is because of money that slavery and pauperization are endorsed. Huck can be well compared to that child with The New Spectacles, in Richard Church's story, who sees his mother intensified, the pupils of her eyes, and the tiny feathers in her boa

necklet. Huck looks with flawless precision at the strange actions of the individuals in the American south. They are big lovers and worshippers of money. It is money that becomes the driving force of their social behaviours.

Huck originally belongs to the "Have Nots" fraction of society owing to his socioeconomic conditions and his family's degrading position in society. The Widow Douglas attempts to raise him to the position of the "Haves" by teaching him how to behave properly. But, Huck resents this life and prefers going back to the life of the "Have Nots" and escapes with a slave named Jim. The gulf between the "Haves" and the "Have nots" results from racial inequality which is itself based on slavery or even socioeconomic degradation. Throughout all his adventures, Huck perceives how "the Haves" abuse and despise the "Have nots" thus creating apparent flaws in the society. In the novel, the "Haves" stand for the privileged and civilized white society. The "Have Nots" are the cliché of the uncivilized and are discriminated against by their shortage of money and power. All the black characters are perceived as sub-humans and thus occupy a low position in the white southern society. They are born into this position and have no way to extricate themselves from it. After the raft incident, both Huck and Jim swim to the shore. Jim refuses to return to slavery and remains hidden in the bush. This shows the irreversible fate that Jim faces because of the colour of the skin. Huck, on the other hand, takes refuge within the white people on the shore. Because he is of a white southern descent, he leads a comfortable life in the Grangerfords' house. It is true that he becomes as free as a bird but, he always feels that there is something missing. He misses his friend Jim and always feels happy when he meets him again. Twain reveals how the two colours can merge and become one colour, and one race living in one society and under the same roof. The way Huck meets his father is completely different from the way he meets Jim. The first meeting is smeared with fear and stress though it is a meeting between a father and his son. The second meeting is dotted with Joy and happiness though it is between two strangers and two races.

General Conclusion

To believe that the moral and human values can endure beyond the realm of space and time is like to sing in the rain or write on the surface of the lake. History teaches us that life has always been a theatre in which characters play the roles of those who dominate and those who are dominated for the sake of money.

In the Bible, we read that God has created Man in his own image and blesses him. He becomes the symbol of divine purity and kindness. The Bible also mentions that God's confidence in Man has become so great that he even lets him claim dominions over the fish of the sea, the fowl of the air, and over creeping thing on the earth. Adam is the first creature to win God's confidence and providence. In the Garden of Eden, he is made king and everything that God creates is brought unto him.

But, the bible also speaks about Man's disobedience and wickedness. When God has ordered Adam not to eat from the fruit of the forbidden tree which stands in the middle of the garden, the tree becomes God's property. But, Adam's cupidity makes him forget God's order and eats from the tree. This fact inevitably leads to his downfall from heaven. On earth, Adam and Eve give birth to two sons Cain and Abel. The first becomes the tiller of the ground and the second a keeper of sheep. Both of them offer to their God above the fruits of the earth as a sign of sacrifice. God accepts Abel's sacrifice and rejects Adam's. The Bible shows how because of wealth, Cain commits a crime and the first stains of blood cover the ground. Cain fears that God's blessing on Abel's wealth will make him richer and richer. This fact instills some envy and jealousy in Cain's heart and commits his fratricide. This marks the beginning or the "Genesis" of Man's wickedness.

The original sin of Adam and his inevitable downfall from heaven becomes the theme that peppers the United States literature. Most of the American writers shed some light on the fall of the American dream as the result of Man's quest for wealth leaving his moral values lagging behind. T. S. Eliot's poem *The waste land*, Arthur Miller's play *The death Of A Salesman*, and F. Scott Fitzgerald's novel *The Great Gatsby* all carry in their wombs the dominant theme related to the fall of the western civilization as the direct outcome of materialism. This reveals a new beginning of Adam's original sin. It is in the name of the acquisition of wealth that class struggle for power and domination becomes the law of the land. It is in the name of wealth that the exploitation of one race of the other becomes justifiable.

In William Bradford's *Of Plymouth Plantation*, there is a clear reference to the white settlers as being the messenger of God endowed with the power to spread the banner of religious freedom on the new continent. However, the abundance of wealth and early riches found on the American soil makes the white settlers forget about their noble mission and put their hands on forbidden properties. Forbidden because they belong to the native Indians. The latter become subject to whites' domination and subjugation. They are cut off from their mother land and have to choose either to die or go to the prayer towns where they become completely alienated. In Mark Twain's *The Adventures Of Huckleberry Finn*, floods of ink have been shed on the wickedness of the white Americans in the American south who are busy with the accumulation of wealth to the detriment of the disenfranchised people. There is no room for pity and kindness. All the characters that Twain creates contribute to the amplification of the themes related to class struggle for power and domination thus, corrupting the virgin land of America. The influence of money has double effects: it is important both for the endorsement of slavery and the emancipation of slaves.

The two different novels studied in this dissertation belong to different periods of the American history. Bradford's *Of Plymouth Plantation* stands for the American colonial period of the early 16th century. Twain's *Huckleberry Finn* stands for the 17th century of American literature characterized by the age of realism. This diachronic study pinpoints the gradual decline of the moral and human values in literature by putting much emphasis on how characters dominate one another for wealth. This diachronic study is carried out within the frame of the Marxist theory whose main interest is to focus on the economic base for any study of a literary or cultural text. The importance of Marxism lies in its critique of using religion by the ruling class to dominate the weak and strip them of their wealth. Characters like William Bradford, John Winthrop, Colonel Grangerford, the Duke and the king, and Miss Watson all resort to religion to gain wealth and power. And much reference is made to the Bible as the true word of God, but at the same time, they take much delight in dehumanizing other races and classifying them as sub-humans and inferiors. In *Plymouth Plantation*, which should be all about the expansion of the Christian faith in the new world, turns out to be a battle field for the subjugation of the indigenous people and the confiscation of their lands and their riches. *Huckleberry Finn*, which is believed to be about the romantic side of the frontier, takes the wrong turn towards the institution of slavery as the magnet for lucrative sources.

Even more, to study literature from the prism of Marxism is to look at the way characters resort to social revolution as key to the improvement of their socioeconomic conditions. In *Of Plymouth Plantation*, there is much class consciousness on the parts of the Indians who do not hesitate to fill the bodies of the white settlers with arrows. The Pequot War is of 1873 is much symbolic of the Indians' resentment to the whites' colonialism of America. *Huckleberry Finn* is also expressive of the Marxist appeal to social revolt as a sign of class consciousness. Both Huck and Jim launch a fierce contrast to the corrupt social conventions of the white society. They both run away and set sail up the Mississippi River in search for their identities and spiritual freedom. Karl Marx believes that real life situations determine consciousness. In other words, it is for the proletariat to take consciousness of their situations so as to struggle for power and make a change.

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ملخص

المجتمعات الفقيرة لا تستطيع ان تفكر مثل المجتمعات الغنية. المجتمعات الفقيرة تكون دائما منظمة حول احتياجاتها الفورية التي تتمثل في تغذية اعضائها وضمان العيش للطبقات الاجتماعية المهددة بالاطار مثل نزوح المستعمرين وعبودية المضطهدين. خيرات الارض يتحكم فيها فئة قليلة من المجتمع وهم اصحاب السلطة ولكن احيانا يكونوا مضطهدين لتوزيع كمية مما يكسبون للحفاظ على رفايتهم. هذه الصراعات حول الموارد الطبيعية تسرع من وتيرة التوترات. الادب الامريكي يمثل صدع تاريخي في الرؤية التي كان يحتفظ بها الانسان كمخلوق من الله تقي ونظيف. لكن هذا الانسان قد ترك قيمه الاخلاقية خلفه وأصبح يجري وراء غريزة حب البقاء او البقاء للقاءى. قول ان القيم الاخلاقية والانسانية تبقى ثابتة خارج مملكة الازمان يبقى شيء صعب تقبله. كل مظاهر العنف التي تنفجر في بعض المناطق في العالم منبعها الصراع والسباق حول الثروات.

كلمات مفتاحية: عبودية، مضطهدين، طبقات اجتماعية، الصراع.

Résumé

Les sociétés pauvres ne peuvent raisonner comme les sociétés riches. Il va sans dire qu'une société pauvre est organisée autour de ses besoins immédiats: nourrir ses membres, assurer la survie du groupe toujours menacé par des périls comme mauvaises récoltes, arrivée d'envahisseurs et l'esclavage des vaincus. L'enrichissement dégage peu à peu un surplus. Celui-ci est contrôlé jalousement par les maîtres du pouvoir. Mais, ces derniers, afin d'assurer leur prestige, sont contraints d'en distribuer une partie. Ces conflits autour du surplus, autour des ressources toujours limitées exaspèrent les frustrations et les tensions. La littérature Américaine constitue une cassure historique dans la vision que les hommes ont d'eux-mêmes. L'homme qui se croyait une créature de Dieu se révèle un vaincu soumis aux mêmes lois que les autres rapaces et notamment à la lutte sans fin pour la survie. Dire que les valeurs morales et humaines restent irréversibles au-delà du royaume des temps est une chose qui reste difficile à admettre. Les violences déclenchées dans certaines régions du monde sont enracinées dans des conflits âpres autour des richesses.

Mots Clés : Conflit, l'esclavage, persécutés, couches sociales.