CHAPTER - IV

Slavery and Russianism
"The skin of every human being contains a slave". (Mark Twain Note book 1904). Until now the Negro community and slavery have not been the primary objects of any scholar in Mark Twain’s works, although they have touched upon various aspects like, adventure, humour, satire, and the river Mississippi. The value premise for this chapter comes from the American creed. America was settled by people who, for one reason or another, were dissatisfied with condition in their homeland and sought new opportunities. Until 1921 the nation welcomed immigrants. They came from everywhere and brought with them their institutions and cultural pattern.

Of all such American institutions, Negro slavery has probably been the one most frequently compared with historical antecedents and foreign counterparts, and with the least benefit to systematic knowledge. Quite understandably, modern Southern Negros, as well as by the extraordinary prevalence of racial prejudice in the United States, that they have often pictured American Negro Slavery as a system of unique and unmitigated severity that stands in marked contrast to other forms of servitude. Yet Thomas Jefferson could confidently assert as. "In Augustan Rome the condition of slaves was much more deplorable than that of the blacks on the continent of America." His assumption was that the list of barbarities and civilities which had a common place in Rome were presumably unknown in Virginia. It might be true to some extent, but the Roman slavery occurred considerably in the times immemorial that was also in case of the war slaves, that they behaved so. In case of the common slaves they were for better when compared with the Nigger slavery in America. Even then the Southern American Slave owners supported it by finding some lame excuse, for they were very much inclined to it. It is aptly previewed by David Brion Davis when he says "Apologists for American slavery were always fond of comparing the mildness of their own institution, supposedly evidenced by a rapidly increasing Negro population, with the harshness of slavery in the West Indies or ancient Rome."

Practically all the colonies founded by the European powers in the new world from the sixteenth through the eighteenth century were heavily
dependent upon slave labour. Without the forced work of millions of Indians and Africans, the development of plantations, mines and other enterprises would not have been possible in the Southern Regions of United States, where several million Negro slaves helped to build what soon would become one of the world's most powerful nations. In 1860 the population of the fifteen slave states included eight million whites, 4 million black slaves. Most of the 4 million black slaves worked on plantation, concentrated in the so called Tidewater, Pied Mount, Balck Belt, and Delta regions. The burly strong and good working slaves in field of plantations were in great demand. This was confessed by Mark Twain also when he says in his autobiography, "At first my father owned slaves but by and by he sold them and hired others by the year from the farmers. For a girl of fifteen he paid twelve dollars a year and gave her two linesy woolsey frocks and a pair of stogy shoes, cost a modification of nothing; for a negro woman of twenty five, as general house servant, he paid twenty five dollars a year and gave her shoes and the aforementioned linesey woolsey frocks, for a strong Negro woman of forty, as cook, washer, etc., he paid forty dollars a year and the customary tow suits of clothes and for an able bodied (negro) man he paid from seventy five to a hundred dollars a year and gave him two suits of jeans and two pairs of "stogy" shoes an outfit that cost about three dollars."

Slavery was an integral part in the economic growth of the South as well as the nation. The fantastic increase in growing cotton, sugar, and rice was largely responsible for Southern prosperity. Thus the wealth of the U.S. in the first half of the 19th century was greatly enhanced by this exploitation of African American Slaves. In addition to African Negro slaves, poor Europeans were brought over in colonies. The white citizens of Jamestown, who had themselves arrived from Britain, decided to treat the first Africans in Virginia as indentured servants. As with European indentured servants, the Africans were freed after a stated period, given the use of land and supplies by their former master, and at least one, Anthony Johnson, eventually became a landowner on the Eastern shore and a later slave owner himself. That is the irony, he himself was a slave once, now he become the owner of
the slaves. Such was the pressing need in those days, plenty of good land was there, but there had been shortage of labour. Because of the above fact the slave owner was considered to be a privileged class; it was apt and right when Mark Twain says, “The blunting effects of slavery upon the slaveholder’s moral perceptions known and conceded the world over; and privileged class an area aristocracy, is but a band of slaveholders under another name.” It was also considered the prosperity of a new colony depends upon one simple economic factor. The same was opined by Adam Smith When he writes, “Plenty of good land is one simple factor of new colonial economy.”

Had Negro slavery never existed, had the natural resources of the southern colonies favored the growth of a free yeomanry, the system of indenture would have been admirably fitted to establish a population of small proprietors, trained in habits of industry and in a competent knowledge of agriculture. The social and industrial life of the colonies forbade this. A peasant proprietary can only exist under severe restraints as to increase or where there is urban life to take off the surplus population for trades and handicrafts. The southern colonies fulfilled neither of these conditions. When the servant was out of his indentures there was no place for him. He could not become a shopkeeper craftsman or a free agricultural laborer for none of these callings existed. Moreover, the very same conditions of soil and climate which enabled slavery to exist, made it possible for the freeman to procure a scanty livelihood, without any habits of settled industry.

Thus the liberated servant became an idler, socially corrupt and often politically dangerous. He furnished that class justly described by a Virginian of that day as a foeculum of beings called overseas, a most object, unprincipled race Having no business to do they became desperate and farmed into unions and set ready to pounce on their previous masters and institutions. Whittier’s poem makes it clear when he sings:

“So let it be. In God’s own might
We grid us for the coming fight,
And, strong in him whose cause is ours,
We grasp the weapons he has given,
The light, and Truth, and Love of Heaven!"6

All the aforementioned circumstances can be clearly seen in Mark Twain's works "The Adventures of Huckleberry Finn", "the Adventures Tom Sawyer", "The Prince and the Pauper", "Life on the Mississippi", for Mark Twain was the exponent of the River Mississippi and its frontier life in his select works a large proportion of this Negro slaves lived. In the southwestern counties of Mississippi where the slaves greatly outnumbered the white population.

It is quite rewarding to know that all most all the works of Mark Twain did have the nigger slave characters. In his childhood days itself he saw the slave trade and his father himself owned a number of them. Thus Twain had first hand and intimate relationship with social evil of Negro Slavery. It is quite interesting when he says about them in his autobiography, "All the Negroes were friends of ours, and with those of our own age we were in effect comrades. I say in effect, using the phrase as a modification. We were comrades and yet not comrades; color and condition interposed a subtle line which both parties (White and Black) were conscious of and which rendered complete fusion impossible we had a faithful and affectionate good friend, ally and adviser in "Uncle Dan I" a middle aged slave whose head was the best one in the Negro quarter, whose sympathies were wide and warm and whose heart was honest and simple and knew no guile. He has served me well these many, many years. I have not seen him for more than half a century and yet spiritually I have had his welcome company a good part of that time and have staged him in books under his own name and as Jim."7

Thus Jim became an interesting character becoming a parable brother of uncle Tom of Harriet Beecher Stove (1811 - 1896), where Uncle Tom, a very gentle, principled negro proved that endurance enables a man to bear any kind of sufferings. Jim a Negro slave is a prominent character in the Novel The Adventures of Huckleberry Finn, an interesting novel which
was unfortunately branded at the outset as “trash and only for the slums” and another unsympathetic reviewer writing in the Century could not check his exasperation and regarded Huck Finn as “an incarnation of the better side of the ruffians that is one result of the independence of Americans.”

But men of sharper intellect and penetrating vision had felt the power of the novel. Twain however used the occasion in a more humorous but businesslike manner than pouncing back on the critics. The novel enacts the drama of great human experience of Huck and Jim (a slave) who were on escapade, and both of them were on their great journey to freedom. The two run a ways use the river as their only escape route. Thus the river becomes central to the theme as well as the experience of the novel. The river issuing forth in the north went down into to the Deep South traversing its long journey through many states. On the far east of the river were the ‘free states’ which had emancipated their slaves, in the west, and the south, slavery was recognized as an essential institution an integral part of the agrarian economy. The novel begins at St. Petersburg; a small village in Missouri, on the western side of the river, on the East Illinois. Down Missouri there were Arkansas and Louisiana, down Illinois on the eastern side were Arkansas and Louisiana, down Illinois on the eastern side were Tennessee, both touching Kentucky on the east. The states called the New England had abolished slavery but it persisted vigorously in deep the south and the west. For a slave the Deep South was the equivalent of hell. One could visualize the fact how the Nigger slaves were treated in those days in the words of Jim, when he says to Huck why he had been running away. “Well, you see, it us die way. Ole missus – dat’s Miss Watson she packs on me all de time, en treats me pooty rough, but she awluz said she wouldn’t sell me down to Orleans (South) But I noticed dey wuz a nigger trader round de place considerable lately, en I being to git oneasy. WII, one night i creeps to de do pooty late, en de do wants quite sheet en I hear old missus tell de wider she Gwynne to sell me down to Orleans, but she didn’t want to, but she could git eight hound dollars for me, insist uz sick a big stack money she couldn’t resist.”
In such precarious circumstances, the only hope of a Negro slave was to escape into the eastern states. Jim, who the runaway nigger of our novel, plans to escape to the east, into the Free states Both Huck Finn and Jim hope to disband their raft at Cairo and from there via the Ohio issued forth from the East and joined the Mississippi near Cairo. The runaways however overshoot Cairo in the mist, and are once again in the world of slave’s state. Thus their journey ended up in Arkansas, another slave owning state.

The life around the river, particularly in Arkansas (a slave owning state) was quite leisurely. The people owned large farms and employed large number of slaves. This truth was well attested by Mark Twain himself when says in his autobiography about his boyhood days at his uncles house in Arkansas “My uncle, John A. Quarles, was also a farmer, and his place was in the country four miles from Florida. He had eight children and fifteen or twenty Negro slaves and was also fortunate in other ways, particularly in his character and having a large farm." (Auto Bio,P.4) It is clear from the above passage that owning slaves and large forms were considered to be a sign of agrarian feudalism that prevailed in the agricultural set up those days. Slaves were bought and sold like animals in the open market. The treatment meted out to those slaves varied form family to family. Some owners treated them no more than pieces of property, while some used them kindly, but never as human beings. In the both kinds of the families treatment might differ a little, but not the bondage. It is clear from the below passage where in Rober S.Starobin puts it. "Bondage severely restricted the mobility religion, family life and the other personal right of the slaves. Slaves legally transformed people into property, the pro-slavery ideology held that the blacks were naturally inferior to whites. Slave owners consciously attempted to destroy slaves own (African) culture, religion, family forms, and any senses of personal identity, by force or through suffocating paternalism."11

It shows that even the laws pertaining to slaves were pro white, very stringent and severe punishments were inflicted on them, if ever they ventured to escape. No regard to their emotions was ever given, most of the time their families were separated, the father was sold to one buyer, and the
mother to another. This fact was truthfully attested by Mark Twain himself when his character Jim in *The Adventures of Huckleberry Finn* says to Huck about his wife and children as "he was saying how the first thing he would do when he got to a free state he would go to saving up money and never spend a single cent, and when he got enough he would buy his wife, which was owned on a farm close to where Miss Watson lived, and then they would both work to buy the two children." It is ample clear that no human values were observed in treating the negro slaves consideration of money weighed over all others whenever a slave runaway a general proclamation was issued and any white man could arrest him. This could be understood from the talk of Huck with white gentlemen who were on hunt for the runaway niggers. Right then along comes a skiff with two men in to with guns, and they stopped and I stopped. One of them says:

"What's that yonder?"

"A piece of a raft," I say.

"Do you belong on it?"

"Yes, sir"

"Any men on it?"

"Only one, Sir."

"Well, there's five niggers run-off to-night up yonder above the head of the bend. Is your man white or black?"

If the escaped Negro slave was caught, thereafter he was subjected to such terrible tortures that he did not dare repeat this folly. Slavery was thus an essential part of the agrarian set-up during the period of the novel. Some of the northern states had emancipated these slaves, as a result of which the slaves in southern states tried to escape into these free states. Jim of our novel represents the struggle of those few who followed the roads to freedom.

The habit of owning slaves was an aristocratic hobby, amongst all the plantation owners. In fact it was not that much beneficial even to the owners
of the slaves; yet they hankered for social prestige. This fact was approved by Adam Smith also when he writes in his book Capitalism and Slavery as, "in general, pride and love of power in the master that led to slavery and that in those countries where slaves were employed, free labour would be more profitable. Universal experience demonstrated conclusively that the work done by slaves, though it appears to cost only their maintenance, is in the end the dearest of any. A person who can acquire no property can have no other interest than to eat as much, and to labour as little as possible."14

Adam Smith thus felt that owning Slaves and getting work done by them was a loss. This fact of superiority of free hired labour over slave is obvious even to the slave owner. Slave labour is given reluctantly, it is unskilful, it lacks versatility. Other things being equal, free men would be preferred. But in the early stage of Colonial development, other things are not equal when slavery is adopted, it is not adopted as the choice over free labour; there is no choice at all. The reason for slavery wrote Gibbon Wakefield, "are not moral, but economical circumstances; they relate not to vice and virtue, but to production."15 With the limited population in colonial America slavery was felt to be necessary to cultivate both the staple and commercial crops. Thus the slave owners were reluctant to get rid of the Negro slavery. Depending upon the free labour is a fickle one; they may work or may not work in the field of a particular land lord. But owning slaves gives stability and confidence to their economic growth. That's why they clung on to it even when the entire world figured them as the most inhuman souls that were ever born on this earth.

In The Adventures of Huckleberry Finn the portrayal of Jim the Nigger, one discovers a new dimension in the art of characterization, for with the exception of one positive act of escaping to the Jackson's Island, Jim does not act, but is all the time acted upon. Ostensibly it is Huck who is assisting Jim to escape. His character develops through the presence of Huck and other figures such as the Duke, and the Dauphin, and later when Tom again appears on the scene. Even then the central point in the action of the novel - though his figure the novel realizes the moral vision of its creator
we can compare to him to a catalyst which transforms certain gases into a new one, but itself remains an inert thing, a passive agent.

To begin with, Jim appears to be quite in conformity to a stereotype. He reveals all the traits of Negro slave in the Mississippi Valley Society. Illiterate and superstitions, he is domesticated and docile. This was beautifully told by Huck to Tom when he says about Jim, the Nigger's black magic with his hair ball; "Miss Watson's nigger, Jim, had a hair ball as big as your fist, which had been took out of the fourth stomach of an Ox, and be used to do magic with it. He (Jim) said there was a spirit inside of it, and it knewed everything. So I went to him that night and told Pap was here again, for I found his truck on the snow...... Jim got out his hair ball and said something over it, and then he held it up and dropped it on the floor. It fell pretty solid and only rolled about an inch,. Jim tried it again, and then another time, and it acted just the same. Jim got down on his knees, and put his ear against it and listened."16

On another occasion, when the boys (Tom & Huck) hang his (Jim's) hat up the tree he believes it is the work of witches, and circulates a story about witches ride - how witches rode him all over the state and then set him under the tree again and hung his hat on a limb to show that it had been done by them. On Jackson Island he takes Huck for a ghost and drops down on his knees and begs by putting his hands together.

"Doan hurt me – don't ! I haint ever done no harm to a ghos. I alwoz liked dead people, en done all I could for'em you go en git in de river again, whah you belongs, en doan' to noffin to Ole Jim, 'at'uz alwuz yo 'fren'."17

Jim is the type of all other slaves that the frontier society owned. He is highly skilled in manual tasks. He enjoys a status among other slaves who indeed respect him. He is really proud of his worth which in terms of hand cash is eight hundred dollars. But he believes rather he is forced to believe that white men are superior to him. Thus in spite of physical powers which he demonstrates on many occasions, he becomes a mouse before a white man, as a worshipper before an idol. That's why he says with Huck, when
he tries to befool Jim. "What do dey stan for? I's gwyne to tell you when I got all wore out wid work, en wid de callin' for you, en went to sleep, my heart woz mos' broke because you wuz los', en I didn' k'yer no' mo' what become el me en de raf'. En when I wake up en fire you back aain, all safe and soun', de tears come, en I could 'a' got down on my knees en kiss yo' foot, I's so thankfull."^{18}

Jim is really a complex personality. In deciding to run-away from Miss Watson, he displays a remarkable courage both physical and moral. To set-forth on a journey which will entail night and secret travel for many days and will continue for miles in the fond hope of freedom; remaining without food for all that duration and depending upon fish etc, require no ordinary courage. And Jim certainly is no ordinary man. There were stringent slave-laws passed by the Congress and the run-away slaves were given very cruel punishments, helping or assisting in any way was also considered to be serious crime. It was aptly said by Terrel Dempsey in his note book on slavery," To help steal a horse or a cow was a low crime, but to help a hunted slave, or feed him or shelter him, or hide him, or comfort him, in his troubles, his terrors, his despair, or hesitate to promptly to betray him to the slave catcher when opportunity offered was a much baser crime."^{19}

Not withstanding his flight which must have ensued under a great stress of emotions on overhearing Miss Watson being offered eight hundred dollars by a slave trader from South, Jim was terrified and ran away from her. On the raft, he falls to the governance of the two humbugs who later paint him all solid blue. He could easily make a safe escape from these two, but probably he did not want to desert Huck whom he dearly loved and who had agreed to help him. Second reason may be that in the company of a white boy, he was less exposed to external dangers, as he could easily pass for his 'slave'. True to his faith Huck saved him on many occasions. When their raft is overtaken by a group of people who fell Huck that they are looking for run-away niggers, Huck fabricates a story and tells them that his father is on the raft and he is suffering from smallpox. They keep forty dollars on a log of wood and float it towards Huck and go away. After this Jim, who
had jumped into the water, comes on the raft and thanks Huck for saving his life. Here he says"' Huck! Dat Wuz de smaltes' dodge! I tell you, chile, I 'spec it save' ole Jim-Ole Jim ain't going to forgit you for dat, honey.'"(TAHF, P.92).

Smallpox was the most dangerous disease in those days and because of that Huck resorted for that lie, for he knew that surely those people would run-away on hearing it. Thus he saves the old Jim, a Negro slave, which was against the frontier morals in those days in the Mississippi Valley.

Jim was not very innocent and ignorant as one thought of him. In the region and in those days there had been a misnomer that whites were superior to the blacks, this feeling is engrained in Jim's unconsciousness also. Even when his commonsense does not seem to accept something, he agrees to do it. For example in evasion episode when Tom and Huck work for his rescue, he agrees to keep a dairy on his shirt, although, he couldn't see no sense in it, but Huck says, "he allowed we was white folks and knowed better than him, so he was satrified and said he would do it all just as Tom said."(TAHF, P.249) In this and such other episodes, he betrays his slavish mentality. He depends upon an outside agency for his personal guidance and judgment relegating his commonsense to the background. This he feels secure in the company of Huck who is just a boy in his early teens. True, he is running for freedom, but carries a slave mind along with him amid which he cannot get away from.

It would, however, be too much to say that he is just a dolt and nothing more than that. At times he shows commonsense which is to be admired. For instance when the nigger hunters came in search of the niggers hear to their raft, Jim, without waiting for a moment silently slipped into water, and he again surfaced only after their going away from the raft. Jim's knowledge of practical matters is profound. He constructs the wig warm repairs the raft when it is shattered. He can foresee rains and storms by looking at the sky. Even Huck admits that Jim knew all kinds of signs. But
complex situations confuse him, which was a common phenomenon in the Negro slave community. For instance he cannot understand how various people speak different languages. Even of the anecdote about Solomon's million wives, he takes a practical view and says "En, I reckin de wives quarrels considerable; en dat, crease, crease de racket"(TAHF P.25) On one more occasion he says about starts, that they could have been laid by the sky.

It is in his deep sense of loyalty and gratitude that Jim shows his moral elevation. He cannot forget that it is Huck who is helping him in his quest for freedom. He starts worrying when he is separated from Huck and feels over joyed, when Huck again appears. At the end when during the rescue operation, Tom is wounded by a bullet, Jim nurses him, and refuses to run-away at such critical juncture. He insists on taking at the risk of being enslaved again. In this context Lane Jr. Lawriat says, "He has strength and courage and he possesses the supreme virtue of epic poetry, loyalty."^20

Jim, like Huckleberry Finn, is highly sentimental. All his actions are guided by emotions rather than reason when his emotions are touched he can do mad things that he would not normally do. It is then that his figure raises to grandeur and dignity which elevates Jim the slave, morally and socially. For example when Huck tries to fool him into accepting that there was really no storm, and that it was only his dream Jim chides him in a language which by passes his personality. Though Jim appears in the narrative occasionally, and most of the time remains in the hiding on the bank of the river, yet his conduct during these few moments makes him a moral touchstone of the world depicted in the novel. His virtues - righteousness, love, hatred of violence, a deep sense of gratitude, provide a measuring rod for the white community. Through Jim the novelist conveys the feeling that enslaving a person of any community is inhuman. Besides that he conveys the feeling that it is not 'black' or 'white' that ultimately counts. But it is the inner qualities which raise a man higher, and not the white skin. In The Lowest Animal an article written by Mark Twain, the author says, "man is only the slave. And he is only animal who enslaves. He
has been always a slave in one form or another, and has always held other slaves in bondage under him in one way or another. In our day he is always some man's slave for wages, and does that man's work and this slave has other slaves under him for minor wages, and they do this work. The higher animals are the only ones who exclusively do their work and provide their own living."

And a reader who reads Mark Twain's autobiography will surely baffle, when he reads the above statement for his own family itself owned a number of slaves. But his feeling would have been that ill-treating or punishing cruelly not paying any wage (or) paying how wage to the slaves was inhuman and illegal. Though Mark Twain's families owned slaves yet they treated them well and looked after them in the befitting manner. It is clear from the Twain's autobiography itself when he says "all the Negroes (slaves) were friends of ours, and with those of our own age we were in effect comrades."(Auto Bio,P.6)

Again the reader may puzzle at the used of 'in effect' a modification by Mark Twain. It is true that true comradeship was not bestowed upon the slaves and on their families. This was not because Mark Twain had any antipathy against them but because of the frontier way of treating slaves. In those days, being either close or helpful or kind to slaves was also immoral. No one spoke against slavery and everybody approved it. They approved it in that extents, even the school going children who are generally believed to be fair and helpful were thought to believe it as the part and parcel of their lives. Even religion did not spell a world against the slavery and it was faithfully related by Mark Twain when he says in his autobiography, "In my school boy days I had no aversion to slavery. I was not aware that there was anything wrong about it. No one arraigned it in my hearing, the local papers said nothing against it, the local pulpit thought us that God approved it, that it was a holly thing and that the doubter need only look in the Bible if he wished to settle his mind – and then the texts were read aloud to us to make the matter sure."(Auto Bio, P.7)
In such circumstances, how could one expect absolute white man’s camaraderie for a slave or a slave family? This confusion and predicament hanged upon the writer’s mind also. That is why, he could not allow his character Huck to let Jim (a nigger slave) free. He was afraid of public wrath on him and on his work too. That’s why he again approves the white supremacy by getting him sold by the King. With that he could not stop when he thought of the external world, because of that he pressed Huck and Tom Sawyer into the service of finding and freeing Jim, the nigger slave, for his conscience troubled him a lot. Here at this juncture we can see the culmination of humanity in Twain’s mind in the form of Huck’s humanity. The great debate between his conscience and the inner self is clearly shown in the novel when Huck says, “I didn’t see any way out of the trouble. After all this long journey, and after all we’d done for them scoundrels, here it was all come to nothing, everything all busted up and ruined, because they could have the heart to serve Jim such a trick as that, and makes him a slave again all his life, and amongst strangers, too, for forty dirty dollars.”(TAHF, P.212).

Here Huck’s conscience addresses him in the language of the official culture in which he had grown up and it is the greatest crisis in his life. The whole past and bygone incidents reel past before his eyes. He recalls the great communion he and Jim had on the raft. He felt pangs at his heart for he could not save his soul mate, a slave, despite all his efforts. He thought of writing a letter to Mrs. Watson, but after a great contemplation he gave-up the move and tore off the letter and resolved to confront anything that would befall on him either in this mundane world or in the next world and he says, “All right, then, I’ll go to hell.”(TAHF, P.214).

After saying so his heart is relieved and it over came the racial deformity of conscience. The only heartening of this episode is that Jim was bought by Phelps family, which was well known to Huck Uncle Silas and Aunt Sally were the uncle and aunt of Tom Sawyer, the crony of Huckleberry Finn, and their family was called Phelps family. These people also owned a large number of Nigger Slaves. This fact was told by Mark Twain himself.
when he says in his autobiography, “My uncle, John A Quarles, was also a farmer and his place was in the country four miles from Florida. He had eight children and fifteen or twenty Negro Slaves.” Auto Bio, P.4)

The same fact was well supported, when Huck was saved by Negro woman at Phelps farm, from the dogs attack. There in the Phelps farm there were separate Negro quarters also. Jim the Nigger slave was chained to the leg of a bed in a clumsy and sourthey tin shed after he was bought by Phelps from the King for forty dollars. Out of boyish romantic pranks Tom and Huck gave a wide publicity to the stealing of Nigger slave from Phelps his neighbor farms taking it as serious as war itself shows that how serious matter it was. All the farm owners watched the region meticulously with their gun on their shoulders. In addition to that the advertisement episode of Jim’s ownership would also reveal the ill treatment that was inflicted upon the slave community. Fortunately Jim was forgiven and blessed with freedom by his white owner Mrs. Watson. Thus the story of Jim a Negro slave relates vividly the insults, punishments and difficulties that were faced by the slaves in those days which really took place. Twain himself confesses that Jim is not fictional character, but his own slave. He saw him and his novels. He says we had a faithful and affectionate good friend, ally and adviser in “Uncle Dan I” a middle-aged slave whose head was the best one in the Negro quarter, whose sympathies were wide and warm. I have had his welcome company, a good part of that time and have staged him in books under his own name and as Jim.

Hitherto we have learnt Huck is wild, uncontrollable, instinctive, superstitious – a set of hand traits, extremely difficult to take and civilize. He is a child of the open, ever expanding frontier with its violence, fury and ruffianism. That’s why he says that “The Widows Douglas took me for her son, and allowed she would civilize me; but it was rough living in the house all the time, considering how dismal regular and decent and the widow was in all her ways; and so when I could not stand it no longer I lit out. I got into my old rags and my sugar hogshead again, and we free and satisfied. But
Tom Sawyer he hunted me up and said he was going to start a band of robbers and I might join."(Auto Bio, P.6)

Really after reading the above passage one would be baffled to know that why Huck was against civilized life and why Tom was going to start a band of robbers. Are they spoilt of Frontier violence and ruffianism? The answer should be yes. Huck grows up as an outcast in the pre civil-war south in much envied freedom we meet in the interesting boy of fourteen in 
The Adventures of Tom Sawyer, that novel concludes with Tom and Huck becoming rich by discovering some robber cache. In the novel The Adventures of Huckleberry Finn we see Huck us adopted by Widow Douglas and her sister Miss Watson who keeps pecking at Huck. This transition of lawlessness to restraints that civilization and sophistication impose upon him is too much for Huck.

He couldn't bear this sudden change and exclaims “I could not stand it much longer. Then for an hour it was deadly dull, and I was fidgety. I felt so lonesome I most wished I was dead.”(TAHF, P.1).

To add fuel to the fire, his good for nothing father turns up and takes him along to his wooden-hovel. The ease and liberty of such a life appeals to Huck Finn. Huck's Pap is a cruel father, he ill treats his son. Bangs and licks him quite often. He is a perfect ruffian of the frontiers life when he discovers that Huck has become rich, he lays claim to him. Huck had been neglected all through, yet now he has become rich, the father comes back and demands his custody. He yells at the Judge and the Widow when all his efforts fail, he kidnaps Huck to a place across the river and imprisons him in a log cabin. There he beats Huck, abuses him, abuses the government and the law and sometimes when he is drunk he says, “Call this a government! Why, just look at it and see what it's like. Here is the law a standing ready to make a man's son away from him.”(TAHF, P.3).

Huck was unable to bear this ruffianism and enacted the drama of self-murder and thus escaped. Much later, the dead body of Pap was discovered on a floating wreck. The demise of the Pap shows that brutal
killings, violence and ruffianism were at their worst during those days. No concern was shown to humanity money earning was the upper most desire of everybody; it was done sometimes even at the cost the death of their own friends and partners.

In this ruffianism, apart from Pap we see a set of gangsters on the wreck of Walter Scott, a ship where two comrades are ready to murder the third, just over the distribution of the booty. The cruelty they demonstrate towards their own compeer is paralleled only by Pap's.

The cruelty of Pap, the cut-throats on the Walter Scott has something to do with money, it is, in a way, justifiable in the context of human nature such persons are made of. But what about the meaningless cruelty of man towards man? Of what about the cruelty of loafers towards poor animals. Cruelty was their pass time, a source of fun. Dog-fights would make them happy, happier still they would be by putting turpentine on a stray dog and setting fire to him, or trying tin pan to his tail and see him run himself to death. All this is for fun. It is the society to which colonel Sherborn and Boggs belong. Boggs get drunk and starts yelling at, and abusing the Colonel for having swindled him. His madness is depicted by Huck when he describes how Boggs took the warning of the Colonel as, "Boggs comes a tearing along on his horse, whooping and yelling like an Injun, and singing out: Cler the track, that I'm on the Waln-Path, and the price ur coffins is a gwyne to raise."(TAHF, P.275) It is not the cruelty of the Colonel in killing Boggs, or Boggs, abuses showered on the Colonel, which is, though shocking exceedingly more loathsome. What is really painful is the attitude of the people who gather there to witness the gory drama to gratify their urge for sensationalism and entertainment. It is beautifully attested by Huck when he says about Boggs, "All the loafers looked glad -I reckoned they was (sic) used to having fun out of Boggs."(TAHF, P.272).

For those riff-raffs, ruffians, the entire incidents of such kind are absolute source of fun. The dead body of Boggs becomes a source of entertainment, as if they were watching a circus. Everyone was trying to
have a look at the dead body. Then their attention turned to Colonel Sherborn and they snatched his clothes-line and tried to lynch him. This shows that they are fond of killings and ruffian activities. These were the people which the American society on the frontier begot and bred.

Further we have two more ruffians in the novel in the dubious form of the Duke of Bilgewater and late Dauphin. Who represent the roving cheats and frauds which the American frontier society encouraged and tolerated. The very fact that they travel incognito shows that the novelist means to be types of ruffians, rogues and dupes rather than individuals whose activities went-on, unchecked, in the absence of the virtual law and order. The strict Puritanical society on the ever-shifting frontier with its accompanied flux of life became a fertile ground for such cheats and frauds whose main task are only to dupe or to kill the innocent people and eak out their living by these debased means.

The American world was an ever expanding amalgam. Life was always in a state of flux, people were continuously moving South word and westward in search of livelihood or in all endeavor to make quick money. Such a large expanse of the country encouraged such roving cheats who would continuously shift the theatre of their roguery from place to place to escape detection from the people. It would be really queer to say to escape detection from the people instead of police. True, it was such a precarious situation with the police that they never bothered about anything but their own selfish motives and money. Even when such ruffian activities took place before their own eyes, they simply evaded and watched such things as if they had been watching a comedy movie. It was true when Mark Twain said about them in his autobiography. "One Sunday afternoon I saw some hoodlums chasing and stoning a Chinaman who was heavily lades with the weekly wash of his Christian Customers and I noticed that a policeman was just observing this performance with an amused interest nothing more. He did not interfere."

(AutoBio,P.131)
In fact such frauds were afraid more of the people than the police and law, for the people would import quick justice by tarring and feathering or riding them on a rail. Coming to the Duke and Dauphin, these two cheats who were not at all akin to each other at the initial stage became thick and teamed-up together to achieve their nefarious purpose.

At first one can see these two frauds in chapter 19 of the novel, during Huck and Jim's journey downstream. Huck is captivated by the beauty of the river-front and goes to the shore. There he finds two men tearing up the path as light as they could foot it. In fact Huck helped them for the sake of Jim, the nigger slave. Later these two ruffians virtually enslaved Jim and Huck and Huck realized soon about their fraudulent nature and says "It didn't take me long to make up my mind that these liars weren't no Kings nor Dukes at all, lot just low-down humbugs and frauds. But I never said nothing, never let on', kept it to myself, it is the best way; then you don't have quarrels, and don't get into trouble." (TAHF, p.125) One may blame Huck for his cowardice, but the fact was that he himself could not punish them and could not get them punished either; for such humbug activities were rather common in the frontier life. The reason was amply explained by Edwin Fussel when he says, "Lawlessness was common in those dark days the frontier life can be understood correctly when we know that civilization traveled slow, while the frontier receded quick. It was always in flux, indefinable, changing, pluralistic and ambiguous in signification. For some time and every time it was the beyond hold of administrative laws and reforms – a kind of nihilistic and anarchic cultural regression was the immediate local effect of the continually advancing frontier line."22

In such circumstance it was fair for Huck to go with wind, and that's what he did with frauds. These two imposters are capable of doing all sorts if frauds in the grab of quacks, elocutionists, speech-makers, dancing experts, circus men, running revivals, dramatic acting and sermon-making. Such humbugs were common on the frontier. When Huck bundles them as Pap's type he implies his innate contempt for these ruffians. Mark Twain called them "brutal human race". Despite all their fraudulence and ruffianism, why
people on the frontier tolerated these frauds was that they had no means of entertainments and thus flocked in thousands whenever they had an opportunity of witnessing a prime show or crime show. In this context Edwin Fussel says "people were interested more in the sensation either it was good or bad. Even lynching would provided them with fun. It was the inevitable outcome of the tension in which they lived on the frontier. Mark Twain gives us is the real frontier condition which he had seen as a child of the same age at which he seems to have observed the frontier."23

Moreover even when these frauds and ruffians troubled frontiersmen own lives they bore it with a badge of patience otherwise it leads to further feuds or brutal killings. This fact can be seen in case of Huck himself. Although the Duke and the Dauphin had subjected him to every indignity he simply forgave them by calling poor pitiable rascals. On this Huck's comment Leo Marx comments "the sign of Huck's maturity here is neither the compassion nor the skepticism for both had been marks of his personality from the first. Rather, the special quality of these reflections is the extraordinary combination of the two, a mature blending of his instinctive suspicion of human motives with his capacity for pity."24

On the other occasion Huck runs to the town to inform the Duke and Dauphin, the impending danger of that they were going to be punished by the villagers. This was done only with humanity, but not being Huck of their party. Basically Huck is a good boy, who cannot stand violence and cruelty.

Coming back to our topic ruffiansim there is one more incident in the novel of that sort between Grangerfords and Shepherd sons. During their journey to South, Huck and Jim overshoot Cairo. In an effort to go up-stream they met with an accident and thus Huck and Jim were separated and Huck went to a big log house for shelter. The big house belonged to the Grangerfords. After a lot of questions they gave him shelter, dry clothes and food. There was another family a few miles away from the Granger fords. That family was called the Shepherd sons. There was an old feud between the two families. The origin of the feud some thirty years ago was over a land
case decided in favour of one party, and the looser party shot the winner dead. That started the chain of shootings and killings and this feud then passed onto the next generation.

It is here that Huck passes through another heart-rending experience of cruelty, violence, killings and shootings, hypocritical codes of behavior, honor, and status. These false values and codes had cost them quite a few lives – these two families developed some strange behavioral paradoxes. Both family members always carried a gun with them and they killed themselves unnecessarily resorting to silly ruffianism. Even to the Church they come with the loaded guns on Sundays. What sort of religion they belong to? Or what sort of religious or ethical values they Cherish? Going to Church is thus a formality. That's why Huck disapproves them by saying "... and I don't know what all that it did seem to me to be one of the roughest Sundays I had run across yet." Thus the ruffianistic attitude and violence dominated the frontier life. The rich, educated and cultured were also scapegoats of this unhealthy development. Children, innocent poor people and slaves were also pressed into this ruffianism in the dubious name of prestige and fame. Buck's death in front of Huck, made him to cry that this is not the world that will suit them (Jim & Huck) and that's why they say, "We said there warn't no home like a raft, after all. Other places do seem so cramped up and smothery, but a raft don't you feel might free and easy and comfortable on a raft."

In such circumstances of frontier life it would have been felt by Tom and Huck befitting, to start a band of robbers, for at least that would give them security and freedom that they had been searching thitherto amongst frauds, cut throats, loafers and ruffians. The importance that was given to the rogues and ruffians by the frontier people would have also prompted Tom and Huck to contemplate to start the band of robbers and cut-throats, for they were the children of the frontier life and they too wished to go by with it.

Coming back to our prominent topic slavery in this chapter, it is not found directly in the novel The Adventures of Tom Sawyer, but the novels
milieu had been set in ‘same region’ of St. Petersburg, where the author Mark Twain was born and brought-up. In this riverside town slavery had its vicious heads. Even the author’s family owned some slaves and let it be heard in his own voice when he says in his autobiography, “we had a little slave boy whom we had hired from someone.” (AutoBio, P.7) Besides that his aunt’s family too owned slaves. That aunt in The Adventures of Huckleberry Finn herself figures in our present novel The Adventures of Tom Sawyer. This fact was confessed by Mark Twain himself when he says in his autobiography; “she (Twain’s aunt) has come handy to me several times in my books, where she figures as Tom Sawyer’s Aunt Polly. I fitted here out with a dialect and tried to think up other improvements for her.” (Auto Bio, P.7)

Coming to ruffianism there is a lot of such stuff in the novel in the debased form of Injun Joe, deaf and dumb Spaniard, Muff Potter, Dr. Robinson etc. Amongst all these ruffians the most dangerous is Injun Joe; an outsider to American society, because of his mixed blood. He is the villain in the novel. In the words of Robert Tracy”, Joe is a figure out of specifically American myth. He is the half Indian and so a token of the enigmatic savagery and wildness that lurks at the center of the American experience. He is related to Cooper’s Indians and to savages like Tashtego and Queequeg, but unlike them his all savagery and malevolence.  

Though Joe is said to be related to Coopers Indians yet he is a dispossessed, he does not function as guide, friend and companion to the white man, as do the savage of Cooper and Melville, or Faulkner’s Sans Fathers. He is an enemy of humanity. A half-bread, he has retained only savagery of the noble savage, and has none of the nobility. His resentment against white civilization for its treatment of him is explicit in his own words when he says about the widow Douglas,” when you want to get revenge on a woman you don’t kill her-bosh! You go for looks you slit her nostrils – you notch her ears like a sow’s!”

That was the savage talk that took place at Widow Douglas house between Injun Joe and the deaf and dumb Spaniard to kill Widow Douglas
for the reason that Injun Joe got horse whipped by her late husband, who was the justice by that time. Joe was so cruel and inhuman that he warns his accomplice also that he would also meet the same fate if he ever reveals it to anyone. He says "keep your opinion to yourself! It will be safest for you. I'll tie her to the bed. If she bleeds to death, is that my fault? I'll not cry if she does, my friend you'll help me in this thing — for my sake — that's why you're here — I might's be able alone. If you flinch, I'll kill you! Do you understand that? And if I have to kill you, I'll kill her and then I reckon no body'll ever know much about who done this business." 29

His murder of the Doctor Robinson itself proves that he was man of money and murder. Just for a trifle he kills the doctor in the graveyard where Tom and Huck were waiting with a dead cat, for the devils to come for the dead Hoss William's soul. After killing Dr. Robinson in front of Tom and Huck in the late night, he foisted off the deed on drunken old Muff Potter, who went to help Joe in exhuming the dead body of Hoss William for the doctor Robinson either for black magic or for the scientific research Joe betrayed even his co-worker and accomplice. He cared for nothing.

As a savage, Injun Joe is related to the universally mythic elements of the book. As an Indian he is an American mythic figure, related to the book's theme of retreating to the wilderness which is expressed in the Jackson's Island episodes. The island-forest represents the American dream of untamed and uncivilized wilderness, the territory of Huck Finn's final words, even while Tom is busily insisting that it is also Sherwood Forest, the place of bookishly Idyllic and romantic happenings. Idyllic, the island, a shelter for rogues and ruffians, is a sharp contrast to the grim and dangerous and sordid life of St. Petersburn, as it is said by Robert Tracy", while that life, which is civilization, represents a double threat a threat to freedom happiness and treachery, and a threat to life itself."30

Civilization makes savagery as well as restraint, as it does more obviously in the river towns of Tom Sawyer only in the wilderness is there safety from the comic threat of school and the serious threat of death. The
Robin Hood of Jackson Island, an attempt to live a bookish romance, masks the fact that the boys are living a very ruffianistic myth of freedom. They also play at being Indians while on the island; ironically the real Indian-outlaw is hiding in the sleepy little village itself.

But Injun Joe is not only a figure out of American roguery and ruffianism. The character of The Adventures of Tom Sawyer lives and moves in a world that is simultaneously the Missouri of the 1840's and the landscape of universal myth and ruffianism; the river, the wilderness, the island and the cave. Deep in the cave at the heart of its mystery, the figure of Injun Joe appears again symbolizing the ruffianistic attitude by guarding a treasure like all the legendary dark ruffians and malevolent figures who lurk in the earth-trolls, gnomes, kobolds, fafnir, grendel, all like Injun Joe, treasure guardians who are also representatives of ruffianism and roguery. It is aptly made clear by Robert Tracy when he says about Injun Joe, "Injun Joe's treasure guarding functions are obvious. His demonic nature is also quite explicit throughout the book, and it can be largely contributed to the American myth of the savages."

Coming to deaf and dumb Spaniard he is also an embodiment of the American ruffianism, prevailed during those days in the frontier American life. Living in the tavern rooms, hiding treasure here and there, plotting against widow Douglas, show that he is a perfect hellion of ruffianism and roguery. He is a creature all the time thinking of doing something unpleasant. He was well described by Mark Twain when he says about him in the novel The Adventures Tom Sawyer as, "He was a ragged, unkempt creature, with nothing very pleasant in his face. The Spaniard was wrapped in a serape, he had bushy white whiskers' long white hair flowed from under his sombrero, and he wore green goggles." Though this rogue had nothing against Tom, Huck and Widow Douglas, just for the sake of Injun Joe he became an accomplice. When compared with Injun Joe he was a little better, for at the outset he showed a little concern over the supposed killing of Widow Douglas. That's why he hesitates and tries to pacify Injun Joe. But he was overpowered and threatened by Injun Joe that he would also meet the same
fate if he ever tried to reveal it to anyone. Eventually he promises his help and asks Joe to finish it as early as possible for they had to run away with the robbed treasury.

Next comes Muff Potter, an innocent and comical ruffian who entrenches the readers of the novel with his queer deeds of innocence. He evokes such laughter among the readers that they will be confused whether he was pretending or really living by groping in the darkness of ignorance. At first we see him in the graveyard in a drunken state along with Injun Joe, the ruffian and the rogue. They were exhuming the dead body of Hoss Williams for Dr. Robinson another cultured ruffian who employed Joe and Potter for the mean purpose of exhuming the dead body from the grave. Both Joe and Potter worked hard and exhumed the dead body of Hoss Williams. There arose a logomachy between Dr. Robinson and Injun Joe tried to fist in Dr. Robinon's face and the Doctor struck Joe suddenly and stretched the ruffian on the ground. Potter who was standing with his knife, exclamingly pounced upon the Doctor by dropping his knife on the ground in a drunken state. Both Potter and the Doctor grappled and struggled for some time, when Injun Joe, stabbed the Doctor with Muff Potter's knife and trampled the Doctor's body on the drunken Muff potter. Muff Potter, who had been in a drunken state believed that he himself, killed the Doctor with his own knife and Injun Joe also threw the crime on him. Thus Muff Potter became a scapegoat in the hands of Joe, the ruffian, and now the loquacious ruffian excruciatingly vilifies himself by saying, "I thought I'd got sober. I'd no business to drink tonight. But it's in my head yet worse'n when we started here. I'm all in muddle", can't recollect anything of it, hardly."

It is true that Muff Potter is a tiro-tyro in the frontier ruffianism and roguery. He had the instinct of becoming a ruffian, but he could not, for he was a coward and kind person. He was simply beguiled by Injun Joe. But his way of living, dressing and sleeping in a hogshead all these show that he was an innocent ruffian, created by the author for the entertainment purpose.
Coming to Dr. Robinson, he is a cultured rogue who had all the prerequisite qualities of becoming a frontier ruffian, but for his honorable profession. Employing two ruffians for the purpose of exhuming a dead body after performing exequies by its kith and kin is the most ruffianistic deed. His ill-treatment towards Injun Joe can be excused for Joe is a rogue, whose thoughts and deeds were full of ruffianistic sort. But his bond with rapscallions like Injun Joe and Muff Potter cannot be excused for it is treachery and inhuman. If he had any ties with such ruffians as a doctor and patients, then it can be forgiven, but his ties with wrong persons for the wrong cause made him the biggest cultured ruffian in the novel; this fact cannot be exculpated by him for the reasons that are apparent.

Now let the primary theme Slavery be discussed in *The Prince and the Pauper* the other select novel for the study. Slavery during the reign of Henry VIII was on its blinking stage moreover the slavery in Britain cannot be compared with that of America. Slavery in America was a necessity whereas it was a luxury in Britain. The above fact can be attested by the following statement found in the History of Slavery in the United States. "In addition to African slaves, poor Europeans were brought over in substantial numbers as indentured servants, particularly in the British Thirteen colonies. The white citizens of Jamestown, who had themselves arrived from Britain, decided to treat the first Africans in Virginia as indentured servants. As with European indentured servants, the Africans were freed after a stated period, given the use of land and supplies by their former masters." The above statement says that the Europeans, particularly the Britain were brought as indentured servants to the British owned colonies. This shows that the British at least in their own country were not in a position to maintain slaves in their forms and factories. But however slavery had its vicious heads in Britain too, this fact can be seen in the select novel *The Prince and The Pauper*, which had its setting in 1547.

Mark Twain wrote *The Prince and The Pauper* in 1882 to entertain his two young daughters, Suzy and Clara – "those good mannered and agreeable Children", as he described them in his dedication of the book. The
novel represents Twain’s first attempt at historical fiction. The book, set in 1547, tells the story of two young boys who are identical in appearance – Tom Canty a pauper who lives with his abusive father in Offal Court, London and the Prince Edward, son of Henry VIII of England.

The Prince and The Pauper is a delightful satire of England’s Royal romance and ruffianism. It is also very humoristic novel. Much of the humour in the book originates in the inability of each of the boys to function in a world that is so familiar to the other although Tom soon adapts himself to the ways of the court and displays considerable wisdom in the decisions he makes as the ‘Mock King’. Thus a bedragged ‘Prince of Poverty’ discovers that his private dreams have all come true, while a pampered Prince of Wales, finds himself tossed into a rough and terrible world of sorbid beggars, villainous thieves and ruffian rogues like John Canty, Ruffler, Hugo etc.

Returning to the primary interests in the novel slavery and ruffianism, there is only one remark about a farmer in the novel when Yokel, a farmer turned into ruffian and robber says “And still I begged again and was sold for a slave – here on my cheek under this stain, if I washed it off, ye might see the red ‘S’ the branding iron left there! A Slave! do ye understand that word! An English slave! that is he that stands before ye. I have run from my master.”

Except the above instance, that is also white slavery, there are no considerable instances of that size in the novel. Coming to the later interest of ruffianism we have a number of instances of that kind. Offal court and its surrounding places are centers for it. John Canty, his mother, Hugo, Yokel, Ruffler and his gang all are ruffians and rogues. They don’t have education, culture, humanity and moral values. Especially Jhon Canty is the biggest ruffian of all. He is such a treacherous rogue, who had no concern for his family and children. He ill-treated his members of the family along with his fiendish mother who looked like a hog. He forced his children to beg and steal. He himself was the biggest thief and robber, living at Offal Court in hive like house. Offal Court was a centre of drunkenness. Riot and brawling

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were the order there every night and nearly all night long. Broken heads, were as common as hunger in that place. Not only at such murky places such conditions of ruffianism prevail but also at the refined places like Christ Hospital they had grown their vicious heads when the Prince Edward went to that place in Tom Canty's rags he was called names and was grossly insulted by wards there. One rude fellow called him beggar and another ruffian mocked him by saying to his fellows "Ho, swine, slaves; Prisoners of his Grace's princely father, where be your manners? Down on your marrow bones, all of ye, and do reverence to his kingly part and royal rags."(TPP,P.15) Thus some of them with their boisterous mirth fell on their knees and paid a mock homage and some other fellows let the dogs free on the bewildered prince.

Thus the Prince himself had to run for his life. Soon he reached some place and was caught by John Canty father of Tom Canty, Mark Twain at this juncture says about John Canty as "Suddenly a great drunken ruffian collared him and said" out to this time of night again, and hast not brought a farthing home. I warrant me! If it be so, and I do not break all the bones in they lean body, then am I not John Canty, but some other"(TPP,P.17) John thought that it was his son who had been roaming about in the street, instead of his regular duty of begging. Prince Edward's uproar fell on the deaf ears even when he protested that he was not his son. For this he was thrashed black and blue and was dragged like an animal when Father Andrews an old and kind priest came to the rescue of Edward but he was beaten to death with a club. This again shows the ruffianistic attitude of John Canty. Even at the house, that night he behaved like a brute and thrashed all the members of family.

In the midnight John Canty was informed that Father Andrews succumbed to his head injuries, which were hit by this rogue. The ruffian immediately vacated the house along with his family and went away into unslated place and there to John carelessly left his family to the wind and frolicked himself with the other ruffians who had already gathered there.
Amongst all those ruffians Hugo was a close associate and accomplice of John Canty. Hugo is a cruel fellow and he was always ready to wink the people whenever he gets a chance. Both these two ruffians joining the bigger ruffian gang at the abandoned barn plotted the ways and means of their further extension of thefts and robberies. Ruffler was their leader and they camped at the barn and Ruffler explained to his new recruits that they had to be very cautious in extending their ruffianistic activities.

These ruffianistic activities ranged from stealing to killing. Generally they camp at the abandoned places during day times and during night they resort to all kinds of activities that were possible only. There were all trades of men and women, they were very terrible and cruel looking like mundane fiends. Let us hear in the words of the author himself when he describes them as "A bright fire was burning in the middle of the floor at the other end of the barn and around it, and lit weirdly up by the red glare, lolled and sprawled the mottiest company of tattered gutter scum and ruffians of both sexes, he (Edward) had ever read or dreamed of. There were huge, stalwart men, brown with exposure, long haired, and clothed in fantastic rags, there were middle sized youths of truculent countenance, and similarly clad; there were blind mendicants with patched or bandaged eyes, crippled ones with wooden legs and crutches. There was a villain-looking peddler with his pack, a knife-grinder, a tinker, and a barber-surgeon with the implements of their trades; some of the females were hardly grown girls, some were at prime, some were old and wrinkled hogs, and all were loud, brazen, foul-mouthed; and all soiled and slatternly; there were three sore-faced babies, there were a couple of starveling curs, with strings about their necks, whose office was to lead the blind."36

All these rogues and ruffians main purpose of life was, feasting, frolicking, gambling, thieving, robbing and killing the innocent people for no particular reason. All of them were depressed and deprived souls. Hence
they always wanted to see the world topsy-turvey instead of its smooth going. Mark Twain is really a master in creating such excellent and notorious characters.

Coming to our last select work *Life on the Mississippi*, it is a beautiful travelogue written by Mark Twain with his practical and personal experience with the river Mississippi. In this work also we can see our primary objectives of this chapter of our study 'Slavery and ruffianism'. But the themes of slavery and ruffianism have been already explained in the Adventures of Tom Sawyer and *The Adventures of Huckleberry Finn*, are surely similar to that had been mentioned in *Life on the Mississippi*. This fact is well attested by Fred W. Lorch who interviewed Twain in 1895 for a Canadian newspaper when he says" Twain's river experience became in a particular way literary capital and there are intimate connections among *Old Times*, *Tom Sawyer*, *Life on the Mississippi*, and *Huckleberry Finn*."37
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