A Study of Adventures of Huckleberry Finn

A Thesis
Presented to
Hyogo University of
Teacher Education

In Partial Fulfillment
of the Requirements for the Degree
Master of Education

by
Tomiko Iijima
December 1981
CONTENTS

Introduction .............................................. 1

Chapter I
  Huck and Jim ........................................ 5

Chapter II
  The life on the land and that on the river .. 17

Chapter III
  On Huck's Conscience ............................... 31

Conclusion .............................................. 43

Selected Bibliography
INTRODUCTION

Few other books have been so much analyzed by so many critics and at the same time have got so different evaluations from them as Adventures of Huckleberry Finn. Yuichi Motoda says as follows:

It seems to me that the wisest way to understand the ambiguity and the dogmatism of criticism is to read criticism about Adventures of Huckleberry Finn.¹ (My translation)

At the opening page of the book Twain writes a notice humorously:

Persons attempting to find a motive in this narrative will be prosecuted; persons attempting to find a moral in it will be banished; persons attempting to find a plot in it will be shot.²

Nevertheless, many critics have been trying to find something in this novel and they all agree that although there are some flaws in this novel, it has irresistible charm to

attract the readers and critics. As Lionel Trilling says, every time we read it, we find it fresh and discover a new phase of it, and this is the reason why this novel is loved not only by children but also by adults.

I have been interested in modern American literature and on reading Ernest Hemingway's comment in his *Green Hills of Africa*, "All modern American literature comes from one book by Mark Twain called *Huckleberry Finn,*" and knowing that W. D. Howells called Twain "sole, incomparable, the Lincoln of our literature;" I wanted to explore the root of modern American literature by studying this novel. Furthermore, as being engaged in education, I am very much interested in Huck's mental growth and his education in it.

There may be many ways to study it with. One of the most characteristic features of this novel is the style of narration and critics have given high evaluation on its style by general consent. Its humor also has been praised. There are various opinions about the structure of the novel, especially about its ending. And as it has an autobiographical color, it may be fruitful to study it in relation to its author—Samuel Langhorne Clemens. But I will limit my viewpoint only to the theme of the book. It can be said

---

that the main theme of the novel is Huck's initiation through his experience floating down the Mississippi with Jim. And so I will study this novel from these three points: the relation between Huck and Jim, the contrast between the life on the land and that on the river and Huck's moral struggle. Then I will try to consider what the initiation is to Huck and what the initiation is to education today.

Initiation is, originally, the primitive rite through which boys should become members of the society as matured persons, but in Huck's case, he fails to accept the morality of the community where he belongs although he may be said to have finished his initiation as a human being. The main cause of his inner struggle is the fact that his community is established on the approval of slavery. Twain speaks of his own experience and feeling towards niggers in his Autobiography as follows:

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 were conscious of and which rendered complete fusion impossible. 4

With such a community behind him, Huck is confronted with the problem concerning slavery and through his struggle and experience of the life on the river with Jim, he has established his own identity at last. And Huck's initiation anticipates complication of initiation in the modern civilized society.

To add a secondary but necessary note. In the world of this novel, the explication of two words may be needed: "morality" and "conscience." "Morality" is usually used as the virtue of men and having morality as a human being is equivalent with being a proper member of the community. But in this novel, being the former does not completely accord with being the latter. So I will use "the social morality" and "the human morality" in order to make their distinction clear. "Conscience" is the standard of inner judgement by which we distinguish good from evil, right from wrong and which leads men to good and right directions, but so far as the conscience represents the social morality that is questionable in the light of humanity, it will become a deformed one. I will use the word "conscience" to mean the concept that depends on the social morality in which slavery is taken for granted. And to express the idea against the conscience, I will use "sound heart" or "inner voice" as Twain and some others have done.
CHAPTER I

HUCK AND JIM

It is possible to study Huckleberry Finn from many viewpoints, but we cannot study this novel without the consideration of the relation between Huck and Jim. Jim plays an important role in Huck's initiation like Sam Fathers does in Isaac McCaslin's in The Bear by William Faulkner and Santiago does in Manolin's in The Old Man and the Sea by Ernest Hemingway. It is better to say that the relation between Huck and Jim is the prototype of the relation that is characteristic in American literature: the relation between the boy who is going to undergo initiation and the adult who exercises a great influence upon him without intention and in the final analysis leads him to his initiation. There are always strong confidence and love between them. The fact that Jim is a runaway nigger, colors the whole novel and the relation between Huck and Jim, and then it has this novel called the most American novel. This fact also makes it not only a book for boys but also a masterpiece of the world.

I will examine the development of the relation between Huck and Jim. There are some stages in their relation. In the beginning, Jim is only an ordinary nigger to Huck. Jim runs away from Miss Watson, hearing she is planning to sell
him down to Orleans and Huck runs away from the regular and rigid life represented by Widow Douglas and the free and dangerous life represented by Pap. They run across each other in Jackson's Island. Huck "was ever so glad to see Jim" because he "warn't lonesome, now" (p. 38). Anybody would do as Huck's comrade as long as he does not compel him to do anything or restrict his freedom. Jim seems to be a fairly good comrade for Huck.

To Jim, Huck is a master because of his whiteness. Though he is a low-down poor white, he is a master and so Jim speaks to Huck with "sah" (sir). He always obeys what Huck says and does not force his opinion on him. In the adventure of the Sir Walter Scott, he follows Huck although he objects to the dangerous adventure and when they come across the danger, he does nothing but trembling. Here we can see the simple pattern of a master and a slave. But regarding superstitions, Jim is the master to Huck and he is proud of his knowledge. At Widow Douglas' Huck tries to do several charms against bad lucks but sometimes he is prevented by Miss Watson and becomes very nervous. Under Jim's guidance, Huck can openly do these practices.

Here Jim is the leader. Once they start for their quest for freedom in nature, Jim's superstitious belief, which is introduced in Chapter 2 with the absurd and tall-tale story of his witnessing witches, becomes scientific. Daniel G. Hoffman points out as follows:
Now that he is free in this ambiguous paradise
the nature of Jim's superstitious beliefs under-
go es a change. We hear no more of ghosts and
witches. Instead, Jim instructs Huck in the
lore of weather, in the omens of luck, in the
talismans of death. 5

In the civilized society, superstition has the character-
istics of foolishness and complexity and it is the charm
to escape from the vague personal uneasiness. But once men
go into the bosom of nature, the belief changes into the
knowledge inherited from the ancestors in order to avoid
danger and keep our lives safe. It becomes the wisdom of
men. There is no place for ghosts or witches. Huck escapes
from danger due to Jim's warning that there would be a
flood when he saw birds flying away. And because he has
ignored Jim's warning not to handle the snake skin, Jim
was bitten by the mate of the dead snake, he has come to
believe in and depend on him. "While he [Huck] knows far
more about such things than Tom does", Hoffman points out,
"Huck is still a mere disciple. The magus is Nigger Jim". 6
In the early stage of their escape, Huck finds Jim to be
a wise man and realizes that he is a superior to him in

5 Daniel G. Hoffman, "Black Magic--and White--in Huckle-
berry Finn", in Mark Twain: Twentieth Century Views ed.
6 Ibid., p. 102.
the way of living. This knowledge anticipates the fact that Huck discovers Jim's human nature, shares his human feeling and regards him not as a nigger but as a human being and his senior.

In Chapter 15, there comes an important incident and the relation between Huck and Jim develops to a higher stage. After they have been separated by the fog, they try hard to find each other and meet again at last. Jim weeps for joy, but Huck plays the cheap trick on him and makes fun of him, saying he was dreaming. When Jim learns that Huck makes fun of him, he rebukes Huck, saying "Dat truck dah is trash; en trash is what people is dat puts dirt on de head er dey fren's en makes 'em ashamed" (p. 72). These words expresses his deep sorrow and anger that only the man who has been deeply deceived and hurt can share.

So long as he regards Huck as his master, he will never re-buke him. But he is offended that his sincerity is neglected. Huck is no longer a white master, nor is he a junior for Jim. He is his friend. Jim must have been used to kneeling down to the white and have been played a joke upon by them, but here he calls Huck "trash." There is no barrier of segregation between them. Instead here is the relation between man and man. It can be said that he confesses his true love and devotion to his friend. The days of their escape so far deepen his affection towards Huck. The impact of the word "trash" upon Huck is great. He is
ashamed of himself, saying:

It made me feel so mean I could almost kissed
his foot to get him to take it back.

It was fifteen minutes before I could work
myself up to go and humble myself to a nigger--
but I done it, and I warn't ever sorry for it
afterwards, neither. (p. 72)

Huck feels himself mean and wants Jim to take the words
back. Huck understands Jim's feeling exactly and regrets
his deed humbly. He learns that a nigger is a human being
and has dignity as such. But we must note the fact that
it takes him fifteen minutes to apologize Jim and he calls
him a nigger, not Jim. It is clear that here is his inner
struggle between his feelings to Jim a nigger and Jim a
human being. Huck is still in the net of the standards
of the civilized society that he has hated so much. But
finally he declares that he will not regret that he has
humbled himself to a nigger and he is confident that his
behavior is right. This incident is the first step of his
initiation, but ironically, he takes his first step towards
the opposite direction of the social morality. It is also
a notable step for the relation between Huck and Jim.
They—especially Huck—begin to respect each other's dignity,
that is, they come to regard each other as an equal man.

In Chapter 16, they do not share the same world for
the first time since they met on Jackson's Island. Coming close to Cairo that means freedom to Jim, Huck becomes aware of the seriousness of his behavior and Jim is beside himself with joy. Being tormented by his conscience, Huck makes up his mind to tell on Jim to the men who happen to come by. Jim does not share the world with Huck, nor try to inspect his mind. Jim's attitude toward Huck is consistent. He does not suspect him at all. He says that Huck made him free and expresses his heartfelt gratitude. He calls after Huck, who is going to the men, as "de bes' fren'" and "de only fren'" (p. 74). Huck can not deceive Jim's trust in him and he does not tell on him and decides to go on the voyage with him. Jim's voice defeats the voice of his conscience. This is the proof that their relation is not bound by the social law but it is connected by belief.

At the same time, this incident strengthens Jim's gratitude to and belief in Huck. Knowing nothing of Huck's struggle of conscience, Jim is convinced of his sincerity. After praising him for the technique of lying, Jim says to Huck, "I tell you, chile, I 'speck it save' ole Jim--ole Jim ain't gwyne to forgit you for dat, honey." (p. 76). Jim calls Huck "chile" and "honey". Now Huck is the dear friend, beloved child for Jim and his only one. At the beginning, Huck is just a master to whom he has to obey, but now he is his comrade who has shared the danger with
him, his child whom he has to take care of and a human being upon whom he pours his love and devotion. Hereafter Jim's attitude to Huck is consistently a warm and faithful one.

After they pass Cairo, Huck is involved in several incidents on the land and the relation between Huck and Jim is not mentioned explicitly in the story. Instead the Grangerfords or the king-and-duke episodes take priority. There is little possibility that Jim may be free and Huck is obsessed by his conscience no longer. The presence of Jim becomes vague and Huck watches the way of life and the phases of civilization on land. But the presence of Jim comes to have a great meaning to Huck who is wounded in heart and runs back from the land, that is, the cruel and dirty world. Huck is dragged to witness the tragedy of the Grangerfords and runs away to the raft and says,

... 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 mighty free and easy and comfortable on a raft. (p. 96)

After experiencing the life on the land and by comparing it with that on the raft, he realizes what is important to him. The free, easy and comfortable world is what he seeks and the raft and Jim are all that guarantee it. At this point he gets a home and a family. Lionel Trilling
says:

The boy and the Negro slave form a family, a primitive community—and it is a community of saints. 7

A family is formed and the members of it want nothing more than free, easy and comfortable relation and their home has nothing but the necessary things to keep out rain or cold. And because "they do not have an ounce of pride between them", 8 they can make "a community of saints." As long as they respect each other's dignity as a human being they do not have any difficulty in living peacefully.

The unity of this family becomes tight when the two tricksters, the king and the duke invade the raft. In every matter the feelings of Huck and Jim are always the same and they confront the outer world as one. Jim watches for Huck at night and this is the affection of father to his son. Huck and Jim do not resist the tricksters after they see through them and know that they are not the real king and the duke. Huck explains, "... I hadn't no objections, 'long as it would keep peace in the family"(p. 102). He thinks the peace in the family the most valuable.

Having the "family", Huck can observe the outer world

---

7 Trilling, "Introduction to The Adventures of Huckleberry Finn", p. 321.
8 Ibid., p. 323.
correctly and clearly. Through each incident, he observes the true aspect of the society and the nature of men. By telling the fact to the man who is sure to understand him exactly, he can get his experience into shape and advance his own initiation further. Here the relation between Huck and Jim has reached the highest stage and their relation becomes a stable one.

In Chapter 31, Huck is under the pressure of choice again, but the relation between Huck and Jim has remarkably developed and so his way of thinking is different from his in the former crisis. In Chapter 16, when Huck is tortured by his conscience, he blames Jim for planning his life after he is free and remembers the proverb "give a nigger an inch and he'll take an ell." He thinks only in the frame of the social morality. But here he has grown up obviously. In the course of his struggle, he looks back upon every word and every act of Jim's and recognizes and respects Jim's nature, and he is tortured only by the fact that Jim happens to be a nigger. Here in his reminiscence, Jim is, as Yuichi Motoda says, "the embodiment of human virtues,"9 such as modesty, pride, patience, courage, sympathy and love that men has attained in the life in nature. Jim has not been a virtuous man but an ordinary, innocent and good-hearted nigger, but in the process of

---

9 Motoda, Eden no Tankyu, p. 151.
the voyage with Huck, he too has cultivated his humanity and has grown up. He protects Huck and pours parental affection upon him. Formerly, because of his condition as a slave, he has not had responsibility as an adult and just had to obey to what the master said. But through his voyage with Huck, he has learned the responsibility as a master of his own and as a senior to a junior.

It may be right that Ralph Ellison points out:

Jim's friendship for Huck comes across as that of a boy for another boy rather than as the friendship of an adult for a junior. 10

But if Jim is imaged as a boy as Ellison points out, it is because of his innocence or purity, not his immaturity. If he was a proper member of the society and an adult from the beginning, it is sure, he could not keep his naive heart and could not share superstitions and adventures with Huck. Although Ellison may be right when he says that Twain "was not so free of the white dictum that Negro males must be treated either as boys or 'uncles'," he should have omitted the following words "--never as men:" 11

We certainly sometimes have an illusion that Jim is a boy but at the same time, we regard Jim as a man, as an adult.


11 Ibid., p. 422.
Jim is a spiritual father and competent qualified leader of Huck, and at the same time, because of his naiveté, his friend and comrade.

After Chapter 33 where Tom reappears, the story seems to return to the opening chapters. Tom takes the leadership and Huck follows him and Jim is nobody but a nigger who obeys his master. Jim does not show the power of a magus or dignity he has shown during the life on the river. The strong contact of Huck with Jim seems to be blurred. Nevertheless, we are convinced that there are still strong confidence and understanding between them. We can prove it with Huck's words when he hears Jim say that he is going to call for people to help Tom—that means to Jim to be captured again: "I knowed he was white inside, and I reckoned he'd say what he did say." (p. 216) Although their relation seems to return back to the beginning stage on the surface, it is not so. They know quite well that the relation like theirs can exist only on the raft separated from the society and once they come back to the society, they have to be under the disguise of the slave-master relation, but they are sure that they still regard each other as the only friend and comrade.

Here is another example that reveals Huck's feeling towards Jim. In Chapter 42, when he hears the doctor defend Jim from the attack of the people in the village, he says,
I was mighty thankful to that old doctor for doing Jim that good turn; and I was glad it was according to my judgement of Jim, too; because I thought he had a good heart in him and was a good man, the first time I see him. (p. 224)

This comment is nothing but Huck's pride in his family, or in his devoted friend. It is true that Huck recognizes Jim's nature. In Chapter 14 Huck says, "he was most always right; he had an uncommon level head, for a nigger" (p. 64). And in Chapter 23, he watches Jim in secret when he remembers his wife and children at home and moans and he says, "I do believe he cared just as much for his people as white folks does for their'n. It don't seem natural, but I reckon it's so" (p. 125). He rightly sees Jim as he is and appreciates his ability and his nature fairly well and sympathizes with him. But he always adds the notion that proves he sees Jim as a different kind of person in the first place. So his observation is a kind of deformed one.

But after he has passed the crisis of his conscience, it is clear that he comes to regard Jim without the pre-occupation that he is a nigger. Jim shows Huck what good heart is and what courage is and cultivates his virtues. It can be said that Huck had the superlative guide of his initiation.
CHAPTER II

THE LIFE ON THE LAND AND THAT ON THE RIVER

As I have mentioned in Chapter I of this thesis, Jim plays the leading role in Huck's initiation. Huck is tortured with the fact that Jim is a runaway nigger and so to keep the voyage down the river with Jim means the rebellion against the society. In Chapter 16, Huck selects his way to keep the voyage with Jim by answering at the moment to the men who ask him whether the man on the raft is white or black, "He's white." Then he makes up his mind to "always do whichever come handiest at the time" (p. 76). Besides, as they passed Cairo because of the thick fog, there is little possibility for Jim to be free. Huck is no longer tortured by his conscience that blames him for helping the runaway nigger. They have lost the original purpose of their voyage and the voyage itself becomes the purpose for them. With such situation Huck is involved in the incidents on the land and experiences and witnesses various natures of men. And by comparing them with Jim's nature or with life on the river, he cultivates his humanity.

Gilbert M. Rubenstein says:

The clarity and directness of insight, the humorous but sharp exposure of human failings on the one hand and the warm faith in human goodness
and equality on the other—these are the sub-
stance of the novel.\textsuperscript{12}

The life on the land represented by the Grangerfords, the
king and the duke, the Arkansaw mob and the Wilks and so
forth is exposed humorously but at the same time very sharp-
ly and mercilessly. On the other hand, the life on the raft
with Jim is persuasive enough to make us believe in human
goodness and equality. The life on the river symbolizes
nature, peace, dignity and love of human beings and the
inner voice which men have innately and by which men judge
good from evil. The life on the land symbolizes civiliza-
tion, struggle, the ugliness and cruelty of human beings
and their deformed conscience that is subject to the social
code on which the ordinary human judgement depends. Indeed,
Huck has experienced the life on the land and has observed
the same incidents as he does after Chapter 17 in his home-
town, St. Petersburg before he runs away. But now having
experienced the life on the raft with Jim, completely
separated from civilization, he comes to look at them in
a new light. He observes them objectively without being
involved in them and has the insight into the true nature
of the matter. The contrast between the life on the land

\textsuperscript{12} Gilbert M. Rubenstein, "The Moral Structure of
Huckleberry Finn", in Twentieth Century Interpretations
of Adventures of Huckleberry Finn, ed. Claude W. Simpson
and that on the river becomes clearer from Chapter 17 through Chapter 31.

The Grangerfords episode exposes the ugly and foolish phase of civilization and false bravery. Huck describes the interior of the Grangerfords' house. He praises its delicacy and richness in detail. But ironically, the more highly he praises it, the uglier and more grotesque we come to think of it. Since we have shared the world of the raft where there is nothing but the vital things to live on, we wonder what is the use of

a kind of a lovely crockery basket that had apples and oranges and peaches and grapes piled up in it which was much redder and yellower and prettier than real ones is. (p. 83)

This basket may be said to represent the rottenness of civilization. Originally civilization is the outcome of human wisdom. But as the civilization progresses, people come to adore it under the illusion that the primitive and natural things are inferior to the so-called civilized ones; and they come to ignore and despise the former. But Huck sees "where pieces had got chipped off and showed the white chalk or whatever it was, underneath" (p. 83). He knows that the artificial apples are inferior to real ones. As Leo Marx says, "evil in Huckleberry Finn is the product of
civilization."¹³ Twain reveals the ugly and destructive aspect of civilization in Grangerfords episode.

Emmeline Grangerford, the dead daughter of the Grangerfords, is the girl who respects and adores what she thinks civilized and forgets to live as a human being. She sees everything through the veil of romanticism and yearns for death without experiencing what life is. She is contrastive to Huck who sees everything realistically as it is and always looks for the way to live. Emmeline used to make poems and draw pictures for the dead, and because she fails to make a poem in rhyme for a dead man, she becomes weak and dies. The cause of her death and her poems are introduced humorously, and with the description of her, we realize that compared to nature, this kind of civilization is a weak and ugly one. On the contrary, the superstitious belief of Jim is far from civilization, but it is a strong and humble one and always aims at living. It is clear that Twain criticizes the opinion that the civilization always proves the progress of man and makes our lives rich and full.

The Grangerfords is "a mighty nice family" (p. 82). The family seems to be faultless when it is checked up on the social morality. All the members of the family are

¹³ Leo Marx, "Mr. Eliot, Mr. Trilling, and Huckleberry Finn", in Twentieth Century Interpretations of Adventures of Huckleberry Finn, (New Jersey: Prentice-Hall, 1968), p. 36.
polite, kind, religious and refined. They are generous enough to show mercy on Huck who happens to pass by and introduces himself as an orphan, and they let him stay as long as he likes. The family has been at feud with the Shepherds sons that is also a leading family of the town. No one of the families can tell the cause of the feud, and no one doubts its uselessness and cruelty for all their learning and generosity. They say that they are deeply moved by the sermon about brotherly love. Yet they keep on hating each other and the next morning of the sermon, they have the fatal battle. Some of the Shepherds sons chase the two wounded boys, Buck who is as old as Huck and his cousin, and shout "Kill them, kill them!" and then shoot them. By Huck's observation, it becomes clear that their deed is far from generosity and brotherly love. They are cruel, brutal and merciless people. Nevertheless, they believe that they are brave and generous and religious. They are merely possessed with the thought that to go to church every Sunday is religious and to avoid shooting is not brave. They can not see themselves and just judge things under the standards of the social morality. Buck protests against Huck's comment that they are cowards, saying, "There ain't a coward amongst them Shepherds sons --not a one. And there ain't no cowards amongst the Gran- gerfords, either" (p. 90). Just as Buck is afraid, they are afraid to be regarded as cowards. They act from the
terror that if they do not kill the other party, they will be killed by them. Unconsciously they try to conceal from themselves the fact that they are cowardly and selfish and so they need to behave in the way that they are regarded as brave and generous.

Huck observes again the cowardice and cruelty of men at the small town in Arkansaw. The loafers there, having nothing to do, wait for something to happen. They set fire to a stray dog or tie a tin pan to the tail of the dog and laugh at it running to death. They watch Sherburn shoot Boggs with the same excitement. They crowd around the window where they can see Boggs dying. A man who witnesses the shooting re-acts the scene elatedly. They do not resent Sherburn's cruel deed. But when one of them shouts that Sherburn ought to be lynched, they all shout the same thing "in about a minute" (p. 117). Colonel Sherburn says to them:

The pitifulest thing out is a mob; ... they don't fight with courage that's born in them, but with courage that's borrowed from their mass. (p. 118)

His speech as a whole is something of quibble and dogmatism but this comment is strangely convincing. As Sherburn points out, "The average man don't like trouble and danger" (p. 118). They like an easy and comfortable life.
They do not have to be ashamed of being cowards. Nevertheless, "You're . . . afraid you'll be found out to be what you are--cowards--and so you raise a yell" (p. 118). This tendency of men being afraid of being found out that they are cowards comes from their pride. They are afraid to expose what they are and want to be respected and to be regarded as superiors. Having a proper pride is a virtue, but a false pride causes trouble and tragedy everywhere. All of them--the Grangerfords, the Shepherdsons, and the mob--are driven by their false pride.

Jim, on the contrary, has no false pride. He is not afraid at all to expose what he is. He does not hate to be called a coward. He only avoids the unnecessary trouble and danger. He is not attached to the idea of pride. One may say this is because he is a slave and has no chance to be respected. But in Chapter 2 Jim is proud of having seen witches and "was most ruined, for a servant" (p. 11). He has lost such a foolish pride in the course of the voyage. In addition, the life on the raft does not need that kind of pride. He is offended only once in Chapter 15 when his dignity is deeply hurt by Huck's boyish mockery. His proper pride makes him attack Huck, and his rebuke is quite reasonable. Jim hates most to hurt the other persons and to make trouble.

Observing the cruel battle of the Grangerfords and the Shepherdsons, Huck comments:
It made me so sick I most fell out of the tree. I ain't going to tell all that happened—it would make me sick again if I was to do that. I wished I hadn't ever come ashore that night, to see such things. (p. 94)

Then he runs back to the raft. Seeing Huck again, Jim huggs him, saying, "Lawsy, I's mighty glad to git you back agin, honey" (p. 95). He expresses his feeling openly. There is no doubt that the wound in Huck's heart and his disgust against human nature is healed somewhat by his honest and frank words and action. Jim's behavior is the expression of the affection of human beings with no false pride. The men on the land are afraid to express their affection openly because of their false pride and they seem to have lost it.

Then after the tragedy on the land, Twain presents the most romantic and poetic description of nature. There comes the beautiful scenery of the dawn on the river. Huck and Jim talk at night as to "whether the stars was made or only just happened" (p. 94). We are forced to compare the life on the land with that on the river and discover the foolishness of men who are not aware of the peace and beauty at hand, but are possessed by the false pride and adore the civilization blindly.

T. S. Eliot comments on Huck's ability to make us see
things as follows:

Huck has not imagination, in the sense in which Tom has it: he has, instead, vision. He sees the real world; and he does not judge it--he allows it to judge itself. 14

As he points out, Huck does not see things with imagination as Tom does. He just sees things as they are. He has not been educated formally and he is innocent; for that reason, he is able to see things just as they are without his own distortion or interpretation. He does not comment on the matter he observes and does not judge whether this is good or bad, but just tells the fact plainly. We know ourselves coming to observe the real figure or the true nature of the fact.

The two tricksters, the king and the duke carry the life on the land into the raft and keep Huck in contact with the life on the land as their assistant. While they are ashore, Jim always stays on the raft which is hidden under the bush, being afraid to be discovered. So it can be said that there is a contrast on the raft now: Jim represents the life on the river and the two tricksters represent the life on the land. The contrast is clear.

---

The king and the duke plan their evil deed on the raft and they are in full activity on the land. Huck, who is tired of the life on the land and had wound in mind, is soothed by Jim who openly expresses his happiness to be freed from his hiding place and to have a talk with him. The place for Huck and Jim is the raft. Huck and Jim discover the king and the duke are only rascals soon after their invasion, but still continue to serve them. Huck explains as follows: "... what you want, above all things, on a raft, is for everybody to be satisfied, and feel right and kind towards the others" (p. 102). For the king and the duke, the raft is the vehicle merely to move in, but for Huck and Jim the raft is the home and the refuge in the river isolated from the society.

It can be said that the king and the duke know the weak points of men such as false pride or vanity correctly, because they have been earning their bread by deceiving them. At Pokeville, the king makes a speech before the religious people, saying that he is a pirate but that by hearing the sermon he repents of his past and will live right. The people are deeply moved and give him money. Here we recall the episode in Chapter 5 where Pap cries before the new judge, saying he repents of his way of life because he is deeply moved by his kindness. The new judge is moved with his own generosity. But the next day, as he realizes Pap is drunk and does not change his way of
life at all, he says, "he [i.e. the judge] reckoned a body could reform the ole man with a shot-gun" (p. 23). They are easy to sympathize with other people and self-satisfied to think that they are generous, but they hate the man whom they sympathize with the instant they realize that he does not deserve his generosity. They think themselves generous but they hate to be deceived and when the things do not go as they expected to, they become cruel. Their generosity is a false one. But the generosity of Jim is innate. He is sure that he missed Cairo because Huck played with the skin of the snake, but he does not blame Huck for it. To miss Cairo is fatal for him, but he does not want to hurt Huck who blames himself for it and comforts him.

When the king and the duke know that few people come to see the Shakespearean play, they add the line, "Ladies and Children not Admitted" (p. 121). As they expect, many men come to see the play. The king presents a funny play but in the performance there is nothing special to men. Of course, the people there are angry, but the king and the duke play the same play three times. They know that the people do not want to experience ignominy only themselves. They want others to share it. And the king and the duke earn lots of money and run away safely on the third night. We have to admit that human beings have this kind of meanness.
In the Wilks episode, Huck reports the humanity of Jim and the two tricksters quite contrastively. The duke disguises himself as the deaf and dumb brother of the Wilks. In Chapter 23, before this episode, Twain has Jim, who seldom talks about his own family, speak of his deaf and dumb daughter. Without knowing that his daughter becomes deaf and dumb from scarlet fever, he beats her in anger because she does not obey what he says. Jim rebukes himself for his cruelty in agony; "Oh, de po' little thing! de Lord God Almighty fogive po' ole Jim, kaze he never gwyne to fogive hisself as long's he live!" (p. 126). Huck says nothing of this. But undoubtedly he is deeply moved by his words. Seeing the duke play as a deaf and dumb brother, he comments, "It was enough to make a body ashamed of the human race" (p. 131). Without the experience of seeing Jim's grief for his daughter, he might have reported the fact in a comical tone as before, but now he clearly criticizes the ignominy of the duke.

When the two tricksters are caught by the people at last, tarred and feathered and then thrown into the river, Huck happens to witness the scene and says, "Well, it make me sick to see it; . . . it was a dreadful thing to see. Human beings can be awful cruel to one another" (p. 182). Although he has been much troubled and Jim is sold by them, he pities them and is hurt by the cruelty of human beings again. Philip Young says:
He may be still "unspoiled," but from having been knocked about so much he is very bruised. . . Now exposed to more bloodshed, drowning and sudden death than he can handle, he is himself their casualty. And Twain—working from his own bitter experience—could predict with unhappy confidence: he isn't ever going to get shut of them. 15

And Lionel Trilling says:

Yet his profound and bitter knowledge of human depravity never prevents him from being a friend to man. 16

As Young points out, Huck surely has a deep scar in him from his experience of the life on the land and the scar will not be forgotten all his life. But on the other hand, Huck has learned the virtues of men such as unchanged affection, devotion and true courage from Jim. Then his wound is cured in some sense and as Trilling says we can think he will not despair of being a human being.

When they go back to the society, Jim free from the


16 Trilling, "Introduction to The Adventures of Huckleberry Finn, p. 322."
slavery and Huck from Pap, they do not look happy. Having once experienced the free, easy and comfortable life on the raft and realizing that they can have it no longer, they think that they have enjoyed and lost the life of Utopia. So their return to the civilized society means their loss of freedom.
CHAPTER III

ON HUCK'S CONSCIENCE

One of the most important elements of initiation is the establishment of morality. The word "morality" may be interpreted in the two ways: the virtue of men and the moral code of the society. As I have mentioned in Introduction of this thesis, I call the former "the human morality" and the latter "the social morality." The standards of the social morality are set by the society and are supported by law, religion and so forth. It is taken as a matter of course that the social morality is one with the human morality and they are just called "morality." In the initiation, to internalize the social morality is indispensable. And ordinarily, to internalize the social morality is to gain the virtue of men: by obeying the standards of the social morality, boys can get the right and the responsibility to join the society and become the members of it, and that means they have acquired the human morality.

Twain says, "All moral perceptions are acquired by the influences around us; these influences begin in infancy."17 Every person who lives in the community acquires

moral perceptions (that can be replaced with the social morality) in the course of his growing up and supports them and then hands them to the next generation. As the social morality has existed since they were born, they seldom question whether it is positively reliable.

Because the social morality controls all the judgements and the behaviors of the members of the society, its power is absolutely strong and if the man can not establish his own morality on the base of the social morality, he is labeled as a wicked man and is pushed out of the society. The social morality always contains the elements that have the possibility of change with time, place, religion and some other factors. It also has the strong inclination to promote and control the smooth movement of the society. That is, it is not the absolute one that has its root on the humanity. We should note the fact. Is the social morality always absolutely acceptable when we reflect it in the light of humanity? *Huckleberry Finn* is the novel that offers this question to us. In American society that changes rapidly, the social morality changes in accordance with it and many sensitive juveniles have the question about their social morality and struggle with it, then drop out of the society. These young heroes are one of the most characteristic figures of American novels and it can be said that Huck is the first of them.

Huck has no mother and he is "the juvenile pariah"
of the village, . . . son of the town drunkard" and "was
cordially hated and dreaded by all the mothers of the town
because he was idle, and lawless, and vulgar, and bad."\textsuperscript{18} And "he did not have to go to school or to church, or call
any being master, or obey anybody."\textsuperscript{19} In short, in his
infancy the social morality is not so steadily planted in
him. When such a boy tries to establish his own human
morality, he sees the social morality objectively and dis-
covers some contradictions in it. Because the social mor-
ality does not accord with his own human morality, he is
tortured with the discordance. Twain calls this novel

a book of mine where a sound heart & a deformed
conscience come into collision & conscience
suffers defeat.\textsuperscript{20}

As his voyage is that of the escape, Huck is isolated
from the society and by experiencing the life on the river
with Jim, Huck's sound heart is awakened and his human
morality can not accept the social morality positively.
Conscience in general judges good from evil and right from
wrong and then leads men to good and right directions, but

\textsuperscript{18} Mark Twain, \textit{The Adventures of Tom Sawyer} (New York: Puffin Books, 1979), p. 45.

\textsuperscript{19} Ibid., p. 46.

the conscience in this novel is based on the social morality that approves the slavery. As it neglects the dignity of human beings, it can be said that it is opposed to the major premise of the virtue of men. After experiencing the struggle between his innate sound heart and the conscience that is deformed by the social morality, Huck chooses the human morality in the end. I will try to follow the process of his struggle.

Huck is separated from Pap and is to be civilized under the care of Widow Douglas. To be civilized means to be inculcated the social morality step by step. The concept of good and evil that is based on Christianity is especially inculcated in him. Christianity is one of the basic standards of the social morality in the world of this novel. He has not been inspired the conceptual value of the good place and so when Miss Watson explains that in the good place we can play the harp and sing all day long, he just hates to have such tedious days. The boys who have grown up in the society have been planted the idea that in heaven we can live happily and peacefully but in hell we live only to be tortured. Man's hope to go to heaven after death controls his daily life, and it consists the great part of the social morality in this novel. But Huck is not able to accept the concept that heaven is a good place. As he is thrown in the flood of civilization and being taught the social standards in haste, he is disturbed and confused.
Besides, Huck does not have the standard of his own judgement and he is disturbed by the standard of judgement of the people around him. The man who has the standard is contented with and has confidence in his behavior or decision. Miss Watson says that she is "going to live so as to go to the good place" (p. 8). She aspires to go to heaven after her death and doubts nothing but keeps her life rigidly on the Christian morality. Tom depends on the books and decides his attitudes according to them. The fact is made clear by his answer to his comrade; "Don't I tell you it's in the books? Do you want to go to doing different from what's in the books, and get things all muddled up?" (p. 13). Tom behaves on the base of the books and as long as he follows what is written in the books, things are never "muddled up" to him. He just fancies himself to be a hero of the book and acts as what is written in the books and then satisfies himself. So his mischieves can be taken only as childish and there is little possibility of his growing up to be an immoral person in the society.

Both Miss Watson and Tom have the standard of judgement to depend upon and their standards do not violate the social morality and so they have confidence that they are always right. Huck does not neglect their standards, but he cannot make them his own. When Miss Watson tells him that he can get anything he wants only by praying, he thinks he can get hooks by praying; when Tom says if he rubs the old lamp,
the genie will come out of it and obeys whatever he says, he actually rubs the lamp. This fact proves that he can not have the views of Tom or Miss Watson. He is too ignorant and too realistic to believe things without experiencing them for himself. After all Huck must depend only on himself, and with no standard of judgement, he decides what to do according to his natural impulse. In other words, he has the strong tendency to decide his behavior on the human morality that he has innately. And because of the tendency he needs to listen to his inner voice and regarding the fact that Jim is a runaway nigger, he struggles because of the discord of his inner voice with the conscience.

Jim does not intrudes rules of the society or Christian spirit upon him as other adults do. It can be said that because he is a nigger and is not regarded as a proper member of the society, he is comparatively free from these rules and so he is able to teach Huck the unchanging human morality without being influenced by the social morality. As I have studied in Chapter II of this thesis, Jim represents the life on the river and in addition to it, Twain makes him impersonate the human morality.

In Chapter 15, Huck apologizes to Jim for making fun of him. The feeling of looking down upon the nigger surely has existed in him. He has acquired this prejudice by the influences of the society where he has grown up. But through the experience of the voyage with Jim, he comes to
leave the prejudice and regards him as his comrade. If he regards Jim as his comrade, they are equal and he stands on the human morality and then he is absolutely to be blamed for his insincerity. But if he regards Jim merely as a slave, he stands on the social morality and he does not have to apologize to him. The fact that Huck comes to regard Jim as his comrade and apologizes to him means that he has chosen the human morality. Henry Nash Smith says, "Huck's humble apology is striking evidence of growth in moral insight."21 Without the moral insight—the awakening of a sound heart—he will never have such struggle as he is going to suffer. During the voyage up to that time, he has developed his moral insight, and this incident is the beginning of the most remarkable struggle in him between the social morality and the human morality regarding Jim.

In Chapter 16 and 31, Huck is confronted with the struggle between the human morality and the social morality. In Chapter 16, Huck reflects on his behavior for the first time when he observes Jim's joy. Cairo is near and it means the liberty for Jim. Huck is tortured by the sharp struggle of conscience. He uses the word "conscience" here for the first time; "... he was most free—and who was to blame for it? Why, me. I couldn't get that out of my

conscience, no how nor no way" (p. 73). He tries to keep his conscience untroubled by thinking that he is not responsible for his freedom and still he can not pacify his conscience. He is aware of the seriousness of his deed and says, "I got to feeling so mean and so miserable I most wished I was dead" (p. 73). In Chapter 15, he feels "so mean," too, when he is rebuked by Jim. But the meaning of the words "mean" is quite different. In Chapter 15, he feels "mean" because he has slighted the care and the affection of his comrade, but here he feels "mean" because he notices that he has been violating the social morality. But he does not know the difference between the two meanings.

While Jim tells about his plan after he is free, Huck decides to obey his conscience and goes to the canue which happens to come by to tell on Jim. Once he decides to act according to conscience, he "felt easy, and happy, and light as a feather, right off" (p. 74). We realize how strongly the conscience controls men's heart from this comment. The feeling that "I most wished I was dead" becomes "light as a feather" once he obeys the conscience. Jim knows nothing of his intention, calls out to Huck who is going to tell on him to the two men coming forward, "You's de bes' fren' Jim's ever had; en you's de only fren' ole Jim's got now" (p. 74). To his words Huck responds, "it seemed to kind of take the tuck all out of me" (p. 74). Jim's trust in him moves his sound heart and his deep faith in and gratitude
to him set him free from the strong control of the voice of conscience for a moment. Jim says to Huck again, "Dah you goes, de ole true Huck; de on'y white gentman dat ever kep' his promise to ole Jim" (p. 74). Huck says, "Well, I just felt sick." The severity of the struggle between the conscience and the sound heart in Huck is clearly expressed by this comment. To obey his sound heart is to be opposed to the social morality. When he is asked by the two men on the canue whether the man on the raft is white or black, he answers, "He's white." Looking after the men going away, he says, "... what's the use you learning to do right, when it's troublesome to do right and ain't no trouble to do wrong, and the wages is just the same?" (p. 76). He knows he will be tortured whichever morality he follows. Then he thinks it is easier to follow his own feeling that needs less energy and he says that after that he will follow "whichever come handiest at the time" (p. 76). Huck, who does not like trouble and always prefers easy going, has just passed the crisis and he thinks about the matter no more until he encounters another crisis. But his words mean that he will choose the human morality. It is clear that he has felt easy at the bottom of his heart when he saw two men go away. It is "handiest" for him to choose the human morality and it will be so in the future.

In Chapter 31, Huck is tortured again, but his response is different. In Chapter 16, he does not resolve the
problem but just leaves it. Although he has obeyed his inner voice at the moment, he does not decide: his attitude definitely whether he will follow the conscience or the sound heart. But in Chapter 31, he broods over the matter for a long time by himself and settles the matter. At first he thinks about Jim's future and then thinks about himself. He is afraid of the rebuke of the people in town and then notices the meanness of his mind, saying, "a person does a low-down thing, and then he don't want to take no consequences of it" (p. 168). This can be regarded as his sharp criticism of humankind drawn from his observation of their ugliness. He notices the movement of his heart and wants to purify his soul and tries to pray for God. The fact that he wants to pray is the clear proof of his having the virtue that meets the social morality based on Christianity. Then he realizes that he can not pray so long as he keeps the sin of assisting the flight of the nigger, and he writes a letter to Miss Watson in order to wipe out the sin. After that he remembers Jim's behavior that is full of love, truth and sincerity. At last he concludes the matter, saying, "all right, then I'll go to hell" (p. 169) and declares that he will obey his moral insight thereafter. "I . . . never thought no more about reforming. I shoved the whole thing out of my head; and said I would take up wickedness again, which was in my line, being brung up to it, and the other warn't" (p. 170).
Here he gets his own standard of judgement. Virtually, Huck internalizes almost all the virtues of men in him. Nevertheless, he is opposed to the social morality because of the fact he has helped a nigger to run away. He has to think himself "wicked" and it is the cause of his tragedy. For all the comical color of the narration, we can not accept this novel merely as a comedy. W. H. Auden says, "... on reading Huckleberry Finn most Europeans will find the book emotionally very sad."  

22 Not Europeans alone feel like that. The sadness comes from the fact that although the sound heart defeats the deformed conscience, Huck fails to be a member of the society and must regard himself as a wicked man. The cause of his failure to be a member of the society is that he has found the humanity in a nigger and come to respect it. Gibson says:

"Conscience" represents blind, Calvinistic, un-feeling acceptance of slavery; the sound heart has its own reasons and knows that Homo sapiens is of one blood.  

23 The morality of the sound heart is based on the premise that human beings are all equal and each of them has the same dignity as a man. But in the life of the society, the

---


23 Gibson, The Art of Mark Twain, p. 131.
social morality is at times deformed and we often depend on it easily. Huck warns us always to keep our eyes wide open and see things as they are with our own human morality and to remedy the deformity of the social morality.
CONCLUSION

I have examined this novel from the viewpoint of Huck's initiation. Huck learns the virtues of men guided by Jim, and establishes his identity, that is to say, he comes to the completion of initiation. Hiroshige Yoshida remarks:

Initiation does not mean merely to open one's eyes under the guidance of some persons, but to go through the process of meeting with some facts, reflecting on them, struggling with them, experiencing them through one's own actions and finally making those experiences one's own firmly.24 (My translation)

Huck has followed such a process: he is moved and troubled by the fact that Jim is a runaway nigger and is forced to reflect on it several times. Then he experiences the life on the river with Jim and observes the life on the land and is put in the situations in which he should act by his own decision and struggles between the social morality and his own judgement and finally comes to act on the standard of his own human morality.

Initiation can be one of the most important themes of the novels, especially in American literature. Many young

heroes of the American novels are sceptical about the values that their society highly approves of and struggle against them and then drop out of the society as losers. In the modern society there is no way but living in a certain community or society, they have to come back to it after their exile from it and keep on struggling in it.

In his _Arano to Bunmei_, Kenzaburo Ohashi says that the characteristic features of American literature are "innocence versus experience" and "exile versus return." In America the great wilderness has been cultivated or in other word, civilized rapidly and people have dashed ahead to civilization furiously. In other countries, the civilization has been advanced in the course of time and the people living there do not feel crisis that they are going to lose nature forever. But in America there are always some people who adore the wilderness and think that to be civilized is to lose one's mysterious animal spirit to live by and also to forget the innocent pure heart. When the civilization is advanced, to experience various things and digest them smoothly without questions is required. To experience various things is to be highly regarded, but when it is emphasized that to experience is to be accustom ed to the rules or ways of living of the society, to remain innocent have important meaning. Only the innocent can

---

see through the injustice or deformity of the society. And because they can not adapt themselves to the society they run away from it.

Huck runs away from the civilized society but has to come back to it at last. He is innocent when he runs away, but when he returns he is experienced. Although he is experienced, he has not lost innocence and so he can not adapt himself to the society very well. In the end of the novel he says, "I reckon I got to light out for the Territory ahead of the rest, because Aunt Sally she's going to adopt me and sivilize me and I can't stand it" (p. 229) and declares he will exile himself once again. But he is sure to come back to the society. From this novel to The Adventures of Augie March by Saul Bellow which can be said to be a representative American novel of today, the patterns of "innocence versus experience" and "exile versus return" have been used in American literature continuously. Here the initiation in American literature can not be defined as a success as it is in the primitive society. And this fact will be seen in all other countries today.

Now, I am going to consider the education in this novel. Many grown-ups around Huck try to teach him various rules of the society in vain. They are good-hearted and zealous to cultivate him. Although Huck knows their intention and wants to learn the lesson, he can not. For example, we have the episode about praying. Widow Douglas and Miss
Watson are kind and just persons and they try to explain Huck what praying is, but they fail. Huck does not have a habit of thinking logically. However hard Miss Watson compels him to pray every day, he can not understand the meaning of praying. He does not understand her when she says to do good for others, because he "couldn't see no advantage" (p. 15), and thinks about her lesson no more. He always thinks advantage at first and he learns things only by his own experience. He learns the meaning of praying finally from Mary Jane Wilks in Chapter 28. She thanks Huck for telling her that the king and the duke are going to deceive her and says, "I sha'n't ever forget you, and I'll think of you a many and a many a time, and I'll pray for you, too!" (p. 152) Huck is deeply moved by her words and says, "Pray for me! . . . She had the grit to pray for Judus if she took the notion--there warn't no backdown to her." As in the quotation from Hiroshige Yoshida, Miss Watson and Widow Douglas throw a stone in Huck's mind and he reflects on it, but without getting the answer he throws it away. Having had many experiences he comes to understand what the praying is. He can accept the concept and has learned what the praying is with his heart not with logic. Huck can not obey to Miss Watson who tries hard to make him an average social man. Neither Jim nor Mary Jane has the intention to teach Huck, but they show him various phases of human virtues and pour him affection. They do
not lead him by words, but lead him by showing him their humanity.

It is the reminiscence of Jim that lets Huck decide his standing point in his life. In his struggle with conscience he remembers Jim's behavior and says:

I'd see him standing my watch on top of his'n, stead of calling me, so I could go on sleeping; . . . and would always call me honey, and pet me, and do everything he could think of for me, . . . and said I was the best friend old Jim ever had in the world, and the only one he's got now.

(p. 169)

The act out of fellow feeling and affection can move the young from the bottom of their hearts. They are impressed with it and will never forget it all their lives and it will affect them when they build up their characters.

Although we have a rather dark future in Huck's social life, we are sure that he keeps on having belief in human beings in spite of his wound that he had by observing the cruelty of men. Because the humanity Jim has shown him is surely more important than wound for Huck. We learn the most important phase of the initiation is to have the young observe both the true nature of human beings and the deformity of its society and still lead them to believe in humanity and let them love and respect each other.
Selected Bibliography

1. English Sources


2. Japanese Sources

- 小野二郎 『2つの冒険と精神批評 — マーケットウェイン作「トム・ソーヤの冒険」』「ハッブルベリー・フィンの冒険」 新日本文学 24 (10) [69, 10] PP. 98 - 105.
- 小川 あき子 「Mark Twain未完の遺作」英語青年 119 (6) [73, 11] PP. 14 - 16.
- 安瀬健生 「Huckleberry FinnにおけるMark Twainの「自由観」について」 英米文学 (関西学院大) 17 (1) [73, 1].
吉田 弘重 "マーキュリー研究－思想と言語の展開－ 東京：南雲堂，1977.

吉田 弘重 "Huckleberry Finn研究：研究1－トート・文体・プロッサ－ 東京：藤崎書林，1980.

吉田 弘重 「Huckleberry Finn考－Phelps' farm episodeに関する一解釈」英語青年 114 (2) [1982] PP. 12-14．

渡辺利雄 訳・解説 "マーキュリー自伝－アメリカ古典文庫6 東京：研究社，1980.

渡辺利雄 "フレンチとアメリカ文学－ 研究社選書 11 東京：研究社，1980．
ABSTRACT

There are many ways in which to study *Adventures of Huckleberry Finn*. Its style of narration and its humor are highly praised by many novelists and critics, and to study the novel from those points will be valuable. But here in this paper, I shall limit my viewpoint only to the theme of this novel. It can be said that this novel is the first in American literature in which a boy's anguish is described in his course of initiation. The theme of initiation has been inherited by major American novelists succeeding him. In the course of initiation, Huck, the hero goes through a variety of adventures and observes the nature of human beings, and then he is confronted with the struggle between the social morality and the human morality. Jim, a runaway nigger and Huck's comrade of the voyage, is the cause of his struggle. I have studied Huck's initiation in three chapters whose topics are: the developing relation between Huck and Jim, the contrast between the life on the land and that on the river, and Huck's struggle with his conscience.

It can be said that Huck completes his initiation at the end of the novel, and the guide of his initiation is a runaway nigger Jim. The life on the raft with Jim teaches Huck the dignity and the virtues of human beings, and the knowledge of ugliness and the meanness of human beings he
got from the people he met on the land makes him struggle and leads him to open his eyes and to see things as they are. Then concerning Jim's flight, he suffers the struggle between his "conscience" based upon the standard of the social morality and his "sound heart" based upon that of the human morality. At last he wins his own standard of judgement based upon the human morality and establishes his identity. That can be taken as the completion of his initiation.

In the beginning of the novel, Huck is an innocent boy and under the care of the people such as Widow Douglas and Miss Watson, he is trained to be a "civilized" man. In spite of their eagerness, he can not adapt himself to his new life that is regular and rigid, for it is completely different from the lazy and free life he used to lead. Driven by the threat of Pap, he runs away from the society. He meets Jim who has also run away from his owner, and they start their voyage down the river to seek freedom. At first, Jim is only an ordinary nigger to Huck, and Huck is a master to Jim only because of his whiteness. By having experienced the life on the raft by themselves hiding from the people, they deepens their understanding and affection towards each other--especially of Huck to Jim--and their relation develops after every incident they are involved in. Huck observes Jim moan remembering his family at home and learns the parental love that he has never known.
Then noticing that Jim always takes care of him and does things for his good, Huck comes to appreciate his deep affection towards him. He also learns that although Jim has no education, he is wise enough to teach him the ways of life. To Huck, Jim is a slave at first, but in the end he becomes his virtual father, his devoted friend and his reliable teacher.

Huck is involved in many cruel incidents on the land, and observes many dark aspects of human life. He witnesses the cruelty and mercilessness in the feud between the two noble families, the Grangerfords and the Shepherdsons. When he works as an assistant of the two tricksters, the king and the duke, he happens to see the cowardice and meanness of the people. On these lessons, he comes to find his own meanness when he thinks about whether he should assist Jim's flight or tell on him to a white. Finally, he decides his attitude to assist Jim for his freedom and live as a "wicked" man as before and forever.

Here in Huck's case we can see the tragedy of the initiation in the civilized society. Although Huck grows up as a human being who can tell good from evil and right from wrong by his own standard based upon the human morality, he has to regard himself as a wicked person, because his human morality does not accord with the social morality. He can not, therefore, adjust himself to the society and live in it in peace, and drops out of the society and runs
away from it. But as it is impossible to live without being a member of the society, he has to come back to the society again and to keep on struggling in it. Here in his dilemma, the difficulty and the tragedy of the initiation today is clearly anticipated. And at the same time, Twain may warn us always to consider whether the social morality we stand on is good and reliable enough when we reflect it in the light of humanity.