The Innocents Abroad Study Guide

The Innocents Abroad by Mark Twain

BOOKRAGS

Contents

Plot Summary

The Innocents Abroad is a travel diary written by the humorous, controversial, say-it-like-it-is author, Mark Twain. In a time when novel ideas are trendy, a great pleasure excursion is announced. The cruise promises an enviable adventure to be remembered by only those select passengers who are privileged enough to attend. For Mark Twain, the trip turns out to be a microscopic study into the nature of human beings. This includes, not only his ship companions, to whom he grows unnaturally close, but the people of cultures foreign to his own. Twain muses on his own American arrogance, his ignorance of foreign customs, the even greater ignorance of his travel companions and the grandness of it all. The excursion, however, is not as glossy as the original program advertises. Each feature, in reality, contains a flaw or slight misrepresentation that Twain is cordial enough to point out as he passes it.

The experience is told from a very realistic, and sometimes sarcastic and funny, viewpoint. Mark Twain is brutally honest about each detail and is not afraid to go against the grain of popular opinion. During portions of the trip, he becomes understandably fatigued, and at other times, downright frustrated. Twain takes the reader through all the emotion and stress of a long, busy excursion, but also presents the fun and adventurous side of it. There are times when Twain is so burned out on tourist attractions — specifically old things and paintings — that he comes right out and says he's tired of it and will not mention it. Other times, when a site is uninteresting to Twain, he plucks passages right out of his tour book and quotes them in the journal entry. Most of the time there is a sense of obligation, where, even though Twain might feel less than excited about a specific highlight, he wants to at least provide a suitable description so the reader will not feel cheated. But even when a situation is negative, such as all the ship quarantines, Twain will do something completely unconventional to turn it into a thing of great humor.

Author and reader alike sail along, learning about communication, law and mischief in the different lands of the world. Twain forms close ties with many of his shipmates, who he comes to think of as family by the end of the trip. The ship itself becomes home, and all the while, Twain and his friends are forever grateful to be American. Upon returning to America and resuming his old life, Twain reemphasizes the impact the trip has made on his life, how he met great friends, saw unimaginable wonders of the world and has grown in both character and culture. He explains that sometimes an experience is appreciated the most afterward, when all the bad things are filtered out and only the good things remain in one's memory.

Chapter 1

Chapter 1 Summary

In the mid 1800s, novelty is in fashion—and what could be more novel and more fashionable than an adventure across the sea? Travel writer and narrator, Mark Twain begins his recount with an advertisement, the very program that entices one hundred or so people to register for "the great pleasure excursion to Europe and the Holy Land." The voyage promises the finest luxuries, the greatest adventures and an experience memorable only to a select few, including military guests and exotic celebrities. The chosen ship for this trip is called the Quaker City.

Interested elite are urged to secure a spot by registering, paying a deposit and waiting for the selection process. Once selected, the passengers are given a list of suggested items to pack and the awareness that no celebrities would be on board after all. By that time, they are all so mesmerized by the trip, nothing they are told from here on in could deter them.

Chapter 1 Analysis

This is propaganda at its finest. Nearly the entire chapter is filled with the excursion's advertising program, which, as Twain implies, says everything that needs to be said. The copy writing of the program is brilliant, glorifying and glamorizing every aspect, luring bored and impressionable people in as well as a hook and reel. It plays on all 19th century human weaknesses - fashion, novelty, travel and social hierarchy. The program assures the public that passengers would be filtered through a strict selection process (when, in fact, anyone who could afford the ticket was allowed). It promises celebrities on board (most inconveniently, the celebrities had previous engagements). And it promises that everyone who was anyone would be there. There is nothing about this excursion to turn a person away, except the inability to pay the fare.

Chapter 2

Chapter 2 Summary

There is a month of waiting between the time of registration and the date of the great pleasure excursion. During this time, the excitement is so great for Twain that he visits the registration office frequently to check on the status of the trip, the mechanical wellness of the ship, and to possibly pump the registrar for further fantastic details. Twain wants to know who else has been added to the roster and which poor souls were bumped for lack of status. Twain finds himself in the unique position of being popular because the trip was popular, and he was going on the trip. He is placed among the same social status as professors and people with impressive titles. The cruise is the thing that everyone speaks of all the time. It is assumed that anyone who passes on the street would be in Paris that summer. That is how popular it is.

When the day of the excursion arrives, the passengers are excited, confused and full of chaos. It is not as glamorous a boarding as imagined, especially since it is raining. The weather causes a delay in casting off for safety reasons, so although the passengers are now living on board, the ship isn't actually going anywhere. The passengers are good natured about it, since being at sea and not moving is better than not being at sea at all.

Chapter 2 Analysis

The excitement for Mark Twain in the month before the trip is overwhelming, so much so that he feeds his ego regularly by visiting the registration office. He is appeased with the assurance that he is, in fact, very important and popular. After all, he was among the selected. Young Mr. Blucher is introduced in this chapter as a way of emphasizing the disbelief of anyone not going on the excursion. Mr. Blucher will represent most indignant moments throughout the book from here on.

The first of many disappointments occurs when rain dampens the day of the excursion. There is also a lot less organization in the boarding process than Twain would have hoped. But at this point, he still has positive hopes that the rain and confusion will soon pass and everything will go on as gloriously planned. A subtle bit of foreshadowing is present when the farewell guns do not fire; the flag fails to wave, and the most exciting thing about being anchored in the rain is the ship's prayer service. These things reveal that the excursion will turn out to be more drabness than glamor.

Chapter 3

Chapter 3 Summary

Twain spends his first day at anchor familiarizing himself with his surroundings. The first observation he makes is the diversity in age of the passengers. There are old and young and those whose age is unidentifiable. When the ship finally sets sail, the one thing all these passengers have in common is seasickness. With everyone heaving over the edge of the ship, Twain has too much time on his hands and sets out to entertain himself. He is introduced to all five of the ship's captains by doing things and touching things he shouldn't.

Chapter 3 Analysis

Mark Twain shows off his excellent observation skills by noting that there are just as many old people as young and middle aged. This is one of the first hints that the passengers were not a special "select" group of individuals, but rather ordinary people like himself, who were just out for a good adventure. When the ship sets sail and all the passengers except Twain become violently sick, he starts picking and poking at things like a restless child, until he is reprimanded by no less than five captains.

Chapter 4

Chapter 4 Summary

After a week at sea, the passengers start to become restless. There is no land in sight and no exotic places to visit yet, so they amuse themselves with whatever the ship allows — cards, shuffleboard, dominoes and journal writing.

This is where we meet Jack, the eager young man who sets out to write his best selling, thousand-dollar, travel journal of the trip. At first, he writes several pages a day, covering every detail of every moment. Then he slows his pace, gradually becoming bored. Still, Mark Twain encourages him, telling him that his account will be worth more than a thousand dollars if he ever finishes it. In the end, however, Jack gives up journal writing as a lost cause.

Other sources of amusement are mock trials, music, dancing and singing. George is introduced as the worst singer on the ship, who cannot carry a note for anything, and who is perfectly convinced that he is singing all the songs correctly. Then a photographer shows up and tells the passengers that he will show them pictures of all the places they will visit next. Unfortunately, the first photo he shows them is a cemetery.

One week is long enough for the passengers to pick up the language of the sea. They start to tell time by bells and learn the slang terms for every part of the ship. They become fashionable pirates.

Chapter 4 Analysis

In this chapter, Twain is getting to know his fellow passengers by name, characteristics and daily activity. Ironically, the great travel writer on the trip is a boy named Jack, who fails his task miserably. At no time does Twain tell the boy that Twain is a real travel writer, who is on the excursion for the sole purpose of making a living off it. Instead, Twain encourages Jack to complete the journal, never acting superior or pompous about his own literary successes. When Jack gives up his task, Twain does not scoff at his failure. Instead, he notes that writing is not a task done well if the writer is forced into it.

Although spirits have picked up since the rained-on boarding of the first day, here is where Twain first notes his shipmates as a little too close for comfort. The reader can note the first hint of annoyance with the introduction of George, whose singing causes catastrophe to any song. From here on, the reader can start picking out Twain's preferred circle of friends. This will show how similar sea is to land. With only 100 or so people to choose from, people are still very choosy with their companions.

The slang and time telling system is really only significant while the passengers are on board. Later, while on land, they will struggle enough with foreign communication to not worry about how many bells it is until dinner.

Chapter 5

Chapter 5 Summary

During the ten days between New York and the Azores, the passengers are settling themselves into the ship's routine. The only person who has trouble with the ship's schedule is Mr. Blucher, who finds that his $150, good quality watch does not tell time properly at sea. He becomes frustrated, constantly changing the hands of the watch to coincide with the ship's time, but can never seen to catch up. Poor Mr. Blucher is convinced that either the watch is seasick, or he was cheated when he bought it. Twain and his fellow shipmates send Mr. Blucher to one of the many ship's captains to explain how sea time works.

When the first of their destinations, the Azores islands, comes into sight, the passengers are excited. Land at last! Everyone is waken and brought to the deck at 3 a.m. to observe their first hint of civilization in weeks. With a storm that prevents docking in San Miguel, the best landing spot seems to be the Portuguese island of Fayal (pronounced Fy-all), where an ensemble of dirty street urchins are waiting to welcome the strange foreigners. The "pilgrims" — as Twain has dubbed his American crusaders — get their first taste of foreign culture as this curious parade of barefooted islanders escort them up and down the village streets, making Twain feel like a novel act in a circus.

In addition to the overwhelming welcome of the pilgrims by the natives, the cultural dress of the Portuguese women is noted. The Portuguese women of this time period wear oddly-hooded cloaks called capotes, which hide the woman's head deep inside. Twain notes that not only are these hoods ugly, but one swift wind will carry the woman away.

There is also an issue with language and currency differences. In another humorous encounter with Mr. Blucher, the invoice of 21,700 Reis for a dinner for ten causes an outrage until the non-English speaking landlord translates the charges into $21.70.

Chapter 5 Analysis

This chapter is the first of many learning experiences for the travelers about life away from home. Once again, the excitable and indignant Mr. Blucher is pushed to the foreground as a representative of worldly ignorance. He cannot understand why the whole world does not celebrate the same time zone, and later, it does not occur to him that different currencies are not exchanged one to one. Throughout the book, Mr. Blucher plays the cultural tutor for the rest. He discovers something new by making an embarrassing error, and the others learn from his experience.

The culture shock of the first foreign land is notable. Upon arrival, the Americans are a fascinating novelty to the islanders, who swarm about the newcomers, treating them like exotic animals on display. Twain admits that he quite enjoys being treated like royalty,

although he seems to look down upon the Fayal people as an inferior race. He shows a strong, but humorous distaste for the female dress code. Twain's initial criticism of the Portuguese culture indicates his reluctance to accept non-American ways of life.

Chapter 6

Chapter 6 Summary

The following information is provided by Twain as a courtesy to readers, when he finds that most of his travel companions know nothing of the Azores islands: Azores is a group of Portuguese islands clustered in the Atlantic. They have a king-appointed civil governor, a military governor and a non-American approach to daily chores. In Twain's opinion, the 200,000 people who live in the Azores are laid back and lazy, even though he admits that they do not use modern technologies such as wheelbarrows to ease their workloads. Donkeys and one's own head are used to transport heavy objects, to plow or perform any other manual labor. Donkeys and animals and people are tolerated equally both indoors and out. Most of the people are poor, except for a small few families, priests and soldiers. Twain calls the people of Fayal dirty, dishonest and ignorant. They do not have any medium by which to hear news from the outside world, and because of this, are a little behind the times in international knowledge.

The tour of Fayal includes a trip to a Jesuit cathedral, where the exact cross upon which Jesus was crucified is supposedly stored. Whether or not the cross is genuine, Twain was not convinced, but the people of Fayal revere it as if it is. Twain notes how polished and new the wood is, as if it were built yesterday. Also in this cathedral is an oil lamp donated by a now-deceased church member. Her dying wish is that the lamp should never go out, although Twain notes how very dim the light is.

One of the tourist attractions of Fayal is the chance to tour the islands by way of donkey. The donkeys have mattresses for saddles, and even though the pilgrims feel utterly ridiculous riding them, they agree simply for the novelty of it. Poor Mr. Blucher has the worst time of it when his stubborn, hard-headed donkey does everything opposite of what it should. When the travelers return after a ten-mile tour, they are bombarded by bill collectors of every kind, demanding pay that was not agreed upon ahead of time. Twain and his friends agree to only pay what is fair and walk away with a hard lesson learned.

Chapter 6 Analysis

This first stop to the Azores island of Fayal plays on Mark Twain's prejudice. He is still in a state of nonacceptance toward cultures unlike his own. Twain shows blatant distaste for the Fayal people by calling them dirty, lazy, slow, ignorant, lying and cheating. All these traits give Twain a sense of racial superiority over those less privileged. His description, however, reveals that these Portuguese islanders are actually very clever and business-minded. They are also far from lazy. While Twain sees their refusal to consider modern conveniences such as plows or wheelbarrows, as a sign of ignorance, it really shows that the people pride themselves on hard physical labor.

Twain also scoffs at the unprecedented religious faith of the Fayal Portuguese, not realizing that most religions, even in America, embrace such faith. The fact that the faith is practiced in a foreign land triggers Twain's harsh discrimination. There is a subtle hint of sarcasm when Twain discusses the forever-burning lamp in the cathedral, implying that the woman who funded the lamp may have been a bit dim-witted.

Once again, Mr. Blucher is thrown into a situation of indignation when his donkey wouldn't behave. There may be much irony in this scene when the reader must determine which is the donkey and which is the man.

Chapter 7

Chapter 7 Summary

The next stop on the agenda is the Straits of Gibraltar in Africa. It takes a week to travel from Azores to Gibraltar, during which time another epidemic of boredom and cabin fever occurs. It rains during most of this journey, which puts a further dampener on everyone's spirits. The constant question of who was traveling through Spain to Paris lays on Twain's nerves, and he purposely decides not to decide. The sight of land once again brightens the mood. Twain describes the beauty and wonder of Gibraltar but is frustrated to discover so few legends about the land. During the tour across the land, the same words are spoken of the different landmarks, and Twain doesn't find the words very interesting at all. The most common tour guide speech was in regard to the Queen's Chair.

"That high hill yonder is called the Queen's Chair; it is because a queen of Spain placed her chair there once when the French and Spanish troops were besieging Gibraltar, and said she would never move from the spot till the English flag was lowered from the fortresses. If the English hadn't been so gallant enough to lower he flag for a few hours one day, she'd have had to break her oath or die up there."

While Twain finds the legends of Gibraltar mundane, he finds the true history fascinating. He discusses the Moors and the English and the Spanish and all of the people who tried to claim the straits for themselves.

A travel mate called the Oracle is introduced as a character with lots of information, but none of it correct. He speaks as if he is the most knowledgeable one in the group, yet he tends to get facts mixed up and invents sources to support his faulty knowledge. One by one, his friends get frustrated by his nonsense and walk away. He takes this as their resignation to his superior intelligence.

One incident mentioned here is a target of humiliation for Twain, but much humor for his friends. Just before attending a theater in Gibraltar, some of the ship's officers convince Twain and the others to go down to a specific town shop and purchase a pair of white kid gloves because it is the fashionable thing to do in this land. They go to the shop and find an attractive and very persuasive sales girl who charms Twain into buying a pair of blue gloves that do not even fit! Twain realizes he had been swindled and spellbound by this woman the moment he leaves the shop, and his friends are not very quick to forget this humiliating manipulation by a woman.

Chapter 7 Analysis

In this chapter, Twain is beginning to feel the tight fit of his shipmates as a bit smothering. Having them always nearby for such long periods of time highlights all their faults and annoyances. He gets irritated when they ask the same boring questions and

is sometimes annoyed at their very appearance. The Oracle has become a close friend of Twain's, but his constant babbling of misinformation plays on Twain's nerves.

While visiting Gibraltar, Twain is disappointed in the monotony of the area's legends and tries to rectify history by describing the land's beauty. The reader can sense a bit of travel and culture fatigue in the narration at this point. It should be recalled from chapter four, when young Jack tried to record his daily events, his own journal became quite mundane until he finally gave up. Twain is likely writing with the same problem. His ability to record events is likely competing with weariness, homesickness and cultural frustrations.

The scene regarding the kid gloves is especially funny if the reader remembers that Twain had just come from a heavy conversation about women with his friend Dan and the ship's surgeon. He's been at sea for weeks, and he has women on the mind. When he is sent to the shop to purchase a pair of white leather gloves, he is mesmerized by sheer lust, so much so that he makes a ridiculous purchase without the slightest notion that he did so.

Chapter 8

Chapter 8 Summary

Twain marvels at his decision not to travel through Spain to Paris. Upon arrival at Tangier, Twain comes to the conclusion that this was his primary destination all along. The disappointment of the trip so far is due to the lack of foreignness of the foreign lands they have so far visited. Tangier pulls is definitely full of "foreignness." Nothing at all about Tangier is familiar to the pilgrims, which is what Twain loves about it. The culture is historically rich, although the people generally poor. Everything Twain looks upon in Tangier dates back thousands of years with the customs of the Bedouins, the Jews and the Moors as fresh now as they were centuries ago.

The value of money is not as important as it is in the American culture. Twain notes that many people choose to be poor or at least to not show their riches because the Emperor of Morocco likes to tax the richest people whenever he has a need for money.

Chapter 8 Analysis

Mark Twain's prejudice is not so obvious in Tangier. He marvels at everything he sees, fascinated by Tangier's history and ancient culture. But Twain actually looks upon Tangier as a patron would look upon a museum. While he admires and respects what he sees, Tangier is more a source of entertainment for Twain. He does provide a very descriptive account of the land and the people, giving the reader a picturesque tour.

The reader should note the change in Twain's mood during his stay in Tangier. The reason for this turnaround may be that he is finally overcoming his travel lag, or that he really does find Tangier the first destination worth his travels.

Chapter 9

Chapter 9 Summary

Still in Tangier, the pilgrims find, upon attempting to enter a Moorish mosque, that it is forbidden for Christians to cross the threshold. The guards inform the travelers that if any Christian would pass through, he would have to do so on all fours like an animal. Twain takes this opportunity to poke fun at Blucher, by saying that if he wanted to enter the mosque, he would have to do it in his natural form.

Twain explains the more primitive laws of Tangier, mentioning the consequences of stealing as having one's hand chopped off. Men of both Moor and Jew persuasion are allowed multiple wives, and all marriages are arranged by the parents. He also discusses the Moorish quest of pilgrimage to Mecca and explains that the trip for the Moors is so expensive that many who take part are destined to poverty for the remainder of their lives.

wain also discusses the Moor's fear of Spain, explaining that not only was it due to Spain's excessively loud canons, but also because of their disregard for cats. According to Twain's historical account, the Moors practically worship cats, yet the Spaniards like to eat them.

The American Consul General of Tangier is introduced as a lonely man with very little interaction with people. He is grateful for the visit by the travelers because as the only American, he does not get many visitors or news from home.

Once again, Twain expresses his gratitude that such a culturally thriving destination was on his excursion itinerary.

Chapter 9 Analysis

Twain has a lot of fun describing the unconventional traditions of the people of Tangier. Although he seems to genuinely admire the land and its people, his true interpretation of the Moors is revealed on page 59, when Twain says, "The Moors, like other savages, learn by what they see, not what they hear or read." The subtle slip of the word "savages" shows Twain's continual sense of cultural superiority. As pointed out in the previous section, Twain is entertained by the sheer barbarism of the land.

Chapter 10

Chapter 10 Summary

The events of chapter ten are introduced back on board the Quaker City during the Fourth of July celebration. Once again, we are presented with the annoyances of the Oracle (who is often referred to as "The Doctor"). One by one, the Oracle drives his friends away with his nonsensical blabbering.

The excursionists hit their first major wall of cultural frustrations in Marseilles. Upon arrival, they find that there is no immediate docking station, and the ship has to wait at sea a while before being able to settle. Twain and his friends are too impatient to wait, so they try to get permission from one of the boatmen to walk across his boat to the dock. All they want to do is to step down from the Quaker City onto the man's boat and across to the pier. Unfortunately, the language barrier between the Americans and this French man is too great. He understands their request to be a water taxi to the customs house. Once dropped off at this unwelcome destination, Twain and friends are identified and then interrogated by a French woman. The men try as they might to use their flawed French tongues enough to communicate with the woman only to find out that she can speak English.

Chapter 10 Analysis

There is a distinct butting of the heads of cultural superiority between the American excursionists and the French people of Marseilles. The French are very proud of their culture and especially sensitive to the butchering of their language by foreigners. The linguistic barrier between the two peoples is constructed by will, not accident. Unaware of the French prejudices toward them, Twain and his American friends believe that these "foreigners" must be very stupid. It goes without notice that the feelings of the French are mutual.

Chapter 11

Chapter 11 Summary

While the language and "foreign-ness" of the French people take some getting used to, Twain admits to impeccable customer service on behalf of the French. He notes that people of service, such as waiters, are always polite and always ready to please. By the same token, Twain is almost annoyed by so much service when he describes the routine of eating a simple meal at a restaurant. Rather than being served quickly and hustled out, the Americans find themselves eating long, drawn-out meals that include appetizers, main dishes, fruit, dessert and lots and lots of wine. Although a bit impatient with this practice, Twain becomes embarrassed by one of his party, who tries to overdo his French appreciation by announcing that, like the French, he never dines without wine. Twain notes that this statement isn't even true.

In addition to the meal customs of the French, Twain describes many other differences. He observes that the people of Marseilles are very laid back. Often he would come across groups of people sitting around quietly reading. The one thing he cannot tolerate, however, is the French's lack of concern over personal hygiene. He finds it frustrating in the hotel to always have to request a bar of soap when one should be available beforehand.

The tourist attractions are unimpressive enough that Twain makes his own humorous observations just to entertain himself. At the zoo, he describes a bird so ugly that it makes the travelers laugh, something that they seemed to need anyway, which makes them all the more grateful for it. Twain also describes the companionship between a cat and an elephant, with the elephant irritated by the cat enough to sweep the cat off his back. But the cat always just climbs back up, and so now they are great friends. The pilgrims visit an old castle and are fascinated by the oldness of it, how prisoners from hundreds of years ago made their mark on those very dungeon walls.

Chapter 11 Analysis

As with many Mediterranean cultures, French meals are celebratory events, which include layers of food courses from appetizer to dessert. Americans tend to be more rushed and impatient, so this practice of sitting through course after course of wine, food, nuts, fruit and other French delights is unnerving to Twain and his friends. Twain's comments about the French not using soap seems to be another struggle at maintaining cultural superiority. This struggle requires a bit more effort on Twain's part than in previous lands, because it is clear that the French pride themselves on their own cultural advancements. In fact, Twain shows a hint of American self consciousness when a friend from his group makes too much of an effort to fit in.

Chapter 12

Chapter 12 Summary

Twain is warming up to France now as he describes its beauty during a five-hundred mile train ride. While he loves the scenery and the cleanliness and orderliness of the French land, he does not enjoy the train ride itself. He compares the French transportation rail to stage coaching back in the U.S. Although he claims the French railway cars are efficient enough, they do not offer the comforts and luxuries he is accustomed to back home. The railway system is so orderly in France that it would be impossible to make any error in travel. Tickets are checked thoroughly enough that if a traveler boards the wrong train, every effort is made to rectify the situation and get everyone on the right track, so to speak. He mentions the Old Travelers, who are people who frequently visit the tourist attractions and provide all the useful information about everything.

Once in Paris, Twain, with his stereotypical French ideology, sets out to to pursue his dream to be shaved by a barber in Paris. He imagines it to be a luxurious experience. Unfortunately, Twain and his friends cannot find a single barber in Paris. They do find a number of wig makers who claim to be barbers as well. But the customs of a haircut and a shave are much different in Paris than what Twain expects. Typically, the barber will go to the customer's home. But Twain insists that it be done right there in the wig shop. The experience is less than pleasant, and Twain's dream of a Paris barber shop is shattered.

Despite the great French customer service (excluding the barber incident), the amenities of France are unsatisfactory. The travelers cannot even play a simple game of billiards on a decent table. The tables are bumpy and torn and old. Back at their hotel room, the men are also unable to sit back and read in the evening because, even though the city of Paris shines bright, there is no gas in the hotel for a lamp.

At the end of this day, Mark Twain and his friends muse over the question of whether they really were in the renowned city of Paris.

Chapter 12 Analysis

Although Mark Twain has accepted France a bit more, he still struggles with Americanism as the only way. He admits that the lands of France are beautiful and the people are orderly. But he tries too hard to make it American. Everything the French do is slightly off from the American way. Although he does not say it in actual words, Twain often implies, by displaying his frustrations, that the French should change their ways to be more American. He wishes they'd have new billiard tables, gas for their lamps and barber shops in the streets of Paris. He wants Paris to meet his own ideologies.

Chapter 13

Chapter 13 Summary

Twain's small group of traveling companions awake early one morning and attempt to find a tour guide who speaks decent enough English to show them around. They find a perfect candidate for the job, a man by the name of Billfinger. The tour guide's name is so embarrassing to the men, they can't bear to speak it. So they rename their guide, Ferguson. Ferguson is an informative, professional-mannered companion. At first, he refused to mingle socially with the men, insisting that he must keep a professional distance, but once the Americans convince him to have a meal and a few drinks with them, Ferguson becomes a greedy, always-hungry, always-thirsty moocher. In addition to constantly requesting food and drink stops along their tour, Ferguson does his best to encourage lots of spending in Paris shops. The Americans suspect that Ferguson gets a commission in certain shops. On one occasion, one of Twain's friends named Dan makes a comment about purchasing some silk. Ferguson hears this and spends the entire day redirecting the tour to silk shops all over Paris. Although the men keep telling him they do not wish to buy silk, Ferguson goes so far as to make them miss the visitor's hours of the palace of Louvre, which was the main goal of the day. Twain says that he writes this account, not only to make fun of Ferguson, but to warn future excursionists to beware that all tour guides of Paris are deceitful and to avoid them at all costs.

The International Exhibition was of great interest to the group, although Twain says that it was so massive a display, it would take weeks to take it all in. He found himself even more intrigued by the great variety of international visitors. The greatest experience of the day was to witness Napoleon III, Emperor of France, greet Abdul-Aziz, lord of the Ottoman empire. The contrast of the two, standing side by side, is overwhelming. Napoleon III stands graceful and elegant, while Abdul-Aziz is described by Twain as no less than barbaric looking.

Chapter 13 Analysis

The account of Twain's visit to Paris is an exciting one, but there is always a distrusting voice in his head that keeps him from mingling with"foreigners" too readily. With one single experience because of an overly-ambitious tour guide, Twain comes to the conclusion that all Paris guides "deceive and defraud every American who goes to Paris for the first time and sees its sites alone or in company with others as little experienced as himself." Twain does, in fact, soothe his own bruised ego by insisting that he is not stupid, but rather, the Paris tour guides are sneaky.

During the International Exhibition and the presentation of Napoleon III and Abdul-Aziz, it is clear which of the two leaders Twain favors. Twain does not hold back his feelings

about Abdul-Aziz when he calls him a string of names such as weak, stupid, ignorant, brutish, unprogressive and filthy.

Chapter 14

Chapter 14 Summary

The next site to see in Paris is the Cathedral of Notre Dame. Twain points out that numerous religious institutes had stood where Notre Dame is today and jokes that the site "ought to be measurably sacred by this time." He also jokes about a portion of the cathedral that was contributed by a known assassin to clear his own conscience, saying that the days are gone when one can just build an extra building and have all of his guilt vanish.

Inside the cathedral, the travel group gets to see the bloody robe, vertebrae and bullet of a bishop who ran through town with an olive branch in hopes of negotiating peace from a group of insurgents. Unfortunately, the bishop was shot for his efforts and his bloody legend is now displayed at the cathedral. The Morgue where the men visit next provides a gory display, and Twain wonders about people who come to see the bloody, hacked up remains on a regular basis for the sheer thrill of it.

The pilgrims head to the party town of Jardin Mabille to see a more fast-paced Paris life. Their first impression of Jardin Mabille is a house owned by an American with a big American flag waving overhead. This, according to Ferguson, does not go over well with the locals. Twain and company meet lots of pretty women in Jardin Mabille, and they spend the evening dancing in ways that are quite unconventional to Americans. The men are exposed to the renowned "Cancan," which is about as wild and revealing a dance as publicly allowed. During this time, Mark Twain makes a not-so-polite comment about a pretty young girl, thinking she wouldn't understand his language. Twain is mortified when the girl turns and thanks him for the compliment — in perfect English.

Other sources of French entertainment for Twain and his friends include an appearance by the great tightrope walker, Charles Blondind, a trip to the Louvre, in which they stayed far away from any silk shops, and a visit to Bois de Boulogne, where much of France's most elite citizens paraded by. Twain claims that Bois de Boulogne is so beautiful that he refuses to describe it for fear that his account would not do the place justice.

Chapter 14 Analysis

This chapter reveals exotic Paris — Paris at its finest. So far, all of the tours and histories are fine for Twain and his group, but on this particular side trip, they get a taste of the uniqueness of the city. These are the events to write home about.

Chapter 15

Chapter 15 Summary

One of the most memorable and emotional destinations of the French visit is the Pere la Chaise, which is a renowned burial ground for romantically famous people — those who were not quite royalty, but have contributed history and legend to the nation. Among the countless graves was one that triggered a response in all—the final resting place of Abelard and Heloise.

The romantic tragedy of Abelard and Heloise is about a very intelligent, educated young girl (Heloise) living with her uncle. A rhetoric scholar by the name of Pierre Abelard falls in love with Heloise and to get closer to her, offers her free tutoring. Her uncle agrees, thinking this would be a great opportunity for the girl. But the tutoring was just a scheme so that Abelard could have an affair with Heloise. As indicated in a letter written by Abelard, no studying was done. When Heloise becomes pregnant, the uncle is outraged and tries to force them to marry. Heloise refuses, saying that she does not want to ruin Abelard's career. She is sent to a convent and never sees Abelard again. However, Abelard is shamed anyway from the incident and his scholarship discredited. In her dying wish, Heloise asks to be buried beside her love, Abelard. Although they are not buried together at first, eventually, both bodies were moved to the Pere la Chaise, where visitors have honored their love story for centuries.

Twain then discusses his leeriness of French businesses, and their trickery in pretending to be English-friendly. Many shops advertise that English is spoken there, but when the Americans rush in, they find that the English speaking clerk had conveniently stepped out. Twain suspects that there never was such an English speaking clerk, and that the sign was merely a lure to get them inside the store. His suspicions are fueled further when he and his friends enter a bar that advertises "ALL MANNER OF AMERICAN DRINKS ARTISTICALLY PREPARED HERE." Entering the bar, they find, not only does the bartender not speak English, but he can't make a single American drink.

When the shops and the bars do not prove satisfying, Twain hunts around for the beautiful and graceful working French grisettes that he's heard so much about. When he finally sees a few, he is romantically disappointed to find them, as he puts it, "homely." He concludes his entry with an assurance to his homeland that America still ranks the highest for beautiful women.

Chapter 15 Analysis

Although it is already clear right from the start of the description, Twain admits, after telling the tale of Abelard and Heloise, to falling prey to emotion over this story. He is

indignant over the shame and disrespect this scoundrel, Abelard, had inflicted upon this innocent girl, although he does not blame her for her own lovesick emotions.

Twain once again notes his distaste and mistrust for the French people in his complaint about linguistic fraud. He accuses shop keepers and bar owners of deceiving English speaking patrons into entering their establishments with false advertisements. Once he's properly insulted their honor, he moves on to insult their women. Grisettes are working women of France that have the stereotypical image of being beautifully unique. But Twain scoffs at them for their ugliness and adds a last blow of superiority by claiming America to have the most beautiful women in the world.

Chapter 16

Chapter 16 Summary

Versailles is so beautiful, Mark Twain compares it to the Garden of Eden. While sculpted landscaping may be something he scoffs at as tacky in a small neighborhood, Twain marvels at the artistic appeal of such landscaping at the palace of Versailles. Inside the palace, where Napoleon and various kings and queens lived, the corridors are lined with war paintings. In the dining room, there is a trapdoor beneath the table in order to lower the table to the kitchens for the servant's to clean after each meal.

After visiting the visually-magnificent Versailles, returning to Paris was a let down. In Faubourg St. Antoine, poor people struggle to live among filth and crime. Groceries are sold here for so little money, the vendor must have stolen the goods to begin with. To ease his own mind, Mark Twain assures the reader that this poverty of the streets will soon be overcome by the great Napoleon.

Chapter 16 Analysis

When Twain sees the poverty-stricken community of Faubourg St. Antoine, he is shocked, because until he'd seen palace life in Versailles, he hadn't really thought about the living conditions of some of France's poorest citizens. One starts to notice here the constant reverence for Napoleon. It is of Twain's opinion that Napoleon is the answer to all of France's problems, and that any negativity he encounters in this wonderful land will be rectified by this one leader.

Chapter 17

Chapter 17 Summary

Returning to the Quaker City for the next leg of the excursion, the pilgrims discover that while they were gone, there was a great battle between the Americans and the English. It wasn't a real battle, but more of a playground scuffle. A group of English sailors challenged the American crew, a fight broke out, and the police became involved. The captains forbade the American crewmen to fall into temptation when the English returned the next day. When the American crew refused to fight, the Englishmen accused them of cowardice. On the third night, however, the captain would tolerate the taunting no longer and allowed the Quaker City crew to claim victory for the Americans. Twain claims the reason he told of this event was because the Americans won, just like the paintings in Versailles only told stories of victories.

Upon stopping in Genoa, Italy for a period, Mark Twain finally finds the pretty foreign women he'd been searching for. He points out that he'd like to stay for fear that these women will be the last beauties he might come across given his luck so far.

Palaces and Cathedrals are the great attractions in Genoa. The history flaunts the birthplace of Columbus (although the guide later confessed it was the birthplace of Columbus's grandmother); a synagogue from before the birth of Jesus (although it looks too new to be that old), and the ashes of John the Baptist (except Twain had seen those ashes at another church). Mark Twain describes the streets as caves because the houses are tall and the passages between them narrow. The travelers are not ready to leave Genoa because they enjoy the atmosphere, but they must move on to Milan.

Chapter 17 Analysis

The humorous "battle" between the English and the Americans is mentioned as a way to poke light-hearted fun at both the British and French. By winning the brawl, the Americans take their rightful place of world power over their motherland. Twain also jests about how the French are biased about their historic battles and never publish any losses. So to make fun of that bias, Twain says that if the Americans did not win the American/English brawl, he wouldn't have mentioned it at all.

The hunt for pretty women is becoming an ongoing joke. It plays on the fact that Mark Twain and a group of other men have been at sea a long time, and they have an ever-growing need for decent female companion.

Twain has so far shown a great skepticism toward European history, or at least the recounts of history he's heard while in Europe. Just as in France, he tends to disbelieve anything anyone tells him about the historic landmarks of Genoa. Another guide is mentioned in passing, and you can sense a dislike for this one as well, because Twain promises to talk more about him later. Unlike France, however, he seems to enjoy

Italians and their culture. The only derogatory comment he makes is of the bad Italian tobacco that causes the street folk to pick up stubs of cigars and cigarettes, so they can make their own or smoke them themselves.

Chapter 18

Chapter 18 Summary

The Cathedral of Milan is the only thing the travelers want to see when they arrive. The cathedral stands four-hundred feet tall and five-hundred feet long with more than seven thousand marble statues (at the time of Twain's visit). The majority of the building is made of stone. It is here where the great designs of Raphael and Angelo can be seen.

Inside the cathedral, Twain and the group are shown a famous statue of a man without skin. It was a lifelike figure with veins and blood and deadly eyes. Twain reminisces about a time when he was a child and had run off from school. He wanted to avoid being whipped, so he decided to sleep the night in his father's office (note: John Marshall Clemens was a judge). After climbing in through the window, young Twain finds a dead body in the dark room with him. The dead man had been murdered and brought to his father's office for further investigation. Young Mark Twain (Samuel Clemens) was so horrified, he kept turning around, thinking it was an illusion, but upon turning back, the man was still there. In the end, fear overtook him, and the boy climbed back out the window, dragging window sash and all in his haste.

The travelers are also shown various relics from the days of the Saviour, such as bones of the disciples and a nail from the cross.

Chapter 18 Analysis

The reason Twain tells the story about his horrific boyhood discovery is to impress upon the reader just how impressionable he is to gory things. He can never seem to get them out of his mind. This skinless statue that he is shown will remain forever impressed upon his brain.

It is interesting to note that Twain does not refute any of the historic facts presented to him by the cathedral guides. While in Versailles and Notre Dame, he shunned objects claiming a connection to the Saviour; here in Milan, he has no trouble accepting every word as genuine. Also take notice that the one thing Mark Twain does not mention is Napoleon's contribution to the cathedral. The construction took centuries to complete, but the finishing only took place due to Napoleon's promise to pay for it with borrowed funds. Considering how much admiration Twain shows for Napoleon in previous chapters, it is curious as to why this is not mentioned.

Chapter 19

Chapter 19 Summary

Twain is impressed by how laid-back Europeans are. He compares them to Americans, who work all day and come home with work still on the mind. In contrast, Europeans work and then come home and forget about it. They take walks, eat ices and relax. One thing, however, that Twain cannot fathom is the lack of soap available in all of the European cities he's visited. While visiting a bathhouse, the men realize — after they've become naked — that there was no soap with which to bathe. When they call for service, a woman enters, which completely embarrasses Twain. He and his friends test hasty combinations of covering themselves up and trying to speak enough of the language to order soap. In the end, Twain comes to the conclusion that these "foreigners" just don't use soap and depend on the "English" to bring their own.

When Twain sees the authentic, original Last Supper painting by Leonardo Di Vinci, he tries to analyze it the same way other observers do, but just can't make the same connections. He admits that the painting, upon conception, must have been an artistic miracle, but now it was just a messy wreck.

Another humorous incident occurs when the men drive out to "see ze echo." They entertain themselves by shouting things into the echo and hearing the echo shout back. Then a young girl who happened to be there with them shot a gun into the air and everyone tried to count how many echoes were returned. The doctor (Oracle) then asks the girl if he could kiss her, and she charges him one franc for the privilege.

Chapter 19 Analysis

Mark Twain refuses to fall prey to fashionable reactions to famous attractions. He wants to see the paintings and other artifacts with the beauty that everyone collectively sees, but he is more of a practical-minded individual and cannot bring himself to mimic the common voice. There is a strong hint of sarcasm in Twain's description of the Lucrezia Borgia autograph, indicating that Twain either doesn't know or does not care who this Lucrezia Borgia is.

His frustration once again with the absence of soap resurfaces in Milan, causing him to throw the Italians into the pool of disgrace with the rest of his visited Europeans. It is, so far, his only complaint about Italy. He seems to otherwise enjoy it. Another mild crack about his tour guide makes the reader wonder why he keeps hiring tour guides if he dislikes them so much.

In this entry, Twain talks about a throng of women who jeer and hoot at him and his friends, which he rather enjoys. He is further amused by the girl who charges the doctor a franc to kiss her. His quest to account for every pretty girl across the globe continues throughout the trip.

Chapter 20

Chapter 20 Summary

Just before describing Bellaggio, Mark Twain makes a quick jab at Italians by implying that the men are ugly and most of the women have mustaches. This comment might have been triggered by his first impression of Bellaggio, in which the entire list of excursionists are locked in a small room to be fumigated from the spread of cholera. Twain is highly indignant about this and complains that when they all got out of that tiny jail cell, they stunk.

The experience in Bellaggio is not a pleasant one overall for Twain. He cannot hide his disappointment in the initial reception of the travelers and the land itself. He compares the Como lake to Lake Tahoe and scoffs at any words of beauty toward the Italian basin.

Chapter 20 Analysis

This entry was written with a clear sense of disappointment and frustration. Twain even admits at the end of the passage that perhaps he needs to wait until he is in a better mood to write about Bellaggio again.

Chapter 21

Chapter 21 Summary

The group secures a carriage to Bergamo with a curious, energetic driver. Before taking off, the driver picks up a cigar stub from the ground and puts it in his mouth. He sucks on it for about an hour before Twain offers his own cigar as a way for the driver to light his. But instead of lighting the cigar, the driver pockets the stub and starts to smoke Twain's. They enter the scene of small village life in Italy, where roads are small, people are humble, and chickens roam around freely. Everywhere the travelers look, Jesus Christ is depicted, in paintings and on crucifixes. Twain describes these displays as grotesque, something that might scare children.

At one of the many ancient fortresses, the carriage driver tells them the legend of Count Luigi Gennaro Guido Alphonso di Genova (to which, Dan expresses the need for a nickname). Count Luigi was a talented warrior for his country. When he went off to battle bandits and other law breakers, he left his wife and daughter in the hands of his brother, who then took over the kingdom and sentenced the people to poverty. Years later, Count Luigi returns and overtakes his brother. The brother was sentenced to hang from an iron hook by his chin for hundreds of years.

With this legendary image impressed on Twain's mind, the group departs for Venice.

Chapter 21 Analysis

The display of the Saviour in the most graphic forms is a shock to Twain. He sees this as extreme Christianity in a way that he is not accustomed to. Aside from that, the most exciting part of the trip to Bergamo is the legend of Count Luigi.

Chapter 22

Chapter 22 Summary

The first impression of Venice, late at night on their arrival, was a grim one. Venice used to be a magnificent city of influence and now it looks like a neglected poverty pit. Even their first gondola ride is a letdown, mostly because the driver couldn't sing. Soon, however, that impression was replaced when their gondola arrives in the Grand Canal, where all the Venice action is taking place. There is music and people and romance. This is the Venice Twain had heard about!

The first tourist attraction in Venice is the Ducal Palace, where Twain explains the secretive selection process of the Council of Three. They started as five hundred patricians who chose three hundred Senators, who chose a Doge (usually the eldest member) and a Council of Ten. The Council of Ten secretly chose the Council of Three. No one knew the identities of the three, even during a judgment when the three cover their faces. These three were responsible for judgment and conviction of anyone accused of political crimes. Because their identities were secret, no one trusted anyone else. On the wall of the Ducal Palace, a blank space sits where there should be a picture of an old doge. Instead, there is merely an inscription that says the doge was convicted of political crimes.

St. Mark is the patron saint of Venice. Centuries ago, a priest was visited by an angel, who told him to secure the remains of St. Mark beneath Venice or the entire city would fall. Many Venetians failed at the attempt to get the remains from Egypt. Finally, one exhibitionist was able to steal St. Mark's bones. He packed them in lard to keep the guards — who were religiously opposed to pork products — from searching him. To this day, Twain says, the people of Venice believe that if the bones were stolen, the city would sink to the sea.

Chapter 22 Analysis

It seems that the first impression of Venice may be due to travel lag. The travelers are tired and weary and expect something magnificent upon their arrival. Twain reveals his disappointment by scoffing at the dirt and poverty of the city. Once he is rested a bit and more action in the Venice streets reveals itself, he lightens up and changes his mind.

The legend of St. Mark's remains is interesting because of the fact that Venice actually did sink to the sea. It had already begun to sink by the time Twain wrote this entry, so it is possible that there was irony in his words.

Chapter 23

Chapter 23 Summary

The gondolas of Venice are a wondrous thing to Mark Twain. Most are painted black, which Twain calls the color of mourning. He says people mourn in Venice, for their past and for the city's poverty and ruins. But it is curious to watch people travel in gondolas just as naturally as they would a street carriage. Children visit friends with the gondola, women go shopping, and men attend business meetings.

After so much time away from home, Twain notices that some of his American friends are forgetting how to speak English. He looks in the hotel registries to find that many of them have signed their names in both English and whatever the current country's language is. He says it is one thing to show off one's own culture in a foreign land, but quite another to bring a foreign culture back home.

The state archives of Venice contain written records of everything observed throughout Venice's history. Twains implies that these were observations that were so scandalous, they could only be written down and not spoken of aloud.

Mark Twain is fairly resigned about Venice at this point. He claims he has seen so many paintings and churches and museums, he is finding it difficult in holding onto his interest in them. When revealing his thoughts to his shipmates, he is accused of not being cultured enough to appreciate all the art. Not wanting to be uncultured, he agrees to continue looking at them and writing about them. He is further jabbed at when the shipmates claim that it would pain them if he continued to write about art that he has no appreciation for. To further fuel Twain's intellectual insecurity, he realizes that throughout his time in Venice, people keep referring to certain artworks as being of the Renaissance. He shamefully admits, eventually, that he does not understand what this means. The guide who keeps saying this is from South Carolina, a son of a former slave. The guide grew up in Venice where, as Twain puts it "Negroes are deemed as good as white people." He is better dressed than the American travelers and with a far superior intellect. Twain is humiliated by the fact that this "cultivated Negro" holds more intelligence than he. But he does swallow his pride and asks what the Renaissance refers to.

Just before moving on to the next destination, Twain's travel buddies play another prank on him. First they order a barber to shave them. Twain wants nothing to do with it, reminding everyone what happened in all the previous countries. While he is writing in his journal, the other men are boasting about what a smooth and refreshing shave they are getting. In the end, Twain can't stand it and demands he be shaved as well. It turns out the barber was the worst and most painful shaver they'd encountered so far, and as Mark Twain twitches in pain beneath the blade, his friends are having a great laugh.

Chapter 23 Analysis

Two things about Twains account would be unconventional in today's standards. The first is that the great Mark Twain, a cultured and intelligent literary genius, would have insecurities about his own intelligence. Admitting this to millions of readers proves great bravery and character on Twain's part, especially given the time period for which the journal was written. The second unconventional comments refer to the Venetian guide. Twain is both surprised and impressed that someone who's race is so looked down upon in America could thrive so far in a foreign land. In today's American journalism, Twains comments, even though they are intentionally flattering, would be censored at once.

The ongoing pranks at Twains expense and his good-natured willingness to share them with the world, lighten the mood of what could otherwise be a dry travel journal. He has decided, upon the first pen stroke, to be as painfully honest as possible, even if it costs him his dignity.

Chapter 24

Chapter 24 Summary

The excursionists are burned out on travel by the time they reach Florence. Twain admits that he didn't even bother to take notes in Bologna and Pistoia. His description of Florence is not exactly a pleasant or exciting one and he tells the reader (rather apologetically) "How the fatigues and annoyances of travel fill one with bitter prejudices sometimes! I might enter Florence under happier auspices a month hence and find it all beautiful, all attractive. But I do not care to think of it now at all..." His attitude is most likely due to an unpleasant encounter one night when he wandered off and got lost. He came upon the city gates and asked the guards where his hotel was. They arrested him. After begging them to bring him to the hotel, a soldier agreed to escort Twain, but then they both got lost. Eventually, they did find the hotel, but the experience was so bad, it left a bad taste of Florence in Twains mouth.

The Leaning Tower of Pisa is of slight interest to Twain. He seems a little annoyed that there is no record of whether the tower is leaning on purpose or if it fell over like that. He explains some history of Pisa, about how it used to be a republic of its own with armies and a government, but in time it all disappeared and is now a part of Italy.

Returning to the ship is like being back home for the travelers. Not all of the excursionists are there when Twain and his friends arrive, but they enjoy each other's company just the same. They have no intention of leaving the ship at Leghorn, which turns out to be a wise decision. In Leghorn, the police are suspicious of the cruise ship. They do not understand the concept of a pleasure excursion and believe the Quaker City to be an attack vessel in disguise. They are guarded during their entire stay and escorted out of the city's waters when that leg of the tour was complete.

Chapter 24 Analysis

Exhaustion and fatigue are once again catching up with Twain. He is clearly homesick, frustrated, disinterested. It is possible that he regrets his agreement to report his every move to the newspapers back home, because at each progressive leg of the trip, the information becomes more and more monotonous. Although he does mention Pisa briefly, his trauma at the hands of the Florence police has dampened his spirits.

The greatest adventure Twain faces in this journal entry is returning "home" to the Quaker City.

Chapter 25

Chapter 25 Summary

Twain cannot understand how the independent state of Italy, fallen to ruins and bankruptcy, can have such expensive, elaborate road and railways. He criticizes the Italian government for taxing the great wealth of its churches, but instead of feeding their poor, they build straighter, smoother roads and fancy buildings. At one point, Mark Twain stands before one of the great cathedrals worshiping it, when he sees a group of poor people. Disgusted at their existence, he turns to them and tells them they should rob a church.

Then Twain says that since he is in a bad mood anyway, why not just attack everyone. When he visits the mausoleum of the Medici family, he is critical of them as well. The Medici family were known for being tyrants of Florence and yet they were the ones who helped finance some of our great classic artists like Titian and Raphael. These artists are famous for their Christian related artwork which, to Twain, is a hypocrisy. Twain says that this is probably why he couldn't appreciate some of the art he'd seen in previous cities. He had a known prejudice against the artists.

Things continue to go sour for Twain and his opinion of Italy is rapidly going downhill. His passport is temporarily confiscated and his bags checked, where a humorous journal entry of Twain's is found. The police do not understand the joke no matter how many times Twain explains it. In the end, they decide his words are a manner of insult to the government and confiscate it.

Chapter 25 Analysis

If the reader recalls, Twain actually began to enjoy Italy upon the first arrival. He claimed back in Milan that he never wanted to leave, and perhaps his statement was a foreshadowing of all the unpleasant events that occurred in Italy afterward. His opinion of Italy is deteriorating and one can only hope the trip to Rome is better suited to Twain.

Chapter 26

Chapter 26 Summary

Mark Twain introduces Rome with a reverse monologue, playing the part of a Roman visiting America for the first time. As the Roman, Twain imagines the awe and modernness of America as compared to the antiquity of Rome. Rome has its beauty, though the city depends on its own history to hold that beauty. This is a land that is not run by the church, where everyone can attend school, where women dress for fashion and not for need. This style of living has no place in Rome.

The church of St. Peter is the first site to see in Rome. Twain comments that, from the outside, the church is neither large nor beautiful. Upon entering, however, he has to stop to absorb the vastness of it. Inside the church was so immense, Mark Twain has nothing in his own brain that he can compare it to. The best way he could describe its size was to compare the church to the people who walk by. Standing in the doorway, Twain watches people on the outside. Compared to the grandness of the church, the people look plain and insignificant and small. The inside of the church is being undecorated after a recent celebration, and Twain notes that the maintenance men, hanging by ropes from the ceiling, look like tiny spiders hanging from webs. That's how huge the church is.

Twain does briefly describe the mosaic pictures, the pillars of Solomon's Temple, and the church's possession of a piece of the "true" Cross. But mostly, he describes what he can see from the cathedral, not what's inside. He explains that he does not wish to describe the church because it's already been done. There is nothing unique that he can say about St. Peter's that has not already been said. In fact, he finds, like all the other places of interest in Italy, the legends told by the tour guides and priests seem very mythical and unlikely.

On visiting the famous coliseum, Twain is more interested in the rubble among the ruins than the ruins themselves. He finds a note, by a woman, in Latin in the corner of a playbill, which invites a young man on a secret date. He wonders about this young couple from centuries ago. The playbill itself is interesting to read. But the thing that interests Twain the most is an article that covers the event from the playbill. As a journalist, Twain finds this piece of ancient journalism a treasure. In honor of an ancient soul mate, Twain publishes the article alongside his own.

Chapter 26 Analysis

The reader might note that this entry is a bit forced. Twain is clearly not impressed by Rome, but makes a strenuous effort not to let the reader down (remember, all of these writings are being sent home to be published on a weekly basis). The only thing about St. Peter's church that impresses upon Twain is its size. Nothing else is worth

mentioning because, as Twain points out, "It has been done before." Note the careful words he chooses to show his boredom: "Of course we have been to the monster of St. Peter frequently"; "Of course we ascended to the summit of the dome"; "We necessarily visited the Forum." The way he introduces these attractions show that he only went out of obligation, not out of interest. At this leg of his trip, he seems tired of staring at old buildings and tries to entertain himself by imagining the people who roamed these places centuries ago.

There is also the matter of his skepticism to consider. Once again, Twain and his travel companions are presented with artifacts that they doubt are real. For the third or fourth time during their travels they are told that this church holds a piece of the real Cross. When Twain says he was most interested in this, the reader is not sure if he is being sarcastic. It is likely, because he dismisses all of the other artifacts and he's already seen pieces of the "real Cross."

Chapter 27

Chapter 27 Summary

Mark Twain is sick of Michelangelo. He says he used to admire Michelangelo's artistic genius, but the man's name has been shoved down his throat at every stop in Italy. No matter what artwork they admire, someone points out that it is the work of Michelangelo. To compare his frustration, Twain tells a story of a young judge who travels with Twain to Nevada years earlier. The judge suffers from many cultural shocks when compared to his life in New England, but the judge, Oliver, never complains. He moves into a house built into the side of a hill. Every day, a mule falls into Oliver's chimney, destroying his furniture and causing chaos, but Oliver never complains; he simply moves elsewhere. When both a cow and a mule fall into his chimney one day, he finally complains and says, enough is enough. This is how Twain and his friends feel about Michelangelo. It becomes a game for them. Every time a guide shows them a piece of artwork, someone from the group says, "Michelangelo?" The guide doesn't even suspect the sarcasm, and it is the only way the men can escape the monotony of the Michelangelo campaign. In fact, the sarcasm and jeering doesn't end with Michelangelo. Throughout the trip in Rome, nothing the guide shows the travelers interests them at all. They are vocally unimpressed and begin questioning the validity of everything presented to them.

Chapter 27 Analysis

The story of Oliver stems from another excursion, depicted in Mark Twain's "Roughing It," where he decides to hike across the country toward a promising mining gig.

In Rome, Twain and his friends are now at the point of exasperation. They are so bored, the situation has become funny. They have begun messing with their guide, Ferguson, whose frustration at their lack of interest is the pilgrim's only source of entertainment at this time. The reader will find out in later chapters that "Ferguson" is not the same A. Billfinger who they had hired a while back. Twain later admits that all guides from this trip are renamed Ferguson.

Chapter 28

Chapter 28 Summary

The Capuchin Convent is the place that finally sparks some interest from Mark Twain and his friends. In a vault beneath a small church, they find rooms decorated with the bones of deceased monks. The bones date back thousands of years, some with romantic stories attached. Twain has seen more than enough paintings and more than enough statues to hold him over this lifetime. Rome has decorated herself with them. He makes a comment that, in Rome, there seems to be a hierarchy of deity worship, based on the art throughout the city. At the top of the rank is the Virgin Mary. Next is the Deity. Peter falls next in rank, followed by a dozen or so popes and martyrs. Jesus Christ — only as an infant — comes last in rank, according to Twain's observation. The churches are named for Peter and for Mary and for dozens of unfamiliar saints, but none for the Saviour.

Twain ends the chapter, and his visit to Rome by saying that the city was so overwhelming, he had nothing to write about. He compared it to being a child in a candy store with so much to choose from but no choices.

Chapter 28 Analysis

The reader gets one last shot at Rome with the visit to the Capuchin Convent, where the gory cellar of full of monk bones is found. The grotesqueness of the vault is what is intriguing about it, especially when one thinks about how long ago the monks died there.

At the end of the Roman visit, Twain is almost apologetic about his lack of interest, which he had portrayed to the reader in the last few chapters. He tries to explain why he couldn't write more, which is to say that Rome is wondrous at first sight, but further study into the city shows a monotonous beauty and not a beauty of unique qualities. All of the art is the same. All of the architecture is the same. The histories are the same, and the legends are the same. It is a very fancy kind of boredom.

Chapter 29

Chapter 29 Summary

Those who were lucky enough to take the train to Naples are the ones who actually get to see it. Because unfortunately, the Quaker City is quarantined, and everyone in it must stay in it. Twain and about a half dozen of his friends are fortunate enough to be on the land side of Naples. To comfort their imprisoned shipmates, Twain and his sidekicks make sure they know how lovely Naples is and how unfortunate it is that they cannot come ashore.

The few excursionists are in Naples decide that this would be a great time to catch up on some rest to alleviate the fatigue they've been feeling. But before they have a chance to sleep, they hear about an excursion that would lead them up to Mount Vesuvius. The trip up the mountain would begin in the city of Annunciation at midnight, so the men had to find ways of entertaining themselves until then. The first thing they discovered in Annunciation is that everyone is a beggar, but in the most aggressive and cheating way. The people in Annunciation charge for everything, whether to pick up a woman's shawl or bow their heads or smile. Everything cost an extra penny. So to avoid these barbarians and still pass the time away, Twain and his friends decide to go to the theater, where a famous singer was to be singing. They hear that the singer isn't very good anymore, but the theater is always packed. The men attend out of interest, but are horrified at what occurs. The singer comes out on stage to sing and the entire audience jeers and boos at her. She endures the ridicule, but is called back for an encore, where they jeer and hiss some more. Several times this happens. What shocks Twain even more is that these jeering people are considered the upper class.

Twain also comments that, in Naples, people's religion is based in superstition. They believe in anything that is called a miracle, no matter how far fetched it is. One such miracle is the miraculous liquefaction of the blood of St. Januarius, where a priest waves around a vial of blood and shows people how it dissolves to become a liquid. People pay money to see this. Another religious scam is something they did years before, when a dummy in the shape of the Madonna miraculously grows hair over a period of a year. The people used to gather together to celebrate the cutting of the hair.

Finally, the ascent up Mount Vesuvius begins with the bartering of the mule attendants. The attendants are not of any value. Like everyone else in Annunciation, they are vagrants who stand behind the mules, uselessly beating them in exchange for money. Part of the way up the mountain, Twain gets rid of his because he is holding up progress. Another vagrant is mule kicked for his troubles.

Chapter 29 Analysis

This chapter begins with a good laugh, and the reader starts to gain hope that Italy is not a wasted trip after all. When Twain and his friends start teasing their fellow shipmates for being trapped on the ship, the reader anticipates a positive experience.

But the mood of the chapter changes quickly when Twain reveals the horrible humiliation of a woman by thousands of "upper class" Neapolitans. This is a very sad story, and one can sense the disgust and outrage in Twain's words. It is a short chapter, but so far the trip up the Vesuvius isn't going so well.

Chapter 30

Chapter 30 Summary

The phrase "See Naples and die" is meant to express how beautiful Naples is. Mark Twain agrees that it is beautiful, but only from a distance. High up on the side of Mount Vesuvius, Naples is beautiful. But, he says, don't look at it up close. In Twain's eyes, Naples is ugly, disgusting, smelly and holds people of no morals. It is as crowded as New York, but nothing like New York. In Naples, the elite wander around the street with the homeless, and vagrants dwell pitifully on the palace steps. It is not a nice place at all.

One necessary stop along the ascent of the Vesuvius is to the Grotto Del Cane. There are tales of this cave that say dogs go to sleep and never wake up. People, too, if they decide to sleep, will never wake up. Twain is all set to test these myths by bringing a dog and suffocating him little by little until the myths are proven true. But he realizes when he gets there that he doesn't have a dog.

The hike to the top of Mount Vesuvius takes an hour and fifteen minutes. The men ditch the mules for fear that the animals would accidentally drop them over the steep side. When they reach the top and look down into the crater, it is a beautiful sight. The view from the top is not great because the mist blocks the sun, but to peer into the vast crater makes the hike worth every step. Twain does make a quick note that Vesuvius is not the greatest volcanic mountain, but he does not regret having seen it.

Chapter 30 Analysis

Notice that Twain doesn't even bother pretending to like the people anymore. In the earlier portions of the trip, he was politely disagreeable about foreigners. By this time — and by the fact that he has not slept properly in days — he sees every non-American as a wild beast. His disgust with the people of this area is clear, and he doesn't seem to care who knows about it.

Grotto Del Cane means "Cave of the Dog." The myths were based on ancient experiments done to test the carbon dioxide produced from the vapors of Vesuvius. The lab animals used in ancient times were dogs. The dogs were brought to the grotto to test their tolerance to its toxins. When Twain comments about suffocating a dog little by little, he is making fun of these experiments.

All in all, Mount Vesuvius proves to be just above mediocrity by way of beautiful sights. Twain enjoys the climb, but the price of Vesuvius is tolerance for all the other barbarism he's seen so far.

Chapter 31

Chapter 31 Summary

The final point of interest in Italy is Pompeii, an ancient city that once thrived until it was buried by the an eruption of Mount Vesuvius. Here, among the excavated ruins, Twain finds evidence of a busy town. The amount of work and the detail put into the buildings of Pompeii shows that the people were hard working. The remains of numerous shops are proof of good business sense. Here, there once were temples and theaters and a justice building. Pompeii was an advanced community. Twain ponders the sadness of all the generations of work that was put into building the city, only to have it buried in an instant, and many centuries later, people gawking at the ruins, only guessing at what the town was really like.

The eruption of Vesuvius and its impact on Pompeii is mentioned in the Latin recount of Pliny the Younger, a portion of which Twain copies in his passage.

Twain wonders what would happen if the United States was ever buried completely beneath a sea of lava. Would someone come along four-thousand years later and recount the history of the United States completely wrong, even getting Ulysses S. Grant's name wrong on the tourist plaque?

Chapter 31 Analysis

Notice how, in order for Mark Twain to appreciate the oldness of what he sees, he must first tune everyone modern out of his head and imagine himself living during the ancient time. Like many of the previous tourist attractions, Twain fills Pompeii with real people having real dialog and real lives. This is the sort of imagination he needs to be the great writer that he is. The difference between Pompeii and some of the other old places Twain has visited is that he seems to have a great respect and a great pity for the people of Pompeii; whereas, he described the old churches as being nothing more than old.

Chapter 32

Chapter 32 Summary

The most sought out city of the excursion, Athens, is reached with yet another disappointing obstacle. The ship is not allowed to dock and must stay far back away from the land and under quarantine for eleven days. Mark Twain's disappointment lasts only a short time before he and three of his comrades decide to sneak ashore. First, they are sure to ask all passersby if it is likely that they would get caught, what sort of punishment would be involved, and how harshly that punishment would be enforced. When they are assured that the guards are sharp and the penalty for sneaking ashore would be severe, the four men climb into a couple of rowboats in the middle of the night and enter Athens. They aren't exactly undetected. Packs of dogs follow them around, barking at every step. In fact, the passengers aboard the ship tell them later that they could follow their progress by the sound of the barking dogs.

The quest of this midnight adventure is to see the Acropolis of Athens, a site of ruins once a great citadel and state sanctuary. Although it is not an easy task to get there, hiding from the law and dodging barking dogs, the four men reach the gate. It is locked. This does not deter them. They realize the the fence is flimsy and could be broken through easily. But after much arguing and by the small amount of conscience they still have left, they decide not to break it. One of the men starts to climb over the fence, but is startled by a nearby yelling. He jumps off the fence, and the men are approached by four night guards. After bribing the guards, they are allowed inside the gate to marvel at the Acropolis by moonlight.

Soon the time comes when they must leave in order to re-board the ship before sunrise. So they make the hike back down the hill from which they climbed. Along the way, they become careless in their stealth. In addition to the renewal of barking dogs, they decide to steal grapes from numerous vineyards along the way. They steal buckets of them before they are finally caught. Afterward, they keep trying to steal more grapes, but all along their path, vineyard owners are standing guard, ready to drive away any grape thieves. Mark Twain comments that the people of this town must not be very honest if everyone has to stand outside their doorways on guard.

Back at the dock, Twain and his friends try to flag down a boat to take them to their ship. Unfortunately, the boat is that of a police guard. They run for it, and their faithful comrades aboard the Quaker City set out their rowboats for them to get back to the ship. Apparently, the shipmates followed their dog barking progress all the way back to the docks and knew they were ready to come home.

Chapter 32 Analysis

What could have been another disappointing and frustrating travel entry turned out to be one of the funniest. The refresh of going "home" to the Quaker City must have been the remedy for all the fatigue Mark Twain has been feeling because this account shows a much happier spirit. This lift in his mood triggers his most rebellious side. He is clearly tired of obstacles that keep preventing the cruise from moving forward. He paid to see Athens and he is going to see Athens.

Visiting the Acropolis at midnight is a smart move on Twain's part, whether he realizes it or not. It is said that it is so hot during the day, the heat and exhaustion of the climb prevents people from enjoying it. Twain does not seem to apply as much imagination to the Acropolis as he does in Pompeii. He does take time to appreciate the work that went into the city, but not to the extent of imagining bankers and shopkeepers going about their daily routines.

The incident with the grapes is humorous, but interesting. Remember how, on each leg of the trip, Twain finds some form of prejudice against the "foreign" people. In this case, he is the foreigner, and he is shamelessly stealing from their hard-earned crops. And although he is the only known thief in the town on that night, he accuses the townspeople of being dishonest. Otherwise, why would there be so many guards?

Chapter 33

Chapter 33 Summary

Since Greece is not an option for the travelers, Twain does his best to describe a ship's view account of what they will not get to see. First, he describes Greece as desolate, without a trace of vegetation. He explains the nonproductive leadership role of King Otho, who spent all the tax money on luxuries. They pass Troy — or rather, where Troy used to be. They pass the tombs of Ajax and Hecuba. Finally, they dock at Golden Horn (Turkey). Up until now, the passengers aboard the Quaker City would flock to the patio to see any new land. But as Twain says, "They are well over that."

From the ship, Constantinople is a beautiful sight. On land, however, it's not. The streets are crowded with vendors and beggars. The vendors set up their stands in boxes or closets or whatever suits them. The beggars swarm around like flies and beg for everything (although, Twain notes that they get nothing). The streets are also flooded with deformed and crippled people.

The mosque of St. Sophia is another disappointing tourist attraction. Twain is made to remove his shoes and complains about walking around in the cold and filth. He also observes that St. Sophia's was once a Christian church, and they didn't do much to change it when it became a mosque. The group witnesses the dancing dervishes, who are spinning dancers of a religious healing nature. Then they visited the Thousand and One Columns and the mausoleum of Sultan Mahmud, which is the cleanest interior Twain has seen in Turkey so far. They see an ornament on the sultan's sarcophagus, and when the attendant tells them it was worth a hundred thousand pounds, Twain doesn't believe him.

Chapter 33 Analysis

The Golden Horn is the English name for a body of water called Halic, which divides Istanbul, Turkey into old and new sections. At the time of this writing, Istanbul is still officially called by the Greek name of Constantinople, but is changed by the Turkish in the early 1900s to Istanbul. So far Twain is looking upon Constantinople as a city-wide circus act. When he talks of the town and the tourist attractions, he does it with an uninterested detachment, like none of it is real.

Chapter 34

Chapter 34 Summary

Twain starts this next chapter with a sardonic joke about hypocrisy. In Turkey, it is immoral to drink, but fine to have eight-hundred wives. The Americans gasp with shock over the allowable bigamy in Turkey, even though the same thing is practiced in Utah. But to place Turkey higher on the immorality scale than America, he reveals the fact that young girls are sold in auctions. Even though the auctions are no longer public as they used to be, they still exist.

Constantinople has a legend of being packed with dogs. Twain wants to see this for himself, but discovers that the legend is a little less exotic than he imagined. There are many dogs in the streets. But they are not the packs of ferocious beasts Twain has heard about. Instead, they are sleepy, starving, diseased little creatures to which no one pays any attention. Everyone in this city is a cheater. They pride themselves on cheating, lying and stealing. The newspapers are heavily censored and therefore do not stay in business long. The food in Turkey is unsanitary. The cook will prepare the food with stray dogs nearby, nipping at the food before the cook drops the food on the ground, wipes it off and tries to hand it to the pilgrims. They refuse to take it, so the cook starts up another batch, which he begins by spitting into his hands.

Mark Twain's biggest complaints of deception involve the misleading tourist information he has heard about Turkish baths. The first thing he notes is that the bath house is cold and dirty, not at all the glamor that he's heard about. Once undressed, Twain is set on a table (he actually slips on the slimy floor, but no one pays attention) and handed a narghile, which is a liquid smoking apparatus. He thinks it's great that he can have a smoke, but as soon as he inhales, he chokes and decides that he hates it. Twain is lathered up by a stinking substance and left in the hot room to rot. When he feels properly rotten and neglected, he goes off to find his attendant, who is asleep in another room. He is rinsed off and decides that this was one luxury he could have done without.

Chapter 34 Analysis

Constantinople offers yet another disagreeable culture of people. Twain continues to take advantage of touristy entertainments but always seems to come away with distaste. The people, the food, the filth of the environment and finally the famous Turkish baths all become added to the list of let downs.

The smoking apparatus at the bath house is customary in Turkey, but as a health contribution. Unlike tobacco pipes, narghiles are meant for smoking fruit or other sweet substances, but sometimes tobacco is mixed in, depending on the the country. It is currently a controversy as to whether narghiles (also called "Hookah") have any health hazards similar to tobacco smoke. Since Mark Twain is a fairly heavy smoker at this

time, this strange fruity water pipe is a shock to his lungs and leaves a bad taste in his mouth.

Chapter 35

Chapter 35 Summary

Here begins a brief introduction to the latest tour guide, Faraway Moses. Faraway Moses is famous because his name is listed in all the popular travel books. But since the men do not have the time nor the patience to memorize the names of all the different tour guides, they call the guide, Ferguson.

Leaving some of the passengers with the newest Ferguson, Mark Twain and a few others board the Quaker City and sail up to Sevastopol, a small town in Russia. The people of Constantinople warn the Americans that Sevastopol is a strict, suspicious city, and passports are checked closely and confiscated if they do not match properly. Twain is concerned about this because he lost his passport and was using his cabin mate's for the time being. But upon arrival, the Americans receive a warm, unsuspicious welcome simply for being American. Some of the Russians board the ship to socialize with the Americans, though neither of them understand each other's languages. Sevastopol turns out to be nothing but ruins. The entire town is a pile of rubble. But the passengers take advantage of this rubble and bring aboard pieces of it as souvenirs. Mr. Blucher is the biggest junk collector on the ship. He stocks his cabin with animal bones that he labels as important people and rocks that are nothing more than dirt from the ground. He tells Twain that it doesn't matter. It is all for his aunt, who will never know the difference.

Chapter 35 Analysis

While Sevastopol offers very little by way of sightseeing, it does have one thing that the travelers have longed for — hospitality. They don't care that the Russians do not speak English. They are happy enough to be welcomed. Twain, who has been skeptical about every foreign race up to this point, is just as surprised as anyone else to have enjoyed the Russians' companionship.

Chapter 36

Chapter 36 Summary

Just like poor Mr. Blucher many chapters back, Mark Twain has become increasingly befuddled about the time changes. Eventually, however, he realizes that, no matter what time his watch says, he always knows when dinner is. That comforts him. The ship stops in Odessa for fuel. Twain is pleasantly surprised that Odessa looks so much like America. It is a short stop, and the travelers are pleased to see that there are no tourist attractions in Odessa, so they are able to relax and wander around as they please. One thing they do in Odessa is eat ice cream. Twain says that he was never very excited by ice cream before, but because they had been away from home for so long and had not had any access to ice cream, the frozen treat was a complete novelty for them. The people from Odessa tell the Americans that they should stop and say hello to the Emperor (this was suggested in Sevastopol also, but there wasn't time). A call is made, and the Emperor welcomes the travelers. Twain is now very nervous. He does not know how he is expected to act or look.

Chapter 36 Analysis

It should be noted here that the Odessa that Mark Twain refers to is in the Ukraine. Since he starts the chapter talking about America and how much he feels like he is "at home," it is easy to get confused as to where exactly he is. At the time of this writing, Ukraine is still intermingled with Russia, which is why Twain refers to their location as Russia.

Chapter 37

Chapter 37 Summary

Since the passengers are nervous about meeting the Russian emperor, they invite the Odessa Consul aboard to teach them what they should do when presented to the Emperor. He tells them he has never witnessed a reception, but has heard about them. He teaches the passengers what to do, and they proceed to the palace. All the formalities play out just as the Consul described. After the greetings, everyone relaxed and wandered around to have more casual conversations with the Emperor, the Empress, the fourteen-year-old Duchess or any other of the palace officers. It is at this time when Twain notes the Emperor's greatest weakness: his daughter. While Twain is appreciative of the warm welcome his group is receiving, he can't help but notice the softening of the Emperor's expression each time he looks at the Duchess. Twain imagines that the little girl might very well be running the country, since all she'd likely have to do is smile at her father for him to do whatever she wants.

Next, the Americans are invited to the palace of the Grand Duke of Russia, which was only about thirty miles away. Once there, they meet more royal family members and mingle like old friends. Mark Twain is impressed with the whole event, admitting that his stereotypical image of princes, emperors and dukes was completely revised by the friendliness of these people.

Chapter 37 Analysis

The reception by the royal Russian family produces a major breakthrough for Mark Twain. Up until now, everyone was foreign. Everyone was strange and untrustworthy. For someone with Twain's prejudices, the Emperor should be the most untrustworthy of them all. But on the contrary, he finds the Emperor and the whole royal family to be warm, kind and ordinary people. The first notation of this, of course, was the adoring expressions between the Emperor and his young daughter, which proved a human side to this ruler. Afterward, everyone was nice, and Twain makes a comment about how he will look upon royalty differently from now on, that perhaps they are not all as bad as they seem.

Chapter 38

Chapter 38 Summary

Back on the Quaker City, those passengers who remained in Constantinople bombarded the other travelers with questions about the Emperor's reception. Once all the details were revealed, the event became an ongoing source of mockery. The cooks and crew and those who were not at the reception now walk around regularly mimicking the formal address written by the passengers to the Emperor. Five people were assigned to write the address, one of them was Mark Twain, so he now feels a little offended by this mockery.

The first Asian city of biblical interest is Smyrna, which Twain compares to Constantinople. The city is loud, busy, crowded and the people dress strangely and are not clean. Smyrna is mentioned in the Bible, declaring that the churches must "be faithful unto death." Twain explains that often people misinterpret the biblical prophecies, and the cases of Smyrna and nearby Ephesus are good examples. Twain says that the prophecies that pilgrims believe only apply to churches, but the people try to hold the entire cities responsible.

Smyrna has a mix of Turkish, Jews, Franks and Armenians. Twain says that the Armenians are Christians and have the nicest, cleanest looking houses. He says the people are sociable and friendly, and that it isn't unusual to them at all for him to spend an afternoon chatting with a girl in her doorway. Language seems to be of no concern when conversing with people of foreign lands. He then reveals the fact that he was quite taken by a girl back in Yalta, and neither of them could speak each other's language. Twain could not even pronounce nor write her name to send her the letters he's written her.

Chapter 38 Analysis

This is really just an introduction to Smyrna, pointing out its biblical references. Since the pilgrims are homing in on the holy land, there are likely to be more religious comparisons in future chapters. There is not much sarcasm written in regard to Smyrna so far, except for the slight annoyance of people adjusting prophecies to suit their own whims. He is not overly impressed with the environment, but seems to have grown used to it due to his experiences in Constantinople.

Twain's discussion about how language doesn't matter is interesting, because he seems to only have this feeling when he's getting along with people. On the streets when he feels like he's being swindled, he might curse the foreign languages. But when he is speaking with a pretty girl or chatting with a Russian officer, language is of no consequence.

Chapter 39

Chapter 39 Summary

The best thing to see in Smyrna is Mount Pegus of Scripture, which is a place of ancient citadel ruins at the top of a hill. On the way, they stop at Polycarp's tomb (briefly) and then to the site of one of the Seven Apocalyptic Churches of Asia. The attendant there gives everyone a little wax candle, which Twain puts under his hat. The sun is so hot, the candle melts all down his head and neck. On the way to the citadel, Twain and the other pilgrims argue over the meaning of the biblical passage regarding the "crown of life," which supposedly was to be granted to the Seven Churches if they were "faithful unto death." Some of the members argued that Smyrna would not have been destroyed so many times if this prophecy applied to its church. They suggest that perhaps the words referred to people, not churches.

Partway up the hill, high up over the sea, Twain and the others discover rows and layers of oyster shells. Also up high on the hill are pieces of broken crockery. Twain's imagination sets to work as he tries to determine how the oysters and the crockery came to be in the same place so far from where they ought to be. First he thinks that maybe a restaurant was once in this spot. Then he reasons that the hill is too high for a restaurant. He then ponders the possibility that Noah's Ark stood here once and that Noah ate oysters. But Twain decides that there are too many oysters for Noah's small family. He wonders if the oysters just got up and walked up the hill to see the view. Twain really is so perplexed about the oysters, he looks the information up in the guidebooks. All they have to say is, "They are there, but how they got there is a mystery."

Twain meets a man who tells of a group of people in Smyrna three years prior, who all gathered at the top of this citadel hill to wait for the end of the world. That night, there was a violent thunderstorm and flooding. The storm ended after a few hours but the people who set out to die were frightened, thinking the whole time that the end really was coming.

A train will take the pilgrims to Ephesus, another biblical town where Christ's disciples once preached and where many famous Greek myths take place.

Chapter 39 Analysis

The reader might notice that the main attractions of Smyrna were practically disregarded by Twain. He spares just one sentence to affirm that his group visited the tomb of a man who suffered for his religion centuries ago. The only thing he mentions about the "Seven Churches" is that his candle melted on his head. The citadel visit was censored completely to make way for the story of the oysters. Could this have been

Twain's way of protesting the endless string of uninteresting visits to ancient sites? The reader has to assume that the citadel held nothing of merit worth Twain's words.

Chapter 40

Chapter 40 Summary

The pilgrims take their small donkeys on the train to Ephesus. The donkeys are fairly useless. First of all, they are too short, so the travelers have to pile homemade saddles high on their backs to keep from dragging their feet. The donkeys never go in the right direction, and their backs are so wobbly, things keep plunging down over the hill. Twain is certain he'll have to kill his before the night is through.

Ephesus is more wondrous than imaginable. Twain says that it is best to see it from above, at a distance, where the entire area can be viewed at once. He first mentions all the renowned ancients who have had a part in Ephesus's history — Homer, Cicero, Scipio and Augustus. Then he write of the biblical figures such as Mary Magdalen and the Virgin Mary, whose last moments (according to Twain) were spent in this area. The architecture and sculpture within are way beyond the magnificence of those from Pisa or Spain.

Looking out over it all, Twain is reminded of the Legend of the Seven Sleepers. This is the story of seven young men who decided to leave their land of Ephesus for a little adventure. They got up one day, stole money and other necessities from their parents and the surrounding neighbors, and left without saying goodbye. One of the items they stole was a mysterious drink, which they accidentally left in an old cave in Ephesus. They went off to various lands, stealing to live. When they were ready to return home, they first went back to the cave and decided to drink the mysterious drink. They fell asleep and awoke two hundred years later. The reality of all their friends and family dead was too much to bear, so they went back to the cave and died.

Twain says he knows the story is true because he's seen the cave. People are afraid to stay in it too long for fear they might come out two hundred years later.

Chapter 40 Analysis

Whether it is because the travelers had gotten some rest or because they reached the ultimate destination, their spirits are once again raised. The only annoyance Twain talks about are the donkeys, but he talks about them in a humorous way. The story of the seven sleepers is interesting because in previous chapters Twain remarks about what it would be like for the ancients to rise up and see their land the way it is today. In the story, that is pretty much what happened.

Chapter 41

Chapter 41 Summary

Just before the excursionists leave Ephesus, they gather up pieces and parts of the ruins to take back as souvenirs. Just like in Constantinople, they fill their pockets and purses and hats to the rim with rocks and marble and whatever else is old enough to be a relic. But they don't get very far before they are stopped by order of the American Consuls and made to empty their pockets. They left Ephesus without a single memento.

Now, Twain is writing from Syria in the mountains of Lebanon. He explains that the travelers knew transportation would be a problem for so many, and the original plan was to go to Damascus and then Baalbek and rejoin the ship to head for Mt. Carmel. But after the consuls in Beirut heard that a whole ship full of Americans would be in need of animals and guides, dozens were waiting for them upon arrival. Twain and his seven travel mates decide to take the longer hike and camp route in order to see more of the Holy Land. They are assigned a "dragoman" consul and hire animals and camping gear for their side trip. The hike would take them through a number of bible-noted locations including Baalbek, Damascus, the Sea of Tiberias and other areas of interest.

The eight men follow their guide for a little while before their animals and a caravan of serving men meet up with them. When the servers set up camp for the pilgrims, Twain is astonished at the service. His idea of camping is an extra blanket and baked beans. The serving men set up a whole city of tents, including water jugs, sheets for the cots, carpeting for the ground and an entire tent just for meals. Twain keeps commenting that "they call this camping out." He is proud to be making the pilgrimage to the Holy Land.

Chapter 41 Analysis

The pilgrim's reception in Beirut is about as surprising and welcoming as the reception in Russia. No one expected any service in the Holy Land, based on what they knew of the area. The word "dragoman" refers to an interpreter and guide. In this case, the dragoman is the Beirut consul named Abraham. The camping service is the icing on the cake for Twain. He can't seem to believe that a camp out can be the equivalent of a five star hotel. It was better service than they had gotten at some of the European inns.

Chapter 42

Chapter 42 Summary

The men are camped in Temnin el Foka, which has been renamed "Jacksonville" for ease of pronunciation. Twain and his fellow campers awake at 5:30 to a luxurious breakfast with a view. Before they have a chance to turn around, their service men had packed up all the tents. They head out as a long caravan of mules, horses and camels. Twain says the camels look like geese when they're sitting down and ostriches when they are standing up. His horse's name is Jericho. He has no tail, but Twain likes him.

As they get closer to Baalbek, Twain tells relevant stories from the Bible, including those of Moses and Joshua, the spy. They also visit Noah's tomb, which Twain assures the reader is genuine. He says he knows because Noah's son was at his burial and passed the location on to his descendants. Mark Twain admires the Syrians and wishes they were less poverty stricken. He even jokes that he wishes Russia would annihilate Turkey just a little, to relieve Syrians from their burden.

Chapter 42 Analysis

Notice the pattern the Americans have of renaming things. This habit plays out often throughout the book and will continue in future chapters.

There is a clear excitement in Mark Twain's tone as he and the others approach the Holy Land. He stares at it from the distance, noting each time they get closer. Notice the change in his attitude and the fact that his mood is eager and cheerful. He loves the camp and is still astonished that everything is so fancy. The Bible stories he tells relate directly to whatever area they see (they are not there yet). It is revealed, little by little, that all of Twain's knowledge of each destination has been gained from guidebooks. And although Mark Twain has written a few controversial books regarding the Bible, the reader might wonder if the Bible stories he recounts on this journey are memorized or copied from a guide book.

Chapter 43

Chapter 43 Summary

Baalbek has a history that goes back thousands of years. The pilgrims reach the ruins and wonder at its mysterious past. The Temple of the Sun and the Temple of Jupiter, along with a number of other temples are amazing to look at. Mark Twain cannot imagine the builders carrying all the heavy stones on their backs and piling them so neatly at such a height. The men went down to the quarry where a huge square stone had been left behind, waiting to be brought to the temple. Twain scoffs at the little flimsy bricks that men build with today.

There is a disagreement among the men. The next destination is Damascus, which is a reasonable a three-day trip. Unfortunately, three of the men will not travel on the Sabbath, so the trip must be made in two. Twain and the other four men try to urge these men that it is all right to miss Sabbath in certain circumstances (crossing to the Holy Land should count for one). No matter how much they reason, the three men will not agree to move on the holy day. Twain is frustrated and does not want to think about riding extra fast and extra long in the desert heat, with lame and tired animals, just because of three men's stubbornness. He says that he never speaks ill of his friends to their faces, but he will do it on paper if he must.

Chapter 43 Analysis

Twain wants to assure the reader that he holds no animosity to his friends for being religiously stubborn (or stubbornly faithful). But he is frustrated at how they are taking their religion to an unreasonable level of strictness. He is also very eager to get to the heart of the Holy Land. The pilgrims have waited months for this time. It is like a race now. Once they get there, the rest of the trip is likely to be relaxed and run smoothly, and soon they will be home again with stories to tell.

Chapter 44

Chapter 44 Summary

It has been a long, hard ride to Damascus. The bare, colorless land, in addition to the sweltering heat of the day, plays hard on Mark Twain's fatigue. They drove on for thirteen hours, after which Twain is so tired, he simply copies portions of his personal journal into his travel entry to express his feelings. The men do stop momentarily at the top of the mountain to look down upon Damascus. Twain thinks it is probably more beautiful from this view than inside Damascus itself. He says that Muhammad must have thought so, too, because there was a time when he stood at the top of this mountain, but decided a person could only visit one paradise and chose the one above. Twain also mentions the arguable possibility that the garden upon which Damascus sits is the Garden of Eden. He says if it was once, it isn't anymore.

Along the ride, the caravan stops at a fountain for a rest period. Twain is disgusted by the homeless, starving "vermin" swarming around the fountain. There are children and babies and adults, all starved to the point of protruding bones. While Twain and the other men eat, the poor people make chewing motions with their mouths. The sight distresses Twain, who is anxious to get away from there.

They reach Damascus and make it inside the walls right at nightfall. The hotel room is comfortable enough, and Twain comments that being exhausted is a good thing because people appreciate rest more. In the morning, they hire donkeys, but do not attempt to hire guides. Twain says that Christians are not exactly welcome in Damascus. He tells the story of a man named Saul many centuries ago, who made a quest to destroy the people of Damascus. When Paul got to Damascus, he was approached by the spirit of Jesus, who appointed him a priest. After that Saul fought for the Christians, not against them. This didn't go over very well with the people of Damascus, so they ran him out.

Chapter 44 Analysis

First, it is important to note that this chapter (in various versions of print) may seem to contain typos that may prove confusing to the reader. The man in the Damascus story was named "Saul," although many times in the book, he is referred to as "Paul." Saul was "Paul's birth name as a Jewish pharisee. Once Paul converted to Christianity, he changed his name to Paul.

The reason Twain tells the "Saul" story is to, first, explain the significance of the Street Called Straight, which is the road Saul was sent along and also the road Twain rides along on the donkeys. He also wants to the reader to understand just how unpopular Christians are in this land. This feeling of unwelcome must be strong enough to warrant

mentioning. Twain comforts himself by imagining powerful countries inflicting war against people like this.

Chapter 45

Chapter 45 Summary

After all the quarantines for fear of cholera, Twain contracts it. He blames himself for eating unlimited amounts of snow on Mount Herman (later, he says he got cholera from bathing in the River of Damascus). Twenty-four hours later and four hours away from Damascus, Twain and his friends are camping in the Arab village of Jonesborough, which has been conveniently renamed by the group even before anyone could memorize the real name. Jonesborough is what Twain calls a nasty place, but he wants it clear that it is the stereotype of several other Syrian villages he's seen. The people are starved, bony, half-dressed and sickly. But he mentions it because of the mighty hunter, Nimrod, who was said to be buried here. He says that Nimrod founded the city that would later be replaced by Babylon, and Twain wanted readers to know what an awful place it was that Nimrod was buried.

The caravan moved on through the desert forever. It is hot and dry, and Twain has purposely left his green spectacles with his baggage, saying that they are ridiculous looking, along with the cotton umbrellas the other American outcasts are carrying. After a long ride, they become very thirsty and hungry, but have no provisions. When they stop in El Yuba Dam, their guide tells them they need to keep moving because Christians are violently unwelcome. The group drive for hours more until they come to Baniyas, the ruin of a tall tower. It is so old that there is no record of who built it. But Twain suspects what caused its ruin. Seeds once fell into the cracks of the rocks, sprouted, and tore the rocks apart. He thinks this is a wonderful defiance against natural disasters such as earthquakes.

They reach the very edge of the Holy Land, and the first thing Twain wants to do is bathe. He finds an icy stream for a bath while his companions run off to stuff their pockets with yet more pieces of ruins. Twain notes that this stealing of ruins is getting out of hand, and that they've collected bits and pieces of everything they passed so far. They are stopped at another village full of poor and sickly beggars. This time the doctor — who happens to be in the camping party — takes a small child and puts drops in her sore, infected eyes. The other villagers see this act of charity and suddenly swarm the doctor as the people thousands of years earlier must have swarmed the savior.

Mark Twain had to get another horse because his was became crippled. In fact, nearly all the horses either became crippled beyond repair or died. He traded horses with "Ferguson's lieutenant," who is one of their guides, Abraham's, men.

Chapter 45 Analysis

From Syria to the Holy Land, Twain is very conscious of the fact that nothing is sanitary. The water is dirty, the people are dirty and everyone is sick and starving. Babies sit in

their mothers' laps with flies crawling into their eyes, and no one swats them away. When the doctor provides medicine for one child, suddenly he is a miracle healer to these people. The scene is very significant considering the land on which they are standing. The people of the land were just as desperate and helpless in Christ's time as they are now.

The disregard for health and humanity extends to the animals as well as the people. No one is concerned with the health of the horses. They are all sick or crippled and when one dies, it's no great loss. Notice how Twain finally got around to calling the consul "Ferguson."

Chapter 46

Chapter 46 Summary

The men have been riding for a while. They are hot and tired, but cannot stop at first. They come upon a Syrian cultivated farm, cared for by a group of men who attacked the camp the night before. As the travelers come upon it, they turn around and run for fear of another attack. They ride around and keep finding that shade and water are never in the same place. Finally, they settle for lunch in Ain Mellahah, which the "boys" quickly rename Baldwinsville.

Twain talks about all the violent scenes from the Bible that took place in the very spot where they are camping. Now, there are no permanent residents anywhere near them, but many Bedouin tents every thirty miles or so. There is nothing but bare, hot land for many, many miles, and in the morning, Twain is not looking forward to another trek across it.

Chapter 46 Analysis

Aside from a little fear and some annoyance at the Arab attackers camping in the surrounding areas, there isn't really anything for Twain to report. Since there is no color or relief from the vast land of nothingness, he starts pulling verses from the bible to compare them to the land in which they stand. Although many times it seems as if Twain is picking facts from a book, remember that he did say he had packed a Bible, and it is likely he is carrying it with him at all times. But based on Twain's other renowned writings regarding the Bible and Christianity, it is more likely he carries it for historical purposes than for religious ones.

Chapter 47

Chapter 47 Summary

Young Jack, the boy who tried to write a travel journal earlier in the book, is seen scorching in the hot sun scowling at a turtle. He is ready to kill the thing when the men stop him and ask him what's wrong. After much prodding he says that the preachers on board the ship told him that, in this land, a turtle would sing. He stared at this turtle for an hour and it didn't so much as squeak. He is angry at the turtle for being a fraud and wants to kill him for it.

The travelers come across the pit where Joseph was thrown by his brothers in the Bible. Twain does not know if it is the same pit, but since legend says it is, there ought to be a belief that it is. If it is not the same ditch, a very good story in the Bible is wasted. They have lunch and swim in the sea of Galilee. Everyone is becoming more and more excited as they grow nearer to the sacred soil. While swimming, a boat speeds by. They flag down the driver and ask how much would he charge to take them all on a boat tour. The driver says $8, and one single person out of the group shouts that it is too much money. The driver speeds away. The other men pounce on the guy who said it was too much, shake him down for the $8 and then try to flag down the boat again. It is too late. The boat is gone.

Before reaching the village of Magdala, Twain talks about the family life of Jesus. He says Jesus had brothers and sisters and yet none of them were ever mentioned in a newspaper or a scripture. He wonders what it would be like to be the brother of Jesus, where Jesus would only be a brother to them and not a savior who heals people. Did they run around and play together? Did they fight over games and toys? Twain wonders what became of the brothers and sisters later in Jesus' life when he was alone.

Chapter 47 Analysis

Heat and fatigue are getting to the men. It is beginning to show in their strange actions. First, there is Jack with the turtle. Then there is the incident with the men fighting over the boat ride. They are giddy, sunburned, tired, thirsty and hot tempered. They will need to reach their destination soon.

Chapter 48

Chapter 48 Summary

Magdala is filthy. Poverty-stricken vermin flood the streets begging and stinking. The pilgrims hand out money on their way to the house of Mary Magdalene. They stare at it for a few moments, and the "boys" pick pieces of the house off and stuff them in their pockets as is tradition. Then they leave. They reach Tiberius, which is also poor and slovenly, but the architecture suggests a much grander beginning. Galilee is the beauty spot of this area, so Twain spends his journal entry describing it. He says it's even beautiful in the starlight.

Chapter 48 Analysis

Twain is somewhat annoyed at the people in this area. He describes the biblical histories and the beauty of Galilee, but there are still the sick beggars and those who have lived here all their lives and don't see the beauty nearby. He spends a lot of time talking about Galilee, probably because it is the nicest thing for him to look at.

Chapter 49

Chapter 49 Summary

The boys wake to find they have a guard—a tall Arab with bags full of swords and guns. They find that the man has been hired by the Sheikh of Tiberius as a guard to protect the Christian Americans on their journey from Galilee to the birthplace of Christ. Apparently, this route is known for attacks by Bedouins. Twain challenges their safety under this guard, whose weapons are rusted and look like they'd never been used. But there is no deterring this guard from staying with them, so they tolerate him.

They climb a hill twelve hundred feet above the Lake of Galilee. The scenery is dull except for all the historical areas they can view from that distance. They can see Mount Hermon, Dan, Tiberius, the Sea of Galilee, Joseph's pit and a number of other biblical areas of interest. After a few more peaks and hills, the travelers come to the battlefield of Hattin, where Saladin broke the Christian power in Palestine. Twain looks around at the bare, quiet area and has trouble imagining a battle taking place, although he does admit that the area looks as if it were set up for battle. In Tabor, Twain realizes that, despite the presence of the guard, there has been no sign of anyone else along the road, hostile or otherwise. Not only that, but the men are way ahead of the guard in the caravan. Tabor is high up on a summit, above the Plain of Esdraelon. The view is "almost beautiful" in Twain's opinion, but because it's not beautiful nor interesting enough to go into detail, he decides to skip further discussion. As they come back down the summit, Twain briefly mentions a pitiful little village called Deburieh, which he compares to Magdala.

Chapter 49 Analysis

The assignment of a single guard to protect eight American travelers hurts Twain's pride. After all, American men are "real" men in his eyes. He is even further indignant when he finds that the guard appears to have never defended anyone in his life judging by his rusted, dirty weapons. Being a firearms enthusiast himself, he is humorously offended by this but sees no choice but to bring the guard along.

The rest of this chapter covers very bare and uninteresting mileage. Mark Twain struggles to write something out of obligation to portray the entire trip. But it is clear in his tone that he is not impressed with the scenic route to the holy land, and, therefore, is forced to pacify the reader with facts from his guidebook.

Chapter 50

Chapter 50 Summary

It is two hours to Nazareth. Twain says that everything is measured in time rather than miles. He makes a joke that he believes when people order underwear, they probably measure it in time. When they get to Nazareth, they set up camp near the Virgin Mary's Fountain, which is a source of water where the Virgin fetched water as a young girl. Young girls still gather water there. Twain notices that the girls are homely, but his companions keep saying otherwise. Each stares at the girls and say, "What a tall, graceful girl! What Madonna-like gracefulness of queenly beauty!" After several times of this statement, Twain looks it up in his guidebook to find the exact quote from the author.

As Mark Twain sits in a cave that is said to be the home of the holy family, he tries to imagine Jesus, Mary or anyone living in it. His imagination just won't do it. He knows that he should believe that they once stood here, but, in reality, in current, modern times, he just can't picture that. He wonders why, if the holy family dwelt in grottoes, that all the Christian believers did not also dwell in caves out of similarity. Why isn't it told that anyone but the holy family lived in a grotto? Under the new tradition of the pilgrims, the men scramble around picking off pieces of the grotto walls to take back with them.

Chapter 50 Analysis

Up until now, the images of the Holy Land and the holy family were amazing and spiritual. Something would definitely spark inside the men when they stood where the Saviour stood. But in reality, Twain admits that he feels nothing. It doesn't feel real or even possible as he stands in Mary's kitchen or in the place where the angels came to her. Even Mary's beauty is questioned when he sees the modern girls of Nazareth. He does not outright say that he does not believe, but there is a hint of reduced faith in his message.

Chapter 51

Chapter 51 Summary

Because Nazareth is said to be the boyhood home of Jesus, Twain ponders on the boy Jesus' life. He and the men find themselves reminded every time they touch something that Jesus may have touched it once, too. Twain copies an extract from the 1621, edition of the Apocryphal New Testament, from which many passages have been removed in the newer versions. The extract contains information of a miraculous childhood, where Jesus often showed his divine powers.

As they travel further along, the pilgrims develop a frightening habit of pulling their guns from their holsters to shoot imaginary Bedouins. Twain comments that he wouldn't mind so much if there were real Bedouins in the area because none of them would be hurt (implying that their aim is really bad), but random shooting is unacceptable because the bullets can go anywhere. The caravan stops at a place called Endor, whose only fame is due to a slightly legendary witch. The place is a beggar's fest. It is worse than Magdala, worse than any of the other nasty, infested places they'd seen. The men are terribly thirsty. They see a stream to drink from but the locals don't want them to drink from it because, even though they are begging for money, they can't stand the idea of Christian lips on their pure stream. Twain notes that they don't mind dirt, filth and vermin, but they can't have a human being drink from their water. He does not want to disrespect their religious (or prejudice) wishes, but he says, "Necessity knows no law" and the men drink anyway. They move on to Nain, where Christ is said to have raised a dead man to life, and as soon as they enter one of the Arab mosques, the pilgrims run around picking relics from the walls. In doing so, they actually stepped upon the praying mats with their shoes, something that even the Arabs do not do.

Somewhere along their travels, an Arab man runs up to "Ferguson," the guide, and the two embrace in a kiss of greeting. Mark Twain is stunned by this sort of male to male kissing, even though he had heard tale that this does occur in Asia (he usually refers to Asian as "Oriental"). He had actually read a passage in the Bible where Jesus complained that a friend did not offer a kiss of greeting and just assumed it was a metaphor or figure of speech. He now knows the passage was literal.

They cross to Shunem, which was a seemingly customary desolate begging village. Here is where a woman built a dwelling for Elisha, who rewarded her with a son. The son grew up, died and was resurrected by Elisha. Mark Twain is more impressed by the lemon tree they find than the story. The tree provides much needed shelter from the sun, and Twain thinks of it as Shunem's greatest beauty. When they finally reach Samaria to set up camp, a few troublesome locals start throwing stones at a couple of the pilgrims. The men immediately pull out their guns (which must have scared the people off). Twain says it is a bad idea for someone to draw his gun if he doesn't intend to shoot, at least in the Far West of the United States. It is a good thing the trouble-making locals do not know this.

Chapter 51 Analysis

Twain is becoming increasingly aware of the Americanisms his companions are showing and seems to be a little embarrassed by it. First, there is the habit they have of pulling pieces of ancient walls off as free souvenirs. This was especially humiliating when they did it in a mosque and disrespected the praying area. The drawing of the guns Twain believes shows poor taste and poor judgment. It also reflects badly on the American image.

The exchange of kissing between men is a humorous shock to Twain, who has never seen anything so unmanly as two men embracing like that. He tries to play it off as casual and normal, but he is noticeably affected.

Chapter 52

Chapter 52 Summary

Shechem is a place that has one very fertile hill, the Mount of Blessings, and one very bare hill, the Mount of Curses. The people are a pure race, with strict rules not to mix too much with other religions or nationalities. The families can be traced back thousands of years. It is here that a copy of the ancient Jewish laws can be seen, for a fee, of course. Close by, the pilgrims stop at Mount Ebal, where they find the tomb of Joseph. They also get to see Jacob's Well. The men travel on, but have to stop at a small village to sleep on the ground because they had gotten too far ahead of their caravan and had no provisions. Like all the other villages, this one is infested with "vermin," which is what the poor beggars have come to be known. Twain says that he is tired enough to sleep on the ground, but it is very difficult to sleep when people are watching him.

The trek to their final destination, Jerusalem, is a hard one. Over every hill the pilgrims expect to see it, but they are continually disappointed. It is hours before they finally see the city. Everyone cheers, but there is still another hour of travel before they reach it. At the conclusion of this journal entry, Twain admits that he is struggling to comprehend that he is in the place where Solomon lived, where Abraham spoke to God and where the Crucifixion took place.

Chapter 52 Analysis

During the journey toward the Holy Land, there is an overall distaste for the country and its people, specifically the filth of the poor. At each stop, the travelers are anxious to move on, because none of the desert nor the villages are pleasant. Twain never mentions regret that he and his comrades took this long way to Jerusalem. When they finally reach it, he cannot even believe that they are there.

Chapter 53

Chapter 53 Summary

Jerusalem is sparsely populated, but crowded because of the narrow alleys. Many races and religions reside here, each containing a large percentage of street beggars. Twain describes the uniqueness of the houses as being "knobby" and says that from a distance, one would see Jerusalem as a solid knobby place. The first attraction that the pilgrims cannot wait to visit is the Holy Sepulchre, which is the location of many divine events, including the Crucifixion of Christ. All of the holy "hot spots" are located under the roof of the Church of Holy Sepulchre. Just inside the church there is a marble slap which blocks the Stone of Unction. The actual stone had to be protected because pilgrims kept breaking pieces off of it and taking them home for souvenirs.

They enter the tomb of Jesus, in the center of the church. It is a small doorway leading to the vault of Christ's burial. It is a stone inside with a stone bench where the body lay. Silver and gold lamps adorn the site. These lights never go out. Twain explains that a number of Christian denominations worship separately inside this church, though not together. The priests tell everyone that they used to keep the actual Cross of Christ there, but it was stolen some time ago. Twain comments that he knows this is true, because he saw pieces of it in Spain and Italy.

The sword of King Godfrey of Jerusalem is the thing that impresses Mark Twain the most. Legend speaks of it as being a mysterious, powerful and enchanted object. Twain fantasizes about wielding the sword against imaginary infidels.

Twain reveals to the reader that this church is the very center of the earth and challenges anyone to say otherwise. He says that even Adam is buried here. He knows it is Adam's grave because there is no proof otherwise. The plate Pilate identifying Jesus as the King of the Jews was once in this church, but St. Helena, mother of Constantine, is said to have acquired it for her own personal collection.

When Twain finally sets his eyes upon the place where Jesus was crucified, he is moved. He says that throughout the entire exhibit, it is a stretch to imagine all the holy people that once stood here, but standing before the spot of the Crucifixion, there is a feeling that it really did happen.

Chapter 53 Analysis

As Mark Twain describes relic after relic of Christian history as it relates to biblical events, it is not entirely clear as to whether he is pulling the information out of his guidebook or if he truly believes these things are genuine. He is politely impressed by everything, but especially fascinated with Godfrey's sword. He completely loses himself, like a child in a war game, until he finally has to hand the sword back to the priest because his imagination starts to get out of hand. But he admits at the end of the tour

that he did have slight doubts about everything until he came upon the crucifixion spot of Jesus. Even though it seems very real to him, he still has to remind himself that Christ was crucified out in the open and not inside a church.

Chapter 54

Chapter 54 Summary

With the sight of the Crucifixion out of the way, the tour goes on to show the pilgrims all the various places throughout town where the Savior fell while carrying the cross. At one stop, the guide tells them that this is the place where St. Veronica wiped sweat from Jesus' face with a handkerchief, where the imprint of the Savior's face remained. Twain says he knows this is true because he saw the handkerchief in Paris and in Spain and in Italy. They come across one almost-resting spot, where Twain introduces the story of the Wandering Jew. This was a man who pushed Jesus away when he wanted to rest saying, "Move on!" The legend is that the Wandering Jew was told to move on in return by Christ and has been cursed to wander the streets ever since. He wanders around, old and bony, never able to die.

The Mosque of Omar was entered by the pilgrims freely by a little "baksheesh." This is the place with the rock where Abraham almost sacrificed his son before the angels decided he was faithful and stopped him. They come across a place where David and Goliath (according to the guide) sat and judged people. Twain says that one of his companions said it was David and Saul, not Goliath, but Twain replied that if the guide says it's true, it must be so.

The tour guide leads them through endless historical stops, but Twain and his men are fatigued and decide to stop. They try to take a rest by Fountain of the Virgin, but not only is the water bad, but the beggars swarm them once again.

Chapter 54 Analysis

The rest of the day's sight seeing becomes more and more strenuous as fatigue of the grueling trip becomes overwhelming. The final sights could barely be mentioned by Twain because he was too tired to appreciate them. But he assures the reader that when he is rested, he will remember these things and will appreciate them properly.

Chapter 55

Chapter 55 Summary

The pilgrims are actually finished with their excursion, but as the passengers from the ship start reminiscing before they have even left, it unnerves Twain and a few of his friends. They decide that the trip is not quite over, and perhaps they should visit a few more places before they head back home. It was decided to take the caravan to the Jordon, Jericho and the Dead Sea. But in the morning, the Consul informed them that the Bedouins were on guard in Jordon waiting to kill any of the pilgrims who entered. So they should not go there unless they took a guard. Twain didn't want to appear as a coward, so the men agreed to take two guards. Along the way, someone yelled "Bedouins!" and Twain and the others spun around and scurried away scared. But Mark Twain says that he only turned around to see if any Bedouins were coming up from the rear, and if they were, he'd get them good. Once it was clear that no Bedouins were coming from either direction, the men start telling tales about how they would have handled the enemies if they'd actually arrived. One of the men said he'd have eaten them, which was impressive enough to shock the rest.

The guides awoke the men at two in the morning to get an early start to the Jordan at a two-hour distance. They reached the River Jordan at four, where they curled up on the ground and took a freezing nap. As soon as dawn hit, the men all got up and waded through the river. But it was so cold, they soon jumped back out again. Twain notes that this was another thing they had always longed to do, but it ended in disappointment. Jack, however, did not want to give up, so he took the lead and crossed the men through the freezing waters. Once across, they mount their horses and dry up just in time to reach the Dead Sea. They had heard rumors that if they jumped into the Dead Sea, they would blister and burn and be caused all kinds of discomfort. But they felt nothing but water and a little bit of sunburn. Twain notes that when he was a boy, he imagined the River Jordan and the Dead Sea to be massive bodies of water. But he finds that they are, in fact, very small in comparison to his imagination. The heat on their way from the Dead Sea is excruciating. The pilgrims spend the night as guests in a convent in Mars Saba. The convent is set into a mountain and houses a group of hermits who have lived there for thirty years or so without seeing women or children or hardly any other human. Twain remarks that they are like the living dead. He makes an apologetic statement afterward, saying that he does not judge these men, but saw fit to write down his thoughts about them. He assures the reader that he is very grateful for the priests' hospitality, because the rest and comfort was refreshing.

They move on to Bethlehem and enter the grotto which was the "manger" where the baby Jesus lay. But Twain complains that he cannot appreciate it because of the constant swarm of beggars that never leave them alone, even in this holy place. He and his men leave Bethlehem and hurry back to Jerusalem and their ship, where they are so glad to be "home."

Chapter 55 Analysis

Twain only briefly mentions Jericho in this passage, indicating that it was not impressive enough to warrant a recount. He does provide its short historical significance, likely picked from his guidebook. The two famous bodies of water were probably the most productive of this little side trip. These are things they can say they did in their lifetimes. When he gets back to the ship, he is exhausted and fatigued. He says that many people claim that they can't bring themselves to leave the Holy Land, but they are probably lying. He says he enjoyed his trip, but how could anyone stand to be there longer than they have to with all the beggars and peddlers bothering them constantly?

Chapter 56

Chapter 56 Summary

This chapter has a little backtracking of the pilgrims, covering their journey out of Bethlehem, past the Damascus Gate and out of Jerusalem. Mark Twain quotes the writer of Life in the Holy land as calling the place "monotonous and uninviting," with which he readily agrees. He calls Palestine the prince of dismal scenery, sitting in sackcloth and ashes. He reviews each of the famous landmarks he'd visited, describing its drabness, poverty and misery. He ends his description with an assurance that this is how a cursed land should look.

Chapter 56 Analysis

There is no bitterness in Twain's description of Palestine. It is only a realistic viewpoint. While others may glamorize the land for its religious significance, it is, after all, a land of historic and religious misery, not greatness.

Chapter 57

Chapter 57 Summary

Now on their returning journey, everything is at the excursionists' leisure. The ship anchors in Egypt, where Mark Twain and young Jack immediately take a boat ashore. They are met by boys who want to rent them donkeys, and although the two men would rather walk, they finally give in after much badgering. The two men find a hotel and wander around the land. There are a lot of things to see and do, but Jack had not had ice cream in a long time, so they find it necessary to stop for ice cream. The next day, the other excursionists come ashore and scurry around on their miniature sight seeing trips. One of the men from Twain's group of eight, one that was famous for pulling pieces of relics from walls, brings along a little hammer but is perplexed that he cannot break a single thing away from Egypt.

Twain mentions that the ship took a group of Jaffa colonists aboard, who were fleeing Jaffa. They were a sad group, who had no other goal but to get away from Jaffa. One of the excursionists, Moses S. Beach, from the New York Sun, posted the money for all of the colonists to be brought back with them to Maine. Twain points out this act of charity because later someone else got the credit for doing it.

Chapter 57 Analysis

The visit to Egypt is not as stressful as some of the other stops, probably because there is no agenda or obligation. This is just an on-the-way-back trip, which could be enjoyed at the passengers' leisure. The acceptance of the colonists is an unusual, but admirable act of kindness, although Twain does show a hint of annoyance at first, because the new passengers are not used to the sea and, therefore, are experiencing all of the sickness and fatigue that he and his shipmates had long since overcome.

Chapter 58

Chapter 58 Summary

The excursionists head out to the Egyptian pyramids on donkey, which Twain thinks are the better of all the animals they'd ridden so far. On the way, they pass a young girl of about thirteen who is walking along naked, not in the least bit concerned about it. They find that many people of Egypt are not modest about covering themselves.

The pilgrims cross the Nile with their little donkeys shoved into the boats with them. In the desert, they have to leave their donkeys behind. After a long hike in the desert, where they must climb large, sandy hills to reach the pyramids, the travelers are bombarded by Arabs who beg to be hired to drag the pilgrims up the hills. Their guide negotiates and Twain and his friends are dragged painfully along the desert. These beggars followed them along everywhere, very much like the scavengers in Palestine. The only difference is that these people begged to be hired for useless tasks. But they swarmed just as much. Twain sometimes paid them for entertainment purposes like running along the desert in a certain amount of time or jumping off a pyramid. But the swarms just got bigger, so he paid one to get rid of the others. In one sweep of his staff, the Arab knocked all the others away.

The pyramids, especially the pyramid of Cheops, impress the travelers immensely. But the Sphinx makes the greatest impact on them. It was so large and beautiful and awesome. While they are staring up at it, however, there is a sudden sound of hammering nearby. They look around to find the relic-stealer of their group trying to steal a chunk of the Sphinx. They are horrified by his actions and tell their consul guide to arrest him. But the Sphinx is too solid anyway, so the relic-thief didn't do any damage.

Chapter 58 Analysis

Although this little side trip to the pyramids is meant to be a relaxing journey, Twain should have known better. It was a grueling hike complete with annoying beggars and brutal, dragging Arabs who would do anything for money. Twain is grateful for having visited, but the visit was not without its efforts. By this time, Twain and some of his more respectable companions are horrified and humiliated by the one traveler that seems to disrespect everything by stealing chunks of it. Although Twain does not mention this person by name, one must wonder if the relic thief is Mr. Blucher, who earlier in the book was known for filling his ship cabin with relics.

Chapter 59

Chapter 59 Summary

The excursionists are at sea once again, on their way home. It will be a long trip, but a relaxing one. Mark Twain says they are all being lazy and doing nothing. To prove this, he reveals a page from his personal journal notebook, which shows meals, dominoes, bad weather and other day-to-day tasks. At one point, he almost went ashore in Spain, but was quarantined. He asks them to mail his newspaper journal, which they take from him in tongs and pretty much destroy it while trying to fumigate it.

Being Mark Twain and unable to follow the rules, he and three others did actually sneak past the quarantine barricade to spend a few days in Spain.

Chapter 59 Analysis

This section is almost as relaxing to the reader as it is to Mark Twain and his companions. It shows just how laid back and slow they are, which seems to suit them fine. The most interesting part was the fumigating of the travel journal. These various countries are most concerned about cholera, but Twain had already suffered cholera during the trip and survived just fine. Jumping the quarantine was one of those habits that Twain humorously had gotten into the habit of and was lucky that no one was hanged, which was what the officials said was the consequence.

Chapter 60

Chapter 60 Summary

The four quarantine "escapees" are told one morning that they have to hurry and get back on board the Quaker City because it will leave in just a few hours. They are sorry to leave Spain. Back on the ship, Twain tells a humorous story of a time earlier on the ship when he complained to the cook that the coffee was too weak. He said it got weaker and weaker every day. Then one day he brought it to the captain. The captain took a sip and told Twain that it was tea. After that, Twain complained a lot less.

They travel at sea for a long time and are finally welcome in Bermuda for a short stay without quarantine. They enjoyed themselves and made a few more friends before shipping off once again. Just before they reached home, there was an accident, where one of the passengers tripped and broke his ankle. It was the first time anyone had gotten hurt on the entire trip. But Twain is thankful that all who were on the registry returned home safely.

Chapter 60 Analysis

This is the chapter of closure, which Twain writes out of courtesy for the reader. He mentions a few last stops, the packing of the bags, and one final adventure in the way of an accident. These minor details complete the picture of the great pleasure excursion.

Chapter 61

Chapter 61 Summary

Mark Twain is asked by the New York Herald to write a complimentary summary of the great pleasure excursion. He sits down and puts great thought into it, deciding to be honest, but complimenting. He tells the readers to ignore the romantic delusion that everyone on board were young, happy couples who danced all day and night. He corrects this notion by letting everyone know that the average age for the passengers is fifty. Then he tells them that they conducted themselves like true, proud Americans no matter where they were, even though they were not received well in some countries. He boasts about the reception of the Russian Emperor and scoffs at the French, who couldn't understand their own language when he and the other Americans spoke it.

He describes all events rather pleasantly, but is a bit offended that he receives no acknowledgment from anyone from the excursion.

Chapter 61 Analysis

The final summary was a very well-thought-out and honest recap. Mark Twain was very tasteful in truthfully revealing all events as he saw them. He extinguished any false notions anyone might have had about the passengers or the trip. And he complimented everything and everyone who deserved a compliment. The emphasis on how they all represented themselves like Americans was a nice touch.

Conclusion

Conclusion Summary

One year after the excursion, Mark Twain returns to say an encore farewell. He looks back on the trip with admiration and longing. He says if he had to do it all again, he would do it exactly the same way, with the same ship and the same passengers and crew. Other people travel often, but choppy travel involves changing passengers and vessels and services all the time. The way to travel is to do it all at once just like on the great pleasure excursion aboard the Quaker City.

Conclusion Analysis

In this conclusion, it is almost as if Twain is testing himself to see if he still feels the same way about the trip. He does. In fact, his memories of the excursion are more pleasant than when he was on board and immediately afterward.

An important fact to note is that The Innocents Abroad was Mark Twain's best selling book during his lifetime.

Characters

Mark Twain/Samual Clemens

Main character and narrator. Never refers to his own name, neither by quote or otherwise. Cynical, humorous, and very perceptive.

Mark Twain is a journalist for the Tribune, who is sent on the Great Pleasure Excursion to record events as they happen. The Innocents Abroad is a collection of articles sent back to the Tribune describing every detail for the public to enjoy. Unlike other travel writers of his day, Twain does not promote the commercialism of the trip, but instead takes the reader on a real, day-to-day experience of a transcontinental cruise.

Mark Twain is usually the brunt of all jokes but is not afraid to describe embarrassing situations even if he is the source of the humiliation. He is usually the ringleader of any group willing to break the rules and lacks the patience to sleep when a side journey could be made. Twain has a strong prejudice toward foreigners, regardless of their flag. He sees himself as a humble character, one who is often victim to unfairness, even though he is usually at the heart of every quest, organization and misdeed of the journey. Twain will not conform when his viewpoint differs from everyone else's. Instead, he inflicts his opinion strongly, sometimes apologetically and sometimes with great humor. Mark Twain's character is that of polite sarcasm that mushrooms into comedic the more words he adds.

Mr. Blucher

A fill-in character who represents just about any passenger on the excursion. Shows up any time indignation is required to tell the story. Mr. Blucher is a person of strict focus, and therefore, great misunderstanding when things do not follow his internal script. He is often seen in the book protesting some form of injustice having educated himself in the matter ahead of time. He is also revealed later in the book to be a bit of a magpie. He collects relics and labels them with tags of higher importance than they are. And when questioned about it, Mr. Blucher replies that his aunt, for whom the relics are for, will never know the difference.

Jack

Jack is a young man who tries to keep a moment by moment diary of the entire journey. He is convinced that his travel journal will be so detailed and so interesting that he could sell it and make a thousand dollars. He writes diligently at first, but less frequently as the days go on. He gives up the task completely when he skips several days of journal writing and cannot seem to recover. Jack is sent on the excursion by his parents, who hope that he will learn culture and grace enough to not be a constant embarrassment to them. He is one of the eight close companions Mark Twain takes up during the trip and

the one who is most impressionable. Once, Jack is seen threatening a turtle because the captain of the ship promised that turtles in the Holy Land could sing. Rather than be cross with the captain, Jack accuses the turtle of being a fraud.

The Oracle

The Oracle is a man who pretends to be intelligent by reading small bits of information and then pushing his confused analysis on the people around him. He is the know-it-all, who knows nothing. The Oracle not only mixes up important facts, but he sometimes invents supporting sources of that information. He is well liked, but notably annoying to his friends. When any of his shipmates challenge his facts or walk away in frustration, the Oracle takes this as a compliment, indicating his superior intelligence over the other men. He is often heard throughout the book making unsupported claims about various relics or cultures. On the ship and at the beginning of the book, Twain and his friends refer to the Oracle as "Doctor," as a mocking way of confirming that this man is some kind of scholar. But this is not to be confused with the doctor mentioned later, Dr. B., who is the medical doctor for the passengers.

Interrogation

Shortened name for the young boy called The Interrogation Point, who is too naive and gullible for his own good. The Interrogation is only mentioned once by Twain, but the annoyance of this character was so strong, Twain was obligated to introduce him.

The Poet

The Poet is never given a name, nor much input into the storyline. But he is mentioned often enough as a support character as one of Mark Twain's small group of friends. Twain never describes who the Poet is, only that there is one among them. The Poet has no quoted dialog in the book. He is discussed as one of the authorities of the written word and is often asked his opinion regarding facts or someone else's writing.

Dan

Although Dan is not formally introduced, he is one of Twain's travel companions who is mentioned enough in passing that he needs to be included. Dan's character is used as a sidekick for Twain. When Mark Twain needs a dialog to tell a story, Dan is often there in quoted reply. He has no significant personality traits except that his opinion always mimics that of Twain's. Dan is most often involved in conversations with Twain about women of the various countries.

Ferguson

A. Billfinger is a professional tour guide of various European cities. His name was so preposterous to Mark Twain and his companions that the men rename him a good English name, Ferguson. Ferguson is very professional at first, but soon turns money hungry and takes advantage of the newcomers to line his own pockets. Throughout the book, in many different countries, Twain mentions Ferguson as a source of shady tourist information. Later, the reader comes to realize that Billfinger is not the only Ferguson. But in fact, Ferguson is the pseudo-name of every guide the men ever hire during the trip.

Dr. B.

Dr. B. is the resident doctor on the Quaker City. In addition to being the ship's physician for all passenger's who become ill, he is also one of Twain's eight key companions. Twain never reveals the doctor's full name, but he is there for Twain when the main character comes down with a case of cholera. His only real dialog is presented during a humorous encounter with the first "Ferguson," when Dan casually mentions silk scarves, and the guide makes his own personal quest to find the perfect scarf. The doctor very patiently, but persistently, encourages the ambitious guide to take them to their intended destination and stop looking for scarves. When the guide fails to do so, the doctor's sarcastic "Twain-like" comments are very funny to the reader.

George

George is mentioned as the worst singer on the ship. He is introduced in the beginning of the book, when the passengers have to entertain themselves by playing dominoes, attending sermons and singing. George is scolded for trying to change the tune of the songs until he assures everyone that he is singing the notes exactly as he reads them. George is not heard from again until the travel back to America, when he picks up his bad singing right where he left off.

Relic-hunters

The relic-hunters were members of Twain's group who brought little hammers with them so they could chisel off every piece of historical history they came across to take home with them. The practice was both funny and embarrassing to Twain, who has the tact not to publish the relic-hunters' names in his book. One such instance, which shames Twain immensely, is when the relic hunters go into a mosque and step on prayer mats with their boots just so they could chisel off a piece of the ancient building. The most humiliating experience with the relic-hunters, however, was during the trip to Egypt. While everyone was marveling at the great Sphinx, they suddenly hear a familiar hammer sound and look up to see one of the relic-hunters trying chisel a piece of the Sphinx. He is unsuccessful, but nevertheless, the other travelers are so put off by this

tactless act, they order their accompanying consul to arrest the man. The man is not arrested, but scolded heavily that what he was doing was against every law in the country.

Objects/Places

Green Spectacles

This is one of the items that the passengers are asked to bring with them on the trip. Twain does not explain why, and it is not revealed until chapter 45 that the green spectacles are for the Syrian desert, to keep the sun and sand out of their eyes. Sunglasses were not invented until the early twentieth century, and the passengers needed something strong to block the UV rays. Twain will comment in chapter 45 how silly they all looked wearing the spectacles.

Kid Gloves

Kid gloves are soft leather gloves usually made from kidskin. These are first introduced in Gibraltar, where it was fashionable to wear kid gloves to the theater. Mark Twain gets charmed by a pretty woman into buying gloves that were too small for him. The mention of kid gloves comes up in a couple other countries/chapters.

Grapes

Vineyards are found sporadically throughout the cities, but they are specifically highlighted in Athens, when Twain and his friends sneak ashore from their quarantined boat so they can see Parthenon. On the way there and back, they discover grapes in every field. They proceed to help themselves and are always run off by the owners. Suddenly the entire town seems to have guards at their doors, waiting for grape thieves. This is when Twain comments that the people of this town must not be very honest if they have to keep watch all night (even though it was he and his friends who were the thieves).

Soap

No matter what ground the pilgrims land on, they are never offered soap. Twain is convinced that no one but the English and the Americans even use soap, because when he asks for it, there seems to be a great race across the city to find some. He has taken to bringing his own soap.

Bathhouses

The first bathing event was in Milan, when Mark Twain goes to a public bathhouse. He is very shocked at the lack of privacy and modesty in such a place, and even more surprised at the lack of soap. Another notable bath was the Turkish bath, which was muddy, stinky, and very strange.

Narghile

Another eastern word for this is Hookah. This is a smoking apparatus used to smoke fruit and other natural things. This pipe, which is a tall glass lamp-like thing with hoses sticking out of it, is intended as a "healthy" smoke, for cleansing purposes. But most Narghile tobacco has real tobacco mixed in it.

Ruins

Nearly every place the excursionists visit has a set of ruins. Ruins are what is left of a very ancient building or site. These ruins have always been piles of rubble, and at each pile of rubble, the "pilgrims" have walked away with pockets stuffed with it. Once they were actually stopped in Ephesus and asked to empty their bags and pockets because the consul in Constantinople called ahead of time to warn about these relic thieves.

Holy Sepulchre

This is the holiest place of Christianity in Jerusalem, where the tomb of Christ resides and where several divine miracles of the resurrection have occurred.

The Sword of King Godfrey of Jerusalem

This is a sword held in the Holy Sepulchre in Jerusalem. The sword is from the legendary ancient days and is said to have been enchanted to point to enemies and kill them on command. Twain idolizes this sword so much that he has a daydream/fantasy about wielding the sword against great enemies. He finally has to return it to the caretaker of the Holy Sepulchre for fear that he might hurt someone with his imagination.

River Jordan

This is the river that the Israelites crossed when they entered Canaan. When Twain and his friends take a quick side trip, they have a dream to fulfill of crossing the Jordan like the Israelites. When they get there, however, the water is bitter cold, and they all jump back out again, thinking their dream is lost. It is young Jack who saves the day and leads the men across the bitter waters.

Themes

Non-American Culture

The journal feeds heavily on travelers who have never known anything but their own American culture. At each stop along the way, Mark Twain and his fellow American companions learn how many different ways people live in fashions dissimilar to their own. The sense of superiority among the Americans is always present, but the cultural ignorance soon fades and is replaced by cultural understanding and historical appreciation.

At first, Twain struggles with the absence of American comforts, such as soap and reading lamps. He is accustomed to good business practices, submissive customer service and honorable transactions. Every time one of these things is missing from his experiences, he shrugs it off as inferiority to the preferred American culture. There is a brief time in Milan, when Twain does actually accept the Italian culture. Everyone is laid back; everyone stays up late to sit around listening to music together. But this acceptance does not last long as the trip progresses through the rest of Italy. By the time they say goodbye to the country, Twain is surprised a civilization such as Italy has survived to this day.

While Mark Twain does grow used to all the many differences, there is always a resistance to accept. He keeps one hand on America at all times, bringing the reader back just long enough so that it is known he prefers America to any of the foreign lands he visits. By the end of the trip, when the travelers reach the Holy Land, the reader gets a sense of devolution from Twain. The further across the world he goes, the less civilized, or even human, other cultures seem. This produces a great feeling of relief and superiority when at last the Quaker City turns toward home, to a land where everything is just right.

Jingoism

Jingoism is the attitude that "my way is the best way." This attitude follows Twain and his American companions around throughout the entire book. The resistance to new ways is very strong at first, and although it eases up the further they travel, jingoism clings tightly.

One example of jingoism is when Twain spends much time searching for the perfect shave. Twain's ideals dictate that a man should be able to sit in a barber's chair and get a close, comfortable shave without having his neck chopped to pieces. The people of Paris and some of the other cities try to accommodate this custom, but fail badly because it is just not their way. In Greece, Twain cannot even eat because of the unsanitary way the food is prepared. Where he comes from, cooks do not serve food that has been spit in, licked by a dog and dropped in the dirt. Yet here, the food vendor

is not shamed at all by handing over such a product. One of the most common occurrences to support this theme is the lack of available soap in any hotel. No matter which country they go to, the pilgrims cannot seem to get soap for their baths. Some of the hotels do not even know what it is or where to get it. Twain goes to a bathhouse one time, fully expecting it to have soap. After all, it is a place to bathe and where he comes from, bathing equals soap. But the hosts do not have soap and have to run all over town looking for some.

Even when the differences are pleasurable, the sense of jingoism remains. During the camping hike to the Holy Land, the guides provide a camp site like nothing Twain has ever seen. They lay out tents with beds and linens and carpet, cook gourmet foods for meals, and pack everything up clean in the end. "They call this camping" are the words Twain constantly speaks, with a hint of disapproval that says, "Our way is better."

Profit for History

One theme that seems to bore Mark Twain to the point of bitterness is the practice of foreign lands to profit off of their own histories. At every stop along the excursion, old buildings and historical landmarks demand compensation before anyone can appreciate them. Twain does enjoy the history of the lands, but his sarcasm and sometimes bitterness indicates that he does not like these histories shoved down his throat. Even though Twain is a good sport about describing the details of each land, the descriptions sometimes feel forced. It is his distaste for taking something that a person should be able to freely stare and wonder at and charging a fee for it.

This becomes more clear every time Twain and the others enter a museum and are told that a piece of the Holy Cross resides there. They are charged for entering the museum to see this relic, so the people of the community can profit off it. But it is the history and not the relic they are profiting from. When the pilgrims reach the Holy Land, Twain makes a comment about the handkerchief that supposedly had the imprint of Jesus' face on it. He says that the same "genuine" rag was located in three other cities and could be seen in each for a profit.

Baksheesh was the worst display of profit for history. The travelers could not even walk freely and enjoy the historic air without two dozen beggars asking for money. In a place called Annunciation, there is a charge for everything, whether someone smiled at another or pointed out a landmark. Everything has a price, which interrupts Twain's romantic notion of faraway lands. He wants to enjoy the history of the land in silence and thought. He wants to enter a museum and think about those who painted the artwork. He wants to sit in the ruins and imagine how it was once a prosperous city. With a profiteer's hand out every time Twain crosses history, it diminishes the quality and appreciation of that history.

Style

Point of View

The author uses a first person perspective in the narrative. Although Mark Twain presents himself as the main character, he is never addressed by name in the entire book. He uses a humorous and sarcastic voice throughout most of the book, though he throws in moments of outrage and indignation when appropriate. The excursion is presented with Twain as an ordinary American and not as a great novelist and journalist. He hardly even mentions himself as a writer. The author's point of view is often humorous. He can politely say one thing, though the reader can easily pick up the sarcasm and irony enough to know that he has told a joke.

Twain's view of the characters make each appear as cartoons, which might be why he never mentions anyone's full name. In the author's eyes, most people have a distinct ignorance about them, even his best friends. He goes further to stress that even though he is describing things as he sees them, in a humorous and sometimes ridiculous light, he enjoys and admires his comrades and feels no ill will toward them. Even in the book's conclusion, Twain assures the reader that everything he did not like on the trip, he likes now.

Some of the events that occur during the excursion are told through fatigue and frustration. Twain usually admits later that his negative comments have more to do with lack of sleep than lack of appreciation. Monotony also causes negative outlooks on things. This is clear after Twain complains of the hundreds of paintings he's had to see throughout the trip. His point of view also contains hints of prejudice, stereotype and racism that is commonplace in Twain's day.

Setting

The environment of the story is transcontinental, since this is a travel excursion. Destinations focus on Spain, Italy, Greece, Russia, Turkey and the Holy Land. Many events take place between destinations on board the Quaker City cruise ship. Nearly everything, with the exception of the Quaker City, is portrayed as ancient. So the environment overall is very old and historic. Filth and lack of hygiene are frequently present in every scene.

Luxury can be found on the boat and in the home of the Russian Emperor. Everywhere else is poverty stricken. Beggars are everywhere, most of all in the Holy Land. In these deserts, Twain describes swarms of filthy children plaguing the streets with sores and flies tainting their bodies. He describes one example of seeing a small child sitting on his mother's lap. Twain thinks the child is wearing goggles, but on closer observation finds that the black coverings over the child's eyes are not goggles, but flies. The flies go right onto the children's eyeballs and crawl up their noses and no one swats them

away. As a result of this unsanitary condition, the people have sores all over their eyes and many children go blind in one eye before they grow up.

The environment on the ship is described by Twain as "home." When not scurrying around in foreign lands, the passengers spend time together talking, smoking and having a good time. They do also argue and get on each other's nerves, but Twain portrays those incidents as family squabbles because he comes to think of his fellow shipmates as family.

Language and Meaning

The language of this book is strictly English. All other languages are translated into English for readership, and currency is often translated into dollars. In the European countries, Mark Twain and the other passengers make great efforts to speak the language of the land. They fail miserably and must resort to clumsy "code-switching," which is a method of communicating by switching between two languages. They hire guides to help with translations and avoid frustrations.

Twain makes it clear that the preferred language for the pilgrims is English. This is why the men rename everything to suit their American linguistic needs. They rename every guide "Ferguson," and they rename many of the cities that they visit, simply because the names are not American enough.

Foreign language does not go away quietly, however. In one chapter, Twain says that many of his shipmates were blurting out phrases in a multitude of languages out of sheer habit. He reads a hotel registry one time to find that several of the guests signed their names and titles in French, Italian or some other combination of languages to which they'd been exposed.

Structure

Each chapter of the book is set up as an individual travel journal entry, which Mark Twain sent home weekly to be published in his local newspaper. The journal entries and chapters are in chronological order, written as the author experiences them. The reader should note that The Innocents Abroad has been produced by numerous printers, each with a slightly-altered format. This guide follows the Signet Classics printing, which contains 513 pages, no chapter titles, and no supporting artwork. It is also important to note that a number of printed variations contain editing errors that might make portions of the story confusing. These will be noted as they occur to avoid any misunderstanding of content.

Because the book was written of individual entries — some of which were lost before reaching the publisher — the story has a choppy feel to it. Characters who were never formally introduced make significant appearances, and many times the journey skips completely over an important destination. If Mark Twain had taken notes along the way and came back to write the book as a whole, the book would flow in a smooth,

consecutive manner. But in writing as a personal diary, he makes assumptions about the reader's understanding. This has advantages and disadvantages. The advantages are that Twain makes the reader feel like a part of the excursion, a hands-on experience. The disadvantages are due to the lack of information that sometimes causes confusion.

Quotes

"'That high hill yonder is called the Queen's Chair; it is because a queen of Spain placed her chair there once when the French and Spanish troops were besieging Gibraltar, and said she would never move from the spot till the English flag was lowered from the fortresses. If the English hadn't been so gallant enough to lower he flag for a few hours one day, she'd have had to break her oath or die up there.'" Chapter 7, pp. 42-43.

"'Is—-is he dead?'" Chapter 27, p.218 & 220, Chapter 28, p.227.

"They are there, but how they got there is a mystery." Chapter 39, p.316

"They call this camping out." Chapter 41, pp. 331-332

"Like unto the shadow of a great rock in a weary land." Chapter 46, p.369

"Ah, what a tall, graceful girl! What Madonna-like gracefulness of queenly beauty!" Chapter 50, p. 409.

"Necessity knows no law." Chapter 51, p.418.

"It did not seem reasonable to me that men should kiss each other, but I am aware now that they did." Chapter 51, p. 421.

"The Lord said, 'Move on, thou, likewise.'" Chapter 54, p. 421.

"'And Jack — don't you ever dare, while you live, appear in public on those decks in fair weather, in a costume unbecoming your mother's drawing room!'" Chapter 57, p. 476.

Topics for Discussion

How does Mark Twain reveal his prejudice toward foreign culture? Do these prejudices subside toward the end of his journey? If so, explain at what point his viewpoints change.

How does humor play a part in helping the passengers overcome their fatigue during the long excursion? Give examples of humor being substituted for frustration.

Why do you think Mark Twain was surprised about the welcoming reception by the Russian Emperor? How does this reception change his opinion of royalty?

Why do Twain and his companions keep renaming people and places? Is this a positive trait of their character (humor) or a negative trait (prejudice)?

Discuss the moments when Mark Twain focuses all of his attention on the journey, but completely disregards the destination.

What do the mischievous deeds — such as the chiseling of the relics and jumping quarantine — say about the characters of the Americans aboard the Quaker City?

Overall, do you think the program announcing the Great Pleasure Excursion was accurate in its description? In what ways was it accurate? In what ways was it misleading?