

UNIVERSITY OF CALIFORNIA, SAN DIEGO

**THOREAU & MELVILLE**  
**ANOTHER GREAT AWAKENING**

A FINAL ESSAY IN  
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The writings of Henry David Thoreau and Herman Melville reflected the writings of America's Great Awakenings. Just as Jonathan Edwards preached a century earlier on the evil nature of man, Thoreau and Melville preached the wicked nature of contemporary society and its tyranny over the individual. Embodied in *Walden*, *Resistance to Civil Government* and *Moby-Dick* is a critique of America. These works reflect criticisms that American norms were becoming too materialistic while the American people were becoming too conformist. Alternatively, the writings of Thoreau and Melville suggest a distinct form of religious thought, that of individual thinking. By encouraging individual search for truth beyond institutional offerings, Thoreau and Melville affirmed the idea of America while negating the culture of America. The idea of overcoming tyranny and pursuing self-government followed the American dream, but their arguments opposed the predominant culture of America and the tyranny of conformity, affirming, rather, self-government by the individual. By elevating individual thinking above societal constructs, Thoreau and Melville became the authors of yet another Great Awakening.

The simplest form of awakening the minds of the people is through direct criticism of society; therefore, the condemnations of America's culture are the most obvious in the works of Thoreau and Melville. Some of Thoreau's most obvious indictments are found in *Resistance to Civil Government*, wherein he points to the war with Mexico as one "the people would not have consented to" had they been given the vote.<sup>1</sup> He further demanded, "this people must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people."<sup>2</sup> Thoreau was not alone in his denunciation of American imperialism. Melville added commentary alluding to America's empire building, cynically proclaiming, "Let America add Mexico to Texas, and pile Cuba upon Canada."<sup>3</sup> This belief in America's

coveting Mexico, Cuba and Canada is confirmed in the writings of President Thomas Jefferson. Just a few years after Melville's birth, Jefferson confessed having "looked on Cuba as the most interesting addition which could ever be made to our system of States."<sup>4</sup> Despite the American idea that "she goes not abroad, in search of monsters to destroy,"<sup>5</sup> authors like Thoreau and Melville were critical of America's aggression in such places abroad.

Slavery was also assaulted as a societal construct inherently wicked in nature, and one that was evident in American culture. Thoreau denounced it, as previously alluded to, as an American practice that required immediate cessation. He condemned its practice, not only in *Resistance to Civil Government*, but also in *Walden*, where he claimed, "the only true America is that country [...] where the state does not endeavor to compel you to sustain the slavery and war and other superfluous expenses."<sup>6</sup> Thoreau was one of many abolitionists, especially amongst those who were transcendentalists. Amongst his closest friends was Ralph Waldo Emerson, who extolled Thoreau's idealism and "standing for abolition of slavery."<sup>7</sup>

Although he is not commonly labeled as a transcendentalist, Melville was able to transcend beyond the mere issue of slavery, pointing directly to racial prejudice found in American society. His most prolific discussion is found in regards to the whiteness of the whale. "It was the whiteness of the whale that above all things appalled me," he pronounced, "though this pre-eminence in it applies to the human race itself, giving the white man ideal mastership over every dusky tribe."<sup>8</sup> Melville's point of white supremacy ruling over darker peoples was earlier alluded to in his discussion of the crew of the *Pequod*. He compared the tyranny of racial hierarchy on the American whaling ship to American government, and how nearly all officers always seem to be American born. "Herein it is the same with the American whale fishery as with the American army and military and merchant navies, and the

engineering forces employed in the construction of the American Canals and Railroads. The same, I say, because in all these cases the native American[, or white as he later distinguishes,] liberally provides the brains, the rest of the world as generously supplying the muscles.”<sup>9</sup>

Thoreau and Melville continued to denounce American culture, as degraded by the materialist nature of men. Thoreau specifically deplored materialism in *Walden*, wherein he claimed, “most of the luxuries [...] are [...] positive hindrances to the elevation of mankind.”<sup>10</sup> This did not mean that one needed to live without wealth, but merely that rich and poor were mere terms relative to the individual’s dream. Emerson claimed that Thoreau “chose to be rich by making his wants few, and supplying them himself.”<sup>11</sup> Indeed, Thoreau wished to point out the elevated need for spiritual, or moral, wealth over material wealth. He saw the squalor of man wherein “there is greater anxiety, commonly, to have fashionable, or at least clean and unpatched clothes, than to have a sound conscience.”<sup>12</sup> Thoreau further connected the ills of materialism to the bills of possession. Owning land was an American dream, and many have historically believed the possession of property to be synonymous with achieving the fundamental American right of the pursuit of happiness. Subsistence farming had been a staple ingredient of agrarian America which, according to Thoreau, became degraded “by avarice and selfishness, and a groveling habit, from which none of us is free, or regarding the soil as property, or the means of acquiring property chiefly.”<sup>13</sup> Why did Thoreau claim that none were free from such self-interest? Contemporaneous authority stood without objection, forming an absolutism of materialism that guided the fashion and luxury of the era.

In ways unparalleled, Melville further transcended beyond explicit denunciation of materialism by explaining the elemental laws of possession and their applicability in contemporary American society. One of the greatest sermons on property and possession is found in *Moby-Dick's* chapter on Fast-Fish and Loose-Fish, laws pertaining to that which is owned, Fast-Fish, and that which is free for the taking, Loose-Fish. Melville claimed these laws were “internationally and universally applicable. What was America in 1492 but a Loose-Fish? [...] What was Poland to the Czar? What Greece to the Turk? What India to England? What at last will Mexico be to the United States? All Loose-Fish.”<sup>14</sup> Melville’s use of inhabited lands coveted by foreign nations was no mistake. The right to property was understood by peoples and nations according to their own relative understanding, or perhaps desire. Either way, Melville exceeded beyond expectation of discussing the rights of property by outlining laws by which all things seem to be governed, even the individual. He continued by asking, “What are the Rights of Man and the Liberties of the World but Loose-Fish? What all men’s minds and opinions but Loose-Fish? [...] What is the great globe itself but a Loose-Fish? And what are you, reader, but a Loose-Fish and a Fast-Fish, too?”<sup>15</sup> The difference in regards to the discussion of materialism between Thoreau and Melville is that *Moby-Dick* points to the evils of society in order to awaken the reader toward contemplation, while *Walden* suggests rectification. Thoreau wrote *Walden* as a means to awake and reshape, providing the solution of materialism: “Enjoy the land, but own it not.”<sup>16</sup>

Thoreau and Melville both understood that materialism was not an unattached vice in society, but was inseparably connected to the tyranny of conformity. Thoreau not only denounced the luxuries coveted by materialists, but the perpetual power therein possessed. In fact, when it came to luxuries, Emerson said that Thoreau “had many elegances of his own,

whilst he scoffed at *conventional* elegance.”<sup>17</sup> Thoreau perceived that “it is the luxurious and dissipated who set the fashions which the herd so diligently follow.”<sup>18</sup> The perpetual power of such materialism was further evident in that “every generation laughs at the old fashions, but follows religiously the new.”<sup>19</sup> Melville also alluded to the degree wherein people conform religiously to what is fashionable, or what is communally accepted. Explaining the friendship between Ishmael and Queequeg, Melville directly assaulted religious conformity. “I’ll try a pagan friend, thought [Ishmael], since Christian kindness has proved but hollow courtesy.”<sup>20</sup> The conformity of man within religion itself, Melville argued, made kindness hollow, but what did it lack so as to be empty? Individuality. Conformity made one a slave to society. “Who aint a slave?” he asked.<sup>21</sup> Apparently all who yielded to conformity were slaves, a point that Thoreau also understood.

In *Walden*, Thoreau expanded upon the idea of being a slave to conformity while pointing out that it is “worst of all when you are the slave driver of yourself.”<sup>22</sup> Melville explained this conformity through Ishmael’s explanation of following Ahab, that “when a man suspects a wrong, it sometimes happens that if he be already involved in the matter, he insensibly strives to cover up his suspicions even from himself. And much this way it was with me. I said nothing, and tried to think nothing.”<sup>23</sup> Thoreau explained this problem in even broader terms, adding that when an individual sacrificed one’s own thinking, it opened the possibility to outside intrusion. “No doubt another may also think for me,” he claimed, “but it is not therefore desirable that he should do so to the exclusion of my thinking for myself.”<sup>24</sup> The tyranny of conformity was just like the absolutism of materialism, and was perpetuated by the individual who chose to live as a slave to societal norms.

As the individual chose to be a slave, it remained only within the power of the individual to choose freedom from such slavery. In regards to individuality, Thoreau and Melville give different ideas as to how one might accomplish such an objective. Thoreau spoke directly to the issue, speaking of his desire that “each one be very careful to find out and pursue his own way, and not his father’s or his mother’s.”<sup>25</sup> The abiding theme throughout *Walden* is that of individuality, to overcome the tyranny of conformity and the various evils that accompany it. Thoreau believed that all were lost to some degree, and were in need of some great awakening. “We must learn to reawaken and keep ourselves awake,” he challenged, adding how this awakening could be accomplished through “the unquestionable ability of man to elevate his life by a conscious endeavor.”<sup>26</sup>

Thoreau exceeded beyond the idea of mere individual thinking, and proposed complete individual subsistence living to overcome the tyranny of conformity. Subsistence living had been outmoded by society as an ancient practice, and Thoreau believed “to maintain one’s self on this earth is not a hardship but a pastime, if we will live simply and wisely.”<sup>27</sup> Melville had a similar idea, as shown in the life of Ishmael. In the opening paragraphs of *Moby-Dick*, Ishmael explains his need to escape from society, which he accomplishes by leaving the land. “It is a way I have of driving off the spleen,” he said, “and regulating the circulation. Whenever I find myself growing grim about the mouth, [...] I account it high time to get to sea as soon as I can.”<sup>28</sup> This escape to the water seems to be a recurring theme, for even Thoreau escaped to Walden Pond in order to elevate his conscious thinking. By comparing the water with independent thinking, Melville suggests, “All deep, earnest thinking is but the intrepid effort of the soul to keep the open independence of her sea.”<sup>29</sup>

Thoreau and Melville understood that independent thinking was the only means whereby man could elevate himself in search of truth. Thoreau specifically made mention in *Walden* to his preference of being alone, claiming that “the facts most astounding and most real are never communicated by man to man.”<sup>30</sup> It must be a spiritual awakening, beyond what man could communicate. This is why Thoreau’s way of thinking is simply another form of religious awakening, for he desired the same thing that all religionists sought. He was in search for truth, which came not from man, but from a higher being. Emerson said the same of Thoreau when he explained “for not a particle of respect had he to the opinions of any man or body of men, but homage solely to the truth itself.”<sup>31</sup> This same form of seeking truth through spiritual awakening is alluded to in Melville’s *Moby-Dick* when Ishmael attended church. He observed, “each silent worshipper seemed purposely sitting apart from the other, as if each silent grief were insular and incommunicable.”<sup>32</sup> The fact that Melville defines the need as being insular suggests inward-thinking, or, individual awakening.

In the midst of negating the culture of America, Thoreau and Melville implicitly affirmed the ideas embodied in American Independence. James Russell Lowell saw that “the Puritan revolt had made us ecclesiastically and the Revolution politically independent, but we were still socially and intellectually moored to English thought, till Emerson cut the cable and gave us a chance at the dangers and the glories of blue water.”<sup>33</sup> Using this water, Thoreau and Melville attempted to lead the social and intellectual revolution through this great awakening. In speaking of Thoreau, Emerson spoke highly of him, claiming, “No truer American existed than Thoreau. His preference of his country and condition was genuine, and his aversion from English and European manners and tastes almost reached contempt.”<sup>34</sup> Evert A. Duyckinck, a contemporary of Melville, asserted that Melville’s *Moby-*

*Dick* “is thoroughly American and democratic.”<sup>35</sup> Furthermore, Archibald MacMechan pointed to the subject matter of *Moby-Dick* as that of whaling, a distinct American industry. “One striking peculiarity of the book is its Americanism,” MacMechan argued, “a word which needs definition.”<sup>36</sup> Indeed, by defining what is truly American, the affirmations of America found in the works of Thoreau and Melville become more apparent.

Thoreau’s *Resistance to Civil Government*, though explicitly denouncing social and governmental wrongs in America, is an implicit affirmation of America’s independence. The Declaration of Independence was drafted to express grievances of an unjust government. Thoreau followed the same pattern, claiming, “Unjust laws exist.”<sup>37</sup> He further asked whether “we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once?”<sup>38</sup> Thoreau was not arguing for anarchy, as some suggest, but for action. He recognized the American model and its institutions as “very admirable and rare things, to be thankful for,”<sup>39</sup> but the American model was built on men aware of their circumstances. *Resistance to Civil Government* was a call for all men to become aware and involved, to awake and take “action from principle.”<sup>40</sup> Thoreau was arguing for the American principle of self-government to be applied by each individual, with an elevated conscious of individual thinking, for “we should be men first, and subjects afterward.”<sup>41</sup>

Thoreau’s writings in *Walden* also affirmed ideas pronounced by the American Declaration of Independence. Thoreau’s use of nature throughout *Walden* was incorporated to compare natural laws to the rights of man. Emerson recognized how “the depth of [Thoreau’s] perception found likeness of law throughout nature.”<sup>42</sup> While the Declaration of Independence acknowledged, “all men are created equal,”<sup>43</sup> Thoreau sought to remind us

“that the sun looks on our cultivated fields and on the prairies and forests without distinction. They all reflect and absorb his rays alike.”<sup>44</sup> Thoreau also felt that it was important “as long as possible [to] live free and uncommitted.”<sup>45</sup> This idea is reminiscent of President Washington’s farewell address when he warned the nation to avoid permanent alliances. With fewer entanglements, the people could live individually free, and Thoreau was “proud to know that the liberties of Massachusetts and of our fatherland were in such safekeeping.”<sup>46</sup>

Melville understood the importance of protecting American liberties, and affirmed America’s freedoms while warning of the dangers the nation faced. Implicitly and symbolically, Melville wrote comparing ships to nations, and, most specifically, the Pequod to America. “Of all ships,” Melville chose whaling ships, for they, like nations, “are the most exposed to accidents of all kinds, and especially to the destruction and loss of the very things upon which the success of the voyage most depends.”<sup>47</sup> The success of America rested upon maintaining its freedoms, which meant that the leaders of America needed to be men of outstanding caliber. Melville simply explained it in terms of ships, stating, “The best man in the ship must take the helm.”<sup>48</sup>

Melville also implicitly affirmed one of America’s most basic Constitutional ideas in the 1<sup>st</sup> Amendment, the freedom of religion. His character Ishmael showed a toleration of religion that went beyond how even society dealt with it. “For I cherish the greatest respect towards everybody’s religious obligations, never mind how comical.”<sup>49</sup> Melville’s affirmation of such tolerance was depicted alongside his aversion to societal prejudice embodied in reactions to the relationship between Ishmael and Queequeg. As they were walking together in the streets, “the people stared; not at Queequeg so much [...] but at seeing him and me upon such confidential terms.”<sup>50</sup> Indeed, principle and practice are often

contradictory in American society, and Melville's *Moby-Dick* was similar to Thoreau's *Walden*, in that he was attempting to awaken the people to an elevated understanding of such principles. Explaining further his interpretation of religious freedom, Melville explained that Ishmael had "no objection to any person's religion, be it what it may, so long as that person does not kill or insult any other person."<sup>51</sup>

A century before Thoreau and Melville wrote their ideas, Jonathan Edwards preached that the nature of man was inherently evil. Edwards taught that "the Spirit of God, in all his operations upon the minds of natural men, only moves, impresses, assists, improves, or some way acts upon natural principles."<sup>52</sup> Richard Drinnon explained how "the kernel of Thoreau's politics was his belief in a natural or higher law."<sup>53</sup> Thoreau used these natural laws within earthly nature to elevate the minds of men also to act upon such principles. Melville understood this nature of man, and illustrated it in the writing of *Moby-Dick*, "in which the entire crew of the Pequod, indeed even the reader, is 'natural' [...] but such naturalness merely suggests potentiality for savage behavior."<sup>54</sup> Melville attempted to awaken the mind to this potentiality through his novel in order to inspire men to elevated action. The object of both writers was not only to reawaken the reader, but also to inspire the reader to individual thinking and action. By awakening the individual to elevated thinking, these great awakeners attempted to throw off the tyranny of conformity and prevent the absolutism of materialism. Decades after the Declaration of Independence, Thoreau and Melville affirmed the American ideas of self-government and freedom from tyranny, but their writings focused on applying such ideas to an individual, rather than a people. One by one, they hoped their words would inspire each reader to have their own individual great awakening.

## NOTES

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<sup>1</sup> Henry D. Thoreau, "Resistance to Civil Government," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 226.

<sup>2</sup> *Ibid.*, 229-230.

<sup>3</sup> Herman Melville, *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 65.

<sup>4</sup> Thomas Jefferson, "Thomas Jefferson Advises President James Monroe to Cooperate with Britain, 1823," in *Major Problems in American Foreign Relations, Volume 1: To 1920*, eds. Dennis Merrill & Thomas G. Paterson (Boston: Houghton Mifflin Company, 2005), 135.

<sup>5</sup> John Quincy Adams, "Secretary of State John Quincy Adams Warns Against the Search for 'Monsters to Destroy,' 1821," in *Major Problems in American Foreign Relations, Volume 1: To 1920*, eds. Dennis Merrill & Thomas G. Paterson (Boston: Houghton Mifflin Company, 2005), 133.

<sup>6</sup> Henry D. Thoreau, "Walden," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 138.

<sup>7</sup> Ralph Waldo Emerson, "Thoreau," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 323.

<sup>8</sup> Herman Melville, *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 159.

<sup>9</sup> *Ibid.*, 107.

<sup>10</sup> Henry D. Thoreau, "Walden," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 9.

<sup>11</sup> Ralph Waldo Emerson, "Thoreau," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 322.

<sup>12</sup> Henry D. Thoreau, "Walden," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 14.

<sup>13</sup> *Ibid.*, 111.

<sup>14</sup> Herman Melville, *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 310.

<sup>15</sup> *Ibid.*, 310.

<sup>16</sup> Henry D. Thoreau, "Walden," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 139.

<sup>17</sup> Ralph Waldo Emerson, "Thoreau," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 332.

<sup>18</sup> Henry D. Thoreau, "Walden," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 24-25.

<sup>19</sup> *Ibid.*, 17.

<sup>20</sup> Herman Melville, *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 56.

<sup>21</sup> *Ibid.*, 21.

<sup>22</sup> Henry D. Thoreau, "Walden," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 4.

<sup>23</sup> Herman Melville, *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 90.

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<sup>24</sup> Henry D. Thoreau, "Walden," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 31.

<sup>25</sup> *Ibid.*, 48.

<sup>26</sup> *Ibid.*, 61.

<sup>27</sup> *Ibid.*, 48.

<sup>28</sup> Herman Melville, *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 18.

<sup>29</sup> *Ibid.*, 97.

<sup>30</sup> Henry D. Thoreau, "Walden," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 45.

<sup>31</sup> Ralph Waldo Emerson, "Thoreau," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 328.

<sup>32</sup> Herman Melville, *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 43.

<sup>33</sup> James Russell Lowell, "Thoreau," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 335.

<sup>34</sup> Ralph Waldo Emerson, "Thoreau," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 323.

<sup>35</sup> Evert A. Duyckinck, "White-Jacket and a Warning to Melville," in *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 507.

<sup>36</sup> Archibald MacMechan, "The Best Sea Story Ever Written," in *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 632.

<sup>37</sup> Henry D. Thoreau, "Resistance to Civil Government," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 233.

<sup>38</sup> *Ibid.*, 233.

<sup>39</sup> *Ibid.*, 242.

<sup>40</sup> *Ibid.*, 232.

<sup>41</sup> *Ibid.*, 227.

<sup>42</sup> Ralph Waldo Emerson, "Thoreau," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 329.

<sup>43</sup> Thomas Jefferson, "The Declaration of Independence," in *The American Intellectual Tradition, Volume I: 1630-1865*, eds. David A. Hollinger & Charles Capper (New York: Oxford University Press, 2006), 132.

<sup>44</sup> Henry D. Thoreau, "Walden," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 112.

<sup>45</sup> *Ibid.*, 57.

<sup>46</sup> *Ibid.*, 108.

<sup>47</sup> Herman Melville, *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 89.

<sup>48</sup> *Ibid.*, 192.

<sup>49</sup> *Ibid.*, 79.

<sup>50</sup> *Ibid.*, 61.

<sup>51</sup> *Ibid.*, 82.

<sup>52</sup> Jonathan Edwards, "Selection from A Treatise Concerning Religious Affections, 1746," in *The American Intellectual Tradition, Volume I: 1630-1865*, eds. David A. Hollinger & Charles Capper (New York: Oxford University Press, 2006), 84.

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<sup>53</sup> Richard Drinnon, "Thoreau's Politics of the Upright Man," in *Walden & Resistance to Civil Government: Authoritative texts, Journal, reviews, and essays in criticism*, 2<sup>nd</sup> ed., ed. William Rossi (New York: W.W. Norton & Company, 1992), 367.

<sup>54</sup> Paul Brodtkorb Jr., "Selfhood and Others," in *Moby-Dick*, 2<sup>nd</sup> ed., eds. Hershel Parker & Harrison Hayford (New York: W.W. Norton & Company, 2002), 669.

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