

『就実論叢』第50号 抜刷

就実大学・就実短期大学 2021年2月28日 発行

It Is Friday, Tom!

-Huckleberry Finn in *The Adventures of Tom Sawyer*-

WAGURI Ryo

It Is Friday, Tom!

— Huckleberry Finn in *The Adventures of Tom Sawyer* —

WAGURI Ryo

Department of Practical English

Almost all the readers of *The Adventures of Tom Sawyer* seem to believe Huckleberry Finn is one of the minor characters in this fiction, at least until the latter part of it, since he is not so active in adventures as Tom Sawyer and Joe Harper.¹

Tom Sawyer is undoubtedly the protagonist of this fiction and the hero in St. Petersburg, indeed, since he gives breath-taking entertainments to most of the white people in St. Petersburg.²

Contrastingly, Huckleberry Finn also plays a decisively important role, especially in Chapter 29, through his bravely telling on Injun Joe to the Welchman.³ Although he does not appear around the schoolhouse in Chapter 6, Samuel Clemens must have found his significance before beginning to write this fiction. Several critics have already found out Huck's impressiveness. Judith Fetterley sees Huck as "romantic outcast," and she reads this fiction as "a series of exposures which reveal the absurdity and hypocrisy of his [Tom's] world." (Fetterley 282)⁴ Peter Messent denounces Tom as "a junior version of the confidence man." (Messent 73)⁵ Tom's relative belittlement of himself leads directly to Huck's favorable re-evaluation. Even if his first appearance becomes belated until Chapter 6, Huck emerges as a counter to Tom's ostentatious adventures, even in the earlier part of the fiction, too.

In *The Adventures of Tom Sawyer*, the day of the week constitutes a fundamental story line of Tom's adventures, since most of the people in St. Petersburg lead their lives on their day-of-the-week schedule. On Sunday they attend the church service with their Sunday's best on. Twenty-five young people go to Mr. Dobbins's school from Monday through Friday, and on Saturday, they have no school and can enjoy playing with each other during daytime.

Joe B. Fulton finds the contrast between Sunday and the other days and

makes a beautiful table of “Days and chapters in Tom Sawyer” (Fulton 73),⁶ and says “The insistent contrast between Sunday and other days provides the basic structure of the novel, and, along with the burlesque of the Sunday-school books, one can see how much *The Adventures of Tom Sawyer* owes to discussions of what true worship is.” (Fulton 71)

Fulton’s focus on the Doxology in this fiction is interesting, indeed, but his reading is totally based on the Christianity and the Doxology, too much, and then, Fulton thinks little of the narrative line on the day-of-the-week and Huck’s evasive situation. Mark Twain repeatedly attacked Sunday school and its superficial moral, for example, in “Advice for Good Little Boys” (1865), “Advice for Little Girls” (1867), and especially “The Story of Mamie Grant, the Child-Missionary” (1868, posthumously published). *The Adventures of Tom Sawyer* begins on Friday, not on Sunday, which shows the most important day is Friday, not Sunday. Twain makes mock of Sunday school in Chapter 3, but, before that, several impressive episodes are already given. The Huck-less episodes in Chapter 1 and Chapter 2 smoothly merge into Tom’s Sunday absurdities, which makes it difficult to find out the contrast between Sunday and the other days. Rather, it will be more satisfactory that Twain constructed this fiction on the basis of the day-of-the-week line and that Friday is also another day of importance in *The Adventures of Tom Sawyer*. Just under Tom’s ostentatious adventures, Friday and Huck are closely connected in this fiction.

Chapter 1 Chronological Table of Tom Sawyer’s Adventures

Almost all through *The Adventures of Tom Sawyer*, the narrator consistently gives the day-of-the-week information. The chronological table of Tom’s adventures, here, shows that the narrator has developed this story, basically on the day-of-the-week schedule, with a few exceptions of, such as, Examination Day, measles, and Injun Joe’s last day.

Chronological Table of Tom’s Adventures		
Day or Week	Chapter Number	Adventures
Friday	1	Tom returns home from school for lunch.
Saturday	2	Tom whitewashes.

Sunday	3	Sunday School and church service.
Monday	4, 5, 6, 7, 8, 9, 10	Tom sees Huck, on his way to school. They witness Injun Joe's killing Dr. Robinson.
Tuesday	11	Dr. Robinson is found murdered.
After a week	11	A melancholy week, and Tom and Huck see Muff Potter in jail.
Monday	12	Tom bullies Peter, a cat, with Pain-killer.
Tuesday	13	Tom, Joe Harper, and Huck go to the Jackson's Island.
Wednesday	14	The boys enjoy themselves on the island.
Thursday	15	Joe Harper and Huck want to return to St. Petersburg.
Friday	16	A sudden storm visits the island.
Saturday	16	The boys return at dusk.
Sunday	17	The boys attend their own funeral.
Monday	18, 19	Tom and Joe Harper return to school.
Tuesday	20	Becky tears a page of Mr. Dobbin's anatomy book.
Four or five weeks	21	Examination Day.
	22	After about a week of regular Summer vacation, Tom lies in bed for two weeks for the measles.
	23	Tom gives testimony in court.
	24	A detective from St. Louis investigates the murder, but in vain.
Thursday	25	Tom begins treasure hunting together with Huck.
Friday	26	To avoid bad luck, Tom and Huck play Robin Hood, instead of treasure hunting.
Saturday	26	The boys witness Injun Joe and his comrade in a haunted house.
Monday	27	The boys talk about their parts to discover the treasure.
Tuesday	27	The boys have the same unknown bad luck.
Wednesday		
Thursday	28	The boys find Injun Joe getting deadly drunk into sleep in a haunted room of the temperance tavern.
Friday	29	Becky returns with her family on Friday.
Saturday		The boys and girls go on a picnic to the cave on Saturday.
Saturday	30	Huck stops Injun Joe's revenge on the widow Douglas.

Sunday and Monday	31	Huck visits the Welchman again, on Sunday morning.
		Becky and Tom lose themselves in the cave.
Tuesday afternoon	32	Becky and Tom get out of the cave, and lie in bed for two weeks.
After about two weeks	33	Injun Joe is found to be starved.
	34	Tom and Huck find the bags of gold in the cave, and show them on table in the widow Douglas's house.
	36	Through Tom's persuasion, Huck decides to return to the widow Douglas.
	Conclusion	

The narrator mainly expresses this information in words, such as Tom Sawyer's Sunday school failure and "Tuesday the boys had the same ill luck. Also Wednesday." (*Tom* 197) The narrator, meanwhile, hides it from the audience on several episodes, or cuts it off from the narrative. Tom and Becky lose themselves in McDougal's cave on Saturday, and in the same chapter, just after the cave episode, Huck eavesdrops on Injun Joe's secret plan to make an indirect revenge on the widow Douglas. Huck runs along to ask for help, apparently in the evening of Saturday, which reveals only to the keen audience. On Huck's information, the Welchman and his sons blocks Injun Joe's revenge on Saturday night. The next day, Sunday, sees the people find Tom and Becky missing in the cave. Several rapid and conclusive developments of the adventures keep the audience from following the day-of-the-week line, but Huck's knocking on the Welchman's door "on Sunday morning" (*Tom* 211) draws the audience back to this line. The narrator's basic design of the day-of-the-week in this fiction lies clearly throughout *Tom*.

Fulton shows the contrast between Sunday and the other days, but Twain employed this day-of-the-week design of creating fictions, not only just before *Tom* but to his last days of creation. In *A Connecticut Yankee in King Arthur's Court* (1889), Hank Morgan has a hairbreadth escape from being burned alive at the stake, on the information as "528—nineteenth of June." (*Yankee* 16). His "Manuscript" is an adventurous diary in the sixth century. *Extracts from Adam's Diary* (published originally in 1893, later as a book in 1904) and *Eve's Diary* (1906) are diaries of day-to-day entries about their own lives in the Eden and after the Fall. Twain completed *The Autobiography* through the day-to-day

dictations for four years, and “The Ashcroft-Lyon Manuscript” is another version of day-to-day record and confession of Twain’s jealousy.

Twain’s major fictions are classified into historic novel which is normally narrated on the stream of days and years. When creating a long story, it was essential for Twain to follow the passage of time. The basic design of the day-of-the-week development was one of the most basic and repeatedly employed idea of Twain’s writings.

Chapter 2 It is Friday, Tom!

Huckleberry Finn is very sensitive to this basic day-of-the-week schedule in St. Petersburg. With Tom Sawyer’s inducing Huck into treasure hunting on Thursday, Huck quickly answers delightfully, and they dig several holes just around a haunted house standing at the western end of St. Petersburg. On Friday, however, Huck hesitates to take up a shovel again and says:

“Lookyhere, Tom, do you know what day it is?”

Tom mentally ran over the days of the week, and then quickly lifted his eyes with a startled look in them—

“My! I never once thought of it, Huck!”

“Well, I didn’t neither, but all at once it popped onto me that it was Friday.”

“Blame it, a body can’t be too careful, Huck. We might a got into an awful scrape, tackling such a thing on a Friday.”

“*Might!* Better say we *would!* There’s some lucky days, maybe, but Friday ain’t.”

“Any fool knows that. I don’t reckon you was the first that found it out, Huck.”

“Well, I never said I was, did I? And Friday ain’t all, neither. I had a rotten bad dream last night—dreamt about rats.”

“No! Sure sign of trouble. Did they fight?”

“No.”

“Well, that’s good, Huck. When they don’t fight it’s only a sign that there’s trouble around, you know. All we got to do is to look mighty sharp and keep out of it. We’ll drop this thing for to-day, and play. Do you know

Robin Hood, Huck?" (*Tom* 184)

Until Huck's discovery, Tom does not pay attention to what day it is, though he knows Friday is believed to be an unlucky and inadequate day for any adventurous undertaking. Yet, Huck is readily responsive to what seems to be undesirable in the village.

Huck has to lead a socially humble life in the strictly conservative community of St. Petersburg, and has no choice but to be sensitive to everything in St. Petersburg, without which it is almost impossible for him to continue living there. He has no house, no mother, no money, and no property. If he wants what is essential to lead a life, he will help a few slaves, for example, Uncle Jake, and Huck confesses "I tote water for Uncle Jake whenever he wants me to, and any time I ask him he gives me a little something to eat if he can spare it" (*Tom* 200). Without Benjamin Rogers's kindness to let him sleep "in Ben Rogers's hayloft" (*Tom* 200), Huck has to sleep under the open sky. Huck picks up useful information about everyday lives of St. Petersburg and makes use of it in his daily life. Thus, Huck is a child basically taught and trained by St. Petersburg and reflects the village itself. Huck is a son of St. Petersburg.

Some religious parties hold their meetings on Friday evening, and others in Sunday morning. Many Jewish people believe the Sabbath day begins on Friday evening, and a few Christian churches have their religious service on Friday night. For those people Friday is a sacred day, and it is undesirable for those pious to have a look at Huck on their way to their meeting places. It can be easily imagined that a few pious villagers throw harsh word at Huck, which is another kind of bad luck for Huck.

Those pious villagers makes Huck stay away from the center of St. Petersburg, especially from Friday through Sunday. Thus, Huck is not found just around the central area, including Aunt Polly's house. While Tom is whitewashing the rail fence facing the main street, from nine till thirteen on Saturday, Huck is not loitering around there, nor does he take a whitewashing brush. He knows he is an unwelcome boy in St. Petersburg, especially on Saturday.

Still, Huck keeps keen interest in religious things in St. Petersburg. In so pious a community as St. Petersburg, Huck is interested in the Christianity and has "a blue ticket" (*Tom* 49) "with a passage of Scripture on it" (*Tom* 30) and

attends a revival meeting and receives Tom “with a Scriptural quotation.” (*Tom* 164). Through his interest, Huck wants to catch a way to enter the community of St. Petersburg.

Huck lives and idles away, probably within reach of church bells and he is aware of the hour. They are supposed to ring the bells, probably at least, at nine, twelve, fifteen, and twenty-one. The morning bell calls for pupils to school, and the noon bell tells lunchtime, the afternoon bell the end of school. The night bell gives a notice for the colored people to stay in their own houses overnight.⁷ Huck is sometimes lax in time, but he is conscious of the hours and the days. Symbolically reading, Huck is always within reach of Christian church.

The circle of Huck’s everyday life is just around the foot of Cardiff Hill and along the river shore just below Cardiff Hill. His asking help of the old Welchman is not an accident but a necessary result, since the Welchman lives at the foot of Cardiff Hill. Cardiff Hill, on top of which the widow Douglas leads a gentlewomanly life in her large house, keeps several newcomers at its foot. The Welchman knows Huck by sight and hears of him before Huck’s knocking on the door, and thus the old man unkindly says, “Huckleberry Finn, indeed! It ain’t a name to open many doors, I judge!” (*Tom* 209) Actually they are neighbors to each other.

It is only accidental that Tom comes across Huck on his way to school on Monday. From Monday through Friday Huck is able to walk into the main street but he will not draw near to the schoolhouse, since Mr. Dobbins, the school master, really hates him. Aunt Polly’s house is supposed to be located nearer to the schoolhouse than Huck’s everyday loitering places. On that Monday morning in Chapter 6, Huck goes into the central part of the village and gets a dead cat from an unnamed boy, and on Huck’s way back to his places, Tom catches sight of Huck and draws him into side, totally by accident.

Huck’s social position, possibly so often, prevents him from securing things necessary for his daily life, thus he introduces the idea of bad luck into his miserable situations, even if through the idea he convinces himself consciously or unconsciously. While avoiding bad luck, Huck gets things essential to life, and on his way to get them, Huck gets involved in Tom’s adventures.

Chapter 3 Huckleberry Finn's Ambiguity

The Adventures of Tom Sawyer begins on Friday, and on that day Huckleberry Finn knows better than to go into the central part of St. Petersburg. On both Saturday and Sunday Huck stays away from there, since the respectable and pious villagers hates to take even a glimpse of him, and since Huck knows their hatred against himself. Huck knows his reputation in St. Petersburg.

Huck appears from Chapter 6 and his appearance is intentionally delayed until then, on the basic day-of-the-week schedule of St. Petersburg. Huck ought to have become one of the main characters in Tom's adventures from the beginning of the fiction, but Twain's introduction of the day-of-the-week design stopped Huck's emergence as a destroyer of Tom's ostentatious adventurous world.

But Huck keeps his position within reach of church bells and is interested in the Christianity. He also knows there are two best ways into the heart of St. Petersburg; one is to be recognized as a reformed and pious Christian who has fallen into the miserable situations, and the other to be a protector of the community like the old Welchman. At the end of the narrative, Huck gets a decent home of the widow Douglas's, through these two ways and, additionally, through the gold coins of six thousand dollars. Undoubtedly, Huck wants to be recognized as a member of the community, but he has already experienced cruel treatments by the pious Christians in St. Petersburg, even if with the exception of the widow Douglas. Huck sees through those ostensibly pious Christians, within reach of church.

Mark Twain realized Huck's decisive importance before beginning to write *The Adventures of Tom Sawyer*. Then, he followed the day-of-the-week design in creating a fiction and made the start of the narrative Friday, which delays Huck's appearance for three days. During the three days many readers can enjoy Tom Sawyer's ostentatious adventures, to discover Huckleberry Finn. *The Adventures of Tom Sawyer* is a dubious novel.

Works Cited.

Primary Sources

- Clemens, Samuel (Mark Twain). *Adventures of Huckleberry Finn*. Berkeley, California: California University Press, 1985.
- . *The Adventures of Tom Sawyer*. Berkeley, California: California University Press, 1980. (Tom in text.)
- . *The Adventures of Tom Sawyer*. Beverly Lyon Clark ed. A Norton Critical Edition. New York: W.W. Norton & Company, 2007.
- . “Advice for Good Little Boys.” 1865. *The \$30,000 Bequest and Other Stories*. Oxford: Oxford University Press, 1996, 382–396.
- . “Advice for Little Girls.” 1867. *The \$30,000 Bequest and Other Stories*. Oxford: Oxford University Press, 1996, 244–245.
- . “Boy’s Manuscript.” *Huck Finn and Tom Sawyer among the Indians and Other Unfinished Stories*. Berkeley, California: California University Press, 1989, 1–19.
- . *A Connecticut Yankee in King Arthur’s Court*. Berkeley, California: California University Press, 1984.
- . *The Diaries of Adam and Eve*. 1904 and 1906. Oxford: Oxford University Press, 1996.
- . *Huck Finn and Tom Sawyer among the Indians and Other Unfinished Stories*. Berkeley, California: California University Press, 1989.
- . *Mark Twain’s Satires & Burlesques*. Ed. Franklin R. Rogers. Berkeley, California: University Of California Press, 1967.
- . “The Story Of Mamie Grant, The Child-Missionary.” *Mark Twain’s Satires and Burlesques*. Ed. Franklin R. Rogers. Berkeley, California: University Of California Press, 1967, 31–39.

Secondary Sources

- Bloom, Harold ed. *Mark Twain (Modern Critical Views)*. New York: Chelsea House Publishers, 1986.
- Fetterley, Judith. “The Sanctioned Rebel.” *The Adventures of Tom Sawyer*. Beverly Lyon Clark ed. A Norton Critical Edition. New York: W.W. Norton & Company, 2007, 279–290.

- . “The Anxiety of Entertainment.” *Mark Twain* (Modern Critical Views). New York: Chelsea House Publishers, 1986, 83-91.
- Fulton, Joe B. *The Reverend Mark Twain: Theological Burlesque, Form, and Content*. Columbus Ohio: The Ohio State University Press, 2006.
- Hagood, J. Hurley and Roberta Hagood. *The Story of Hannibal*. (1976) Hannibal, Missouri: Hannibal Library Press, 2011.
- Messent, Peter. *Mark Twain* (MACMILLAN MODERN NOVELISTS). London: Macmillan Press, 1997.
- Waguri, Ryo. *Mark Twain and Strangers*. Tokyo: Eihou-sha, 2004.
- Wolff, Cynthia Griffin. “The Adventures of Tom Sawyer: A Nightmare Vision of American Boyhood.” *Mark Twain* (Modern Critical Views). New York: Chelsea House Publishers, 1986, 93-105.

¹ I discuss Huck’s importance in *The Adventures of Tom Sawyer* in *Mark Twain and Strangers*. My conclusion in “*The Adventures of Tom Sawyer: Who Stands Against Injun Joe? Or, A Stranger in the Play Ground*,” is as follows:

Tom Sawyer is the central figure of children’s world, and at the same time he stands at the center of St. Petersburg. Then the adults are willing to receive him. However he is brave and clever, Tom Sawyer does not have power enough to destroy Injun Joe. Among the lowest people, such as Huck Finn, his father, Pap Finn, and Injun Joe, there exist strong relationships. When faced with their decisive actions by such people as Injun Joe and Huck Finn who risk their lives, the respectable people of St. Petersburg become powerless. It is only Huck Finn that has strong power against Injun Joe. Tom Sawyer is powerful and heroic only in a guarded world as St. Petersburg and in a playground, but outside of them Huck Finn becomes impressive and powerful. Huckleberry Finn is a stranger in Tom Sawyer’s play world and in St. Petersburg, but it is only Huck who has power enough to ruin Injun Joe. (Waguri 101-102)

I would like to add another reading to my previous conclusion through this discussion, particularly on Huck’s first appearance.

² Judith Fetterley says Tom is an almost only entertainer in St. Petersburg, and

says:

Tom is central to St. Petersburg because he is an entertainer. Tom's centrality defines his world; in St. Petersburg entertainment is the most significant human activity. The human condition in St. Petersburg is boredom; thus entertainment is not simply relief, it is survival. The Widow Douglas is saved from the vengeance of Injun Joe by reading. In St. Petersburg everything is converted to entertainment—funerals, murders, trials; the need for entertainment takes precedence over justice, even safety—Tom risks his life and the lawyer risks Injun Joe's escape in order to make theatre of Tom's testimony. (Fetterley 1986, 85)

³ Cynthia Griffin Wolff also points out Huck's significance in "*The Adventures of Tom Sawyer: A Nightmare Vision of American Boyhood*," and says:

He [Tom Sawyer] has even lost his sense of humor.

The fault is Twain's, of course. Tom has earned the right to "be somebody"; but his creator's vision has faltered. Twain averts his attention from the struggle that should be central and shrinks from uncivilized inclination. In the end, his hero must settle for security in a world that will always be run by its women.

However, Huck continues doubtful. And in his own book, he pursues the quest for fathers. Fully to understand his needs, we must know—exactly—where he has been before. Here, in *The Adventures of Tom Sawyer*. (Wolff 105)

⁴ Judith Fetterley says in the same direction as:

It is only at the end of the book that the tone toward Tom becomes noticeably negative and we feel the presence of some new attitude, some new perspective. What we feel, of course, is the birth of *Adventures of Huckleberry Finn*, for the change in attitude toward Tom is intimately connected with the discovery of Huck Finn. (Fetterley 2007, 289-290)

I agree mainly with Judith Fetterley, but my discussion is that before *The Adventures of Tom Sawyer*, *Adventures of Huckleberry Finn* is destined to be written.

⁵ Peter Messent, following Wolff's argument, says Huck's dangerous ambiguity:

Though Twain fails to develop the implications of this in any depth, and indeed ends the novel by pulling Huck (uneasily) into the community alongside Tom, such a tension would not, in his work, stay buried for very

long. Indeed, as *Tom Sawyer* comes to its close, so the alternative possibilities contained in Huck's person and voice start, disruptively, to emerge. (Messent 80)

⁶ Joe B. Fulton finds out the contrast between Sunday and the other days or diary structure in *Tom*, and makes "Days and chapters in *Tom Sawyer*":

Twain himself states in his preface that the character Tom Sawyer, and presumably his novel, "belongs to the composite order of architecture." Such a structure is no accident, but has its root in the earlier manuscript of *The Adventures of Tom Sawyer*, the "Boy's Manuscript," begun around 1870. Byers observes that "in setting the 'Boy's Manuscript' as a diary with the day of the week preceding each entry, Twain foreshadowed the form of *Tom Sawyer*" (81). (Fulton 71-72)

Chapter/Day	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1							
2							
3							
4	■						
5							
6		■					
7							
8							
9							
10		■					
11			■				
12				■			
13				■			
14							
15							
16					■		■
17	■						
18		■					
19							
20							
21	Examination	Day					
22	Summer	Vacation					
23	Summer	Vacation					
24	Summer	Vacation					
25							
26							
27		■					
28		■	■	■	■	■	■
29							
30	■						
31				Cave?	?	?	
32	■		■	■	■	■	■
33	Two Weeks	After	Cave				
34	■						
35	Three	Weeks	Later				

Figure 3.1 Days and chapters in *Tom Sawyer*

(Fulton 73)

⁷ J. Hurley Hagood and Roberta Hagood reports there were several city ordinances and restrictions in Hannibal in 1850s:

Numerous restrictions were placed on free Negroes, slaves, mulattoes, and slave masters. Among these was a graduated scale of fines for *free* Negroes and mulattoes who were away from their places of abode after 9 p.m. without a written pass from the mayor of the city: slaves were required to have written permission from their masters to attend evening religious meetings or other gatherings. A strict 9 p.m. curfew was enforced, and violators were placed in the city's workhouse. Upon due notification, the master had to pay a fine. The master of an arrested slave could authorize the marshal to give such slave not less than ten nor more than 20 lashes and was required to pay the marshal 50 cents per whipping. (Hagood 39)