

Francis Robert Goulding

Georgia Author

by

Alethea Jane Macon

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A Thesis

Presented to the Faculty of the

University of Georgia

In Partial Fulfillment of the Requirements

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On Confederate Memorial Day of 1923, there was unveiled at Midway Church in Liberty County, Georgia, a bronze tablet which sets forth in modest terms the contributions which this historic community has made to the world. Patently, the achievement in which there was most pride was, not in having furnished four governors, two United States senators, two Revolutionary generals, and two signers of the Declaration of Independence, but in having sent forth eighty-six ministers of the Gospel of Jesus Christ. Among these ministers of whom old Midway is so justifiably proud is one who not only performed in a very acceptable manner the duties of his holy office for nearly half a century, but who, in his leisure moments, wrote for young people such stories as have won for himself an enduring name among the writers of his state.

Francis Robert Goulding was most fortunate in his heredity as well as in his early environment. Among the sturdy, God-fearing, Puritan band which settled in Dorchester, Mass., in 1630, removed to Windsor, Conn., in 1635, and to Dorchester, S. C. in 1695, were his forbears. In 1752 when this same congregation saw fit to make a new home in the "middle country between

Savannah and Darien" in St. John's Parish, Georgia, six members of the Goulding family signed the articles of incorporation of the new colony.¹ The marriage of one Thomas Goulding and Margaret Stacy is recorded in 1874.² #
Two years later was born to them a son Thomas, who was to exercise a great influence for good during a lifetime of more than sixty years. This son was sent in his young manhood to the state of Connecticut for academic instruction and legal training. There, in 1806, he married Ann Holbrook, a very superior young woman whose father, Nathan Holbrook, played a heroic part in the American Revolution. Upon his return to Georgia, young Goulding, instead of practicing law, began teaching school, first at Sunbury and later at Baisden's Bluff. He was received into Midway Church in 1810 and three years later was licensed to preach, thus becoming the first native born Presbyterian preacher in Georgia. He is further distinguished as being the founder of the Presbyterian Theological Seminary of Columbia, S. C., which is shortly to be removed to Atlanta, Ga.³ A man of fine intellect, cultivated taste, and fervid piety, he was in every way qualified to meet the obligation which the times put upon him.

8-23-46

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1. History of Midway Church, James Stacy.
 2. Copied from church record by Mrs. M. Louisa Stacy, Brunswick, Ga.
 3. Memorials of Deceased Ministers, J. S. Wilson. p. 141.

A son of this Thomas Goulding and his wife Ann Holbrook was Francis Robert Goulding, who was born in Liberty county - old St. John's Parish - September 28, 1810. His childhood was spent in the tide-water region which he was later to utilize so successfully in his writings. In 1822, his father was installed as pastor in Lexington, Ga., where he remained eight years, exercising an influence over some of the best minds in Georgia, notably that of Chief Justice Joseph Henry Lumpkin. During this time young Goulding's familiarity with historical old Oglethorpe County became as thorough as his knowledge of his native sea-board. We have reason to believe that his observation and study of nature during these early years were extensive. In one of his boyhood rambles, he came upon the celebrated Shaking Rock upon the bluff of which he carved his name, "Francis R. Goulding," where it can be plainly seen to this day.⁴ His education, begun under his father, was continued in a preparatory academy in Athens, Ga., which he later described rather vividly in one of The Woodruff Stories; later, he attended Franklin College, now the State University, from which he was graduated in 1830.

4. Col. T. Larry Gantt makes this statement in an article published in The Athens Banner, 1924.

Among his twenty-two classmates were Nathaniel Green Foster, who became a Baptist minister and member of Congress; and Charles W. Howard, afterward a professor of English in Oglethorpe University and author of Howard on Grasses.⁵

Having become affiliated with the Presbyterian Church during his college days, Goulding felt impressed to follow his father's calling - the ministry. Upon his graduation, therefore, he became a student of divinity and was a member of the first class to be graduated from the Presbyterian Theological Seminary - that of 1833. In the same year he was married to Mary Wallace Howard, of Savannah, Ga., a sister of the eminent scholar and clergyman, Rev. Charles Wallace Howard.⁶ She was a beautiful young woman of many accomplishments and great piety, and in thorough sympathy with her husband's aspirations. Her interest in foreign missions is said to have resulted in giving to Christianity one of its greatest missionary hymns. Before her marriage she was a member of the choir of the Independent Presbyterian Church of Savannah, Ga., where Lowell Mason, the future "father of American hymnology" but at that time

5. Information from record supplied by Chancellor David C. Barrow.

6. Georgia Landmarks, Memorials, and Legends, Lucian Lamar Knight, p. 1445.

a bank-clerk, was organist. Seeing a copy of Bishop Heber's poem, "From Greenland's Icy Mountains," she was so impressed with its beauty of theme and expression, that she requested Mason to set it to music. He promised to do so upon condition that she should be the first to sing it and as a solo to his organ accompaniment. The original copy with its dedication to the fair singer is now owned by her son, Capt. B. L. Goulding. After her marriage, she and her husband were prevented by physical infirmities from going to the far fields of the East as they had intended, but the song she suggested is still recruiting men and money for the dissemination of the Gospel throughout the world.

Goulding's first ministerial work was at Concord and Harmony, two churches in Sumter County, S.C. Next, he accepted a pastorate of two years at Greensboro, Ga. after which he went to Washington, Ga. Failure of health, necessitating a temporary change of occupation, caused him to become agent for the American Bible Society, the work of which enabled him to be out of doors much of his time and to renew his loved study of nature which

was later to form an integral part of his books. In 1842, he returned to his ministerial work, accepting a pastorate at Eatonton, Ga. It was here that his mechanical ingenuity found expression in a device which might have brought him fame and fortune had he seen fit to commercialize his invention. Observing the drudgery of the needle-work required in making the garments necessary for his family, he set to work and constructed a machine with pedal attachment which did the work in his home. He thus antedated by one year the beginning of Elias Howe's experiments with the sewing-machine, and by three years his successful completion of these experiments. There are many surmises as to why Goulding did not have his machine patented. The most plausible offered is that he feared his invention would take from poor sewing-women their sole means of livelihood? He himself throws little light upon the subject, dismissing it with the terse statement in his journal, "Having satisfied myself about the machine, I laid it aside that I might attend to other and weightier matters."

In 1843, Goulding moved with his family to Bath, * near Augusta, Ga., where he preached for eight years.

7. Information from Miss Lucy T. Pond, Atlanta, Ga., a grand-niece of Francis R. Goulding.

His ministerial duties being somewhat light, he began his literary career by writing a Sunday School story, Little Josephine. He also wrote the first chapter of The Young Marooners which was to require his leisure time for several years. His wife's health having failed, he sought a higher climate, moving to Kingston in 1851. He purchased a large ante-bellum structure picturesquely situated among some fine old beech-trees and near a bold spring of clear water about a half-mile from the town-center. This building he remodeled as a school converting the top-story into a large hall and equipping it with a stage for private theatricals and school exhibitions.⁸ Here he occupied himself with teaching a select school for boys, beginning his treatise upon The Instincts of Birds and Beasts, and completing The Young Marooners. The year following the publication of the latter, his wife died leaving six children. Two years afterward (1855) he removed to Darien, Ga., and married Matilda Rees, daughter of Ebeneger Rees, an Episcopal clergyman.⁹ He resumed his ministerial duties alternating between Darien and Baisden's Bluff, the Sapelo Main described in one of his books. In addition

8. This building was purchased in 1858 by Mrs. Josephine H. Beck. During the War Between the States, it was used as a hospital by Sherman's army. One hundred and fifty Federal soldiers buried in the

to his pastoral work, he did a great deal of study in preparation of a paper entitled What is Light.

At the outbreak of the War Between the States, Goulding became a chaplain in the Confederate army. Although he was in poor health as a result of hard work and malaria, he gave himself unstintedly to the cause of the South, spending much time with the sick and wounded. In 1862 when the Federal troops occupied Darien, they burned his beautiful home, his fine library, and manuscripts. He then moved to Macon, Ga., where he continued his work of ministering to sick soldiers, and opened a school for young women. He compiled a hymn-book for use in the army and prepared a series of articles for The Army and Navy Journal. The end of the war found him elderly, in poor health, without money, and without a home. The failure of his voice debarred him from further labor as a preacher.¹⁰ Only his pen was left him. He took up his residence in Roswell, Ga., where he spent the remaining sixteen years of his life. In spite of increasingly poor health due largely to asthma, he set bravely to work and prepared for publication Marooners' Island, Frank Gordon, Cousin Aleck, and -----
back-yard were later removed to Marietta Cemetary.
Georgia Landmarks, Memorials, and Legends, L. L. Knight, p. 586.
9. History of Midway Church, James Stacy, p. 148.

The Woodruff Stories.

In personal appearance Goulding was attractive. He was tall, erect, well proportioned, and of such a genial disposition and simple, unaffected manner, he readily won friends - in fact, he is said to have been a perfect example of the southern gentleman of "the old school." He possessed an intellect of a high order and a wonderfully retentive memory. At his instant command was a vast fund of useful information which made of him a veritable "walking encyclopedia." His was a life of unusual usefulness. He gave of himself unreservedly to the poor and needy, exhibiting throughout his life wonderfully unselfish traits of character. His love for young people was most pronounced and, for their instruction and amusement, practically all of his literary work was done.

Francis Robert Goulding's death occurred on August 22, 1881. His body lies in the little cemetery at Reswell, marked with two simple pieces of marble. On the one at the head of his grave are inscribed the words "Rev. Francis R."; the one at the foot has the single word, "Goulding" - nothing more. Lucian Lamar Knight

10. Living Writers of the South, J. W. Davidson, p.228.

truly says, "These modest markers and this lowly grave are in keeping with the life of Francis Robert Goulding. A humble shepherd of Zion, he preached in obscure places and walked in wayside paths; but as the author of The Young Marooners he is immortal."

WORKS

The published works of Francis Robert Goulding
are:

Little Josephine, 1844;

The Young Marooners, 1852;

Instincts of Birds and Beasts, cir..1854;

What is Light, cir. 1858;

Self-Helps and Practical Hints for the

Camp, the Forest, and the Sea - series
of articles contributed to The Army and
Navy Journal, cir. 1862;

Marooners Island, 1868;

Frank Gordon, 1869;

The Woodruff Stories, 1870;

Sapele, or Child Life on the Tidewater;

Nacoochee, or Boy Life from Home;

Saloquah, or Life among the Cherokees;

Cousin Aleck, cir. 1871.

With the exception of two scientific treatises, What is Light and The Instincts of Birds and Beasts, all of Francis Robert Goulding's works will be found classified as juvenile literature. The explanation of this is not difficult to discover. The father of a large family of boys and girls whom he loved devotedly, he was greatly concerned in their development into well-rounded men and women. To this end, he interested himself primarily in those things which he knew should appeal to them, bringing to his task the vast fund of knowledge he had obtained through years of study and close observation of nature. Since juvenile books of the time were neither numerous nor satisfactory,¹ he was driven to the expedient of writing for his children books which were later published for others.

It may be observed in passing that Mr. Goulding possessed to a marked degree qualities of mind which would have made of him a successful scientist, had he not decided upon the ministry as his life work. In his numerous travels over the state, his ears and

1. Algernon Tassin is authority for the statement that not a single valuable American book for children existed at the beginning of the century. Cam. Hist. of Amer. Lit., Vol. II, p. 409.

eyes were always open to the wonders of God's handiwork, evidences of which may be found throughout his writings. For years he carried on written correspondence with the distinguished Swiss-American naturalist, Agassiz,² and the equally distinguished English chemist and physicist, Faraday,³ at whose suggestion the aforementioned treatises were written.

Mr. Goulding's first juvenile book, entitled Little Josephine, belonged to the type of Sunday School literature then prevalent. Its heroine was Josephine Anderson, a little girl of Washington, Ga. who, like Elsie Dinmore, was a model of childish piety and propriety. However, the book was lacking in the religious self-consciousness and effusive sentimentality which characterized the work of Martha Finley.⁴ Cousin Aleck was a decided advance upon Little Josephine, having for its hero a virile young Englishman who was later to figure as an important character in two of The Woodruff Stories.⁵ Frank Gordon, or When I Was a Little Boy, is a story of the author's boyhood upon the Georgia coast and is redolent of the tang of

2. Louis Agassiz, 1807-1873.

3. Michael Faraday, 1791-1867.

4. Prolific writer of juvenile fiction which, for many years, was very popular, 1828-1909.

5. Alexander Mitchel in Nacoochee and Saloguah.

salt-water and of marsh-grass. In this, as in all of his works, his description of natural scenery as well as his portrayal of the people of the period is remarkably accurate.

In his series of articles contributed to The Army and Navy Journal under the title, Self-Helps and Practical Hints for the Camp, the Forest and the Sea, Mr. Goulding sought to instill in the boys and young men of the period habits of observation, deduction, self-reliance and handiness. In this, as well as indirectly in his narrative works, he gives lessons in first-aid, life-saving, nature study, seamanship, and general resourcefulness. It is interesting to recall that, many years later, these same ideas were incorporated in the training of two national organizations for boys - the Woodcraft Indians, led by Ernest Thompson-Seton, and the Sons of Daniel Boone, whose founder was Dan C. Beard. Still later these two organizations were merged into the international order of Boy Scouts,⁶ whose prime aim is the inculcation of principles of self-reliance, manhood, and good citizenship. Certainly, all of Goulding's works are permeated with

6. Founded in 1908 as an English organization by the famous general, Sir Baden-Powell, (1857-).

these ideals, and it is not unreasonable to claim for him the honor of having anticipated, probably of having suggested through his works, the plan of training which was later to be appropriated by the greatest boys' organization in the world.

Unfortunately, all the works of Goulding noted above have long been out of print and cannot be discussed in the detail that they deserve, since attempts to secure them were unavailing. Three others - also out of print - were happily procured from such widely separated parts of our country as Portsmouth, N. H., Galveston, Texas, and Los Angeles, California, and richly rewarded the effort of searching for them.

These volumes, known collectively as The Woodruff Stories and individually as Sapelo, Nacoochee, and Saloquah, are similar in general make-up, employing the same chief characters and covering a period of twelve years.⁷ The work is to a large extent autobiographical and written in the first person. The assumed narrator, Johnnie Woodruff, is confessedly of the exact age of Goulding.⁸ Lorenzo Woodruff, who in the story is the first cousin and foster brother of

7. 1810-1822.

8. Mr. Goulding, it will be recalled, was born in 1810.

Johnnie, was in real life the boyhood chum and devoted friend of the author. The regions described, the incidents narrated, and in many instances the characters employed, were those with whom Goulding was intimately familiar. As a picture of Georgia and Georgians of more than a century ago, the series is of great value from the historical stand-point, while the beautiful Indian legends inserted from time to time should prove of genuine interest to all, especially to those familiar with the geography of our state.

Sapelo takes its name from a lovely island off the Georgia coast twelve miles distant from Darien, a thriving sea-port at the mouth of the Altamaha River. Skillfully and lovingly the author pictures this coast region with its grand expanses of water; its stretches of green waving mangh; its sea-birds of endless variety; its waters, musical with the flutter of fish; its forests, evergreen with magnolia, liveoak, cedar, pine, and palmetto; its groves of orange, fig, and pamegranate luxuriously rooted in rich sand.⁹ Life on the beautiful bluff, where the

9. Sapelo, p. 180.

well-to-do planters and merchants of Darien and vicinity spent the warm season of the year to avoid the steaming vapors from the rice-fields and river bottoms, is briefly but clearly pictured. However, young people - and for them the stories are written - will be most interested in such adventurous episodes as hunting wild turkeys, the race with an alligator in which a boy's life was at stake, and marooning on picturesque Blackbeard Island, so-named for the celebrated free-booter of the sea because he is believed to have buried much of his ill-gotten treasure there.

The continuity of the coast narrative is interrupted by a trip to the mountains of northern Georgia in 1818. Details of this leisurely over-land journey made through the back-woods of our state are faithfully and interestingly given. Finally, the Blue Ridge Mountains are reached. Here we make the acquaintance of Sawnee, the Cherokee chief who has a wife domiciled in each of the four corners of his ten-acre field; and of Kaneeka, the intelligent sub-chief, who plays such a prominent part in the two subsequent stories.

Another departure from the tide-water story is the voyage to Liverpool in 1819 on The Savannah, the first trip ever made across the Atlantic by a steam-vessel. Following an account of the twenty-two-day voyage is a description of the reception on the other side. A vast concourse of people had assembled on the quay, having been attracted by the signal of the watchman that an approaching ship was making headway against the winds without sails and with her main-mast on fire. Imagine the astonishment and admiration of the crowd when the mysterious vessel entered the harbor "under bare poles, belching forth smoke and fire, and yet uninjured." From Liverpool, The Savannah made a trip to St. Petersburg, where the Czar, who was entertained on board, was so pleased that he presented Captain Moses Rodgers with two iron chairs.¹⁰

Nacoochee continues the narrative begun in Sapelo. Johnnie and Lorenzo Woodruff, now boys of ten years, are sent to Athens to attend the Academy which served as a preparatory school for the College.¹¹ Here about

10. Mr. Goulding acknowledges his indebtedness for material found in this episode to The Savannah Republican of 1819 and to friends who were passengers on The Savannah.

one hundred boys were housed in a large building and instructed by several tutors and assistants who "recognized no higher incentive to study and good conduct than the rod and believed two things indispensable to scholarship - Latin and the hickory." Life, however, was not uninteresting to these reluctant seekers of knowledge. Base-ball, foot-ball, sky-ball, shinny, leaping, "hop-scotch," and "hop, skip, and jump" were some of their daily sports, while boyish pranks were numerous. Sometimes, they were treated to even greater thrills.

On one occasion, the arrival of a band of Uchee¹² Indians aroused their excited interest until a visit to their unspeakably filthy camp turned their interest to disgust. An amusing incident in connection with these Uchees is as follows: John Smith, an eccentric genius who was constantly striving to amuse the students, constructed a solar microscope¹³ and advertised an exhibition of "a hair from a man's head as big as a cart-rope and a flea as big as a horse." The boys of the village were to be admitted free, but from the Uchees the conditions were "heads combed and plentiful

11. Mr. Goulding's college preparatory work was done in Athens.

12. The Uchees were a tribe of the Creek nation - lowest of all tribes in scale of civilization.

use of soap and water." The savages at first demurred, arguing that "straight hair of Indian didn't need comb like white man" and "soap dirty water too much." But the temptation to see the big flea prevailed and they came - all be-combed and be-washed. The exhibition was wonderfully successful. The promised flea was withheld until the last, when it was made to assume varying sizes until its feet touched the floor and its back rubbed the ceiling fifteen feet above. When this was suddenly followed by another creature which Mr. Smith said he exhibited for the benefit of those who did not love to comb their heads, the Uchees rose and fled, while the youngsters shrieked with laughter.

Athens of 1820 and 1821 is described as a straggling village of about thirty-five families and three or four hundred inhabitants. Apart from the College and its associations, the chief attractions were said to be a high and healthful location and an abundance of excellent water. Among the inhabitants much esteemed by the boys was Aunt Lucy, an old

colored woman who kept a stall where she dispensed

13. A solar microscope is an instrument by which the magnified shadow of an object is thrown upon a screen.

candies, cakes, and sugar-plums. A citizen of different character was an unscrupulous white store-keeper, who was not averse to conducting young gentlemen through a trap-door in the rear of his establishment and regaling them with the "juices" of apples, peaches, and grapes.

The college chapel, "a wooden building, surmounted by a small unsightly cupola in which hung the only bell of the place," was the meeting place for all public assemblies - educational, political, and religious. Apropos of this, is related a story which furnishes convincing proof that the pranks of the modern college boys are not far removed from those of their predecessors of a century ago.

One Sabbath morning the chapel-bell failed to call to worship the students and citizens of the town. Upon investigation, it was discovered that the belfry had been invaded and the bell removed. Shortly afterward, upon entering the chapel, the negro sexton found blocking the middle aisle a large road-wagon - wheels, body, canvas-top, and all. The poor fellow was terrified, thinking that witchcraft

was abroad. With some assistants, however, he was prevailed upon to remove the wagon piece-meal, although the work was retarded by the terror occasioned by mysterious thumps and deep, dismal sighs. Presently, the venerable president of the College came in to conduct the service. Upon opening the pulpit door, he was horrified to be confronted by a calf which greeted him with a loud and distressed bleat. Needless to say, when the animal was removed, there followed a lengthy dissertation upon the wickedness of profaning the Sabbath.

An exciting ball-game in Athens between rival teams of the Greek and the Cherokee Indians serves as an occasion for introducing Saloquah, the young brother of Kaneeka, and henceforth an important character in the narrative.

Shortly after this event, the action of Nacoochee is transferred to the Cherokee country where our acquaintance with the Indians of that tribe, their manners, and their customs, is greatly increased. Adventures among the many picturesque localities are interrupted by descriptions of the beautiful natural

scenery, and by the relation of interesting legends. With one of these legends, the pathetically lovely one concerning Yonah and Nacoochee, the story concludes.

The final volume of The Woodruff Stories is perhaps the most fascinating one for boys. Named for the agile Cherokee lad who did so much to win the ball game in Nacoochee, Saloquah is essentially an Indian story, the events being confined exclusively to Cherokee-land. Our friends of the former volumes remain with us while many interesting new ones, including rare types - both Indian and back-woodsman--are introduced. We are taught the Indian methods of fishing by spearing, poisoning, muddying, and bush-dragging. We are instructed in the trapping of wolves and bears, and the catching of crows in pens and turkeys in nooses. We attend an Indian trial for involuntary man-slaughter, in which the execution of the Hebraic law of "an eye for an eye" is narrowly averted by the avenger's greed for gold with which to buy fire-water. A Cherokee election, wedding, and funeral add to the list of experiences which, together with such adventures as the encounter with the outlaw

gang known as The Pony Club, and the tour through the panther-haunted, bat-infested cave, make of this book a thrilling tale for young people.

Historically, the most interesting character in Saloquah is a taciturn old Indian silversmith and an inveterate hater of the white man, Sequoyah.¹⁴ It was this savage who, learning of the white man's "talking leaf," became consumed with a desire to devise one for his people. So anxious was he to attain his ambition that he wholly neglected his hunting and fishing, and his corn and potato patches, employing all of his time in making marks upon bark with a rusty nail. His wife, convinced that he had become insane, burned up his materials, but this did not prevent his persisting in his work.

Sequoyah's original plan was to devise a character for every word in the Cherokee language but he soon found this impractical. After much experimentation, he was brought to realize that the syllables of the language were few in number but were brought together in numerous combinations to form words. With this discovery in mind, he set to work to find a symbol for

14. Better known by his English name, George Guess.

each syllable. Securing a white man's spelling book, he took the various letters and by laying them on their sides, inverting them, or changing them to slanting positions, he succeeded in making a Cherokee alphabet of eighty-six letters representing all syllables found in that tongue. All of these symbols can be mastered in a week's time by any ordinary person. A few years later, the American Bible Society had the New Testament printed in Cherokee.¹⁵

Other unique characters in Saloquah are: Scossitequah, or Big Wicked, formerly a desperate character who after his conversion to Christianity never tired of going to the "preach-place;" Kennesaw, a bibulous chief who, having led a drunken mob through the town of Suwanee, found it expedient to make his home at the foot of a distant mountain to which was given his name; the Chattaka-neeta family, who kept the Cherokee "hotel," lodging all their guests in one room but serving delectable meals the main course of which was invariably chicken; and Adam Vandever, the backwoodsman of Talulah, who complained

15. By the Treaty of 1828, the U. S. Government appropriated \$500"for the use of George Guess" for the great benefits he has conferred upon the

that his settlement was getting too thick because the Giles family had "squatted" within ten miles of him. The introduction of Takahtokuh, a head-chief of the Nation West, who had returned for a visit to his old haunts from his new home beyond the Mississippi, serves as a conclusion to the volume. The author intimates that the narrative will be resumed among the Cherokees in their western environment - a promise which, for some reason, never materializes.

That The Woodruff Stories possess real merit is undoubtedly true but for some reason - perhaps their lack of unified plot - they have not received the recognition they deserve. However, in The Young Marooners and its independent sequel, Marooners' Island, Francis Robert Goulding has made two permanent contributions to juvenile literature. Of the former the late Joel Chandler Harris says, "This work possesses all the elements of enduring popularity. It has the strength and vigor of simplicity; its narrative flows continuously forward; its incidents are strange and thrilling, and under all is a moral purpose sanely put."¹⁶

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15. (Continued) Cherokee people." The following year Sequoyah removed to Arkansas, thence farther west. He died in New Mexico, in 1843, aged 78.
16. Introduction to The Young Marooners.

The Young Marooners was begun about the year 1847 and was continued in a desultory way, not with any idea of publication, but for the sole purpose of amusing and instructing the young Gouldings who suggested occasional revisions. Its first title was Robbins and Cruisers Company, suggestive of that of the great English story which many think it equals, if not surpasses. Upon its completion in 1850, it was called Robert and Harold; or The Young Marooners, and submitted to a New York publishing house. In spite of revision involving much curtailment to which the members of his family were opposed, the manuscript was rejected. It was next sent to Martins and Co., of Philadelphia where it was pigeon-holed for months; A little son of one of the publishers came upon it and was so fascinated he refused to put it down.¹⁷ His father, convinced that a story which could so interest a child must have merit, took it up to become so absorbed that he did not stop reading until he came to the end, long after midnight. Hastening to the publishing house the next morning, he insisted that the story should be immediately put into print. The first edition came from the press in 1852 and took the country

17. Men of Mark in Georgia, W. J. Northern, p. 94.

by storm. This was followed by three more editions in America within a year, while in Great Britain where its popularity was equally great, no less than six publishing houses reprinted it. The story was bought for the children of the royal family. So great was their enthusiasm over it that Queen Victoria wrote a delightful personal letter to the author, expressing her appreciation of his work.¹⁸ The American copyright was reserved until 1887 when it was sold to Dodd, Mead and Co., who have continued to get out editions from time to time, the last one coming from the press in 1924.

The reasons for this popularity are not hard to find. To begin with, the incidents are, for the most part, real occurrences with which the author is familiar. As he says, "The story is not all a story; the fiction consists mostly in the putting together." Then, he has the gift of vivid narration. The story goes forward without dragging, presenting strange, happy-go-lucky adventures in such detail and with such accuracy that the reader - especially the young reader - is completely absorbed in the narrative. Lastly, the

18. Information furnished by Miss Lucy T. Pond,
Atlanta, Ga.

familiarity of the author with the region in which the setting occurs enables him to describe graphically the scene of every adventure and to give to the story the unmistakable atmosphere of the southern seaboard.

A unique feature of Goulding's works, especially of The Young Marooners, is the introduction of much valuable information as a definite part of the narrative. This is done in such an easy, natural manner that the effect is not at all didactic. Indeed, the instruction forms an integral part of the story and cannot be eliminated without spoiling the whole.

Examples of this instruction found in The Young Marooners may be grouped under such heads as first aid, nature study, Bible study, handiness or resourcefulness. To be more concrete, under the first classification are found simple but effective directions for the following emergencies: stopping the flow of blood from a surface cut, a deep cut, and the nose; extricating a fishbone from the throat; removing sand or other substance from the eye; treating a sprained ankle; reviving a fainting person or one who has been struck by lightning; setting broken bones; extricating an insect

from the ear; saving a drowning person; relieving chafed feet; treating of burns; curing a snake bite; and resuscitating a person apparently drowned. It is necessary to read the story to appreciate the subtle yet effective manner in which this worth-while information is imparted. The matter presented under the other classifications is even more voluminous, for the author was a student of nature in all of her aspects, a systematic reader of the Bible, and a person who possessed more than an ordinary amount of mechanical ingenuity and inventive genius.

It is interesting to know that the chief characters in The Young Marooners were members of the author's own family circle. Robert and Frank¹⁹ were his own sons; Mary "that scalded" the bear was his daughter, the late Mrs. Helmer, of Macon, Ga.; Harold was his nephew, Jett Howard, who lived with him for many years; Judy, the faithful servant, was known as "Betty Rucker, the church mother," because of her devotion to her church in Atlanta where she spent the last years of her life. It was she who left her own children during the War Between the States and went to Macon to protect her

19. The original of Frank is Capt. B.S. Goulding, the last of the young marooners, a Confederate veteran, 81 years old, now residing in Chattanooga, Tenn.

"young missus," Mary Goulding, who was doing hospital duty there.²⁰

Many literary critics profess to see in The Young Marooners a worthy rival of Robinson Crusoe. The comparison is not surprising since in many respects the two books are strikingly similar. Both deal with the sea, with ship-wreck and with life on a hitherto uninhabited island. In both the ingenuity of the character is tested to the utmost in order to secure food and combat the dangers of wild beasts, savages, and climate. Both are written in graphic style and with a wealth of detail, presenting dramatic events, vivid descriptions and "go-away-to-sea" sentiments in a most realistic fashion. Whatever superiority Defoe's work may possess in some respects, it is undoubtedly surpassed by Goulding's in that the latter has for its chief characters several children instead of one grown man; and for its setting a region with which the author was thoroughly acquainted rather than a remote and unfamiliar part of the world. In other words, Goulding wrote of people whom he knew in surroundings which he knew, while Defoe built up a purely imaginative story around the legend of Alexander Selkirk.

20. The Savannah News, June 8, 1919. Article by D. G. Bickers.

In summing up the work of Francis Robert Goulding, we realize that he has made a very definite contribution to literature. His presentation of the American Indian in Nacoochee, Saloquah, and Marooners' Island smacks of the utmost sincerity. Unlike the savages pictured by most authors, they are neither too wicked nor too good - but just humans of an infant race. While he can present with vividness blood-thirsty Indians upon the war-path, he seemingly prefers to give us that side of their lives which is so often neglected - their quieter moments in their own homes, their family life, their occupations, their sports, and their friendships. His realistic pictures of that great tribe of Georgia Indians, the Cherokees, in the final years of their occupation of the lands of their forefathers, brings to us a realization of the tragic injustice of their enforced removal to the West.

However, Goulding's great contribution is to the development of literature for young people. Maria Edgeworth's Frank and Rosamund, pioneer juvenile stories, were barely a half-century old when his first children's story was published. The intervening years had witnessed

the publication of hosts of books purporting to appeal to childish minds, but few of them possessed any real merit. The appearance, therefore, of The Young Marooners marked a definite advance in this field. Here was a straightforward story of real adventure among boys of the southern sea-board. While serving to amuse and entertain its readers, it also performed the office of wholesome instruction. Moreover, it harked back the immortal Robinson Crusoe in being extremely simple in form, in being invested with a sense of reality by means of painstaking detail, and in conveying to its youthful reader a message which was to inspire loftier ambitions and purer ideals.

Truly, Francis Robert Goulding's contribution to the literature of his state and nation has been a worth-while one. In the years to come, may there be developed a greater familiarity with his works and with his beautiful life, and there will inevitably follow the appreciation and recognition to which he is justly entitled.

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