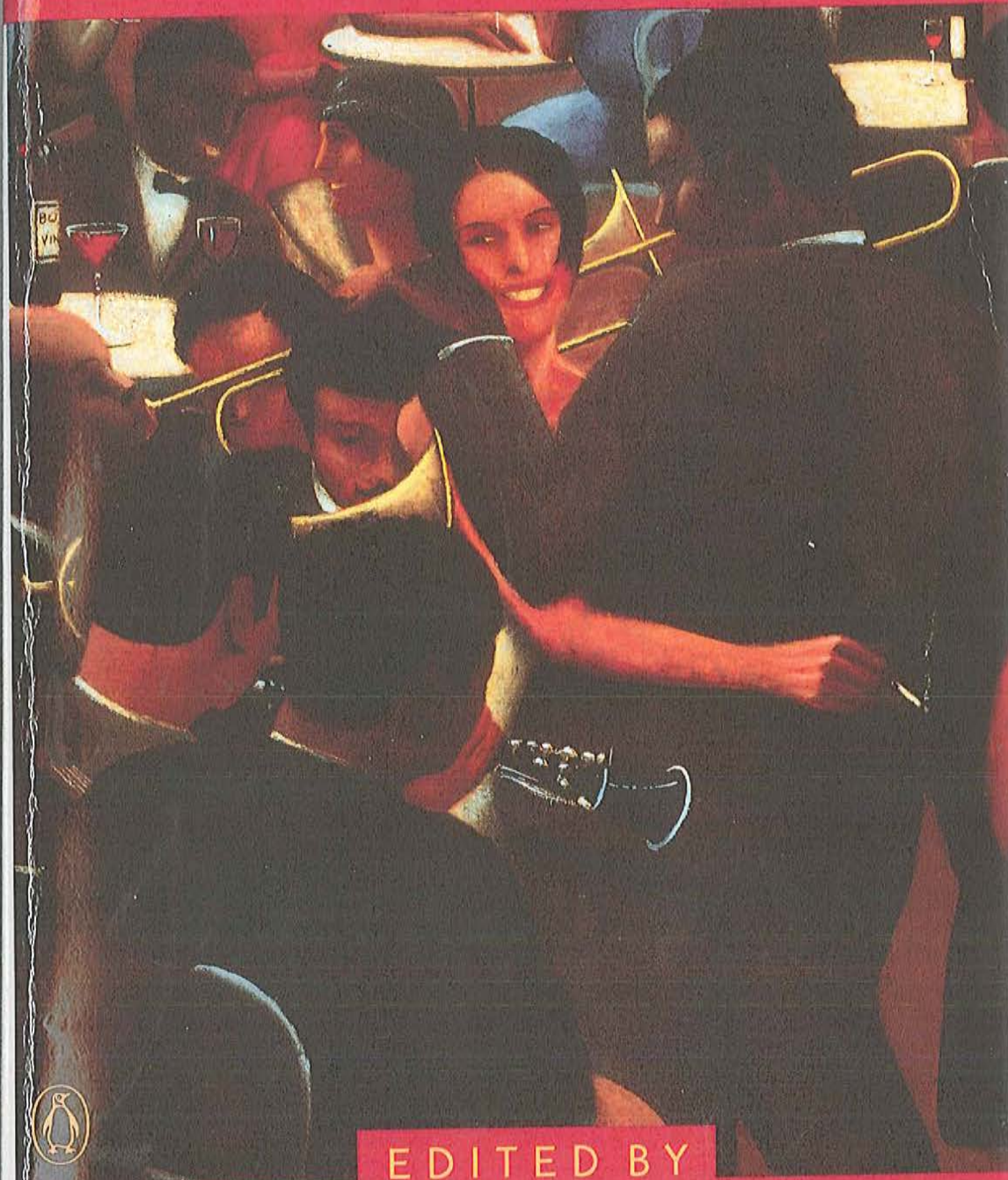


THE PORTABLE HARLEM RENAISSANCE READER



EDITED BY

DAVID LEVERING LEWIS

*To Enid, Eugene, Gretta, Johnnetta, Niara, Norman,
Preston, Richard, Timothy & The Class of '56, with
Special Thanks to Esme Bhan*

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INTRODUCTION

THE HARLEM RENAISSANCE was a somewhat forced phenomenon, a cultural nationalism of the parlor, institutionally encouraged and directed by leaders of the national civil rights establishment for the paramount purpose of improving race relations in a time of extreme national backlash, caused in large part by economic gains won by Afro-Americans during the Great War. W. E. B. Du Bois labeled this mobilizing elite the "Talented Tenth" in a seminal 1903 essay. He fleshed out the concept that same year in "The Advance Guard of the Race," a piece in *Booklover's Magazine* in which he identified the poet Paul Laurence Dunbar, the novelist Charles W. Chesnutt, and the painter Henry O. Tanner, among a small number of other well-educated professionals, as representatives of this class. The Talented Tenth formulated and propagated a new ideology of racial assertiveness that was to be embraced by the physicians, dentists, educators, preachers, businesspeople, lawyers, and morticians who comprised the bulk of the African American affluent and influential—some ten thousand men and women out of a total population in 1920 of more than ten million. (In 1917, traditionally cited as the natal year of the Harlem Renaissance, there were 2,132 African Americans in colleges and universities, probably no more than fifty of them attending "white" institutions.)

It was, then, the minuscule vanguard of a minority—a fraction of 0.1 percent of the racial total—that jump-started the New Negro Arts Movement, using as its vehicles the National Association for the Advancement of Colored People (NAACP) and the National Urban League (NUL), and their respective publications, *The Crisis* and *Opportunity* magazine. The Harlem Renaissance

was not, as some students have maintained, all-inclusive of the early twentieth-century African American urban experience. Not everything that happened between 1917 and 1935 was a Renaissance happening. The potent mass movement founded and led by the charismatic Marcus Garvey was to the Renaissance what nineteenth-century populism was to progressive reform: a parallel but socially different force related primarily through dialectical confrontation. Equally different from the institutional ethos and purpose of the Renaissance was the Black Church. If the leading intellectual of the race, Du Bois, publicly denigrated the personnel and preachings of the Black Church, his animadversions were merely more forthright than those of other New Negro notables James Weldon Johnson, Charles S. Johnson, Jessie Redmon Fauset, Alain Locke, and Walter Francis White. An occasional minister (such as the father of poet Countee Cullen) or exceptional Garveyites (such as Yale-Harvard man William H. Ferris) might move in both worlds, but black evangelism and its cultist manifestations, such as Black Zionism, represented emotional and cultural retrogression in the eyes of the principal actors in the Renaissance.

When Du Bois wrote a few years after the beginning of the New Negro movement in arts and letters that "until the art of the black folk compels recognition they will not be rated as human," he, like most of his Renaissance peers, fully intended to exclude the blues of Bessie Smith and the jazz of "King" Oliver. Spirituals sung like *Lieder* by the disciplined Hall Johnson Choir—and, better yet, *Lieder* sung by conservatory-trained Roland Hayes, 1924 recipient of the NAACP's prestigious Spingarn Medal—were deemed appropriate musical forms to present to mainstream America. The deans of the Renaissance were entirely content to leave discovery and celebration of Bessie, Clara, Trixie, and various other blues-singing Smiths to white music critic Carl Van Vechten's effusions in *Vanity Fair*. When the visiting Russian film director Sergei Eisenstein enthused about new black musicals, Charles S. Johnson and Alain Locke expressed mild consternation in their interview in *Opportunity* magazine. As board members of the Pace Phonograph Company, Du Bois, James Weldon Johnson, and others banned "funky" artists from the Black Swan list of recordings, thereby contributing to the demise of the African American-owned firm. But the wild Broadway success of Miller and Lyles's musical *Shuffle Along* (which helped to popularize the Charleston) or Florence Mills's *Blackbirds* revue flouted such artistic fastidiousness.

The very centrality of music in black life, as well as of black musical stereotypes in white minds, caused popular musical forms to impinge inescapably on Renaissance high culture. Eventually, the Renaissance deans made a virtue out of necessity; they applauded the concert-hall ragtime of "Big Jim" Europe and the "educated" jazz of Atlanta University graduate and big-band leader Fletcher Henderson, and took to hiring Duke Ellington or Cab Calloway as drawing cards for fund-raising socials. Still, their relationship to music remained beset by paradox. New York ragtime, with its "Jelly Roll" Morton strides and Joplinesque elegance, had as much in common with Chicago jazz as Mozart did with "Fats" Waller.

Although the emergence of the Harlem Renaissance seems much more sudden and dramatic in retrospect than the historic reality, its institutional elaboration was, in fact, relatively quick. Because so little fiction or poetry had been produced by African Americans in the years immediately prior to the Harlem Renaissance, the appearance of a dozen or more poets and novelists and essayists seemed all the more striking and improbable. Death from tuberculosis had silenced poet-novelist Dunbar in 1906, and poor royalties had done the same for novelist Chesnutt after publication the previous year of *The Colonel's Dream*. Since then, no more than five African Americans had published significant works of fiction and verse. There had been *Pointing the Way* in 1908, a flawed, fascinating civil rights novel by the Baptist preacher Sutton Griggs. Three years later, Du Bois's sweeping sociological allegory *The Quest of the Silver Fleece* appeared. The following year came James Weldon Johnson's well-crafted *The Autobiography of an Ex-Colored Man*, but the author felt compelled to disguise his racial identity. A ten-year silence fell afterward, finally to be broken in 1922 by Claude McKay's *Harlem Shadows*, the first book of poetry since Dunbar.

Altogether, the Harlem Renaissance evolved through three stages. The first phase, ending in 1923 with the publication of Jean Toomer's unique prose poem *Cane*, was deeply influenced by white artists and writers—Bohemians and Revolutionaries—fascinated for a variety of reasons with the life of black people. The second phase, from early 1924 to mid-1926, was presided over by the Civil Rights Establishment of the NUL and the NAACP, a period of interracial collaboration between Zora Neale Hurston's "Negrotarian" whites and the African American Talented Tenth. The last phase, from mid-1926 to the Harlem Riot of March 1935, was

increasingly dominated by the African American artists themselves—the “Niggerati,” in Hurston’s pungent phrase. The movement, then, was above all literary and self-consciously an enterprise of high culture well into its middle years. When Charles S. Johnson, new editor of *Opportunity*, sent invitations to some dozen young and mostly unknown African American poets and writers to attend a celebration at Manhattan’s Civic Club of the sudden outpouring of “Negro” writing, on March 21, 1924, the Renaissance shifted into high gear. “A group of the younger writers, which includes Eric Walrond, Jessie Fauset, Gwendolyn Bennett, Countee Cullen, Langston Hughes, Alain Locke, and some others,” would be present, Johnson promised each invitee. All told, in addition to the “younger writers,” some fifty persons were expected: “Eugene O’Neill, H. L. Mencken, Oswald Garrison Villard, Mary Johnston, Zona Gale, Robert Morss Lovett, Carl Van Doren, Ridgely Torrence, and about twenty more of this type. I think you might find this group interesting enough to draw you away for a few hours from your work on your next book,” Johnson wrote almost coyly to the recently published Jean Toomer.

Although both Toomer and Langston Hughes were absent in Europe, approximately 110 celebrants and honorees assembled that evening; included among them were Du Bois, James Weldon Johnson, and the young NAACP officer Walter Francis White, whose energies as a literary entrepreneur would soon excel even Charles Johnson’s. Locke, a professor of philosophy at Howard University and the first African American Rhodes scholar, served as Civic Club master of ceremonies. Fauset, the literary editor of *The Crisis* and a Phi Beta Kappa graduate of Cornell University, enjoyed the distinction of having written the second fictional work and first novel of the Renaissance, *There Is Confusion*, just released by Horace Liveright. Liveright, who was present, rose to praise Fauset as well as Toomer, whose prose poem *Cane* his firm had published in 1923. Speeches followed pell mell—Du Bois, James Weldon Johnson, Fauset. White called attention to the next Renaissance novel—his own, *The Fire in the Flint*, shortly forthcoming from Knopf. Albert Barnes, the crusty Philadelphia pharmaceutical millionaire and art collector, described the decisive impact of African art on modern art. Poets and poems were commended—Hughes, Cullen, and Georgia Douglas Johnson of Washington, D.C., with Gwendolyn Bennett’s stilted yet appropriate “To Usward” punctuating the evening: “We claim no part with racial

dearth, "We want to sing the songs of birth!" Charles Johnson wrote the vastly competent Ethel Ray Nance, his future secretary, of his enormous gratification that Paul Kellogg, editor of the influential *Survey Graphic*, had proposed that evening to place a special number of his magazine "at the service of representatives of the group."

Two compelling messages emerged from the Civic Club gathering: Du Bois's that the literature of apology and the denial to his generation of its authentic voice were now ending; Van Doren's that African American artists were developing at a uniquely propitious moment. They were "in a remarkable strategic position with reference to the new literary age which seems to be impending," Van Doren predicted. "What American literature decidedly needs at this moment," he continued, "is color, music, gusto, the free expression of gay or desperate moods. If the Negroes are not in a position to contribute these items," Van Doren could not imagine who else could. The African American had indisputably moved to the center of Mainstream imagination with the end of the Great War, a development nurtured in the chrysalis of the Lost Generation—Greenwich Village Bohemia. Ready conversance with the essentials of Freud and Marx became the measure of serious conversation in MacDougal Street coffeehouses, Albert Boni's Washington Square Book Shop, or the Hotel Brevoort's restaurant, where Floyd Dell, Robert Minor, Matthew Josephson, Max Eastman, and other *enragés* denounced the social system, the Great War to which it had ineluctably led, and the soul-dead world created in its aftermath, with McKay and Toomer, two of the Renaissance's first stars, participating. The first issue of Randolph Bourne's *Seven Arts* (November 1916)—which featured, among others of the "Lyrical Left," Waldo Frank, James Oppenheim, Robert Frost, Paul Rosenfeld, Van Wyck Brooks, and the French intellectual Romain Rolland—professed contempt for "the people who actually run things" in America. Waldo Frank, Toomer's bosom friend and literary mentor, foresaw a revolutionary new America emerging "out of our terrifying welter of steel and scarlet." The Marxist radicals (John Reed, Floyd Dell, Helen Keller, Max Eastman) associated with *Masses* and its successor magazine, *Liberator*, edited by Max and Crystal Eastman, were theoretically much more oriented to politics. The inaugural March 1918 issue of *Liberator* announced that they would "fight for the ownership and control of industry by the workers."

Among the Lyrical Left writers gathered around *Broom*, *S4N*, and *Seven Arts*, and the political radicals associated with *Liberator*, there was a shared reaction against the ruling Anglo-Saxon cultural paradigm. Bourne's concept of a "trans-national" America, democratically respectful of its ethnic, racial, and religious constituents, complemented Du Bois's earlier concept of divided racial identity in *The Souls of Black Folk*. From such conceptions, the Village's discovery of Harlem followed both logically and, more compellingly, psychologically, for if the factory, campus, office, and corporation were dehumanizing, stultifying, or predatory, the African American, largely excluded because of race from all of the above, was a perfect symbol of cultural innocence and regeneration. He was perceived as an integral, indispensable part of the hoped-for design, somehow destined to aid in the reclamation of a diseased, dessicated civilization.

Public annunciation of the rediscovered Negro came in the fall of 1917 with Emily Hapgood's production at the old Garden Street Theatre of three one-act plays by her husband, Ridgely Torrence. *The Rider of Dreams*, *Simon the Cyrenian*, and *Granny Maumee* were considered daring because the casts were black and the parts were dignified. The drama critic from *Theatre Magazine* enthused of one lead player that "nobody who saw Opal Cooper—and heard him as the dreamer, Madison Sparrow—will ever forget the lift his performance gave." Du Bois commended the playwright by letter, and James Weldon Johnson excitedly wrote his friend, the African American literary critic Benjamin Brawley, that *The Smart Set*'s Jean Nathan "spoke most highly about the work of these colored performers." From this watershed flowed a number of dramatic productions, musicals, and several successful novels by whites—yet also, with great significance, *Shuffle Along*, a cathartic musical by the African Americans Aubry Lyles and Flournoy Miller. Theodore Dreiser grappled with the explosive subject of lynching in his 1918 short story "Nigger Jeff." Two years later, the magnetic African American actor Charles Gilpin energized O'Neill's *Emperor Jones* in the 150-seat theater in a MacDougal Street brownstone taken over by the Provincetown Players.

The year 1921 brought *Shuffle Along* to the 63rd Street Theatre, with music, lyrics, choreography, cast, and production uniquely in African American hands, and composer Eubie Blake's "I'm Just Wild About Harry" and "Love Will Find a Way" entered the list of all-time favorites. Mary Hoyt Wiborg's *Taboo* was pro-

duced that year, with a green Paul Robeson making his theatrical debut. Clement Wood's 1922 sociological novel *Nigger* sympathetically tracked a beleaguered African American family from slavery through the Great War into urban adversity. *Emperor Jones* (revived in 1922 with Robeson in the lead part) showed civilization's pretensions being mocked by forces from the dark subconscious. That same year T. S. Stribling's *Birthright* appeared, a novel remarkable for its effort to portray an African American male protagonist of superior education (a Harvard-educated physician) martyred for his ideals after returning to the South. "Jean Le Negre," the black character in e. e. cummings's *The Enormous Room* (1922), was another Noble Savage paradigm observed through a Freudian prism.

But Village artists and intellectuals were aware and unhappy that they were theorizing about Afro-America and spinning out African American fictional characters in a vacuum—that they knew almost nothing firsthand about these subjects. Sherwood Anderson's June 1922 letter to H. L. Mencken spoke for much of the Lost Generation: "Damn it, man, if I could really get inside the niggers and write about them with some intelligence, I'd be willing to be hanged later and perhaps would be." Anderson's prayers were answered almost immediately when he chanced to read a Jean Toomer short story in *Double-Dealer* magazine. With the novelist's assistance, Toomer's stories began to appear in the magazines of the Lyrical Left and the Marxists, in *Dial*, *S4N*, *Broom*, and *Liberator*. Anderson's 1925 novel *Dark Laughter* bore unmistakable signs of indebtedness to Toomer, whose work, Anderson readily admitted, had given him a true insight into the cultural energies that could be harnessed to pull America back from the abyss of fatal materialism. Celebrity in the Village brought Toomer into Waldo Frank's circle, and with it criticism from Toomer about the omission of African Americans from Frank's sprawling work *Our America*. After a trip with Toomer to South Carolina in the fall of 1922, Frank published *Holiday* the following year, a somewhat overwrought treatment of the struggle between the two races in the South, "each of which . . . needs what the other possesses."

Claude McKay, whose volume of poetry *Harlem Shadows* (1922) made him a Village celebrity (he lived in Gay Street, then entirely inhabited by nonwhites), found his niche among the *Liberator* group, where he soon became co-editor of the magazine with Michael Gold. The Eastmans saw the Jamaican poet as the

kind of writer who would deepen the magazine's proletarian voice. McKay increased the circulation of *Liberator* to sixty thousand, published the first poetry of e. e. cummings (over Gold's objections), introduced Garvey's Universal Negro Improvement Association (UNIA), and generally treated the readership to experimentation that had little to do with proletarian literature. "It was much easier to talk about real proletarians writing masterpieces than to find such masterpieces," McKay told the Eastmans and the exasperated hard-line Marxist Gold. Soon all manner of Harlem radicals began meeting, at McKay's invitation, in West 13th Street, while the Eastmans fretted about Justice Department surveillance. Richard B. Moore, Cyril Briggs, Otto Huiswood, Grace Campbell, W. A. Domingo, inter alia, represented Harlem movements ranging from Garvey's UNIA and Briggs's African Blood Brotherhood to the CPUSA with Huiswood and Campbell. McKay also attempted to bring the Village to Harlem, in one memorable sortie taking Eastman and another Villager to Ned's, his favorite Harlem cabaret. Ned, notoriously anti-white, expelled them.

This was part of the background to the Talented Tenth's abrupt, enthusiastic, and programmatic embrace of arts and letters after the First World War. With white Broadway audiences flocking to O'Neill plays and shrieking with delight at *Liza*, *Runnin' Wild*, and other imitations of *Shuffle Along*, Charles Johnson and James Weldon Johnson, Du Bois, Fauset, White, Locke, and others saw a unique opportunity to tap into the American mainstream. Harlem, the Negro Capital of the World, filled up with successful bootleggers and racketeers, political and religious charlatans, cults of exotic character ("Black Jews"), street-corner pundits and health practitioners (Hubert Harrison, "Black Herman"), beauty culturists and distinguished professionals (Madame C. J. Walker, Louis T. Wright), religious and civil rights notables (Reverends Cullen and Powell, Du Bois, Johnson, White), and hard-pressed, hard-working families determined to make decent lives for their children. Memories of the nightspots in "The Jungle" (133rd Street), of Bill "Bojangles" Robinson demonstrating his footwork on Lenox Avenue, of raucous shows at the Lafayette that gave Florenz Ziegfeld some of his ideas, of the Tree of Hope outside Connie's Inn where musicians gathered as at a labor exchange, have been vividly set down by Arthur P. Davis, Regina Andrews, Arna Bon-temps, and Langston Hughes.

If they were adroit, African American civil rights officials and intellectuals believed they stood a fair chance of succeeding in reshaping the images and repackaging the messages out of which Mainstream racial behavior emerged. Bohemia and the Lost Generation suggested to the Talented Tenth the new approach to the old problem of race relations, but their shared premise about art and society obscured the diametrically opposite conclusions white and black intellectuals and artists drew from them. Harold Stearns's Lost Generation *revoltés* were lost in the sense that they professed to have no wish to find themselves in a materialistic, mammon-mad, homogenizing America. Locke's New Negroes very much wanted full acceptance by Mainstream America, even if some, like Du Bois, McKay, and the future *enfant terrible* of the Renaissance, Wallace Thurman, might have immediately exercised the privilege of rejecting it. For the whites, art was the means to change society before they would accept it. For the blacks, art was the means to change society in order to be accepted into it. For this reason, many of the Harlem intellectuals found the white vogue in Afro-Americana troubling, although they usually feigned enthusiasm about the new dramatic and literary themes. Despite the insensitivity, burlesquing, and calumny, however, the Talented Tenth convinced itself that the civil rights dividends were potentially greater than the liabilities. Benjamin Brawley put this potential straightforwardly to James Weldon Johnson: "We have a tremendous opportunity to boost the NAACP, letters, and art, and anything else that calls attention to our development along the higher lines."

Brawley knew that he was preaching to the converted. Johnson's preface to his best-selling anthology *The Book of American Negro Poetry* (1922) proclaimed that nothing could "do more to change the mental attitude and raise his status than a demonstration of intellectual parity by the Negro through his production of literature and art." Putting T. S. Stribling's *Birthright* down, an impressed Jessie Fauset nevertheless felt that she and her peers could do better. "We reasoned," she recalled later, "'Here is an audience waiting to hear the truth about us. Let us who are better qualified to present that truth than any white writer, try to do so.'" The result was *There Is Confusion*, her novel about genteel life among Philadelphia's aristocrats of color. Similarly troubled by *Birthright* and other two-dimensional or symbolically gross representations of African American life, Walter White complained

loudly to H. L. Mencken, who finally silenced him with the challenge "Why don't you do the right kind of novel? You could do it, and it would create a sensation." White did. And the sensation turned out to be *The Fire in the Flint* (1924), the second novel of the Renaissance, which he wrote in less than a month in a borrowed country house in the Berkshires. Meanwhile, Langston Hughes, whose genius (like that of Toomer's) had been immediately recognized by Fauset, published several poems in *The Crisis* that would later appear in the collection *The Weary Blues*. The euphonious "The Negro Speaks of Rivers" (dedicated to Du Bois) ran in *The Crisis* in 1921. With the appearance of McKay's *Harlem Shadows* and Toomer's *Cane* the next year, 1923, the African American officers of the NAACP and the NUL saw how a theory could be put into action. The young New York University prodigy Countee Cullen, already published in *The Crisis* and *Opportunity*, had his Mainstream breakthrough in 1923 in *Harper's* and *Century* magazines. Two years later, with Carl Sandburg as one of the three judges, Cullen won the prestigious Witter Bynner poetry prize. Meanwhile, Paul Kellogg's *Survey Graphic* project moved apace under the editorship of Locke.

Two preconditions made this unprecedented mobilization of talent and group support in the service of a racial arts-and-letters movement more than a conceit in the minds of a handful of leaders: demography and repression. The Great Black Migration from the rural South to the industrial North produced the metropolitan dynamism undergirding the Renaissance. The Red Summer of 1919, a period of socialist agitation and conservative backlash following the Russian Revolution, produced the trauma that led to the cultural sublimation of civil rights. In pressure-cooker fashion, the increase in its African American population caused Harlem to pulsate as it pushed its racial boundaries south below 135th Street to Central Park and north beyond 139th ("Strivers' Row"). In the first flush of Harlem's realization and of general African American exuberance, the Red Summer of 1919 had a cruelly decompressing impact upon Harlem and Afro-America in general. Charleston, South Carolina, erupted in riot in May, followed by Longview, Texas, in July, and Washington, D.C., later in the month. Chicago exploded on July 27. Lynchings of returning African American soldiers and expulsion of African American workers from unions abounded. In the North, the white working classes struck out against perceived and manipulated threats to job security and

unionism from blacks streaming north. In Helena, Arkansas, where a pogrom was unleashed against black farmers organizing a cotton cooperative, and outside Atlanta, where the Ku Klux Klan was reconstituted, the message of the white South to African Americans was that the racial *status quo ante bellum* was on again with a vengeance. Twenty-six race riots in towns, cities, and counties swept across the nation all the way to Nebraska. The "race problem" became definitively an American dilemma in the summer of 1919, and no longer a remote complexity in the exotic South.

The term "New Negro" entered the vocabulary in reaction to the Red Summer, along with McKay's poetic catechism—"Like men we'll face the murderous, cowardly pack/Pressed to the wall, dying, but fighting back!" There was a groundswell of support for Marcus Garvey's UNIA. Until his 1924 imprisonment for mail fraud, the Jamaican immigrant's message of African Zionism, anti-integrationism, working-class assertiveness, and Bookerite business enterprise increasingly threatened the hegemony of the Talented Tenth and its major organizations, the NAACP and NUL, among people of color in America (much of Garvey's support came from the West Indians). "Garvey," wrote Mary White Ovington, one of the NAACP's white founders, "was the first Negro in the United States to capture the imagination of the masses." *The Negro World*, Garvey's multilingual newspaper, circulated throughout Latin America and the African empires of Britain and France. Locke spoke for the alarmed "respectable" civil rights leadership when he wrote, in his introductory remarks to the special issue of *Survey Graphic*, that, although "the thinking Negro has shifted a little to the left with the world trend," black separatism (Locke clearly had Garveyism in mind) "cannot be—even if it were desirable." Although the movement was its own worst enemy, the Talented Tenth was pleased to help the Justice Department speed its demise.

No less an apostle of high culture than Du Bois, initially a Renaissance enthusiast, vividly expressed the farfetched nature of the arts-and-letters movement as early as 1926: "How is it that an organization of this kind [the NAACP] can turn aside to talk about art? After all, what have we who are slaves and black to do with art?" It was the brilliant insight of the men and women associated with the NAACP and NUL that, although the road to the ballot box, the union hall, the decent neighborhood, and the office was blocked, there were two untried paths that had not been barred,

in large part because of their very implausibility, as well as irrelevancy to most Americans: arts and letters. They saw the small cracks in the wall of racism that could, they anticipated, be widened through the production of exemplary racial images in collaboration with liberal white philanthropy, the robust culture industry primarily located in New York, and artists from white Bohemia (like themselves marginal and in tension with the status quo). If, in retrospect, then, the New Negro Arts Movement has been interpreted as a natural phase in the cultural evolution of another American group, as a band in the literary continuum running from New England, Knickerbocker New York, Hoosier Indiana, to the Village's Bohemia, to East Side Yiddish drama and fiction, and then on to the Southern Agrarians, such an interpretation sacrifices causation to appearance. Instead, the Renaissance represented much less an evolutionary part of a common experience than it did a generation-skipping phenomenon in which a vanguard of the Talented Tenth elite recruited, organized, subventioned, and guided an unevenly endowed cohort of artists and writers to make statements that advanced a certain conception of the race, a cohort of men and women most of whom would never have imagined the possibility of artistic and literary careers.

Toomer, McKay, Hughes, and Cullen possessed the rare ability combined with personal eccentricity that defined the artist, but the Renaissance not only needed more like them but a large cast of supporters and extras. American dropouts heading for seminars in garrets and cafés in Paris were invariably white and descended from an older gentry displaced by new moneyed elites. Charles Johnson and his allies were able to make the critical Renaissance mass possible. Johnson assembled files on prospective recruits throughout the country, going so far as to cajole Aaron Douglas, the artist from Kansas, and others into coming to Harlem, where a network manned by his secretary, Ethel Ray Nance, and her friends Regina Anderson and Louella Tucker (assisted by gifted Trinidadian short-story writer Eric Walrond) looked after them until a salary or a fellowship was secured. White, the very self-important assistant secretary of the NAACP, urged Paul Robeson to abandon law for an acting career, encouraged Nella Larsen to follow his own example as a novelist, and passed the hat for artist Hale Woodruff. Fauset continued to discover and publish short stories and verse, such as those of Wallace Thurman and Arna Bontemps. Shortly after the Civic Club evening, both the NAACP

and the NUL announced the creation of annual awards ceremonies bearing the titles of their respective publications, *Crisis* and *Opportunity*.

The award of the first *Opportunity* prizes came in May 1925 in an elaborate ceremony at the Fifth Avenue Restaurant with some three hundred participants. Twenty-four distinguished judges (among them Carl Van Doren, Zona Gale, Eugene O'Neill, James Weldon Johnson, and Van Wyck Brooks) had ruled on the worthiness of entries in five categories. The awards ceremony was interracial, but white capital and influence were crucial to success, and the white presence, in the beginning, was pervasive, setting the outer boundaries for what was creatively normative. Money to start the *Crisis* prizes had come from Amy Spingarn, an accomplished artist and poet, and wife of Joel Spingarn, chairman of the NAACP's board of directors. The wife of the influential attorney, Fisk University trustee, and Urban League Board chairman, L. Hollingsworth Wood, had made a similar contribution to initiate the *Opportunity* prizes. These were the whites Zora Neal Hurston, one of the first *Opportunity* prizewinners, memorably dubbed "Negrotarians." There were several categories: Political Negrotarians like progressive journalist Ray Stannard Baker, and maverick socialist types associated with *Modern Quarterly* (V. F. Calverton, Max Eastman, Lewis Mumford, Scott Nearing); salon Negrotarians like Robert Chanler, Charles Studin, Carl and Fania (Marinoff) Van Vechten, and Eleanor Wylie, for whom the Harlem artists were more exotics than talents. They were kindred spirits to Lost Generation Negrotarians, drawn to Harlem on their way to Paris by a need for personal nourishment and confirmation of a vision of cultural health, in which their romantic or revolutionary perceptions of African American vitality played a key role—Anderson, O'Neill, Georgia O'Keefe, Zona Gale, Waldo Frank, Louise Bryant, Sinclair Lewis, Hart Crane. The commercial Negrotarians like the Knopfs, the Gershwins, Rowena Jelliffe, Horace Liveright, V. F. Calverton, and Sol Hurok scouted and mined Afro-American like prospectors.

The May 1925 *Opportunity* gala showcased the steadily augmenting talent in the Renaissance—what Hurston characterized as the "Niggerati." Two laureates, Cullen and Hughes, had already won notice beyond Harlem. The latter had engineered "discovery" as a Washington, D.C., bellhop by placing dinner and three poems on Vachel Lindsay's hotel table. Some prizewinners were barely to be heard from again: Joseph Cotter, G. D. Lipscomb, Warren Mac-

Donald, Fidelia Ripley. Others, like John Matheus (first prize in the short-story category) and Frank Horne (honorable mention in short-story writing), fell short of first-rank standing in the Renaissance. Most of those whose talent had staying power were introduced that night: E. Franklin Frazier, who won the first prize for an essay on social equality; Sterling Brown, who took second prize for an essay on the singer Roland Hayes; Hurston, awarded second prize for a short story, "Spunk"; and Eric Walrond, third-prize winner for his short story "Voodoo's Revenge." James Weldon Johnson read the poem that took first prize, "The Weary Blues," Langston Hughes's turning-point poem, combining the gift of a superior artist and the enduring, music-encased spirit of the black migrant. Comments from Negrotarian judges ranged from O'Neill's advice to "be yourselves," to novelist Edna Worthley Underwood's exultant anticipation of a "new epoch in American letters," and Clement Wood's judgment that the general standard "was higher than such contests usually bring out."

The measures of Charles S. Johnson's success were the announcement of a second *Opportunity* contest to be underwritten by Harlem "businessman" (and numbers king) Caspar Holstein, former *Times* music critic Carl Van Vechten's enthusiasm over Hughes and subsequent arranging of a contract with Knopf for Hughes's first volume of poetry, and, one week after the awards ceremony, a prediction by the New York *Herald Tribune* that the country was "on the edge, if not already in the midst of, what might not improperly be called a Negro renaissance"—thereby giving the movement its name. Priming the public for the Fifth Avenue Restaurant occasion, the special edition of *Survey Graphic*, "Harlem: Mecca of the New Negro," edited by Locke, had reached an unprecedented 42,000 readers in March 1926. The ideology of cultural nationalism at the heart of the Renaissance was crisply delineated in Locke's opening essay, "Harlem," stating that, "without pretense to their political significance, Harlem has the same role to play for the New Negro as Dublin has had for the New Ireland or Prague for the New Czechoslovakia." A vast racial formation was under way in the relocation of the peasant masses ("they stir, they move, they are more than physically restless"), the editor announced. "The challenge of the new intellectuals among them is clear enough." The migrating peasants from the South were the soil out of which all success must come, but soil must be tilled, and the Howard University philosopher reserved that task exclu-

sively for the Talented Tenth in liaison with its Mainstream analogues—in the “carefully maintained contacts of the enlightened minorities of both race groups.” There was little amiss about America that interracial elitism could not set right, Locke and the others believed. Despite historic discrimination and the Red Summer, the Rhodes scholar assured readers that the increasing radicalism among African Americans was superficial. At year’s end, Albert and Charles Boni published Locke’s *The New Negro*, an expanded and polished edition of the poetry and prose from the *Opportunity* contest and the special *Survey Graphic*.

The course of American letters was unchanged by the offerings in *The New Negro*. Still, it carried several memorable works, such as the short story “The South Lingers On” by Brown University and Howard Medical School graduate Rudolph Fisher; the acid poem “White House(s)” and the euphonic “The Tropics in New York” by McKay, now in European self-exile; and several poetic vignettes from Toomer’s *Cane*. Hughes’s “Jazzonia,” previously published in *The Crisis*, was so poignant as to be almost tactile as it described “six long-headed jazzers” playing while a dancing woman “lifts high a dress of silken gold.” In “Heritage,” a poem previously unpublished, Cullen outdid himself in his grandest (if not his best) effort with its famous refrain, “What is Africa to me.” The book carried the distinctive silhouette drawings and Egyptian-influenced motifs by Aaron Douglas, whose work was to become the artistic signature of the Renaissance. With thirty-four African American contributors (four were white), Locke’s work included most of the Renaissance regulars. The notable omissions from *The New Negro* were Asa Randolph, George Schuyler, and Wallace Thurman. These were the gifted men and women who were to show by example what the potential of some African Americans could be and who proposed to lead their people into an era of opportunity and justice.

By virtue of their symbolic achievements and their adroit collaboration with the philanthropic and reform-minded Mainstream, their augmenting influence would ameliorate the socioeconomic conditions of their race over time and from the top downward. Slowly but surely, they would promote an era of opportunity and justice. It was a Talented Tenth conceit, Schuyler snorted in Asa Randolph’s *Messenger* magazine, worthy of a “high priest of the intellectual snobbocracy,” and he awarded Locke the magazine’s “elegantly embossed and beautifully lacquered dill pickle.” Yet it

seemed to work, for although the objective conditions confronting most African Americans in Harlem and elsewhere were deteriorating, optimism remained high. Harlem recoiled from Garveyism and socialism to applaud Phi Beta Kappa poets, university-trained painters, concertizing musicians, and novel-writing officers of civil rights organizations. "Everywhere we heard the sighs of wonder, amazement and sometimes admiration when it was whispered or announced that here was one of the 'New Negroes,'" Bontemps recalled.

By summer of 1926, Renaissance titles included *Cane* (1923), *There Is Confusion* (1924), *Fire in the Flint* (1924), *Flight* (1926), McKay's *Harlem Shadows* (1922), Cullen's *Color* poetry volume (1924), and *The Weary Blues* volume of poetry (1926). The second *Opportunity* awards banquet, April 1926, was another artistic and interracial success. Playwright Joseph Cotter was honored again, as was Hurston, for a short story. Bontemps, a California-educated poet struggling in Harlem, won first prize for "Golgotha Is a Mountain," and Dorothy West, a Bostonian aspiring to make a name in fiction, made her debut, as did essayist Arthur Fauset, Jessie's able brother. The William E. Harmon Foundation transferred its attention at the beginning of 1926 from student loans and blind children to the Renaissance, announcing seven annual prizes for literature, music, fine arts, industry, science, education, and race relations, with George Edmund Haynes, African American official in the Federal Council of Churches, and Locke as chief advisors. That same year, the publishers Boni & Liveright offered a thousand-dollar prize for the "best novel on Negro life" by an African American. Casper Holstein contributed one thousand dollars that year to endow *Opportunity* prizes. Van Vechten made a smaller contribution to the same cause. Amy Spingarn provided six hundred dollars toward the *Crisis* awards. Otto Kanh underwrote two years in France for the young artist Hale Woodruff. There were Louis Rodman Wanamaker prizes in music composition.

The third *Opportunity* awards dinner was a vintage one for poetry, with entries by Bontemps, Sterling Brown, Hughes, Helene Johnson, and Jonathan H. Brooks. In praising their general high quality, the white literary critic Robert T. Kerlin added the revealing comment that their effect would be "hostile to lynching and to jim-crowing." Eric Walrond's lush, impressionistic collection of short stories *Tropic Death* appeared from Boni & Liveright at the end of 1926, the most probing exploration of the psychology

of cultural underdevelopment since Toomer's *Cane*. If *Cane* recaptured in a string of glowing vignettes (most of them about women) the sunset beauty and agony of a preindustrial culture, *Tropic Death* did much the same for the Antilles. Hughes's second volume of poetry, *Fine Clothes to the Jew* (1927), spiritedly portrayed the city life of ordinary men and women who had traded the hardscrabble of farming for the hardscrabble of domestic work and odd jobs. Hughes scanned the low-down pursuits of "Bad Man," "Ruby Brown," and "Beale Street" and shocked Brawley and other Talented Tenth elders with the bawdy "Red Silk Stockings." "Put on yo red silk stockings,/Black gal," it began, urging the protagonist to show herself to white boys. It ended wickedly with "An' tomorrow's chile'll/Be a high yaller."

A veritable Ministry of Culture now presided over Afro-America. McKay, viewing the scene from abroad, spoke derisively of the artistic and literary autocracy of "that NAACP crowd." The Ministry mounted a movable feast to which the anointed were invited, sometimes to Walter and Gladys White's apartment at 409 Edgecombe Avenue, where they might share cocktails with Sinclair Lewis or Mencken; often (after 1928) to the famous 136th Street "Dark Tower" salon maintained by beauty culture heiress A'Lelia Walker, where guests might include Sir Osbert Sitwell, the Crown Prince of Sweden, or Lady Mountbatten; and very frequently to the home of Carl and Fania Van Vechten, to imbibe the host's sidecars and listen to Robeson sing or Jim Johnson recite from "God's Trombones" or George Gershwin play the piano. Meanwhile, Harlem's appeal to white revellers inspired the young physician Rudolph Fisher to write "The Caucasian Storms Harlem," a satiric piece in the August 1927 *American Mercury*.

The third phase of the Harlem Renaissance began even as the second had only just gotten under way. The second phase (1924 to mid-1926) was dominated by the officialdom of the two major civil rights organizations, with its ideology of civil rights advancement of African Americans through the creation and mobilization of an artistic-literary movement. Its essence was summed up in blunt declarations by Du Bois that he didn't care "a damn for any art that is not used for propaganda" or in exalted formulations by Locke that the New Negro was "an augury of a new democracy in American culture." The third phase of the Renaissance, from mid-1926 to the end of 1934, was marked by rebellion against the Civil Rights Establishment on the part of many of the artists and

writers whom that Establishment had assembled and promoted. Three publications during 1926 formed a watershed between the genteel and the demotic Renaissance. Hughes's "The Negro Artist and the Racial Mountain," which appeared in the June 1926 issue of *The Nation*, served as manifesto of the breakaway from the arts-and-letters party line. Van Vechten's *Nigger Heaven*, released by Knopf that August, drove much of literate Afro-America into a dichotomy of approval and apoplexy over "authentic" versus "proper" cultural expression. Wallace Thurman's *Fire!!*, available in November, assembled the rebels for a major assault against the Civil Rights Ministry of Culture.

Hughes's turning-point essay had been provoked by Schuyler's essay in *The Nation*, "The Negro-Art Hokum," ridiculing "eager apostles from Greenwich Village, Harlem, and environs" who made claims for a special African American artistic vision distinct from that of white Americans. "The Aframerican is merely a lamp-blackened Anglo-Saxon," Schuyler had sneered. In a famous peroration, Hughes answered that he and his fellow artists intended to express their "individual dark-skinned selves without fear or shame. If white people are pleased we are glad. . . . If colored people are pleased we are glad. If they are not, their displeasure doesn't matter either." There was considerable African American displeasure; and it was complex. Much of the condemnation of the license for expression Hughes, Thurman, Hurston, and other artists arrogated to themselves was generational or puritanical, and usually both. "Vulgarity has been mistaken for art," Brawley spluttered after leafing the pages of the new magazine *Fire!!*, which contained among other shockers Richard Bruce Nugent's extravagantly homoerotic short story "Smoke, Lilies and Jade." Du Bois was said to be deeply aggrieved.

But much of the condemnation stemmed from racial sensitivity, from sheer mortification at seeing uneducated, crude, and scrappy black men and women depicted without tinsel and soap. Thurman and associate editors John Davis, Aaron Douglas, Gwendolyn Bennett, Arthur Huff Fauset, Hughes, Hurston, and Nugent took the Renaissance out of the parlor, the editorial office, and the banquet room. With African motifs by Douglas and Nordic-featured African Americans with exaggeratedly kinky hair by Nugent; poems to an elevator boy by Hughes; a taste for the jungle by Edward Silvera; short stories about prostitution ("Cordelia the Crude") by Thurman, gender conflict between black men and

women at the bottom of the economy ("Sweat") by Hurston, and a burly boxer's hatred of white people ("Wedding Day") by Gwendolyn Bennett; a short play about pigment complexes within the race (*Color Struck*) by Hurston—the focus shifted to Locke's "peasant matrix," to the sorrows and joys of those outside the Talented Tenth. "Let the blare of Negro jazz bands and the bellying voice of Bessie Smith . . . penetrate the closed ears of the colored near-intellectuals," Hughes exhorted in "The Negro Artists and the Racial Mountain."

Carl Van Vechten's influence decidedly complicated the reactions of otherwise worldly critics like Du Bois, Fauset, Locke, and Cullen. While the novel's title alone enraged many Harlemites who felt their trust and hospitality betrayed, the deeper objections of the sophisticated to *Nigger Heaven* lay in its message that the Talented Tenth's preoccupation with cultural improvement was a misguided affectation that would cost the race its vitality. It was the "archaic Negroes" who were at ease in their skins and capable of action, Van Vechten's characters demonstrated. Significantly, although Du Bois and Fauset found themselves in the majority among the Renaissance leadership (ordinary Harlemites burned Van Vechten in effigy at 135th Street and Lenox Avenue), Charles Johnson, James Weldon Johnson, Schuyler, White, and Hughes praised the novel's sociological verve and veracity and the service they believed it rendered to race relations.

The younger artists embraced Van Vechten's fiction as a worthy model because of its ribald iconoclasm and iteration that the future of African American arts and letters lay in the culture of the working poor and even of the underclass—in bottom-up drama, fiction, music, and poetry, and painting. Regularly convening at the notorious "267 House," the brownstone an indulgent landlady provided Thurman rent-free on 136th Street (alternately known as "Niggerati Manor"), the group that came to produce *Fire!!* saw art not as politics by other means—civil rights between covers or from a stage or an easel—but as an expression of the intrinsic conditions most men and women of African descent were experiencing. They spoke of the need "for a truly Negroid note," for empathy with "those elements within the race which are still too potent for easy assimilation," and they openly mocked the premise of the Civil Rights Establishment that (as a Hughes character says in *The Ways of White Folks*) "art would break down color lines, art would save the race and prevent lynchings! Bunk!" Finally, like

creative agents in society from time immemorial, they were impelled to insult their patrons and to defy conventions.

To put the Renaissance back on track, Du Bois sponsored a symposium in late 1926, "The Criteria of Negro Art," inviting a spectrum of views about the appropriate course the arts should take. His unhappiness was readily apparent, both with the overly literary tendencies of Locke and with the bottom-up school of Hughes and Thurman. The great danger was that politics were dropping out of the Renaissance, that the movement was turning into an evasion, sedulously encouraged by certain whites. "They are whispering, 'Here is a way out. Here is the real solution to the color problem. The recognition accorded Cullen, Hughes, Fauset, White and others shows there is no real color line,'" Du Bois charged. He then announced that *Crisis* literary prizes would henceforth be reserved for works encouraging "general knowledge of banking and insurance in modern life and specific knowledge of what American Negroes are doing in these fields." Walter White's own effort to sustain the civil-rights-by-copyright strategy was the ambitious novel *Flight*, edited by his friend Sinclair Lewis and released by Knopf in 1926. Kind critics found White's novel (a tale of near-white African Americans of unusual culture and professional accomplishment who prove their moral superiority to their oppressors) somewhat flat. The reissue the following year of *The Autobiography of an Ex-Colored Man* (with Johnson's authorship finally acknowledged) and publication of a volume of Cullen poetry, *Copper Sun*, continued the tradition of genteel, exemplary letters. In a further effort to restore direction, Du Bois's *Dark Princess* appeared in 1928 from Harcourt, Brace, a large, serious novel in which the "problem of the twentieth century" is taken in charge by a Talented Tenth International whose prime mover is a princess from India. But the momentum stayed firmly with the rebels.

Although Thurman's magazine died after one issue, respectable Afro-America was unable to ignore the novel that embodied the values of the Niggerati—the first Renaissance best-seller by a black author—McKay's *Home to Harlem*, released by Harper & Brothers in spring 1928. Its milieu is wholly plebeian. The protagonist, Jake, is a Lenox Avenue Noble Savage who demonstrates (in marked contrast to the book-reading Ray) the superiority of the Negro mind uncorrupted by European learning. *Home to Harlem* finally shattered the enforced literary code of the Civil Rights Establishment. Du Bois confessed to feeling "distinctly like needing

a bath" after reading McKay's novel about the "debauched tenth." Rudolph Fisher's *The Walls of Jericho*, appearing that year from Knopf, was a brilliant, deftly executed satire which upset Du Bois as much as it heartened Thurman. Fisher, a successful Harlem physician with solid Talented Tenth family credentials, satirized the NAACP, the Negrotarians, Harlem high society, and easily recognized Renaissance notables, while entering convincingly into the world of the working classes, organized crime, and romance across classes.

Charles Johnson, preparing to leave the editorship of *Opportunity* for a professorship in sociology at Fisk University, now encouraged the young rebels. Renaissance artists were "now less self-conscious, less interested in proving that they are just like white poeple. . . . Relief from the stifling consciousness of being a problem has brought a certain superiority" to the Harlem Renaissance, Johnson asserted. Meanwhile, McKay's and Fisher's fiction inspired the Niggerati to publish an improved version of *Fire!!* The magazine, *Harlem*, appeared in November 1928. Editor Thurman announced portentously, "The time has now come when the Negro artist can be his true self and pander to the stupidities of no one, either white or black." While Brawley, Du Bois, and Fauset continued to grimace, *Harlem* benefitted from significant defections. It won the collaboration of Locke and White, and lasted two issues. Roy de Coverly, George W. Little, and Schuyler signed on, and Hughes contributed one of the finest short stories, based on his travels down the West Coast of Africa—"Luani of the Jungles," a polished genre piece on the seductions of the civilized and the primitive.

The other Renaissance novel that year from Knopf, Nella Larsen's *Quicksand*, achieved the distinction of being praised by Du Bois, Locke, and Hughes. Larsen claimed to have been the daughter of a Danish mother and an African American father from the Danish Virgin Islands. In fact, her father was probably a chauffeur who lived in New York; and Larsen was probably born in New York, rather than in Chicago as she claimed. Trained in the sciences at Fisk, she never pursued further studies, as has been reported, at the University of Copenhagen. She would remain something of a mystery woman, helped in her career by Van Vechten and White but somehow always receding, and finally disappearing altogether from the Harlem scene. *Quicksand* was a triumph of vivid yet economic writing and rich allegory. Its very

modern heroine experiences misfortunes and ultimate destruction from causes that are both racial and individual. She is not a tragic mulatto but a mulatto who is tragic for reasons that are both sociological and existential. Helga Crane, Larsen's protagonist, was the Virginia Slim of Renaissance fiction. If there were reviews (*Crisis*, *New Republic*, *New York Times*) that were as laudatory about Fauset's *Plum Bun*, also a 1928 release, they were primarily due to the novel's engrossing reconstruction of rarefied, upper-class African American life in Philadelphia, rather than to special literary merit. Angela Murray (Angele, in her white persona), the heroine of Fauset's second novel, was the Gibson Girl of Renaissance fiction. *Plum Bun* continued the second phase of the Renaissance, as did Cullen's second volume of poetry, published in 1929, *The Black Christ*. Ostensibly about a lynching, the lengthy title poem lost its way in mysticism, paganism, and religious remorse. The volume also lost the sympathies of most reviewers.

Thurman's *The Blacker the Berry* . . . , published by Macaulay in early 1929, although talky and awkward in spots (Thurman had hoped to write the Great African American Novel), was a breakthrough novel. The reviewer for the *Chicago Defender* enthused, "Here at last is the book for which I have been waiting, and for which you have been waiting." Hughes praised it as a "gorgeous book," mischievously writing Thurman that it would embarrass those who bestowed the "seal-of-high-and-holy approval of Harmon awards." The Ministry of Culture found the novel distinctly distasteful, *Opportunity* judging *The Blacker the Berry* to be fatally flawed by "immaturity and gaucherie." For the first time in African American fiction, color prejudice within the race was the central theme of a novel. Emma Lou, its heroine (like the author very dark and conventionally unattractive), is obsessed with respectability as well as tortured by her pigment, for Thurman makes the point on every page that Afro-America's aesthetic and spiritual center resides in the unaffected, unblended, noisome common folk and the liberated, unconventional artists. With the unprecedented Broadway success of *Harlem*, Thurman's sensationalized romp through the underside of Harlem, the triumph of Niggerati aesthetics over Civil Rights arts and letters was impressively confirmed. Another equally sharp smell of reality irritated Establishment nostrils that same year, with the publication of McKay's second novel, *Banjo*, appearing only weeks after *The Blacker the Berry*. "The Negroes are writing against themselves," lamented the reviewer for the *Am-*

sterdam News. Set among the human flotsam and jetsam of Marseilles and West Africa, the message of McKay's novel was again that European civilization was inimical to Africans everywhere.

The stock market collapsed, but reverberations from the Harlem Renaissance seemed stronger than ever. Larsen's second novel, *Passing*, appeared. Its theme, like Fauset's, was the burden of mixed racial ancestry. But, although *Passing* was less successful than *Quicksand*, Larsen's novel again evaded the trap of writing another tragic-mulatto novel by opposing the richness of African American life to the material advantages afforded by the option of "passing." In February 1930, Marc Connelly's dramatization of Roark Bradford's book of short stories opened on Broadway as *The Green Pastures*. The Hall Johnson Choir sang in it, Richard Harrison played "De Lawd," and scores of Harlemites found parts during 557 performances at the Mansfield Theatre, and then on tour across the country. The demanding young critic and Howard University professor of English Sterling Brown pronounced the play a "miracle." After *The Green Pastures* came *Not Without Laughter*, Hughes's glowing novel from Knopf. Financed by Charlotte Osgood Mason (the often tyrannical bestower of artistic largesse nicknamed "Godmother") and Amy Spingarn, Hughes had resumed his college education at Lincoln University and completed *Not Without Laughter* his senior year. The beleaguered family at the center of the novel represents Afro-America in transition in white America. Hughes's young male protagonist learns that proving his equality means affirming his distinctive racial qualities. Not only Locke admired *Not Without Laughter*; the *New Masses* reviewer embraced it as "our novel." The Ministry of Culture decreed Hughes worthy of the Harmon gold medal for 1930. The year ended with Schuyler's ribald, sprawling satire *Black No More*, an unsparing demolition of every personality and institution in Afro-America. Little wonder that Locke titled his retrospective piece in the February 1931 *Opportunity* "The Year of Grace."

Depression notwithstanding, the health of the Renaissance appeared to be more robust than ever. The first Rosenwald fellowships for African Americans had been secured largely due to James Weldon Johnson's influence the previous year. Since 1928, advised by Locke, the Harmon Foundation had mounted an annual traveling exhibition of drawings, paintings, and sculpture by African Americans. The 1930 participants introduced the generally unsuspected talent and genius of Palmer Hayden, William H. Johnson,

Archibald Motley, Jr., James A. Porter, and Laura Wheeler Waring in painting. Sargent Johnson, Elizabeth Prophet, and Augusta Savage were the outstanding sculptors of the show. Both Aaron Douglas and Romare Bearden came to feel that the standards of the foundation were somewhat indulgent and, therefore, injurious to many young artists, which was undoubtedly true even though the 1931 Harmon Travelling Exhibition of the Work of Negro Artists was seen by more than 150,000 people.

Superficially, Harlem itself appeared to be in fair health well into 1931. James Weldon Johnson's celebration of the community's strengths, *Black Manhattan*, was published near the end of 1930. "Harlem is still in the process of making," the book proclaimed, and the author's confidence in the power of the "recent literary and artistic emergence" to ameliorate race relations was unshaken. In Johnson's Harlem, redcaps and cooks cheered when Renaissance talents won Guggenheim and Rosenwald fellowships; they rushed to newstands whenever the *American Mercury* or *New Republic* mentioned activities above Central Park. It was much too easy for Talented Tenth notables like Johnson, White, and Locke not to notice in the second year of the Great Depression that, for the great majority of the population, Harlem was in the process of unmaking. Still, there was a definite prefiguration of Harlem's mortality when A'Lelia Walker suddenly died in August 1931, a doleful occurrence shortly followed by the sale of Villa Lewaro, her Hudson mansion, at public auction. By the end of 1929, African Americans lived in the five-hundred block of Edgecombe Avenue, known as "Sugar Hill." The famous "409" overlooking the Polo Grounds was home at one time or another to the Du Boises, the Fishers, and the Whites. Below Sugar Hill was the five-acre Rockefeller-financed Dunbar Apartments complex, its 511 units fully occupied in mid-1928. The Dunbar eventually became home for the Du Boises, E. Simms Campbell (illustrator and cartoonist), Fletcher Henderson, the A. Philip Randolphs, Leigh Whipper (actor), and (briefly) Paul and Essie Robeson. The complex published its own weekly bulletin, the *Dunbar News*, an even more valuable record of Talented Tenth activities during the Renaissance than the *Inter-State Tattler*.

The 1931 *Report on Negro Housing*, presented to President Hoover, was a document starkly in contrast to the optimism found in *Black Manhattan*. Nearly 50 percent of Harlem's families would be unemployed by the end of 1932. The syphilis rate was nine

times higher than white Manhattan's; the tuberculosis rate was five times greater; pneumonia and typhoid were twice that of whites. Two African American mothers and two babies died for every white mother and child. Harlem General Hospital, the single public facility, served 200,000 African Americans with 273 beds. A Harlem family paid twice as much of their income for rent as a white family. Meanwhile, median family income in Harlem dropped 43.6 percent by 1932. The ending of Prohibition would devastate scores of marginal speakeasies, as well as prove fatal to theaters like the Lafayette. Connie's Inn would eventually migrate downtown. Until then, however, the clubs in "The Jungle" (133rd Street)—Bamville, Connor's, Clam House, Nest Club—and elsewhere (Pod's and Jerry's, Smalls' Paradise) continued to do a land-office business. With the repeal of the Eighteenth Amendment, honorary Harlemites like Van Vechten sobered up and turned to other pursuits. Locke's letters to Charlotte Osgood Mason turned increasingly pessimistic in the winter of 1931. In June 1932, he perked up a bit to praise the choral ballet presented at the Eastman School of Music—*Sahdji*, with music by William Grant Still and scenario by Nugent, but most of Locke's news was distinctly downbeat. The writing partnership of two of his protégés, Hughes and Hurston, their material needs underwritten in a New Jersey township by "Godmother" Charlotte Mason, collapsed in acrimonious dispute. Each claimed principal authorship of the only dramatic comedy written during the Renaissance, *Mule Bone*, a three-act folk play unperformed (as a result of the dispute) until 1991. Locke took the side of Hurston, undermining the tie of affection between Godmother and Hughes and effectively ending his relationship with the latter. The part played in this controversy by their brilliant secretary, Louise Thompson, the strong-willed, estranged wife of Wallace Thurman, remains murky, but it seems clear that Thompson's Marxism had a deep influence on Hughes in the aftermath of his painful breakup with Godmother, Locke, and Hurston.

In any case, beginning with "Advertisement for the Waldorf-Astoria" published in the December 1931 *New Masses*, Hughes's poetry became markedly political. "Elderly Race Leaders" and "Goodbye Christ," as well as the play "Scottsboro, Limited," were irreverent, staccato offerings to the coming triumph of the proletariat. The poet's departure in June 1932 for Moscow, along with Louise Thompson, Mollie Lewis, Henry Moon, Loren Miller, Theodore Poston, and thirteen others, ostensibly to act in a Soviet

film about American race relations, *Black and White*, symbolized the shift in patronage and accompanying politicization of Renaissance artists. *One Way to Heaven*, Cullen's first novel, badly flawed and clearly influenced by *Nigger Heaven*, appeared in 1932, but it seemed already a baroque anachronism with its knife-wielding Lotharios and elaborately educated types. An impatient Du Bois, already deeply alienated from the Renaissance, called for a second Amenia Conference to radicalize the movement's ideology and renew its personnel. Jessie Fauset remained oblivious to the profound artistic and political changes under way. Her final novel, *Comedy: American Style* (1933), was technically much the same as *Plum Bun*. Her subject, once again, was skin pigment and the neuroses of those who had just enough of it to spend their lives obsessed by it. James Weldon Johnson's autobiography, *Along This Way*, an elegantly written review of his sui generis public career as archetypal renaissance man in both meanings of the word, was the publishing event of the year. McKay's final novel also appeared that year. He worried familiar themes, but *Banana Bottom* represented a philosophical advance over *Home to Harlem* and *Banjo* in its reconciliation through the protagonist, Bitá Plant, of the previously destructive tension in McKay between the natural and the artificial—soul and civilization.

The publication at the beginning of 1932 of Thurman's last novel, *Infants of the Spring*, had already announced the end of the Harlem Renaissance. The action of Thurman's novel is in the ideas of the characters, in their incessant talk about themselves, Booker T. Washington, Du Bois, racism, and the destiny of the race. Its prose is generally disappointing, but the ending is conceptually poignant. Paul Arbian (Richard Bruce Nugent) commits suicide in a full tub of water, which splashes over and obliterates the pages of Arbian's unfinished novel on the bathroom floor. A still legible page, however, contains this paragraph, which was, in effect, an epitaph:

He had drawn a distorted, inky black skyscraper, modeled after Niggerati Manor, and on which were focused an array of blindingly white beams of light. The foundation of this building was composed of crumbling stone. At first glance it could be ascertained that the skyscraper

would soon crumple and fall, leaving the dominating white lights in full possession of the sky.

The literary energies of the Renaissance finally slumped. McKay returned to Harlem in February 1934 after a twelve-year sojourn abroad, but his creative powers were spent. The last novel of the movement, Hurston's beautifully written *Jonah's Gourd Vine*, went on sale in May 1934. Charles Johnson, James Weldon Johnson, and Locke applauded Hurston's allegorical story of her immediate family (especially her father) and the mores of an African American town in Florida called Eatonville. Fisher and Thurman could have been expected to continue to write, but their fates were sealed by professional carelessness. Thurman died a few days before Christmas 1934, soon after his return from an abortive Hollywood film project. Ignoring his physician's strictures, he hemorrhaged after drinking to excess while hosting a party in the infamous house at 267 West 136th Street. Four days later, Fisher expired from intestinal cancer caused by repeated exposure to his own X-ray equipment.

Locke's *New Negro* anthology had been crucial to the formation of the Renaissance. As the movement ran down, another anthology, English heiress Nancy Cunard's *Negro*, far more massive in scope, recharged the Renaissance for a brief period, enlisting the contributions of most of the principals (though McKay and Walrond refused, and Toomer no longer acknowledged his African American roots), and captured its essence in the manner of expert taxidermy. A grieving Locke wrote Charlotte Mason from Howard University, "It is hard to see the collapse of things you have labored to raise on a sound base."

Arthur Fauset, Jessie's perceptive brother, attempted to explain the collapse to Locke and the readers of *Opportunity* at the beginning of 1934. He foresaw "a socio-political-economic setback from which it may take decades to recover." The Renaissance had left the race unprepared, Fauset charged, because of its unrealistic belief "that social and economic recognition will be inevitable when once the race has produced a sufficiently large number of persons who have properly qualified themselves in the arts." Du Bois had not only turned his back on the movement, he had left the NAACP and Harlem for a university professorship in Atlanta after an enormous row over civil rights policy. Marxism had begun

to exercise a decided appeal for him, but as the 1933 essay "Marxism and the Negro Problem" had made abundantly clear, Du Bois ruled out collaboration with American Marxists because they were much too racist. James Weldon Johnson's philosophical *tour d'horizon* appearing in 1934, *Negro Americans, What Now?*, asked precisely the question of the decade. Most Harlemites were certain that the riot exploding on the evening of March 19, 1935, taking three lives and costing two million dollars in property damage, was not an answer. By then, the Works Progress Administration (WPA) had become the major patron of African American artists and writers. Writers William Attaway, Ralph Ellison, Margaret Walker, Richard Wright, and Frank Yerby would emerge under its aegis, as would painters Romare Bearden, Jacob Lawrence, Charles Sebbree, Lois Maillou Jones, and Charles White. The Communist Party was another patron, notably for Richard Wright, whose 1937 essay "Blueprint for Negro Writing" would materially contribute to the premise of Hughes's "The Negro Artist and the Racial Mountain." For thousands of ordinary Harlemites who had looked to Garvey's UNIA for inspiration, then to the Renaissance, there was now Father Divine and his "heavens."

In the ensuing years, much was renounced, more was lost or forgotten, yet the Renaissance, however artificial and overreaching, left a positive mark. Locke's *New Negro* anthology featured thirty of the movement's thirty-five stars. They and a small number of less gifted collaborators generated twenty-six novels, ten volumes of poetry, five Broadway plays, countless essays and short stories, three performed ballets and concerti, and a considerable output of canvas and sculpture. If the achievement was less than the titanic expectations of the Ministry of Culture, it was an arts-and-letters legacy, nevertheless, of which a beleaguered and belittled Afro-America could be proud, and by which it could be sustained. If more by osmosis than conscious attention, Mainstream America was also richer for the color, emotion, humanity, and cautionary vision produced by Harlem during its Golden Age.

"If I had supposed that all Negroes were illiterate brutes, I might be astonished to discover that they can write good third rate poetry, readable and unreadable magazine fiction," wrote one contemporary white Marxist passing flinty judgment upon the Renaissance. Nevertheless there were many white Americans—perhaps the majority—who found the African American artistic and literary ferment of the period wholly unexpected and little

short of incredible. If the judgment of the Marxist observer soon became a commonplace, it was because the Harlem Renaissance demonstrated—finally, irrefutably, during slightly more than a decade—the considerable creative capacities of the best and brightest of a disadvantaged racial minority.