

SAY IT AIN'T SO, HUCK

Second thoughts on
Mark Twain's "masterpiece"

By Jane Smiley

So I broke my leg. Doesn't matter how—since the accident I've heard plenty of broken-leg tales, and, I'm telling you, I didn't realize that walking down the stairs, walking down hills, dancing in high heels, or stamping your foot on the brake pedal could be so dangerous. At any rate, like numerous broken-legged intellectuals before me, I found the prospect of three months in bed in the dining room rather seductive from a book-reading point of view, and I eagerly got started. Great novels piled up on my table, and right at the top was *The Adventures of Huckleberry Finn*, which, I'm embarrassed to admit, I hadn't read since junior high school. The novel took me a couple of days (it was longer than I had remembered), and I closed the cover stunned. Yes, stunned. Not, by any means, by the artistry of the book but by the notion that this is the novel all American literature grows out of, that this is a great novel, that this is even a serious novel.

Although Huck had his fans at publication, his real elevation into the pantheon was worked out early in the Propaganda Era, between 1948 and 1955, by Lionel Trilling, Leslie Fiedler, T. S. Eliot, Joseph Wood Krutch, and some lesser lights, in the introductions to American and British editions of the novel and in such journals as *Partisan Review* and *The New York Times Book Review*. The requirements of Huck's installation rapidly revealed themselves: the failure of the last twelve chapters (in which Huck finds Jim imprisoned on the Phelps plantation and Tom Sawyer is reintroduced and elaborates a cruel and unnecessary scheme for Jim's liberation) had to be diminished, accounted for, or forgiven; after that, the novel's special qualities had to be placed in the context first of other American novels (to their detriment) and then of world literature. The best bets here seemed to be Twain's style and the river setting, and the critics invested accordingly: Eliot, who had never read the novel as a boy, traded on his own childhood beside the big river, elevating Huck to the Boy, and the Mississippi to the River God, therein finding the sort of mythic resonance

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that he admired. Trilling liked the river god idea, too, though he didn't bother to capitalize it. He also thought that Twain, through Huck's lying, told truths, one of them being (I kid you not) that "something . . . had gone out of American life after the [Civil War], some simplicity, some innocence, some peace." What Twain himself was proudest of in the novel—his style—Trilling was glad to dub "not less than definitive in American literature. The prose of *Huckleberry Finn* established for written prose the virtues of American colloquial speech. . . . He is the master of the style that escapes the fixity of the printed page, that sounds in our ears with the immediacy of the heard voice, the very voice of unpretentious truth." The last requirement was some quality that would link Huck to other, though "lesser," American novels such as Herman Melville's *Moby-Dick*, that would possess some profound insight into the American character. Leslie Fiedler obligingly provided it when he read homoerotic attraction into the relationship between Huck and Jim, pointing out the similarity of this to such other white man-dark man friendships as those between Ishmael and Queequeg in *Moby-Dick* and Natty Bumppo and Chingachgook in James Fenimore Cooper's *Last of the Mohicans*.

The canonization proceeded apace: great novel (Trilling, 1950), greatest novel (Eliot, 1950), world-class novel (Lauriat Lane Jr., 1955). Sensible naysayers, such as Leo Marx, were lost in the shuffle of propaganda. But, in fact, *The Adventures of Huckleberry Finn* has little to offer in the way of greatness. There is more to be learned about the American character from its canonization than through its canonization.

Let me hasten to point out that, like most others, I don't hold any grudges against Huck himself. He's just a boy trying to survive. The villain here is Mark Twain, who knew how to give Huck a voice but didn't know how to give him a novel. Twain was clearly aware of the story's difficulties. Not finished with having revisited his boyhood in *Tom Sawyer*, Twain conceived of a sequel and began composition while still working on *Tom Sawyer's* page proofs. Four hundred pages into it, having just passed Cairo and exhausted most of his memories of Hannibal and the upper Mississippi, Twain put the manuscript aside for three years. He was facing a problem every novelist is familiar with: his original conception was beginning to conflict with the implications of the actual story. It is at this point in the story that Huck and Jim realize two things: they have become close friends, and they have missed the Ohio River and drifted into what for Jim must be the most frightening territory of all—down the river, the very place Miss Watson was going to sell him to begin with. Jim's putative savior, Huck, has led him as far astray as a slave can go, and the farther they go, the worse it is going to be for him. Because the Ohio was not Twain's territory, the fulfillment of Jim's wish would necessarily lead the novel away from the artistic integrity that Twain certainly sensed his first four hundred pages possessed. He found himself writing not a boy's novel, like *Tom Sawyer*, but a man's novel, about real moral dilemmas and growth. The patina of nostalgia for a time and place, Missouri in the 1840s (not unlike former President Ronald Reagan's nostalgia for his own boyhood, when "Americans got along"), had been transformed into actual longing for a timeless place of friendship and freedom, safe and hidden, on the big river. But the raft had floated Huck and Jim, and their author with them, into the truly dark heart of the American soul and of American history: slave country.

Twain came back to the novel and worked on it twice again, once to rewrite the chapters containing the feud between the Grangerfords and the Shepherdsons, and later to introduce the Duke and the Dauphin. It is with the feud that the novel begins to fail, because from here on the episodes are mere distractions from the true subject of the work: Huck's affection for and responsibility to Jim. The signs of this failure are every-

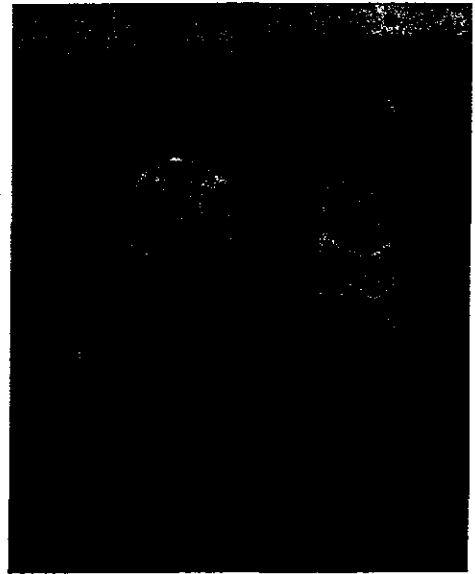
where, as Jim is pushed to the side of the narrative, hiding on the raft and confined to it, while Huck follows the Duke and the Dauphin onshore to the scenes of much simpler and much less philosophically taxing moral dilemmas, such as fraud. Twain was by nature an improviser, and he was pleased enough with these improvisations to continue. When the Duke and the Dauphin finally betray Jim by selling him for forty dollars, Huck is shocked, but the fact is neither he nor Twain has come up with a plan that would have saved Jim in the end. Tom Sawyer does that.

Considerable critical ink has flowed over the years in an attempt to integrate the Tom Sawyer chapters with the rest of the book, but it has flowed in vain. As Leo Marx points out, and as most readers sense intuitively, once Tom reappears, “[m]ost of those traits which made [Huck] so appealing a hero now disappear. . . . It should be added at once that Jim doesn’t mind too much. The fact is that he has undergone a similar transformation. On the raft he was an individual, man enough to denounce Huck when Huck made him the victim of a practical joke. In the closing episode, however, we lose sight of Jim in the maze of farcical invention.” And the last twelve chapters are boring, a sure sign that an author has lost the battle between plot and theme and is just filling in the blanks.

As with all bad endings, the problem really lies at the beginning, and at the beginning of *The Adventures of Huckleberry Finn* neither Huck nor Twain takes Jim’s desire for freedom at all seriously; that is, they do not accord it the respect that a man’s passion deserves. The sign of this is that not only do the two never cross the Mississippi to Illinois, a free state, but they hardly even consider it. In both *Tom Sawyer* and *Huckleberry Finn*, the Jackson’s Island scenes show that such a crossing, even in secret, is both possible and routine, and even though it would present legal difficulties for an escaped slave, these would certainly pose no more hardship than locating the mouth of the Ohio and then finding passage up it. It is true that there could have been slave catchers in pursuit (though the novel ostensibly takes place in the 1840s and the Fugitive Slave Act was not passed until 1850), but Twain’s moral failure, once Huck and Jim link up, is never even to account for their choice to go down the river rather than across it. What this reveals is that for all his lip service to real attachment between white boy and black man, Twain really saw Jim as no more than Huck’s sidekick, homoerotic or otherwise. All the claims that are routinely made for the book’s humanitarian power are, in the end, simply absurd. Jim is never autonomous, never has a vote, always finds his purposes subordinate to Huck’s, and, like every good sidekick, he never minds. He grows ever more passive and also more affectionate as Huck and the Duke and the Dauphin and Tom (and Twain) make ever more use of him for their own purposes. But this use they make of him is not supplementary; it is integral to Twain’s whole conception of the novel. Twain thinks that Huck’s affection is a good enough reward for Jim.

The sort of meretricious critical reasoning that has raised Huck’s paltry good intentions to a “strategy of subversion” (David L. Smith) and a “convincing indictment of slavery” (Eliot) precisely mirrors the same sort of meretricious reasoning that white people use to convince themselves that they are not “racist.” If Huck *feels* positive toward Jim, and *loves* him, and *thinks* of him as a man, then that’s enough. He doesn’t actually have to act in accordance with his feelings. White Americans always think racism is a feeling, and they reject it or they embrace it. To most Americans, it seems more honorable and nicer to reject it, so they do, but they almost invariably fail to understand that how they *feel* means very little to black Americans, who understand racism as a way of structuring American culture, American politics, and the American economy. To invest *The Adventures of Huckleberry Finn* with “greatness” is to underwrite a very simplistic and evasive theory of what racism is and to promulgate it, philosophically, in schools and the media as well as in academic journals. Surely the discomfort of many readers, black and white, and the censor-

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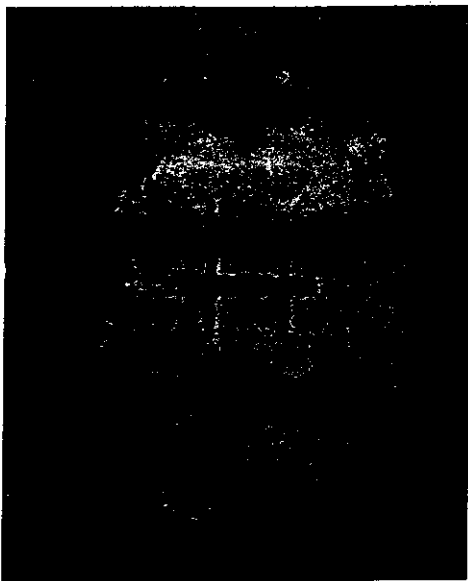
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ship battles that have dogged *Huck Finn* in the last twenty years are understandable in this context. No matter how often the critics "place in context" Huck's use of the word "nigger," they can never excuse or fully hide the deeper racism of the novel—the way Twain and Huck use Jim because they really don't care enough about his desire for freedom to let that desire change their plans. And to give credit to Huck suggests that the only racial insight Americans of the nineteenth or twentieth century are capable of is a recognition of the obvious—that blacks, slave and free, are human.

Ernest Hemingway, thinking of himself, as always, once said that all American literature grew out of *Huck Finn*. It undoubtedly would have been better for American literature, and American culture, if our literature had grown out of one of the best-selling novels of all time, another American work of the nineteenth century, *Uncle Tom's Cabin*, which for its portrayal of an array of thoughtful, autonomous, and passionate black characters leaves *Huck Finn* far behind. *Uncle Tom's Cabin* was published in 1852, when Twain was seventeen, still living in Hannibal and contributing to his brother's newspapers, still sympathizing with the South, nine years before his abortive career in the Confederate Army. *Uncle Tom's Cabin* was the most popular novel of its era, universally controversial. In 1863, when Harriet Beecher Stowe visited the White House, Abraham Lincoln condescended to remark to her, "So this is the little lady who made this great war."

The story, familiar to most nineteenth-century Americans, either through the novel or through the many stage adaptations that sentimentalized Stowe's work, may be sketched briefly: A Kentucky slave, Tom, is sold to pay off a debt to a slave trader, who takes him to New Orleans. On the boat trip downriver, Tom is purchased by the wealthy Augustine St. Clare at the behest of his daughter, Eva. After Eva's death, and then St. Clare's, Tom is sold again, this time to Simon Legree, whose remote plantation is the site of every form of cruelty and degradation. The novel was immediately read and acclaimed by any number of excellent judges: Charles Dickens, George Eliot, Leo Tolstoy, George Sand—the whole roster of nineteenth-century liberals whose work we read today and try to persuade ourselves that *Huck Finn* is equal to. English novelist and critic Charles Kingsley thought *Uncle Tom's Cabin* the best novel ever written. These writers honored Stowe's book for all its myriad virtues. One of these was her adept characterization of a whole world of whites and blacks who find themselves gripped by slavery, many of whose names have entered the American language as expressions—not only Uncle Tom himself but Simon Legree and, to a lesser extent, little Eva and the black child Topsy. The characters appear, one after another, vivified by their attitudes, desires, and opinions as much as by their histories and their fates. Surely Augustine St. Clare, Tom's owner in New Orleans, is an exquisite portrayal of a humane but indecisive man, who knows what he is doing but not how to stop it. Surely Cassy, a fellow slave whom Tom meets on the Legree plantation, is one of the great angry women in all of literature—not only bitter, murderous, and nihilistic but also intelligent and enterprising. Surely the midlife spiritual journey of Ophelia St. Clare, Augustine's Yankee cousin, from self-confident ignorance to affectionate understanding is most convincing, as is Topsy's parallel journey from ignorance and self-hatred to humanity. The ineffectual Mr. Shelby and his submissive, and subversive, wife; the slave trader Haley; Tom's wife, Chloe; Augustine's wife, Marie; Legree's overseers, Sambo and Quimbo—good or evil, they all live.

As for Tom himself, we all know what an "Uncle Tom" is, except we don't. The popular Uncle Tom sucks up to the master and exhibits bovine patience. The real Uncle Tom is both a realist and a man of deep principle. When he is sold by Mr. Shelby in Kentucky, he knows enough of



Shelby's affairs to know that what his master asserts is true: it's Tom who must go or the whole estate will be sold off for debt, including Tom's wife and three children. Later, on the Legree estate, his religious faith tells him that the greatest danger he finds there is not to his life but to his soul. His logic is impeccable. He holds fast to his soul, in the face of suffering, in a way that even nonbelievers like myself must respect. In fact, Tom's story eerily prefigures stories of spiritual solace through deep religious belief that have come out of both the Soviet Gulag and the Nazi concentration camp in the same way that the structure of power on Legree's plantation, and the suffering endured there, forecasts and duplicates many stories of recent genocides.

The power of *Uncle Tom's Cabin* is the power of brilliant analysis married to great wisdom of feeling. Stowe never forgets the logical end of any relationship in which one person is the subject and the other is the object. No matter how the two people feel, or what their intentions are, the logic of the relationship is inherently tragic and traps both parties until the false subject/object relationship is ended. Stowe's most oft-repeated and potent representation of this inexorable logic is the forcible separation of family members, especially of mothers from children. Eliza, faced with the sale of her child, Harry, escapes across the breaking ice of the Ohio River. Lucy, whose ten-month-old is sold behind her back, kills herself. Prue, who has been used for breeding, must listen to her last child cry itself to death because her mistress won't let her save it; she falls into alcoholism and thievery and is finally whipped to death. Cassy, prefiguring a choice made by one of the characters in Toni Morrison's *Beloved*, kills her last child so that it won't grow up in slavery. All of these women have been promised something by their owners—love, education, the privilege and joy of raising their children—but, owing to slavery, all of these promises have been broken. The grief and despair these women display is no doubt what T. S. Eliot was thinking of when he superciliously labeled *Uncle Tom's Cabin* "sensationalist propaganda," but, in fact, few critics in the nineteenth century ever accused Stowe of making up or even exaggerating such stories. One group of former slaves who were asked to comment on Stowe's depiction of slave life said that she had failed to portray the very worst, and Stowe herself was afraid that if she told some of what she had heard from escaped slaves and other informants during her eighteen years in Cincinnati, the book would be too dark to find any readership at all.

Stowe's analysis does not stop with the slave owners and traders, or with the slaves themselves. She understands perfectly that slavery is an economic system embedded in America as a whole, and she comments ironically on Christian bankers in New York whose financial dealings result in the sale of slaves, on Northern politicians who promote the capture of escaped slaves for the sake of the public good, on ministers of churches who give the system a Christian stamp of approval. One of Stowe's most skillful techniques is her method of weaving a discussion of slavery into the dialogue of her characters. Especially interesting is a conversation Mark Twain could have paid attention to. Augustine St. Clare and his abolitionist cousin, Ophelia, are discussing his failure to act in accordance with his feelings of revulsion against slavery. After entertaining Ophelia's criticisms for a period, Augustine points out that Ophelia herself is personally disgusted by black people and doesn't like to come into contact with them. He says, "You would think no harm in a child's caressing a large dog, even if he was black . . . custom with us does what Christianity ought to do,—obliterates the feeling of personal prejudice." When Ophelia takes over the education of Topsy, a child who has suffered a most brutal previous upbringing, she discovers that she can do nothing with her until she takes her, literally, to her bosom. But personal relationships do not mitigate the evils of slavery; Ophelia makes sure to give Topsy her freedom.

Stowe also understands that the real root of slavery is that it is profitable as well as customary. Augustine and his brother live with slavery

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because it is the system they know and because they haven't the imagination to live without it. Simon Legree embraces slavery because he can make money from it and because it gives him even more absolute power over his workers than he could find in the North or in England.

The very heart of nineteenth-century American experience and literature, the nature and meaning of slavery, is finally what Twain cannot face in *The Adventures of Huckleberry Finn*. As Jim and Huck drift down Twain's beloved river, the author finds himself nearing what must have been a crucial personal nexus: how to reconcile the felt memory of boyhood with the cruel implications of the social system within which that boyhood was lived. He had avoided this problem for the most part in *Tom Sawyer*: slaves hardly impinge on the lives of Tom and the other boys. But once Twain allows Jim a voice, this voice must speak in counterpoint to Huck's voice and must raise issues that cannot easily be resolved, either personally or culturally. Harriet Beecher Stowe, New Englander, daughter of Puritans and thinkers, active in the abolitionist movement and in the effort to aid and educate escaped slaves, had no such personal conflict when she sat down to write *Uncle Tom's Cabin*. Nothing about slavery was attractive to her either as a New Englander or as a resident of Cincinnati for almost twenty years. Her lack of conflict is apparent in the clarity of both the style and substance of the novel.

Why, then, we may ask, did *Uncle Tom's Cabin*, for all its power and popularity, fail to spawn American literature? Fail, even, to work as a model for how to draw passionate, autonomous, and interesting black literary characters? Fail to keep the focus of the American literary imagination on the central dilemma of the American experience: race? Part of the reason is certainly that the public conversation about race and slavery that had been a feature of antebellum American life fell silent after the Civil War. Perhaps the answer is to be found in *The Adventures of Huckleberry Finn*: everyone opted for the ultimate distraction, lighting out for the territory. And the reason is to be found in *Uncle Tom's Cabin*: that's where the money was.

But so what? These are only authors, after all, and once a book is published the author can't be held accountable for its role in the culture. For that we have to blame the citizens themselves, or their teachers, or their teachers, the arbiters of critical taste. In "Melodramas of Beset Manhood: How Theories of American Fiction Exclude Women Authors," the scholar Nina Baym has already detailed how the canonization of a very narrow range of white, Protestant, middle-class male authors (Twain, Hawthorne, Melville, Emerson, etc.) has misrepresented our literary life—first by defining the only worthy American literary subject as "the struggle of the individual against society [in which] the essential quality of America comes to reside in its unsettled wilderness and the opportunities that such a wilderness offers to the individual as the medium on which he may inscribe, unhindered, his own destiny and his own nature," and then by casting women, and especially women writers (specialists in the "flagrantly bad best-seller," according to Leslie Fiedler), as the enemy. In such critical readings, all other themes and modes of literary expression fall out of consideration as "un-American." There goes *Uncle Tom's Cabin*, there goes Edith Wharton, there goes domestic life as a subject, there go almost all the best-selling novelists of the nineteenth century and their readers, who were mostly women. The real loss, though, is not to our literature but to our culture and ourselves, because we have lost the subject of how the various social groups who may not escape to the wilderness are to get along in society; and, in the case of *Uncle Tom's Cabin*, the hard-nosed, unsentimental dialogue about race that we should have been having since before the Civil War. Obviously, *Uncle Tom's Cabin* is no more the last word on race relations than *The Brothers Karamazov* or *David Copperfield* is on any number of characteristi-

cally Russian or English themes and social questions. Some of Stowe's ideas about inherent racial characteristics (whites: cold, heartless; blacks: naturally religious and warm) are bad and have been exploded. One of her solutions to the American racial conflicts that she foresaw, a colony in Africa, she later repudiated. Nevertheless, her views about many issues were brilliant, and her heart was wise. She gained the respect and friendship of many men and women of goodwill, black and white, such as Frederick Douglass, the civil-rights activist Mary Church Terrill, the writer and social activist James Weldon Johnson, and W.E.B. Du Bois. What she did was find a way to talk about slavery and family, power and law, life and death, good and evil, North and South. She truly believed that all Americans together had to find a solution to the problem of slavery in which all were implicated. When her voice, a courageously public voice—as demonstrated by the public arguments about slavery that rage through our *Uncle Tom's Cabin*—fell silent in our culture and was replaced by the

secretive voice of Huck Finn, who acknowledges Jim only when they are alone on the raft together out in the middle of the big river, racism fell out of the public world and into the private one, where whites think it really is but blacks know it really isn't.

Should Huckleberry Finn be taught in the schools? The critics of the Propaganda Era laid the groundwork for the universal inclusion of the book in school curriculums by declaring it great. Although they predated the current generation of politi-

cized English professors, this was clearly a political act, because the entry of *Huck Finn* into classrooms sets the terms of the discussion of racism and American history, and sets them very low: all you have to do to be a hero is acknowledge that your poor sidekick is human; you don't actually have to act in the interests of his humanity. Arguments about censorship have been regularly turned into nonsense by appeals to Huck's "greatness." Moreover, so much critical thinking has gone into defending Huck so that he can be great, so that American literature can be found different from and maybe better than Russian or English or French literature, that the very integrity of the critical enterprise has been called into question. That most readers intuitively reject the last twelve chapters of the novel on the grounds of tedium or triviality is clear from the fact that so many critics have turned themselves inside out to defend them. Is it so mysterious that criticism has failed in our time after being so robust only a generation ago? Those who cannot be persuaded that *The Adventures of Huckleberry Finn* is a great novel have to draw some conclusion.

I would rather my children read *Uncle Tom's Cabin*, even though it is far more vivid in its depiction of cruelty than *Huck Finn*, and this is because Stowe's novel is clearly and unmistakably a tragedy. No whitewash, no secrets, but evil, suffering, imagination, endurance, and redemption—just like life. Like little Eva, who eagerly but fearfully listens to the stories of the slaves that her family tries to keep from her, our children want to know what is going on, what has gone on, and what we intend to do about it. If "great" literature has any purpose, it is to help us face up to our responsibilities instead of enabling us to avoid them once again by lighting out for the territory. ■

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