

PART ONE PERSONAL
MORAL
ISSUES

I

WHO AM I?

From the age at which we are capable of thinking for ourselves, we make choices that shape the kind of person we will become. Or perhaps we fail to choose, and allow ourselves to be pushed in the direction that our parents, our teachers, or our peers want us to go. Then for the rest of our lives we have to deal with the consequences. In some cases we follow a path laid down in adolescence and never again reflect on our direction. In others, perhaps prompted by an unexpected crisis, we pause and reconsider our life. The question "Who Am I?" is fundamentally an ethical question, one that raises deep issues about what it is to be moral, how we can develop the kind of self that makes ethical choices, and in accordance with what values we will choose to live.

The Stoic philosopher Epictetus, who lived in the second century of the Christian era, was a slave, but he insisted that his will was not enslaved. Our mind remains free, in his view, no matter what our external circumstances may be. Sixteen hundred years later the German philosopher Immanuel Kant drew on the Stoic tradition to argue that because we are able to reason, we are autonomous moral agents, capable of free choice and responsible for the choices we make. Even today, despite two centuries of development in the social sciences and the existence of the entirely new science of genetics, Kant could still argue that whatever these scientists may tell us about the factors influencing our decisions, in the moment of making a decision we are conscious of our freedom to choose as we see fit. In the twentieth century the French existentialist Jean-Paul Sartre thought that the rejection of the idea of God, and therefore of belief in a divine plan, means that we have no preordained essence. "You are free," he wrote, "therefore choose – that is to say, invent."¹ Another French thinker, Michel Foucault, followed this line of thinking: "From the idea that the self is not given to us, I think there is only one practical consequence; we have to create ourselves as a work of art."²

Against the abstract rationalism of Kant's view, and the free individualism of Sartre and Foucault, the contemporary philosopher Alasdair MacIntyre has insisted that "I am someone's son or daughter, someone else's cousin or uncle; I am a citizen of this or that city, a member of this or that guild or profession; I belong to this tribe, that clan, this nation." MacIntyre concludes that these aspects of my life "constitute the given of my life, my moral starting point."³ MacIntyre is right,

of course, to say that when we choose our identity, we do not start with a blank slate. Epictetus, Kant, and Sartre were also right to insist that we always have choices to make. The most we can do is try to become as aware of our starting point as we can, and to reflect critically on it. When we do so, the life we are living can be seen as an embodiment of our consciously chosen values, rather than as something based on values we have unquestioningly absorbed from others.

The most fundamental of these choices is whether to try to live an ethical life. Not everyone makes this choice consciously, but most of us face moments at which we must choose between our own interests, as we see them, and doing something that could be more difficult, and perhaps would involve some hardship or sacrifice, but that seems to be the right thing to do from some larger perspective than simply consideration of our own interests. In one of the earliest philosophical uses of a story to make an ethical point, Plato has Glaucon, one of the characters in his *Republic*, tell the story of Gyges, a shepherd who served the king of Lydia. He was looking after his flock when, during a storm, a chasm opened up in the ground. In it was a dead body of superhuman stature with a golden ring on its finger. The shepherd took the ring and put it on his own finger. Later, while talking with some other shepherds, he happened to turn the ring, and to his amazement discovered that when he turned the ring a certain way, the other shepherds could no longer see him. After discovering this he made his way to the king's palace, and used the ring to seduce the queen – although exactly how being invisible enabled him to do that we are not told. Then he plotted with the queen against the king, killed him, and became king in his place. Glaucon uses the story in order to argue that we only act justly because we are afraid of being punished if we do not. Anyone who had the ring of Gyges, Glaucon suggests, would throw off all ethical constraints and do whatever advanced their own interests.

The story of Gyges and his ring makes us think of Macbeth. In Shakespeare's play, Macbeth has no magic ring, but Duncan's visit to his castle provides him with a similar opportunity to kill the king and usurp the throne. In seizing that moment, Macbeth takes his stand on the ultimate question of whether to act ethically, and chooses what he knows to be wrong. That is one possible way of answering the question, though Shakespeare shows us, as the story unfolds, that even in terms of Macbeth's own interests, it is not a good one. In that respect Shakespeare is in the tradition of Plato, who, through the character of Socrates, rejects Glaucon's view, and argues that the wise person will always do what is just, and will have a better life by doing so.

Others have followed Plato in arguing that living an ethical life gives one the best chance of also living a happy life. They appeal to the "paradox of hedonism," that is, the idea that those who aim at maximizing their own happiness often end up living less happy lives than those who aim at some other goal, and find happiness in pursuing that goal. The life of Sherman McCoy in Tom Wolfe's *The Bonfire of the Vanities* could be offered as an illustration of the paradox of hedonism. But apparently many people do not find this a sufficiently convincing reason for being an ethical person. (If it were convincing, why would religions need to hold out the prospect of reward and punishment in an afterlife in order to try to persuade people to act ethically?)

In the eighteenth century, British philosophers like Shaftesbury, Butler, and, above all, David Hume urged that we all have feelings of benevolence and sympathy and it is these emotions that are the basis of morality. Reinforced by the influence of society, and our desire for a good reputation, and the benefits that this will bring, these emotions will motivate most of us to do what is right. But Hume, at least, admitted that there are limits to this form of motivation. If a person simply does not feel sympathy or benevolence, and is able to behave unjustly without being detected, there is little more that one can say to persuade him or her to live an ethical life.

Other philosophers have spurned the idea that ethics can be based on such changeable aspects of human existence as our emotions or the prospect of some kind of gain in happiness. Kant thought that unless we act from respect for the moral law as such, our actions have no moral worth. But in arguing that we can, and indeed ought to, act from respect for the moral law as such, and in rejecting not only self-interested motivation, but also impulses derived from emotions like benevolence and sympathy, Kant placed a heavy burden on reason. Given that we are not purely rational beings, but creatures with emotions and desires, how can reason alone, unaided by desire, move us to act? Kant gives no convincing answer to this question.

Towards the end of the nineteenth century the British neo-Hegelian philosopher F. H. Bradley said that virtue consists in doing good for its own sake, and that to recommend a life of virtue because of the pleasures it will bring is to "degrade and prostitute" virtue.⁴ If this is true, we can have little to say to those who, like Macbeth, are in doubt about whether to do what they know to be right. All we can say is that they should do what is right for its own sake. What is really important, Bradley thought, is to ensure that people grow up in a society that gives them a station in life, and a set of duties to perform, and makes them a part of the larger ethical community. Then they will find their identity in that community, and will feel part of the larger whole. They will not ask why they should do what is right, any more than your arm asks why it should serve your body. They will do what is right because they feel themselves a part of an organic whole. But what if the society has no place for homosexuals, or offers only a humiliating station and degrading duties to women, or to those who belong to a racial minority? Bradley's organic society looks alarmingly close to a totalitarian form of nationalism, in which the individual's autonomy is subordinated to a larger whole. The twentieth century made us only too aware of the dangers that such societies pose.

Today's liberal societies are not as homogeneous as Bradley's imaginary organic society. Yet this does not necessarily mean that people freely choose their identity independently of the subtle coercion of culture. Without making any explicit choice, many people accept the values of a subculture and do not even ask how their subculture fits into the larger society in which they are living. The subculture may be that of 1980s Wall Street bond traders, as described in the extract from *The Bonfire of the Vanities*, or of 1970s teenage surfies on Sydney's beaches in Kathy Lette and Gabrielle Carey's *Puberty Blues*.

Neither Sherman McCoy, in *The Bonfire of the Vanities*, nor Deb, in *Puberty Blues*, shows any signs of having reflected on what is important in life. Instead, they

accept the values of the group to which they belong, or aspire to belong. Of course, the teenage culture of *Puberty Blues* is one that people pass through, as they grow up, and it is easy to excuse young people for unquestioningly accepting the culture of their peers. We allow adolescents time to become their own person. The problem is more serious when people live their entire lives unreflectively, without ever having asked themselves what their goals are, and why they are doing what they do. Until you have asked yourself these fundamental questions, you have not chosen your life and have not decided who you are.

NOTES

- 1 Jean-Paul Sartre, "Existentialism is a Humanism," in Walter Kaufman (ed.), *Existentialism from Dostoyevsky to Sartre* (New York: New American Library, 1975), p. 356.
- 2 Michel Foucault, *Beyond Structuralism and Hermeneutics*, 2nd edn, ed. H. Dreyfus and P. Rabinow, Chicago: University of Chicago Press, 1983, p. 237.
- 3 Alasdair MacIntyre, *After Virtue*, Notre Dame, IN: University of Notre Dame Press, Notre Dame, 1984, p. 220.
- 4 F. H. Bradley, *Ethical Studies*, Oxford: Oxford University Press, 1962, p. 63.

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RALPH ELLISON

Invisible Man

Invisible Man is a classic of modern African American life. It mixes comedy, irony, and burlesque, often in unexpected places. The story begins with this terrifying experience after the hero's graduation from high school.

It goes a long way back, some twenty years. All my life I had been looking for something, and everywhere I turned someone tried to tell me what it was. I accepted their answers too, though they were often in contradiction and even self-contradictory. I was naïve. I was looking for myself and asking everyone except myself questions which I, and only I, could answer. It took me a long time and much painful boomeranging of my expectations to achieve a realization everyone else appears to have been born with: That I am nobody but myself. But first I had to discover that I am an invisible man!

And yet I am no freak of nature, nor of history. I was in the cards, other things having been equal (or unequal) eighty-five years ago. I am not ashamed of my grandparents for having been slaves. I am only ashamed of myself for having at one time been ashamed. About eighty-five years ago they were told that they were free, united with others of our country in everything pertaining to the common good, and, in everything social, separate like the fingers of the hand. And they believed it. They exulted in it. They stayed in their place, worked hard, and brought up my father to do the same. But my grandfather is the one. He was an odd old guy, my grandfather, and I am told I take after him. It was he who caused the trouble. On his deathbed he called my father to him and said, "Son, after I'm gone I want you to keep up the good fight. I never told you, but our life is a war and I have been a traitor all my born days, a spy in the enemy's country ever since I give up my gun back in the Reconstruction. Live with your head in the lion's mouth. I want you to overcome 'em with yeses, undermine 'em with grins, agree 'em to death and destruction, let 'em swoller you till they vomit or bust wide

RALPH ELLISON, pp. 13–26 from *Invisible Man*. New York: Random House, 2002 (originally published 1947). © 1947, 1948, 1952 by Ralph Ellison; copyright renewed 1975, 1976, 1980 by Ralph Ellison. Used by permission of Random House, Inc.

open." They thought the old man had gone out of his mind. He had been the meekest of men. The younger children were rushed from the room, the shades drawn and the flame of the lamp turned so low that it sputtered on the wick like the old man's breathing. "Learn it to the younguns," he whispered fiercely; then he died.

But my folks were more alarmed over his last words than over his dying. It was as though he had not died at all, his words caused so much anxiety. I was warned emphatically to forget what he had said and, indeed, this is the first time it has been mentioned outside the family circle. It had a tremendous effect upon me, however. I could never be sure of what he meant. Grandfather had been a quiet old man who never made any trouble, yet on his deathbed he had called himself a traitor and a spy, and he had spoken of his meekness as a dangerous activity. It became a constant puzzle which lay unanswered in the back of my mind. And whenever things went well for me I remembered my grandfather and felt guilty and uncomfortable. It was as though I was carrying out his advice in spite of myself. And to make it worse, everyone loved me for it. I was praised by the most lily-white men of the town. I was considered an example of desirable conduct – just as my grandfather had been. And what puzzled me was that the old man had defined it as *treachery*. When I was praised for my conduct I felt a guilt that in some way I was doing something that was really against the wishes of the white folks, that if they had understood they would have desired me to act just the opposite, that I should have been sulky and mean, and that that really would have been what they wanted, even though they were fooled and thought they wanted me to act as I did. It made me afraid that some day they would look upon me as a traitor and I would be lost. Still I was more afraid to act any other way because they didn't like that at all. The old man's words were like a curse. On my graduation day I delivered an oration in which I showed that humility was the secret, indeed, the very essence of progress. (Not that I believed this – how could I, remembering my grandfather? – I only believed that it worked.) It was a great success. Everyone praised me and I was invited to give the speech at a gathering of the town's leading white citizens. It was a triumph for our whole community.

It was in the main ballroom of the leading hotel. When I got there I discovered that it was on the occasion of a smoker, and I was told that since I was to be there anyway I might as well take part in the battle royal to be fought by some of my schoolmates as part of the entertainment. The battle royal came first.

All of the town's big shots were there in their tuxedos, wolfing down the buffet foods, drinking beer and whiskey and smoking black cigars. It was a large room with a high ceiling. Chairs were arranged in neat rows around three sides of a portable boxing ring. The fourth side was clear, revealing a gleaming space of polished floor. I had some misgivings over the battle royal, by the way. Not from a distaste for fighting, but because I didn't care too much for the other fellows who were to take part. They were tough guys who seemed to have no grandfather's curse worrying their minds. No one could mistake their toughness. And besides, I suspected that fighting a battle royal might detract from the dignity of my speech. In those pre-invisible days I visualized myself as a potential

Booker T. Washington. But the other fellows didn't care too much for me either, and there were nine of them. I felt superior to them in my way, and I didn't like the manner in which we were all crowded together into the servants' elevator. Nor did they like my being there. In fact, as the warmly lighted floors flashed past the elevator we had words over the fact that I, by taking part in the fight, had knocked one of their friends out of a night's work.

We were led out of the elevator through a rococo hall into an anteroom and told to get into our fighting togs. Each of us was issued a pair of boxing gloves and ushered out into the big mirrored hall, which we entered looking cautiously about us and whispering, lest we might accidentally be heard above the noise of the room. It was foggy with cigar smoke. And already the whiskey was taking effect. I was shocked to see some of the most important men of the town quite tipsy. They were all there – bankers, lawyers, judges, doctors, fire chiefs, teachers, merchants. Even one of the more fashionable pastors. Something we could not see was going on up front. A clarinet was vibrating sensuously and the men were standing up and moving eagerly forward. We were a small tight group, clustered together, our bare upper bodies touching and shining with anticipatory sweat; while up front the big shots were becoming increasingly excited over something we still could not see. Suddenly I heard the school superintendent, who had told me to come, yell, "Bring up the shines, gentlemen! Bring up the little shines!"

We were rushed up to the front of the ballroom, where it smelled even more strongly of tobacco and whiskey. Then we were pushed into place. I almost wet my pants. A sea of faces, some hostile, some amused, ringed around us, and in the center, facing us, stood a magnificent blonde – stark naked. There was dead silence. I felt a blast of cold air chill me. I tried to back away, but they were behind me and around me. Some of the boys stood with lowered heads, trembling. I felt a wave of irrational guilt and fear. My teeth chattered, my skin turned to goose flesh, my knees knocked. Yet I was strongly attracted and looked in spite of myself. Had the price of looking been blindness, I would have looked. The hair was yellow like that of a circus kewpie doll, the face heavily powdered and rouged, as though to form an abstract mask, the eyes hollow and smeared a cool blue, the color of a baboon's butt. I felt a desire to spit upon her as my eyes brushed slowly over her body. Her breasts were firm and round as the domes of East Indian temples, and I stood so close as to see the fine skin texture and beads of pearly perspiration glistening like dew around the pink and erected buds of her nipples. I wanted at one and the same time to run from the room, to sink through the floor, or go to her and cover her from my eyes and the eyes of the others with my body; to feel the soft thighs, to caress her and destroy her, to love her and murder her, to hide from her, and yet to stroke where below the small American flag tattooed upon her belly her thighs formed a capital V. I had a notion that of all in the room she saw only me with her impersonal eyes.

Booker T. Washington (1856–1915) – an influential African American educator who sought economic gains at the price of 'not rocking the boat' over disenfranchisement and segregation

shines – derogatory word for African Americans

And then she began to dance, a slow sensuous movement; the smoke of a hundred cigars clinging to her like the thinnest of veils. She seemed like a fair bird-girl girdled in veils calling to me from the angry surface of some gray and threatening sea. I was transported. Then I became aware of the clarinet playing and the big shots yelling at us. Some threatened us if we looked and others if we did not. On my right I saw one boy faint. And now a man grabbed a silver pitcher from a table and stepped close as he dashed ice water upon him and stood him up and forced two of us to support him as his head hung and moans issued from his thick bluish lips. Another boy began to plead to go home. He was the largest of the group, wearing dark red fighting trunks much too small to conceal the erection which projected from him as though in answer to the insinuating low-registered moaning of the clarinet. He tried to hide himself with his boxing gloves.

And all the while the blonde continued dancing, smiling faintly at the big shots who watched her with fascination, and faintly smiling at our fear. I noticed a certain merchant who followed her hungrily, his lips loose and drooling. He was a large man who wore diamond studs in a shirtfront which swelled with the ample paunch underneath, and each time the blonde swayed her undulating hips he ran his hand through the thin hair of his bald head and, with his arms upheld, his posture clumsy like that of an intoxicated panda, wound his belly in a slow and obscene grind. This creature was completely hypnotized. The music had quickened. As the dancer flung herself about with a detached expression on her face, the men began reaching out to touch her. I could see their beefy fingers sink into the soft flesh. Some of the others tried to stop them and she began to move around the floor in graceful circles, as they gave chase, slipping and sliding over the polished floor. It was mad. Chairs went crashing, drinks were spilt, as they ran laughing and howling after her. They caught her just as she reached a door, raised her from the floor, and tossed her as college boys are tossed at a hazing, and above her red, fixed-smiling lips I saw the terror and disgust in her eyes, almost like my own terror and that which I saw in some of the other boys. As I watched, they tossed her twice and her soft breasts seemed to flatten against the air and her legs flung wildly as she spun. Some of the more sober ones helped her to escape. And I started off the floor, heading for the anteroom with the rest of the boys.

Some were still crying and in hysteria. But as we tried to leave we were stopped and ordered to get into the ring. There was nothing to do but what we were told. All ten of us climbed under the ropes and allowed ourselves to be blindfolded with broad bands of white cloth. One of the men seemed to feel a bit sympathetic and tried to cheer us up as we stood with our backs against the ropes. Some of us tried to grin. "See that boy over there?" one of the men said. "I want you to run across at the bell and give it to him right in the belly. If you don't get him, I'm going to get you. I don't like his looks." Each of us was told the same. The blindfolds were put on. Yet even then I had been going over my speech. In my mind each word was as bright as flame. I felt the cloth pressed into place, and frowned so that it would be loosened when I relaxed.

But now I felt a sudden fit of blind terror. I was unused to darkness. It was as though I had suddenly found myself in a dark room filled with poisonous

cottonmoths. I could hear the bleary voices yelling insistently for the battle royal to begin.

"Get going in there!"

"Let me at that big nigger!"

I strained to pick up the school superintendent's voice, as though to squeeze some security out of that slightly more familiar sound.

"Let me at those black sonsabitches!" someone yelled.

"No, Jackson, no!" another voice yelled. "Here, somebody, help me hold Jack."

"I want to get at that ginger-colored nigger. Tear him limb from limb," the first voice yelled.

I stood against the ropes trembling. For in those days I was what they called ginger-colored, and he sounded as though he might crunch me between his teeth like a crisp ginger cookie.

Quite a struggle was going on. Chairs were being kicked about and I could hear voices grunting as with a terrific effort. I wanted to see, to see more desperately than ever before. But the blindfold was tight as a thick skin-puckering scab and when I raised my gloved hands to push the layers of white aside a voice yelled, "Oh, no you don't, black bastard! Leave that alone!"

"Ring the bell before Jackson kills him a coon!" someone boomed in the sudden silence. And I heard the bell clang and the sound of the feet scuffling forward.

A glove smacked against my head. I pivoted, striking out stiffly as someone went past, and felt the jar ripple along the length of my arm to my shoulder. Then it seemed as though all nine of the boys had turned upon me at once. Blows pounded me from all sides while I struck out as best I could. So many blows landed upon me that I wondered if I were not the only blindfolded fighter in the ring, or if the man called Jackson hadn't succeeded in getting me after all.

Blindfolded, I could no longer control my motions. I had no dignity. I stumbled about like a baby or a drunken man. The smoke had become thicker and with each new blow it seemed to sear and further restrict my lungs. My saliva became like hot bitter glue. A glove connected with my head, filling my mouth with warm blood. It was everywhere. I could not tell if the moisture I felt upon my body was sweat or blood. A blow landed hard against the nape of my neck. I felt myself going over, my head hitting the floor. Streaks of blue light filled the black world behind the blindfold. I lay prone, pretending that I was knocked out, but felt myself seized by hands and yanked to my feet. "Get going, black boy! Mix it up!" My arms were like lead, my head smarting from blows. I managed to feel my way to the ropes and held on, trying to catch my breath. A glove landed in my mid-section and I went over again, feeling as though the smoke had become a knife jabbed into my guts. Pushed this way and that by the legs milling around me, I finally pulled erect and discovered that I could see the black, sweat-washed forms weaving in the smoky-blue atmosphere like drunken dancers weaving to the rapid drum-like thuds of blows.

Everyone fought hysterically. It was complete anarchy. Everybody fought everybody else. No group fought together for long. Two, three, four, fought one, then turned to fight each other, were themselves attacked. Blows landed below the belt and in the kidney, with the gloves open as well as closed, and with my eye

partly opened now there was not so much terror. I moved carefully, avoiding blows, although not too many to attract attention, fighting from group to group. The boys groped about like blind, cautious crabs crouching to protect their mid-sections, their heads pulled in short against their shoulders, their arms stretched nervously before them, with their fists testing the smoke-filled air like the knobbed feelers of hyper-sensitive snails. In one corner I glimpsed a boy violently punching the air and heard him scream in pain as he smashed his hand against a ring post. For a second I saw him bent over holding his hand, then going down as a blow caught his unprotected head. I played one group against the other, slipping in and throwing a punch then stepping out of range while pushing the others into the melee to take the blows blindly aimed at me. The smoke was agonizing and there were no rounds, no bells at three minute intervals to relieve our exhaustion. The room spun round me, a swirl of lights, smoke, sweating bodies surrounded by tense white faces. I bled from both nose and mouth, the blood spattering upon my chest.

The men kept yelling, "Slug him, black boy! Knock his guts out!"

"Uppercut him! Kill him! Kill that big boy!"

Taking a fake fall, I saw a boy going down heavily beside me as though we were felled by a single blow, saw a sneaker-clad foot shoot into his groin as the two who had knocked him down stumbled upon him. I rolled out of range, feeling a twinge of nausea.

The harder we fought the more threatening the men became. And yet, I had begun to worry about my speech again. How would it go? Would they recognize my ability? What would they give me?

I was fighting automatically when suddenly I noticed that one after another of the boys was leaving the ring. I was surprised, filled with panic, as though I had been left alone with an unknown danger. Then I understood. The boys had arranged it among themselves. It was the custom for the two men left in the ring to slug it out for the winner's prize. I discovered this too late. When the bell sounded two men in tuxedos leaped into the ring and removed the blindfold. I found myself facing Tatlock, the biggest of the gang. I felt sick at my stomach. Hardly had the bell stopped ringing in my ears than it clanged again and I saw him moving swiftly toward me. Thinking of nothing else to do I hit him smash on the nose. He kept coming, bringing the rank sharp violence of stale sweat. His face was a black blank of a face, only his eyes alive – with hate of me and aglow with a feverish terror from what had happened to us all. I became anxious. I wanted to deliver my speech and he came at me as though he meant to beat it out of me. I smashed him again and again, taking his blows as they came. Then on a sudden impulse I struck him lightly and as we clinched, I whispered, "Fake like I knocked you out, you can have the prize."

"I'll break your behind," he whispered hoarsely.

"For *them*?"

"For *me*, sonofabitch!"

They were yelling for us to break it up and Tatlock spun me half around with a blow, and as a joggled camera sweeps in a reeling scene, I saw the howling red faces crouching tense beneath the cloud of blue-gray smoke. For a moment the

world wavered, unraveled, flowed, then my head cleared and Tatlock bounced before me. That fluttering shadow before my eyes was his jabbing left hand. Then falling forward, my head against his damp shoulder, I whispered,

"I'll make it five dollars more."

"Go to hell!"

But his muscles relaxed a trifle beneath my pressure and I breathed, "Seven?"

"Give it to your ma," he said, ripping me beneath the heart.

And while I still held him I butted him and moved away. I felt myself bombarded with punches. I fought back with hopeless desperation. I wanted to deliver my speech more than anything else in the world, because I felt that only these men could judge truly my ability, and now this stupid clown was ruining my chances. I began fighting carefully now, moving in to punch him and out again with my greater speed. A lucky blow to his chin and I had him going too – until I heard a loud voice yell, "I got my money on the big boy."

Hearing this, I almost dropped my guard. I was confused: Should I try to win against the voice out there? Would not this go against my speech, and was not this a moment for humility, for nonresistance? A blow to my head as I danced about sent my right eye popping like a jack-in-the-box and settled my dilemma. The room went red as I fell. It was a dream fall, my body languid and fastidious as to where to land, until the floor became impatient and smashed up to meet me. A moment later I came to. An hypnotic voice said FIVE emphatically. And I lay there, hazily watching a dark red spot of my own blood shaping itself into a butterfly, glistening and soaking into the soiled gray world of the canvas.

When the voice drawled TEN I was lifted up and dragged to a chair. I sat dazed. My eye pained and swelled with each throb of my pounding heart and I wondered if now I would be allowed to speak. I was wringing wet, my mouth still bleeding. We were grouped along the wall now. The other boys ignored me as they congratulated Tatlock and speculated as to how much they would be paid. One boy whimpered over his smashed hand. Looking up front, I saw attendants in white jackets rolling the portable ring away and placing a small square rug in the vacant space surrounded by chairs. Perhaps, I thought, I will stand on the rug to deliver my speech.

Then the M.C. called to us, "Come on up here boys and get your money."

We ran forward to where the men laughed and talked in their chairs, waiting. Everyone seemed friendly now.

"There it is on the rug," the man said. I saw the rug covered with coins of all dimensions and a few crumpled bills. But what excited me, scattered here and there, were the gold pieces.

"Boys, it's all yours," the man said. "You get all you grab."

"That's right, Sambo," a blond man said, winking at me confidentially.

I trembled with excitement, forgetting my pain. I would get the gold and the bills, I thought. I would use both hands. I would throw my body against the boys nearest me to block them from the gold.

"Get down around the rug now," the man commanded, "and don't anyone touch it until I give the signal."

"This ought to be good," I heard.

As told, we got around the square rug on our knees. Slowly the man raised his freckled hand as we followed it upward with our eyes.

I heard, "These niggers look like they're about to pray!"

Then, "Ready," the man said. "Go!"

I lunged for a yellow coin lying on the blue design of the carpet, touching it and sending a surprised shriek to join those rising around me. I tried frantically to remove my hand but could not let go. A hot, violent force tore through my body, shaking me like a wet rat. The rug was electrified. The hair bristled up on my head as I shook myself free. My muscles jumped, my nerves jangled, writhed. But I saw that this was not stopping the other boys. Laughing in fear and embarrassment, some were holding back and scooping up the coins knocked off by the painful contortions of the others. The men roared above us as we struggled.

"Pick it up, goddamnit, pick it up!" someone called like a bass-voiced parrot. "Go on, get it!"

I crawled rapidly around the floor, picking up the coins, trying to avoid the coppers and to get greenbacks and the gold. Ignoring the shock by laughing, as I brushed the coins off quickly, I discovered that I could contain the electricity – a contradiction, but it works. Then the men began to push us onto the rug. Laughing embarrassedly, we struggled out of their hands and kept after the coins. We were all wet and slippery and hard to hold. Suddenly I saw a boy lifted into the air, glistening with sweat like a circus seal, and dropped, his wet back landing flush upon the charged rug, heard him yell and saw him literally dance upon his back, his elbows beating a frenzied tattoo upon the floor, his muscles twitching like the flesh of a horse stung by many flies. When he finally rolled off, his face was gray and no one stopped him when he ran from the floor amid booming laughter.

"Get the money," the M.C. called. "That's good hard American cash!"

And we snatched and grabbed, snatched and grabbed. I was careful not to come too close to the rug now, and when I felt the hot whiskey breath descend upon me like a cloud of foul air I reached out and grabbed the leg of a chair. It was occupied and I held on desperately.

"Leggo, nigger! Leggo!"

The huge face wavered down to mine as he tried to push me free. But my body was slippery and he was too drunk. It was Mr. Colcord, who owned a chain of movie houses and "entertainment palaces." Each time he grabbed me I slipped out of his hands. It became a real struggle. I feared the rug more than I did the drunk, so I held on, surprising myself for a moment by trying to topple *him* upon the rug. It was such an enormous idea that I found myself actually carrying it out. I tried not to be obvious, yet when I grabbed his leg, trying to tumble him out of the chair, he raised up roaring with laughter, and, looking at me with soberness dead in the eye, kicked me viciously in the chest. The chair leg flew out of my hand and I felt myself going and rolled. It was as though I had rolled through a bed of hot coals. It seemed a whole century would pass before I would roll free, a century in which I was seared through the deepest levels of my body to the fearful breath within me and the breath seared and heated to the point of explosion. It'll all be over in a flash, I thought as I rolled clear. It'll all be over in a flash.

But not yet, the men on the other side were waiting, red faces swollen as though from apoplexy as they bent forward in their chairs. Seeing their fingers coming toward me I rolled away as a fumbled football rolls off the receiver's fingertips, back into the coals. That time I luckily sent the rug sliding out of place and heard the coins ringing against the floor and the boys scuffling to pick them up and the M.C. calling, "All right, boys, that's all. Go get dressed and get your money."

I was limp as a dish rag. My back felt as though it had been beaten with wires.

When we had dressed the M.C. came in and gave us each five dollars, except Tatlock, who got ten for being last in the ring. Then he told us to leave. I was not to get a chance to deliver my speech, I thought. I was going out into the dim alley in despair when I was stopped and told to go back. I returned to the ballroom, where the men were pushing back their chairs and gathering in groups to talk.

The M.C. knocked on a table for quiet. "Gentlemen," he said, "we almost forgot an important part of the program. A most serious part, gentlemen. This boy was brought here to deliver a speech which he made at his graduation yesterday . . ."

"Bravo!"

"I'm told that he is the smartest boy we've got out there in Greenwood. I'm told that he knows more big words than a pocket-sized dictionary."

Much applause and laughter.

"So now, gentlemen, I want you to give him your attention."

There was still laughter as I faced them, my mouth dry, my eye throbbing. I began slowly, but evidently my throat was tense, because they began shouting, "Louder! Louder!"

"We of the younger generation extol the wisdom of that great leader and educator," I shouted, "who first spoke these flaming words of wisdom: 'A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal: "Water, water; we die of thirst!" The answer from the friendly vessel came back: "Cast down your bucket where you are." The captain of the distressed vessel, at last heeding the injunction, cast down his bucket, and it came up full of fresh sparkling water from the mouth of the Amazon River.' And like him I say, and in his words, 'To those of my race who depend upon bettering their condition in a foreign land, or who underestimate the importance of cultivating friendly relations with the Southern white man, who is his next-door neighbor, I would say: "Cast down your bucket where you are" – cast it down in making friends in every manly way of the people of all races by whom we are surrounded . . .'"

I spoke automatically and with such fervor that I did not realize that the men were still talking and laughing until my dry mouth, filling up with blood from the cut, almost strangled me. I coughed, wanting to stop and go to one of the tall brass, sand-filled spittoons to relieve myself, but a few of the men, especially the superintendent, were listening and I was afraid. So I gulped it down, blood, saliva and all, and continued. (What powers of endurance I had during those days! What enthusiasm! What a belief in the rightness of things!) I spoke even louder in spite of the pain. But still they talked and still they laughed, as though deaf with cotton in dirty ears. So I spoke with greater emotional emphasis. I closed my ears and swallowed blood until I was nauseated. The speech seemed a hundred times as

long as before, but I could not leave out a single word. All had to be said, each memorized nuance considered, rendered. Nor was that all. Whenever I uttered a word of three or more syllables a group of voices would yell for me to repeat it. I used the phrase "social responsibility" and they yelled:

"What's that word you say, boy?"

"Social responsibility," I said.

"What?"

"Social . . ."

"Louder."

". . . responsibility."

"More!"

"Respon—"

"Repeat!"

"—sibility."

The room filled with the uproar of laughter until, no doubt, distracted by having to gulp down my blood, I made a mistake and yelled a phrase I had often seen denounced in newspaper editorials, heard debated in private.

"Social . . ."

"What?" they yelled.

". . . equality —"

The laughter hung smokelike in the sudden stillness. I opened my eyes, puzzled. Sounds of displeasure filled the room. The M.C. rushed forward. They shouted hostile phrases at me. But I did not understand.

A small dry mustached man in the front row blared out, "Say that slowly, son!"

"What, sir?"

"What you just said!"

"Social responsibility, sir," I said.

"You weren't being smart, were you, boy?" he said, not unkindly.

"No, sir!"

"You sure that about 'equality' was a mistake?"

"Oh, yes, sir," I said. "I was swallowing blood."

"Well, you had better speak more slowly so we can understand. We mean to do right by you, but you've got to know your place at all times. All right, now, go on with your speech."

I was afraid. I wanted to leave but I wanted also to speak and I was afraid they'd snatch me down.

"Thank you, sir," I said, beginning where I had left off, and having them ignore me as before.

Yet when I finished there was a thunderous applause. I was surprised to see the superintendent come forth with a package wrapped in white tissue paper, and, gesturing for quiet, address the men.

"Gentlemen, you see that I did not overpraise this boy. He makes a good speech and some day he'll lead his people in the proper paths. And I don't have to tell you that that is important in these days and times. This is a good, smart boy, and so to encourage him in the right direction, in the name of the Board of Education I wish to present him a prize in the form of this . . ."

He paused, removing the tissue paper and revealing a gleaming calfskin brief case.

"... in the form of this first-class article from Shad Whitmore's shop."

"Boy," he said, addressing me, "take this prize and keep it well. Consider it a badge of office. Prize it. Keep developing as you are and some day it will be filled with important papers that will help shape the destiny of your people."

I was so moved that I could hardly express my thanks. A rope of bloody saliva forming a shape like an undiscovered continent drooled upon the leather and I wiped it quickly away. I felt an importance that I had never dreamed.

"Open it and see what's inside," I was told.

My fingers a-tremble, I complied, smelling the fresh leather and finding an official-looking document inside. It was a scholarship to the state college for Negroes. My eyes filled with tears and I ran awkwardly off the floor.

I was overjoyed; I did not even mind when I discovered that the gold pieces I had scrambled for were brass pocket tokens advertising a certain make of automobile.

When I reached home everyone was excited. Next day the neighbors came to congratulate me. I even felt safe from grandfather, whose deathbed curse usually spoiled my triumphs. I stood beneath his photograph with my brief case in hand and smiled triumphantly into his stolid black peasant's face. It was a face that fascinated me. The eyes seemed to follow everywhere I went.

That night I dreamed I was at a circus with him and that he refused to laugh at the clowns no matter what they did. Then later he told me to open my brief case and read what was inside and I did, finding an official envelope stamped with the state seal; and inside the envelope I found another and another, endlessly, and I thought I would fall of weariness. "Them's years," he said. "Now open that one." And I did and in it I found an engraved document containing a short message in letters of gold. "Read it," my grandfather said. "Out loud!"

"To Whom It May Concern," I intoned. "Keep This Nigger-Boy Running."

I awoke with the old man's laughter ringing in my ears.

(It was a dream I was to remember and dream again for many years after. But at that time I had no insight into its meaning. First I had to attend college.)