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INVISIBLE MAN

RALPH ELLISON

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Ralph Ellison

To Ida

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Epilogue

What, if anything

is there that a novelist can say about his work that wouldn't be better left to the critics? They at least have the advantage of dealing with the words on the page, while for him the task of accounting for the process involved in putting them there is similar to that of commanding a smoky genie to make a orderly retreat—not simply back into the traditional bottle, but into the ribbon and keys of a by now defunct typewriter. And in this particular instance all the more so, because from the moment of its unexpected inception this has been a most self-willed and self-generating piece of fiction. For at a time when I was struggling with a quite different narrative it announced itself in what were to become the opening words of its prologue, moved in, and proceeded to challenge my imagination for some seven years. What is more, despite its peacetime scenery it erupted out of what had been conceived as a war novel.

It all began during the summer of 1945, in a barn in Waitsfield, Vermont, where I was on sick leave from service in the merchant marine, and with the war's end it continued to preoccupy me in various parts of New York City, including its crowded subways: In a converted 141st Street stable, in a one-room ground-floor apartment on St. Nicholas Avenue and, most unexpectedly, in a suite otherwise occupied by jewelers located on the eighth floor of Number 608 Fifth Avenue. It was there, thanks to the generosity of Beatrice and Francis Steegmuller, then spending a year abroad, I discovered that writing could be just as difficult in a fellow writer's elegant office as in a crowded Harlem apartment. There were, however, important differences, some of which worked wonders for my shaky self-confidence and served, perhaps, as a catalyst for the wild mixture of elements that went into the evolving fiction.

The proprietors of the suite, Sam and Augusta Mann, saw to it that I worked undisturbed, took time off for lunch (often at their own expense) and were most encouraging of my efforts. Thanks to them I found myself keeping a businessman's respectable hours, and the suite's constant flow of beautiful objects and its occupants' expert evaluations of pearls and diamonds, platinum and gold gave me a sense of living far above my means. Thus actually and symbolically the eighth floor was the highest elevation upon which the novel unfolded, but it was a long, far cry from our below-street-level apartment and might well have proved disorienting had I not been consciously concerned with a fictional character who was bent upon finding his way in areas of society whose manners, motives and rituals were baffling.

Interestingly enough, it was only the elevator operators who questioned my presence in such an affluent building, but this, after all, was during a period when the doormen of buildings located in middle- and upper-class neighborhoods routinely directed such as myself to their service elevators. To hasten to add, however, that nothing of the kind ever happened at 608, for once the elevator men became accustomed to my presence they were quite friendly. And that was true even of the well-read immigrant among them who found the idea of my being a writer quite amusing.

By contrast, certain of my St. Nicholas Avenue neighbors considered me of questionable character. This, ostensibly, was because Fanny, my wife, came and went with the regularity of one who held

conventional job while I was often at home and could be seen at odd hours walking our Scottish terriers. But basically it was because I fitted none of the roles, legal or illegal, with which my neighbors were familiar. I was neither a thug, numbers-runner, nor pusher, postal worker, doctor, dentist, lawyer, tailor, undertaker, barber, bartender nor preacher. And, while my speech revealed a degree of higher education, it was also clear that I was not of the group of professionals who lived and worked in the neighborhood. My indefinite status was therefore a subject of speculation and a source of unease, especially among those whose attitudes and modes of conduct were at odds with the dictates of law and order. This made for a nodding relationship in which my neighbors kept their distance and I kept mine. But I remained suspect, and one snowy afternoon as I walked down a shadowed street into the winter sunshine a wino lady let me know exactly how I rated on her checklist of sundry types and characters.

Leaning blearily against the façade of a corner bar as I approached, and directing her remarks at me through her woozy companions, she said, "Now that nigger *there* must be some kinda sweetback 'cause while his wife has her some kinda little 'slave,' all I ever see *him* do is walk them damn dogs and shoot some damn pictures!"

Frankly, I was startled by such a low rating, for by "sweetback" she meant a man who lived off the earnings of a woman, a type usually identified by his leisure, his flashy clothes, flamboyant personal style and the ruthless business enterprise of an out-and-out pimp—all qualities of which I was conspicuously lacking that she had to laugh at her own provocative sally. However the ploy was intended to elicit a response, whether angry or conciliatory she was too drunk or reckless to care as long as it threw some light into the shadows of my existence. Therefore I was less annoyed than amused, and since I was returning home with fifty legally earned dollars from a photographic assignment I could well afford to smile while remaining silently concealed in my mystery.

Even so, the wino lady had come fairly close to one of the economic arrangements which made my writing a possibility, and that too is part of the story behind this novel. My wife did indeed provide the more dependable contributions to our income while mine came catch-as-catch-can. During the time the novel was in progress she worked as a secretary for several organizations and was to crown her working career as the executive director of the American Medical Center for Burma, a group that supported the work of Dr. Gordon S. Seagrave, the famous "Burma Surgeon." As for myself, I reviewed a few books, sold a few articles and short stories, did free-lance photography (including book-jacket portraits of Francis Steegmuller and Mary McCarthy), built audio amplifiers and installed high-fidelity sound systems. There were also a few savings from my work on ships, a Rosenwald grant and its renewal, a small publisher's advance and, for a while, a monthly stipend from our friend and patron of the arts, the late Mrs. J. Caesar Guggenheimer.

Naturally our neighbors knew nothing of this, and neither did our landlord, who considered writing to be such a questionable occupation for a healthy young man that during our absence he was not above entering our apartment and prowling through my papers. Still, such annoyances were to be endured as a part of the desperate gamble involved in my becoming a novelist. Fortunately my wife had faith in my talent, a fine sense of humor and a capacity for neighborly charity. Nor was she unappreciative of the hilarious inversion of what is usually a racially restricted social mobility that took me on daily journeys from a Negro neighborhood, wherein strangers questioned my moral character on nothing more substantial than our common color and my vague deviation from accepted norms, to find sanctuary in a predominantly white environment wherein that same color and vagueness of role rendered me anonymous, and hence beyond public concern. In retrospect it was

though writing about invisibility had rendered me either transparent or opaque and set me bouncing back and forth between the benighted provincialism of a small village and the benighted disinterestedness of a great metropolis. Which, given the difficulty of gaining an authorial knowledge of this diverse society, was not a bad discipline for an American writer.

But the Fifth Avenue interval aside, most of the novel still managed to get itself written in Harlem where it drew much of its substance from the voices, idioms, folklore, traditions and political concerns of those whose racial and cultural origins I share. So much then for the economic geography and sociology of the struggle sustained in writing the novel, and back to the circumstances in which it began.

The narrative that was upstaged by the voice which spoke so knowingly of invisibility (pertinent here because it turned out to have been a blundering step toward the present novel), focused upon the experiences of a captured American pilot who found himself in a Nazi prisoner-of-war camp in which he was the officer of highest rank and thus by a convention of war the designated spokesman for his fellow prisoners. Predictably, the dramatic conflict arose from the fact that he was the only Negro among the Americans, and the resulting racial tension was exploited by the German camp commander for his own amusement. Having to choose between his passionate rejection of both native and foreign racisms while upholding those democratic values which he held in common with his white countrymen, my pilot was forced to find support for his morale in his sense of individual dignity and in his newly awakened awareness of human loneliness. For him that war-born vision of virile fraternity of which Malraux wrote so eloquently was not forthcoming, and much to his surprise he found his only justification for attempting to deal with his countrymen as comrades-in-arms lay precisely in those old betrayed promises proclaimed in such national slogans and turns-of-phrase as those the hero of Hemingway's *A Farewell to Arms* had found so obscene during the chaotic retreat from Caporetto. But while Hemingway's hero managed to put the war behind him and opt for love, for my pilot there was neither escape nor a loved one waiting. Therefore he had either to affirm the transcendent ideals of democracy and his own dignity by aiding those who despised him, or accept his situation as hopelessly devoid of meaning; a choice tantamount to rejecting his own humanity. The crowning irony of all this lay in the fact that neither of his adversaries was aware of his inner struggle.

Undramatized, all this might sound a bit extreme, yet historically most of this nation's conflicts of arms have been—at least for Afro-Americans—wars-within-wars. Such was true of the Civil War, the last of the Indian Wars, of the Spanish American War, and of World Wars I and II. And in order for the Negro to fulfill his duty as a citizen it was often necessary that he fight for his self-affirmed right to fight. Accordingly, my pilot was prepared to make the ultimate wartime sacrifice that most governments demand of their able-bodied citizens, but his was one that regarded his life as of less value than the lives of whites making the same sacrifice. This reality made for an existential torture which was given a further twist of the screw by his awareness that once the peace was signed, the German camp commander could immigrate to the United States and immediately take advantage of freedoms that were denied the most heroic of Negro servicemen. Thus democratic ideals and military valor alike were rendered absurd by the prevailing mystique of race and color.

I myself had chosen the merchant marine as a more democratic mode of service (as had a former colleague, a poet, who was lost off Murmansk on his first trip to sea), and as a seaman ashore in Europe I had been encountering numerous Negro soldiers who gave me vivid accounts of the less-than-democratic conditions under which they fought and labored. But having had a father who fought on San Juan Hill, in the Philippines and in China, I knew that such complaints grew out of what was

then an archetypical American dilemma: How could you treat a Negro as equal in war and then deny him equality during times of peace? I also knew something of the trials of Negro airmen, who after being trained in segregated units and undergoing the abuse of white officers and civilians alike were prevented from flying combat missions.

Indeed, I had published a short story which dealt with such a situation, and it was in that attempt to convert experience into fiction that I discovered that its implicit drama was far more complex than I had assumed. For while I had conceived of it in terms of a black-white, majority-minority conflict with white officers refusing to recognize the humanity of a Negro who saw mastering the high technical skills of a pilot as a dignified way of serving his country while improving his economic status, I came to realize that my pilot was also experiencing difficulty in seeing *himself*. And this had to do with his ambivalence before his own group's divisions of class and diversities of culture; an ambivalence which was brought into focus after he crash-landed on a southern plantation and found himself being aided by a Negro tenant farmer whose outlook and folkways were a painful reminder of his own tenuous military status and their common origin in slavery. A man of two worlds, my pilot felt himself to be misperceived in both and thus was at ease in neither. In brief, the story depicted his conscious struggle for self-definition and for an invulnerable support for his individual dignity. I believe no means was aware of his relationship to the invisible man, but clearly he possessed some of the symptoms.

During the same period I had published yet another story in which a young Afro-American seaman ashore in Swansea, South Wales, was forced to grapple with the troublesome "American" aspects of his identity after white Americans had blacked his eye during a wartime blackout on the Swansea street called Straight (no, his name was *not* Saul nor did he become a Paul!). But here the pressure toward self-scrutiny came from a group of Welshmen who rescued him and surprised him by greeting him as a "Black Yank" and inviting him to a private club, and then sang the American National Anthem in his honor. Both stories were published in 1944, but now in 1945 on a Vermont farm, the theme of a young Negro's quest for identity was reasserting itself in a far more bewildering form.

For while I had structured my short stories out of familiar experiences and possessed concrete images of my characters and their backgrounds, now I was confronted by nothing more substantial than a taunting, disembodied voice. And while I was in the process of plotting a novel based on the war then in progress, the conflict which that voice was imposing upon my attention was one that had been ongoing since the Civil War. Given the experiences of the past, I had felt on safe historical grounds even though the literary problem of conveying the complex human emotions and philosophical decisions faced by a unique individual remained. It was, I thought, an intriguing idea for an American novel but a difficult task for a fledgling novelist. Therefore I was most annoyed to have my efforts interrupted by an ironic, down-home voice that struck me as being as irreverent as a honky-tonk trumpet blasting through a performance, say, of Britten's *War Requiem*.

And all the more so because the voice seemed well aware that a piece of science fiction was the last thing I aspired to write. In fact, it seemed to tease me with allusions to that pseudoscientific sociological concept which held that most Afro-American difficulties sprang from our "high visibility"; a phrase as double-dealing and insidious as its more recent oxymoronic cousins, "benign neglect" and "reverse discrimination," both of which translate "Keep those Negroes running—but in their same old place." My friends had made wry jokes out of the term for many years, suggesting that while the darker brother was clearly "checked and balanced"—and kept far more checked than balanced—on the basis of his darkness he glowed, nevertheless, within the American conscience with

such intensity that most whites feigned moral blindness toward his predicament; and these included the waves of late arrivals who refused to recognize the vast extent to which they too benefited from his second-class status while placing all of the blame on white southerners.

Thus despite the bland assertions of sociologists, “high visibility” actually rendered one *un-visible*—whether at high noon in Macy’s window or illuminated by flaming torches and flashbulbs while undergoing the ritual sacrifice that was dedicated to the ideal of white supremacy. After such knowledge, and given the persistence of racial violence and the unavailability of legal protection, I asked myself, what else was there to sustain our will to persevere but laughter? And could it be that there was a subtle triumph hidden in such laughter that I had missed, but one which still was more affirmative than raw anger? A secret, hard-earned wisdom that might, perhaps, offer a more effective strategy through which a floundering Afro-American novelist could convey his vision?

It was a startling idea, yet the voice was so persuasive with echoes of blues-toned laughter that I found myself being nudged toward a frame of mind in which, suddenly, current events, memories and artifacts began combining to form a vague but intriguing new perspective.

Shortly before the spokesman for invisibility intruded, I had seen, in a nearby Vermont village, a poster announcing the performance of a “Tom Show,” that forgotten term for blackface minstrel versions of Mrs. Stowe’s *Uncle Tom’s Cabin*. I had thought such entertainment a thing of the past, but there in a quiet northern village it was alive and kicking, with Eliza, frantically slipping and sliding on the ice, still trying—and that during World War II!—to escape the slaving hounds.... *Oh, I went to the hills/ To hide my face/ The hills cried out. No hiding place/ There’s no hiding place/ Up here!*

No, because what is commonly assumed to be past history is actually as much a part of the living present as William Faulkner insisted. Furtive, implacable and tricky, it inspires both the observer and the scene observed, artifacts, manners and atmosphere and it speaks even when no one wills to listen.

And so, as I listen, things once obscure began falling into place. Odd things, unexpected things. Such as the poster that reminded me of the tenacity which a nation’s moral evasions can take on when given the trappings of racial stereotypes, and the ease with which its deepest experience of tragedy could be converted into blackface farce. Even information picked up about the backgrounds of friends and acquaintances fell into the slowly emerging pattern of implication. The wife of the racially mixed couple who were our hosts was the granddaughter of a Vermonter who had been a general in the Civil War, adding a new dimension to the poster’s presence. Details of old photographs and rhymes and riddles and children’s games, church services and college ceremonies, practical jokes and political activities observed during my prewar days in Harlem—all fell into place. I had reported the riot of 1943 for the *New York Post* and had agitated earlier for the release of Angelo Herndon and the Scottsboro Boys, had marched behind Adam Clayton Powell, Jr., in his effort to desegregate the store along 125th Street, and had been part of a throng which blocked off Fifth Avenue in protest of the role being played by Germany and Italy in the Spanish Civil War. Everything and anything appeared as grist for my fictional mill. Some speaking up clearly, saying, “Use me right here,” while others were disturbingly mysterious.

Like my sudden recall of an incident from my college days when, opening a vat of Plasticine donated to an invalid sculptor friend by some northern studio, I found enfolded within the oily mass a frieze of figures modeled after those depicted on Saint-Gaudens’s monument to Colonel Robert Gould Shaw and his 54th Massachusetts Negro Regiment, a memorial which stands on the Boston Common. I had no idea as to why it should surface, but perhaps it was to remind me that since I was writing

fiction and seeking vaguely for images of black and white fraternity I would do well to recall the Henry James's brother Wilky had fought as an officer with those Negro soldiers, and that Colonel Shaw's body had been thrown into a ditch with those of his men. Perhaps it was also to remind me that war could, with art, be transformed into something deeper and more meaningful than its surface violence ...

At any rate, it now appeared that the voice of invisibility issued from deep within our complex American underground. So how crazy-logical that I should finally locate its owner living—and oh, so garrulously—in an abandoned cellar. Of course, the process was far more disjointed than I make sound, but such was the inner-outer, subjective-objective process of the developing fiction, its pained mind and surreal heart ...

Even so, I was still inclined to close my ears and get on with my interrupted novel, but like many writers atoss in what Conrad described as the “destructive element,” I had floundered into a state of hyperreceptivity; a desperate condition in which a fiction writer finds it difficult to ignore even the most nebulous idea-emotion that might arise in the process of creation. For he soon learns that such amorphous projections might well be unexpected gifts from his daydreaming muse that might, when properly perceived, provide exactly the materials needed to keep afloat in the turbulent tides of composition. On the other hand, they might wreck him, drown him in the quicksands of indecision. I was already having enough difficulty trying to avoid writing what might turn out to be nothing more than another novel of racial protest instead of the dramatic study in comparative humanity which I felt any worthwhile novel should be, and the voice appeared to be leading me precisely in that direction. But then as I listened to its taunting laughter and speculated as to what kind of individual would speak in such accents, I decided that it would be one who had been forged in the underground of American experience and yet managed to emerge less angry than ironic. That he would be a blues-toned laughter-at-wounds who included himself in his indictment of the human condition. I liked the idea, and as I tried to visualize the speaker I came to relate him to those ongoing conflicts, tragic and comic, that had claimed my group's energies since the abandonment of the Reconstruction. And after coaxing him into revealing a bit more about himself, I concluded that he was without question a “character,” and that in the dual meaning of the term. And I saw that he was young, powerless (reflecting the difficulties of Negro leaders of the period) and ambitious for a role of leadership; a role at which he was doomed to fail. Having nothing to lose, and by way of providing myself the widest field for success or failure, I associated him, ever so distantly, with the narrator of Dostoevsky's *Notes from Underground*, and with that *I* began to structure the movement of my plot, while *he* began to merge with my more specialized concerns with fictional form and with certain problems arising out of the pluralistic literary tradition from which I spring.

Among these was the question of why most protagonists of Afro-American fiction (not to mention the black characters in fiction written by whites) were without intellectual depth. Too often they were figures caught up in the most intense forms of social struggle, subject to the most extreme forms of the human predicament but yet seldom able to articulate the issues which tortured them. Not that many worthy individuals aren't in fact inarticulate, but that there were, and are, enough exceptions in real life to provide the perceptive novelist with models. And even if they did not exist it would be necessary, both in the interest of fictional expressiveness and as examples of human possibility, to invent them. Henry James had taught us much with his hyperconscious, “Super subtle fry,” characters who embodied in their own cultured, upper-class way the American virtues of conscience and consciousness. Such ideal creatures were unlikely to turn up in the world I inhabited, but one nev-

knew because so much in this society is unnoticed and unrecorded. On the other hand, I felt that one of the ever-present challenges facing the American novelist was that of endowing his inarticulate characters, scenes and social processes with eloquence. For it is by such attempts that he fulfills his social responsibility as an American artist.

Here it would seem that the interests of art and democracy converge, the development of conscious articulate citizens being an established goal of this democratic society, and the creation of conscious articulate characters being indispensable to the creation of resonant compositional centers through which an organic consistency can be achieved in the fashioning of fictional forms. By way of imposing meaning upon our disparate American experience the novelist seeks to create forms in which acts, scenes and characters speak for more than their immediate selves, and in this enterprise the very nature of language is on his side. For by a trick of fate (and our racial problems notwithstanding) the human imagination is integrative—and the same is true of the centrifugal force that inspires the democratic process. And while fiction is but a form of symbolic action, a mere game of “as if,” therein lies its true function and its potential for effecting change. For at its most serious just as is true of politics at its best, it is a thrust toward a human ideal. And it approaches that ideal by a subtle process of negating the world of things as given in favor of a complex of man-made positive

So if the ideal of achieving a true political equality eludes us in reality—as it continues to do—there is still available that fictional *vision* of an ideal democracy in which the actual combines with the ideal and gives us representations of a state of things in which the highly placed and the lowly, the black and the white, the northerner and the southerner, the native-born and the immigrant are combined to tell us of transcendent truths and possibilities such as those discovered when Mark Twain set Huck and Jim afloat on the raft.

Which suggested to me that a novel could be fashioned as a raft of hope, perception and entertainment that might help keep us afloat as we tried to negotiate the snags and whirlpools that mark our nation's vacillating course toward and away from the democratic ideal. There are, of course, other goals for fiction. Yet I recalled that during the early, more optimistic days of this republic it was assumed that each individual citizen could become (and should prepare to become) President. For democracy was considered not only a collectivity of individuals, as was defined by W. H. Auden, but a collectivity of politically astute citizens who, by virtue of our vaunted system of universal education and our freedom of opportunity, would be prepared to govern. As things turned out it was an unlikely possibility—but not entirely, as is attested by the recent examples of the peanut farmer and the motion-picture actor.

And even for Afro-Americans there was the brief hope that had been encouraged by the presence of black congressmen in Washington during the Reconstruction. Nor could I see any reason for allowing our more chastened view of political possibility (not too long before I began this novel A. Phillip Randolph had to threaten our beloved F.D.R. with a march on Washington before our war industries were opened to Negroes) to impose undue restrictions upon my novelist's freedom to manipulate imaginatively those possibilities that existed both in Afro-American personality and in the restricted structure of American society. My task was to transcend those restrictions. And as an example, Mark Twain had demonstrated that the novel *could* serve as a comic antidote to the ailments of politics, and since in 1945, as well as now, Afro-Americans were usually defeated in their bouts with circumstance there was no reason why they, like Brer Rabbit and his more literary cousins, the great heroes of tragedy and comedy, shouldn't be allowed to snatch the victory of conscious perception from the forces that overwhelmed them. Therefore I would have to create a narrator who could think as well

act, and I saw a capacity for conscious self-assertion as basic to his blundering quest for freedom.

So my task was one of revealing the human universals hidden within the plight of one who was both black and American, and not only as a means of conveying my personal vision of possibility, but as a way of dealing with the sheer rhetorical challenge involved in communicating across our barriers of race and religion, class, color and region—barriers which consist of the many strategies of division that were designed, and still function, to prevent what would otherwise have been a more or less natural recognition of the reality of black and white fraternity. And to defeat this national tendency to deny the common humanity shared by my character and those who might happen to read of his experience, I would have to provide him with something of a worldview, give him a consciousness in which serious philosophical questions could be raised, provide him with a range of diction that could play upon the richness of our readily shared vernacular speech and construct a plot that would bring him in contact with a variety of American types as they operated on various levels of society. Most of all, I would have to approach racial stereotypes as a given fact of the social process and proceed, while gambling with the reader's capacity for fictional truth, to reveal the human complexity which the stereotypes are intended to conceal.

It would be misleading, however, to leave the impression that all of the process of writing was so solemn. For in fact there was a great deal of fun along the way. I knew that I was composing a work of fiction, a work of literary art and one that would allow me to take advantage of the novel's capacity for telling the truth while actually telling a "lie," which is the Afro-American folk term for an improvised story. Having worked in barbershops where that form of oral art flourished, I knew that I could draw upon the rich culture of the folk tale as well as that of the novel, and that being uncertain of my skill I would have to improvise upon my materials in the manner of a jazz musician putting a musical theme through a wild star-burst of metamorphosis. By the time I realized that the words of the Prologue contained the germ of the ending as well as that of the beginning, I was free to enjoy the surprises of incident and character as they popped into view.

And there were surprises. Five years before the book was completed, Frank Taylor, who had given me my first book contract, showed a section to Cyril Connolly, the editor of the English magazine *Horizon*, and it was published in an issue devoted to art in America. This marked the initial publication of the first chapter, which appeared in America shortly afterward in the 1948 volume of the now-defunct *Magazine of the Year*—a circumstance which accounts for the 1947 and 1948 copyright dates that have caused confusion for scholars. The actual publication date of the complete volume was 1952.

These surprises were both encouraging and intimidating because after savoring that bit of success I became afraid that this single section, which contained the "battle royal" scene, might well be the novel's only incident of interest. But I persisted and finally arrived at the moment when it became meaningful to work with my editor, Albert Erskine. The rest, as the saying goes, is history. My highest hope for the novel was that it would sell enough copies to prevent my publishers from losing on the investment and my editor from having wasted his time. But, as I said in the beginning, this has always been a most willful, most self-generating novel, and the proof of that statement is witnessed by the fact that here, thirty astounding years later, it has me writing about it again.

Ralph Ellison

November 10, 1980

“You are saved,” cried Captain Delano, more and more astonished and pained; “you are saved: what
has cast such a shadow upon you?”

Herman Melville, *Benito Cereno*

HARRY: I tell you, it is not me you are looking at,
Not me you are grinning at, not me your confidential looks
Incriminate, but that other person, if person,
You thought I was: let your necrophily
Feed upon that carcase....

T. S. Eliot, *Family Reunion*

I am an invisible man

No, I am not a spook like those who haunted Edgar Allan Poe; nor am I one of your Hollywood-movie ectoplasms. I am a man of substance, of flesh and bone, fiber and liquids—and I might even be said to possess a mind. I am invisible, understand, simply because people refuse to see me. Like the bodiless heads you see sometimes in circus sideshows, it is as though I have been surrounded by mirrors or hard, distorting glass. When they approach me they see only my surroundings, themselves, and figments of their imagination—indeed, everything and anything except me.

Nor is my invisibility exactly a matter of a biochemical accident to my epidermis. That invisibility to which I refer occurs because of a peculiar disposition of the eyes of those with whom I come in contact. A matter of the construction of their *inner* eyes, those eyes with which they look through the physical eyes upon reality. I am not complaining, nor am I protesting either. It is sometimes advantageous to be unseen, although it is most often rather wearing on the nerves. Then too, you're constantly being bumped against by those of poor vision. Or again, you often doubt if you really exist. You wonder whether you aren't simply a phantom in other people's minds. Say, a figure in a nightmare which the sleeper tries with all his strength to destroy. It's when you feel like this that, out of resentment, you begin to bump people back. And, let me confess, you feel that way most of the time. You ache with the need to convince yourself that you do exist in the real world, that you're a part of all the sound and anguish, and you strike out with your fists, you curse and you swear to make them recognize you. And, alas, it's seldom successful.

One night I accidentally bumped into a man, and perhaps because of the near darkness he saw me and called me an insulting name. I sprang at him, seized his coat lapels and demanded that he apologize. He was a tall blond man, and as my face came close to his he looked insolently out of his blue eyes and cursed me, his breath hot in my face as he struggled. I pulled his chin down sharp upon the crown of my head, butting him as I had seen the West Indians do, and I felt his flesh tear and the blood gush out, and I yelled, "Apologize! Apologize!" But he continued to curse and struggle, and I butted him again and again until he went down heavily, on his knees, profusely bleeding. I kicked him repeatedly, in a frenzy because he still uttered insults though his lips were frothy with blood. Oh yes, I kicked him! And in my outrage I got out my knife and prepared to slit his throat, right there beneath the lamplight in the deserted street, holding him in the collar with one hand, and opening the knife with my teeth—when it occurred to me that the man had not *seen* me, actually; that he, as far as he knew, was in the midst of a walking nightmare! And I stopped the blade, slicing the air as I pushed him away, letting him fall back to the street. I stared at him hard as the lights of a car stabbed through the darkness. He lay there, moaning on the asphalt; a man almost killed by a phantom. It unnerved me. I was both disgusted and ashamed. I was like a drunken man myself, wavering about on weakened legs. Then I was amused: Something in this man's thick head had sprung out and beaten him within an inch of his life. I began to laugh at this crazy discovery. Would he have awakened at the point of death? Would Death himself have freed him for wakeful living? But I didn't linger. I ran away into the dark, laughing so hard I feared I might rupture myself. The next day I saw his picture in the *Daily News*, beneath a caption stating that he had been "mugged." Poor fool, poor blind fool, I thought with

sincere compassion, mugged by an invisible man!

Most of the time (although I do not choose as I once did to deny the violence of my days by ignoring it) I am not so overtly violent. I remember that I am invisible and walk softly so as not to awaken the sleeping ones. Sometimes it is best not to awaken them; there are few things in the world as dangerous as sleepwalkers. I learned in time though that it is possible to carry on a fight against them without their realizing it. For instance, I have been carrying on a fight with Monopolated Light & Power for some time now. I use their service and pay them nothing at all, and they don't know. Oh, they suspect that power is being drained off, but they don't know where. All they know is that according to the master meter back there in their power station a hell of a lot of free current is disappearing somewhere into the jungle of Harlem. The joke, of course, is that I don't live in Harlem but in a border area. Several years ago (before I discovered the advantages of being invisible) I went through the routine process of buying service and paying their outrageous rates. But no more. I gave up all that, along with my apartment, and my old way of life: That way based upon the fallacious assumption that I, like other men, was visible. Now, aware of my invisibility, I live rent-free in a building rented strictly to whites, in a section of the basement that was shut off and forgotten during the nineteenth century, which I discovered when I was trying to escape in the night from Ras the Destroyer. But that's getting too far ahead of the story, almost to the end, although the end is in the beginning and lies far ahead.

The point now is that I found a home—or a hole in the ground, as you will. Now don't jump to the conclusion that because I call my home a "hole" it is damp and cold like a grave; there are cold holes and warm holes. Mine is a warm hole. And remember, a bear retires to his hole for the winter and lives until spring; then he comes strolling out like the Easter chick breaking from its shell. I say all this to assure you that it is incorrect to assume that, because I'm invisible and live in a hole, I am dead. I am neither dead nor in a state of suspended animation. Call me Jack-the-Bear, for I am in a state of hibernation.

My hole is warm and full of light. Yes, *full* of light. I doubt if there is a brighter spot in all New York than this hole of mine, and I do not exclude Broadway. Or the Empire State Building on a photographer's dream night. But that is taking advantage of you. Those two spots are among the darkest of our whole civilization—pardon me, our whole *culture* (an important distinction, I've heard)—which might sound like a hoax, or a contradiction, but that (by contradiction, I mean) is how the world moves: Not like an arrow, but a boomerang. (Beware of those who speak of the *spiral* of history; they are preparing a boomerang. Keep a steel helmet handy.) I know; I have been boomeranged across my head so much that I now can see the darkness of lightness. And I love light. Perhaps you'll think it strange that an invisible man should need light, desire light, love light. But maybe it is exactly because I *am* invisible. Light confirms my reality, gives birth to my form. A beautiful girl once told me of a recurring nightmare in which she lay in the center of a large dark room and felt her face expand until it filled the whole room, becoming a formless mass while her eyes ran like bilious jelly up the chimney. And so it is with me. Without light I am not only invisible, but formless as well; and to be unaware of one's form is to live a death. I myself, after existing some twenty years, did not become alive until I discovered my invisibility.

That is why I fight my battle with Monopolated Light & Power. The deeper reason, I mean: It allows me to feel my vital aliveness. I also fight them for taking so much of my money before I learned to protect myself. In my hole in the basement there are exactly 1,369 lights. I've wired the entire ceiling, every inch of it. And not with fluorescent bulbs, but with the older, more-expensive-

operate kind, the filament type. An act of sabotage, you know. I've already begun to wire the wall. ~~A junk man I know, a man of vision, has supplied me with wire and sockets. Nothing, storm or flood~~ must get in the way of our need for light and ever more and brighter light. The truth is the light and light is the truth. When I finish all four walls, then I'll start on the floor. Just how that will go, I don't know. Yet when you have lived invisible as long as I have you develop a certain ingenuity. I'll solve the problem. And maybe I'll invent a gadget to place my coffee pot on the fire while I lie in bed, and even invent a gadget to warm my bed—like the fellow I saw in one of the picture magazines who made himself a gadget to warm his shoes! Though invisible, I am in the great American tradition of tinkers. That makes me kin to Ford, Edison and Franklin. Call me, since I have a theory and a concept, a “thinker-tinker.” Yes, I'll warm my shoes; they need it, they're usually full of holes. I'll do that and more.

Now I have one radio-phonograph; I plan to have five. There is a certain acoustical deadness in my hole, and when I have music I want to *feel* its vibration, not only with my ear but with my whole body. I'd like to hear five recordings of Louis Armstrong playing and singing “What Did I Do to Be So Black and Blue”—all at the same time. Sometimes now I listen to Louis while I have my favorite dessert of vanilla ice cream and sloe gin. I pour the red liquid over the white mound, watching it glisten and the vapor rising as Louis bends that military instrument into a beam of lyrical sound. Perhaps I like Louis Armstrong because he's made poetry out of being invisible. I think it must be because he's unaware that he *is* invisible. And my own grasp of invisibility aids me to understand his music. Once when I asked for a cigarette, some jokers gave me a reefer, which I lighted when I got home and sat listening to my phonograph. It was a strange evening. Invisibility, let me explain, gives you a slightly different sense of time, you're never quite on the beat. Sometimes you're ahead and sometimes behind. Instead of the swift and imperceptible flowing of time, you are aware of its nodes, those points where time stands still or from which it leaps ahead. And you slip into the breaks and look around. That's what you hear vaguely in Louis' music.

Once I saw a prizefighter boxing a yokel. The fighter was swift and amazingly scientific. His body was one violent flow of rapid rhythmic action. He hit the yokel a hundred times while the yokel held up his arms in stunned surprise. But suddenly the yokel, rolling about in the gale of boxing gloves, struck one blow and knocked science, speed and footwork as cold as a well-digger's posterior. The smart money hit the canvas. The long shot got the nod. The yokel had simply stepped inside of his opponent's sense of time. So under the spell of the reefer I discovered a new analytical way of listening to music. The unheard sounds came through, and each melodic line existed of itself, stood out clearly from all the rest, said its piece, and waited patiently for the other voices to speak. That night I found myself hearing not only in time, but in space as well. I not only entered the music but descended, like Dante, into its depths. And *beneath the swiftness of the hot tempo there was a slow tempo and a cave and I entered it and looked around and heard an old woman singing a spiritual full of Weltschmerz as flamenco, and beneath that lay a still lower level on which I saw a beautiful girl the color of ivory pleading in a voice like my mother's as she stood before a group of slaveowners who bid for her naked body, and below that I found a lower level and a more rapid tempo and I heard someone shout:*

“Brothers and sisters, my text this morning is the ‘Blackness of Blackness.’”

And a congregation of voices answered: “That blackness is most black, brother, most black ...”

“In the beginning ...”

“At the very start,” they cried.

“... there was blackness ...”

“Preach it ...”

“... and the sun ...”

“The sun, Lawd ...”

“... was bloody red ...”

“Red ...”

“Now black is ...” the preacher shouted.

“Bloody ...”

“I said black is...”

“Preach it, brother ...”

“... an’ black ain’t ...”

“Red, Lawd, red: He said it’s red!”

“Amen, brother ...”

“Black will git you ...”

“Yes, it will ...”

“Yes, it will ...”

“... an’ black won’t ...”

“Naw, it won’t!”

“It do ...”

“It do, Lawd ...”

“... an’ it don’t.”

“Halleluiah ...”

“... It’ll put you, glory, glory, Oh my Lawd, in the WHALE’S BELLY.”

“Preach it, dear brother ...”

“... an’ make you tempt ...”

“Good God a-mighty!”

“Old Aunt Nelly!”

“Black will make you ...”

“Black ...”

“... or black will un-make you.”

“Ain’t it the truth, Lawd?”

And at that point a voice of trombone timbre screamed at me, “Git out of here, you fool! Is you ready to commit treason?”

And I tore myself away, hearing the old singer of spirituals moaning, “Go curse your God, boy, and die.”

I stopped and questioned her, asked her what was wrong.

"I dearly loved my master, son," she said.

"You should have hated him," I said.

"He gave me several sons," she said, "and because I loved my sons I learned to love their father though I hated him too."

"I too have become acquainted with ambivalence," I said. "That's why I'm here."

"What's that?"

"Nothing, a word that doesn't explain it. Why do you moan?"

"I moan this way 'cause he's dead," she said.

"Then tell me, who is that laughing upstairs?"

"Them's my sons. They glad."

"Yes, I can understand that too," I said.

"I laughs too, but I moans too. He promised to set us free but he never could bring hisself to do it. Still I loved him ..."

"Loved him? You mean ... ?"

"Oh yes, but I loved something else even more."

"What more?"

"Freedom."

"Freedom," I said. "Maybe freedom lies in hating."

"Naw, son, it's in loving. I loved him and give him the poison and he withered away like a frost-bitten apple. Them boys woulda tore him to pieces with they homemade knives."

"A mistake was made somewhere," I said, "I'm confused." And I wished to say other things, but the laughter upstairs became too loud and moan-like for me and I tried to break out of it, but I couldn't. Just as I was leaving I felt an urgent desire to ask her what freedom was and went back. She sat with her head in her hands, moaning softly; her leather-brown face was filled with sadness.

"Old woman, what is this freedom you love so well?" I asked around a corner of my mind.

She looked surprised, then thoughtful, then baffled. "I done forgot, son. It's all mixed up. First I think it's one thing, then I think it's another. It gits my head to spinning. I guess now it ain't nothing but knowing how to say what I got up in my head. But it's a hard job, son. Too much is done happen to me in too short a time. Hit's like I have a fever. Ever' time I starts to walk my head gits to swirling and I falls down. Or if it ain't that, it's the boys; they gits to laughing and wants to kill up the white folks. They's bitter, that's what they is ..."

"But what about freedom?"

"Leave me 'lone, boy; my head aches!"

I left her, feeling dizzy myself. I didn't get far.

Suddenly one of the sons, a big fellow six feet tall, appeared out of nowhere and struck me with his fist.

"What's the matter, man?" I cried.

“You made Ma cry!”

“But how?” I said, dodging a blow.

“Askin’ her them questions, that’s how. Git outa here and stay, and next time you got questions like that, ask yourself!”

He held me in a grip like cold stone, his fingers fastening upon my windpipe until I thought I would suffocate before he finally allowed me to go. I stumbled about dazed, the music beating hysterically in my ears. It was dark. My head cleared and I wandered down a dark narrow passage, thinking I heard his footsteps hurrying behind me. I was sore, and into my being had come a profound craving for tranquillity, for peace and quiet, a state I felt I could never achieve. For one thing, the trumpet was blaring and the rhythm was too hectic. A tom-tom beating like heart-thuds began drowning out the trumpet, filling my ears. I longed for water and I heard it rushing through the cold mains my fingers touched as I felt my way, but I couldn’t stop to search because of the footsteps behind me.

“Hey, Ras,” I called. “Is it you, Destroyer? Rinehart?”

No answer, only the rhythmic footsteps behind me. Once I tried crossing the road, but a speeding machine struck me, scraping the skin from my leg as it roared past.

Then somehow I came out of it, ascending hastily from this underworld of sound to hear Lou Armstrong innocently asking,

*What did I do
To be so black
And blue?*

At first I was afraid; this familiar music had demanded action, the kind of which I was incapable and yet had I lingered there beneath the surface I might have attempted to act. Nevertheless, I know now that few really listen to this music. I sat on the chair’s edge in a soaking sweat, as though each of my 1,369 bulbs had every one become a klieg light in an individual setting for a third degree with Rinehart and Rinehart in charge. It was exhausting—as though I had held my breath continuously for an hour under the terrifying serenity that comes from days of intense hunger. And yet, it was a strangely satisfying experience for an invisible man to hear the silence of sound. I had discovered unrecognized compulsions of my being—even though I could not answer “yes” to their promptings. I haven’t smoked a reefer since, however; not because they’re illegal, but because to *see* around corners is enough (that is not unusual when you are invisible). But to hear around them is too much; it inhibits action. And despite Brother Jack and all that sad, lost period of the Brotherhood, I believe in nothing but in action.

Please, a definition: A hibernation is a covert preparation for a more overt action.

Besides, the drug destroys one’s sense of time completely. If that happened, I might forget to dodge some bright morning and some cluck would run me down with an orange and yellow street car, or a bilious bus! Or I might forget to leave my hole when the moment for action presents itself.

Meanwhile I enjoy my life with the compliments of Monopolated Light & Power. Since you never recognize me even when in closest contact with me, and since, no doubt, you’ll hardly believe that I exist, it won’t matter if you know that I tapped a power line leading into the building and ran it into my hole in the ground. Before that I lived in the darkness into which I was chased, but now I see. I’ve illuminated the blackness of my invisibility—and vice versa. And so I play the invisible music of my

isolation. The last statement doesn't seem just right, does it? But it is; you hear this music simply because music is heard and seldom seen, except by musicians. Could this compulsion to p
invisibility down in black and white be thus an urge to make music of invisibility? But I am an orator
a rabble rouser—Am? I was, and perhaps shall be again. Who knows? All sickness is not unto death
neither is invisibility.

I can hear you say, "What a horrible, irresponsible bastard!" And you're right. I leap to agree with
you. I am one of the most irresponsible beings that ever lived. Irresponsibility is part of m
invisibility; any way you face it, it is a denial. But to whom can I be responsible, and why should I b
when you refuse to see me? And wait until I reveal how truly irresponsible I am. Responsibility res
upon recognition, and recognition is a form of agreement. Take the man whom I almost killed: Wh
was responsible for that near murder—I? I don't think so, and I refuse it. I won't buy it. You can
give it to me. *He* bumped *me*, *he* insulted *me*. Shouldn't he, for his own personal safety, hav
recognized my hysteria, my "danger potential"? He, let us say, was lost in a dream world. But didn
he control that dream world—which, alas, is only too real!—and didn't *he* rule me out of it? And if I
had yelled for a policeman, wouldn't I have been taken for the offending one? Yes, yes, yes! Let m
agree with you, I was the irresponsible one; for I should have used my knife to protect the high
interests of society. Some day that kind of foolishness will cause us tragic trouble. All dreamers an
sleepwalkers must pay the price, and even the invisible victim is responsible for the fate of all. But
shirked that responsibility; I became too snarled in the incompatible notions that buzzed within m
brain. I was a coward ...

But what did *I* do to be so blue? Bear with me.

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 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 pain from 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 and bust wide 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 in 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 the

didn't like that at all. The old man's words were like a curse. On my graduation day I delivered a 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 floor 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 most 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, 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.

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 bee-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 go 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

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