



INVISIBLE MAN

Ralph Ellison

VINTAGE BOOKS 

*A Division of Random House
New York*



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To Ida

"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 gazing at, not me your confidential looks
discriminate, but that other person, if person.
You thought I was; let your necrophily
Feed upon that corpse.

T. S. Eliot, *Family Reunion*

MR. T.
"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*

INVISIBLE MAN

1918 FEB 11

PROLOGUE

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 of hard, distorting glass. When they approach me they see only my surroundings, themselves, or 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 their 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 it. 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 in 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-to-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 one 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 slower tempo and a cave and I entered it and looked around and heard an old woman singing a spiritual as 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-bit 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 Louis 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 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 everyone