

JAMES BALDWIN

Notes of a Native Son

Born in Harlem in 1924, a preacher and a published writer of reviews and essays at a young age, James Baldwin became a noted writer of American prose. Though he lived abroad for much of his adult life, in Paris, Switzerland, and Istanbul, Baldwin wrote incisively and passionately about the experience of being black in America. His first novel, Go Tell It on the Mountain (1953), drew on his youth in the church and on his relationship with his preacher father as well as on the rolling, repetitive, swelling language of the sermon. His essay collection Notes of a Native Son (1955) reflected further on his own life and on African American experience as well as on the literary and cultural products that have come out of that experience. Baldwin's next novels, Giovanni's Room (1956) and Another Country (1962), delved into the issue of homosexuality. In his open explorations in fiction and non-fiction of taboo subjects and often hidden but sometimes quite open prejudices, Baldwin became a model of a writer practicing thoughtful yet always heartfelt engagement with the world.

"Notes of a Native Son" considers the hatred at the heart of race relations in midcentury America and at the heart of Baldwin's relationship with his father. That Baldwin accepts that hate as neither the totality nor the final destination of these relationships is testament to his sensibility and strength as a writer and as a man. As you read, savor the writing from line to line and paragraph to paragraph, and think about the ways in which these lines and paragraphs add up to such quietly forceful writing.

I

On the 29th of July, in 1943, my father died. On the same day, a few hours later, his last child was born. Over a month before this, while all our energies were concentrated in waiting for these events, there had been, in Detroit, one of the bloodiest race riots of the century. A few hours after my father's funeral, while he lay

in state in the undertaker's chapel, a race riot broke out in Harlem. On the morning of the 3rd of August, we drove my father to the graveyard through a wilderness of smashed plate glass.

The day of my father's funeral had also been my nineteenth birthday. As we drove him to the graveyard, the spoils of injustice, anarchy, discontent, and hatred were all around us. It seemed to me that God himself had devised, to mark my father's end, the most sustained and brutally dissonant of codas. And it seemed to me, too, that the violence which rose all about us as my father left the world had been devised as a corrective for the pride of his eldest son. I had declined to believe in that apocalypse which had been central to my father's vision; very well, life seemed to be saying, here is something that will certainly pass for an apocalypse until the real thing comes along. I had inclined to be contemptuous of my father for the conditions of his life, for the conditions of our lives. When his life had ended I began to wonder about that life and also, in a new way, to be apprehensive about my own.

I had not known my father very well. We had got on badly, partly because we shared, in our different fashions, the vice of stubborn pride. When he was dead I realized that I had hardly ever spoken to him. When he had been dead a long time I began to wish I had. It seems to be typical of life in America, where opportunities, real and fancied, are thicker than anywhere else on the globe, that the second generation has no time to talk to the first. No one, including my father, seems to have known exactly how old he was, but his mother had been born during slavery. He was of the first generation of free men. He, along with thousands of other Negroes, came North after 1919 and I was part of that generation which had never seen the landscape of what Negroes sometimes call the Old Country.

He had been born in New Orleans and had been a quite young man there during the time that Louis Armstrong, a boy, was running errands for the dives and honky-tonks of what was always presented to me as one of the most wicked of cities—to this day, whenever I think of New Orleans, I also helplessly think of Sodom and Gomorrah. My father never mentioned Louis Armstrong, except to forbid us to play his records; but there was a picture of him on our wall for a long time. One of my father's strong-willed female relatives had placed it there and forbade my father to take

it down. He never did, but he eventually maneuvered her out of the house and when, some years later, she was in trouble and near death, he refused to do anything to help her.

He was, I think, very handsome. I gather this from photographs and from my own memories of him, dressed in his Sunday 5 best and on his way to preach a sermon somewhere, when I was little. Handsome, proud, and ingrown, "like a toe-nail," somebody said. But he looked to me, as I grew older, like pictures I had seen of African tribal chieftains: he really should have been naked, with war-paint on and barbaric mementos, standing among spears. He could be chilling in the pulpit and indescribably cruel in his personal life and he was certainly the most bitter man I have ever met; yet it must be said that there was something else in him, buried in him, which lent him his tremendous power and, even, a rather crushing charm. It had something to do with his blackness, I think—he was very black—with his blackness and his beauty, and with the fact that he knew that he was black but did not know that he was beautiful. He claimed to be proud of his blackness but it had also been the cause of much humiliation and it had fixed bleak boundaries to his life. He was not a young man when we were growing up and he had already suffered many kinds of ruin; in his outrageously demanding and protective way he loved his children, who were black like him and menaced, like him; and all these things sometimes showed in his face when he tried, never to my knowledge with any success, to establish contact with any of us. When he took one of his children on his knee to play, the child always became fretful and began to cry; when he tried to help one of us with our homework the absolutely unabating tension which emanated from him caused our minds and our tongues to become paralyzed, so that he, scarcely knowing why, flew into a rage and the child, not knowing why, was punished. If it ever entered his head to bring a surprise home for his children, it was, almost unfailingly, the wrong surprise and even the big watermelons he often brought home on his back in the summertime led to the most appalling scenes. I do not remember, in all those years, that one of his children was ever glad to see him come home. From what I was able to gather of his early life, it seemed that this inability to establish contact with other people had always marked him and had been one of the things which had driven him out of New Orleans. There was something in him,

therefore, groping and tentative, which was never expressed and which was buried with him. One saw it most clearly when he was facing new people and hoping to impress them. But he never did, not for long. We went from church to smaller and more improbable church, he found himself in less and less demand as a minister, and by the time he died none of his friends had come to see him for a long time. He had lived and died in an intolerable bitterness of spirit and it frightened me, as we drove him to the graveyard through those unquiet, ruined streets, to see how powerful and overflowing this bitterness could be and to realize that this bitterness now was mine.

When he died I had been away from home for a little over a year. [In that year I had had time to become aware of the meaning of all my father's bitter warnings, had discovered the secret of his proudly pursed lips and rigid carriage: I had discovered the weight of white people in the world.] I saw that this had been for my ancestors and now would be for me an awful thing to live with and that the bitterness which had helped to kill my father could also kill me.

He had been ill a long time—in the mind, as we now realized, reliving instances of his fantastic intransigence in the new light of his affliction and endeavoring to feel a sorrow for him which never, quite, came true. We had not known that he was being eaten up by paranoia, and the discovery that his cruelty, to our bodies and our minds, had been one of the symptoms of his illness was not, then, enough to enable us to forgive him. The younger children felt, quite simply, relief that he would not be coming home anymore. My mother's observation that it was he, after all, who had kept them alive all these years meant nothing because the problems of keeping children alive are not real for children. The older children felt, with my father gone, that they could invite their friends to the house without fear that their friends would be insulted or, as had sometimes happened with me, being told that their friends were in league with the devil and intended to rob our family of everything we owned. (I didn't fail to wonder, and it made me hate him, what on earth we owned that anybody else would want.)

His illness was beyond all hope of healing before anyone realized that he was ill. He had always been so strange and had lived, like a prophet, in such unimaginably close communion with the

Lord that his long silences which were punctuated by moans and hallelujahs and snatches of old songs while he sat at the living-room window never seemed odd to us. It was not until he refused to eat because, he said, his family was trying to poison him that my mother was forced to accept as a fact what had, until then, been only an unwilling suspicion. When he was committed, it was discovered that he had tuberculosis and, as it turned out, the disease of his mind allowed the disease of his body to destroy him. For the doctors could not force him to eat, either, and, though he was fed intravenously, it was clear from the beginning that there was no hope for him.

In my mind's eye I could see him, sitting at the window, locked up in his terrors; hating and fearing every living soul including his children who had betrayed him, too, by reaching towards the world which had despised him. There were nine of us. I began to wonder what it could have felt like for such a man to have had nine children whom he could barely feed. He used to make little jokes about our poverty, which never, of course, seemed very funny to us; they could not have seemed very funny to him, either, or else our all too feeble response to them would never have caused such rages. He spent great energy and achieved, to our chagrin, no small amount of success in keeping us away from the people who surrounded us, people who had all-night rent parties to which we listened when we should have been sleeping, people who cursed and drank and flashed razor blades on Lenox Avenue. He could not understand why, if they had so much energy to spare, they could not use it to make their lives better. He treated almost everybody on our block with a most uncharitable asperity and neither they, nor, of course, their children were slow to reciprocate.

The only white people who came to our house were welfare 10 workers and bill collectors. It was almost always my mother who dealt with them, for my father's temper, which was at the mercy of his pride, was never to be trusted. It was clear that he felt their very presence in his home to be a violation: this was conveyed by his carriage, almost ludicrously stiff, and by his voice, harsh and vindictively polite. When I was around nine or ten I wrote a play which was directed by a young, white schoolteacher, a woman, who then took an interest in me, and gave me books to read and, in order to corroborate my theatrical bent, decided to take me

to see what she somewhat tactlessly referred to as "real" plays. Theatergoing was forbidden in our house, but, with the really cruel intuitiveness of a child, I suspected that the color of this woman's skin would carry the day for me. When, at school, she suggested taking me to the theater, I did not, as I might have done if she had been a Negro, find a way of discouraging her, but agreed that she should pick me up at my house one evening. I then, very cleverly, left all the rest to my mother, who suggested to my father, as I knew she would, that it would not be very nice to let such a kind woman make the trip for nothing. Also, since it was a schoolteacher, I imagine that my mother countered the idea of sin with the idea of "education," which word, even with my father, carried a kind of bitter weight.

Before the teacher came my father took me aside to ask *why* she was coming, what *interest* she could possibly have in our house, in a boy like me. I said I didn't know but I, too, suggested that it had something to do with education. And I understood that my father was waiting for me to say something—I didn't quite know what; perhaps that I wanted his protection against this teacher and her "education." I said none of these things and the teacher came and we went out. It was clear, during the brief interview in our living room, that my father was agreeing very much against his will and that he would have refused permission if he had dared. The fact that he did not dare caused me to despise him: I had no way of knowing that he was facing in that living room a wholly unprecedented and frightening situation.

Later, when my father had been laid off from his job, this woman became very important to us. She was really a very sweet and generous woman and went to a great deal of trouble to be of help to us, particularly during one awful winter. My mother called her by the highest name she knew. She said she was a "christian." My father could scarcely disagree but during the four or five years of our relatively close association he never trusted her and was always trying to surprise in her open, Midwestern face the genuine, cunningly hidden, and hideous motivation. In later years, particularly when it began to be clear that this "education" of mine was going to lead me to perdition, he became more explicit and warned me that my white friends in high school were not really my friends and that I would see, when I was older, how white people would do anything to keep a Negro down. Some of

them could be nice, he admitted, but none of them were to be trusted and most of them were not even nice. The best thing was to have as little to do with them as possible. I did not feel this way and I was certain, in my innocence, that I never would.

But the year which preceded my father's death had made a great change in my life. I had been living in New Jersey, working in defense plants, working and living among southerners, white and black. I knew about the south, of course, and about how southerners treated Negroes and how they expected them to behave, but it had never entered my mind that anyone would look at me and expect *me* to behave that way. I learned in New Jersey that to be a Negro meant, precisely, that one was never looked at but was simply at the mercy of the reflexes the color of one's skin caused in other people. I acted in New Jersey as I had always acted, that is as though I thought a great deal of myself—I had to *act* that way—with results that were, simply, unbelievable. I had scarcely arrived before I had earned the enmity, which was extraordinarily ingenious, of all my superiors and nearly all my coworkers. In the beginning, to make matters worse, I simply did not know what was happening. I did not know what I had done, and I shortly began to wonder what *anyone* could possibly do, to bring about such unanimous, active, and unbearably vocal hostility. I knew about jim-crow but I had never experienced it. I went to the same self-service restaurant three times and stood with all the Princeton boys before the counter, waiting for a hamburger and coffee; it was always an extraordinarily long time before anything was set before me; but it was not until the fourth visit that I learned that, in fact, nothing had ever been set before me: I had simply picked something up. Negroes were not served there, I was told, and they had been waiting for me to realize that I was always the only Negro present. Once I was told this, I determined to go there all the time. But now they were ready for me and, though some dreadful scenes were subsequently enacted in that restaurant, I never ate there again.

It was the same story all over New Jersey, in bars, bowling alleys, diners, places to live. I was always being forced to leave, silently, or with mutual imprecations. I very shortly became notorious and children giggled behind me when I passed and their elders whispered or shouted—they really believed that I was mad. And it did begin to work on my mind, of course; I began to

be afraid to go anywhere and to compensate for this I went places to which I really should not have gone and where, God knows, I had no desire to be. My reputation in town naturally enhanced my reputation at work and my working day became one long series of acrobatics designed to keep me out of trouble. I cannot say that these acrobatics succeeded. It began to seem that the machinery of the organization I worked for was turning over, day and night, with but one aim: to eject me. I was fired once, and contrived, with the aid of a friend from New York, to get back on the payroll; was fired again, and bounced back again. It took a while to fire me for the third time, but the third time took. There were no loopholes anywhere. There was not even any way of getting back inside the gates.

[That year in New Jersey lives in my mind as though it were the year during which, having an unsuspected predilection for it, I first contracted some dread, chronic disease, the unfailing symptom of which is a kind of blind fever, a pounding in the skull and fire in the bowels. Once this disease is contracted, one can never be really carefree again, for the fever, without an instant's warning, can recur at any moment. It can wreck more important things than race relations. There is not a Negro alive who does not have this rage in his blood—one has the choice, merely, of living with it consciously or surrendering to it. As for me, this fever has recurred in me, and does, and will until the day I die.] 15

My last night in New Jersey, a white friend from New York took me to the nearest big town, Trenton, to go to the movies and have a few drinks. As it turned out, he also saved me from, at the very least, a violent whipping. Almost every detail of that night stands out very clearly in my memory. I even remember the name of the movie we saw because its title impressed me as being so patly ironical. It was a movie about the German occupation of France, starring Maureen O'Hara and Charles Laughton and called *This Land Is Mine*. I remember the name of the diner we walked into when the movie ended: it was the "American Diner." When we walked in the counterman asked what we wanted and I remember answering with the casual sharpness which had become my habit: "We want a hamburger and a cup of coffee, what do you think we want?" I do not know why, after a year of such rebuffs, I so completely failed to anticipate his answer, which was, of course, "We don't serve Negroes here." This reply

failed to discompose me, at least for the moment. I made some sardonic comment about the name of the diner and we walked out into the streets.

This was the time of what was called the "brown-out," when the lights in all American cities were very dim. When we reentered the streets something happened to me which had the force of an optical illusion, or a nightmare. The streets were very crowded and I was facing north. People were moving in every direction but it seemed to me, in that instant, that all of the people I could see, and many more than that, were moving toward me, against me, and that everyone was white. I remember how their faces gleamed. And I felt, like a physical sensation, a *click* at the nape of my neck as though some interior string connecting my head to my body had been cut. I began to walk. I heard my friend call after me, but I ignored him. Heaven only knows what was going on in his mind, but he had the good sense not to touch me—I don't know what would have happened if he had—and to keep me in sight. I don't know what was going on in my mind, either; I certainly had no conscious plan. I wanted to do something to crush these white faces, which were crushing me. I walked for perhaps a block or two until I came to an enormous, glittering, and fashionable restaurant in which I knew not even the intercession of the Virgin would cause me to be served. I pushed through the doors and took the first vacant seat I saw, at a table for two, and waited.

I do not know how long I waited and I rather wonder, until today, what I could possibly have looked like. Whatever I looked like, I frightened the waitress who shortly appeared, and the moment she appeared all of my fury flowed towards her. I hated her for her white face, and for her great, astounded, frightened eyes. I felt that if she found a black man so frightening I would make her fright worthwhile.

She did not ask me what I wanted, but repeated, as though she had learned it somewhere, "We don't serve Negroes here." She did not say it with the blunt, derisive hostility to which I had grown so accustomed, but, rather, with a note of apology in her voice, and fear. This made me colder and more murderous than ever. I felt I had to do something with my hands. I wanted her to come close enough for me to get her neck between my hands.

So I pretended not to have understood her, hoping to draw her closer. And she did step a very short step closer, with her pencil

poised incongruously over her pad, and repeated the formula: "... don't serve Negroes here."

Somehow, with the repetition of that phrase, which was already ringing in my head like a thousand bells of a nightmare, I realized that she would never come any closer and that I would have to strike from a distance. There was nothing on the table but an ordinary water-mug half full of water, and I picked this up and hurled it with all my strength at her. She ducked and it missed her and shattered against the mirror behind the bar. And, with that sound, my frozen blood abruptly thawed, I returned from wherever I had been, I *saw*, for the first time, the restaurant, the people with their mouths open, already, as it seemed to me, rising as one man, and I realized what I had done, and where I was, and I was frightened. I rose and began running for the door. A round, pot-bellied man grabbed me by the nape of the neck just as I reached the doors and began to beat me about the face. I kicked him and got loose and ran into the streets. My friend whispered, "*Run!*" and I ran.

My friend stayed outside the restaurant long enough to misdirect my pursuers and the police, who arrived, he told me, at once. I do not know what I said to him when he came to my room that night. I could not have said much. I felt, in the oddest, most awful way, that I had somehow betrayed him. I lived it over and over and over again, the way one relives an automobile accident after it has happened and one finds oneself alone and safe. I could not get over two facts, both equally difficult for the imagination to grasp, and one was that I could have been murdered. But the other was that I had been ready to commit murder. I saw nothing very clearly but I did see this: that my life, my *real* life, was in danger, and not from anything other people might do but from the hatred I carried in my own heart.

II

I had returned home around the second week in June—in great haste because it seemed that my father's death and my mother's confinement were both but a matter of hours. In the case of my mother, it soon became clear that she had simply made a miscalculation. This had always been her tendency and I don't believe that a single one of us arrived in the world, or has since arrived