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The Autobiography of an Ex-Colored Man

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Excerpts on race

Punctuation and spelling follow the 1912 edition.

Some minor wording was changed in the 1927 edition.

[*Beginning of novel*]

I know that in writing the following pages I am divulging the great secret of my life, the secret which for some years I have guarded far more carefully than any of my earthly possessions; and it is a curious study to me to analyze the motives which prompt me to do it. I feel that I am led by the same impulse which forces the unfound-out criminal to take somebody into his confidence, although he knows that the act is liable, even almost certain, to lead to his undoing. I know that I am playing with fire, and I feel the thrill which accompanies that most fascinating pastime; and, back of it all, I think I find a sort of savage and diabolical desire to gather up all the little tragedies of my life, and turn them into a practical joke on society.

10 And, too, I suffer a vague feeling of dissatisfaction, of regret, of almost remorse from which I am seeking relief, and of which I shall speak in the last paragraph of this account.

I was born in a little town of Georgia a few years after the close of the Civil War. I shall not mention the name of the town, because there are people still living there who could be connected with this narrative. I have only a faint recollection of the place of my birth. At times I can close my eyes, and call up in a dream-like way things that seem to have happened ages ago in some other world. I can see in this half vision a little house—I am quite sure it was not a large one. . . .

I have a dim recollection of several people who moved in and about this little house, but I have a distinct mental image of only two; one, my mother, and the other, a tall man with a small, dark mustache. I remember that his shoes or boots were always shiny, and that he wore a gold chain and a great gold
20 watch with which he was always willing to let me play. My admiration was almost equally divided

between the watch and chain and the shoes. He used to come to the house evenings, perhaps two or three times a week; and it became my appointed duty whenever he came to bring him a pair of slippers, and to put the shiny shoes in a particular corner; he often gave me in return for this service a bright coin which my mother taught me to promptly drop in a little tin bank. I remember distinctly the last time this tall man came to the little house in Georgia; that evening before I went to bed he took me up in his arms, and squeezed me very tightly; my mother stood behind his chair wiping tears from her eyes. I remember how I sat upon his knee, and watched him laboriously drill a hole through a ten-dollar gold piece, and then tie the coin around my neck with a string. I have worn that gold piece around my neck the greater part of my life, and still possess it, but more than once I have wished that some other way had been found of
30 attaching it to me besides putting a hole through it.

On the day after the coin was put around my neck my mother and I started on what seemed to me an endless journey. I knelt on the seat and watched through the train window the corn and cotton fields pass swiftly by until I fell asleep. When I fully awoke we were being driven through the streets of a large city—Savannah. I sat up and blinked at the bright lights. At Savannah we boarded a steamer which finally landed us in New York. From New York we went to a town in Connecticut, which became the home of my boyhood. . . .

One day near the end of my second term at school the principal came into our room, and, after talking to the teacher, for some reason said, “I wish all of the white scholars to stand for a moment.” I rose with the others. The teacher looked at me, and calling my name said, “You sit down for the present, and rise
40 with the others.” I did not quite understand her, and questioned, “Ma’m?” She repeated with a softer tone in her voice, “You sit down now, and rise with the others.” I sat down dazed. I saw and heard nothing. When the others were asked to rise I did not know it. When school was dismissed I went out in a kind of stupor. A few of the white boys jeered me, saying, “Oh, you’re a nigger too.” I heard some black children say, “We knew he was colored.” “Shiny” said to them, “Come along, don’t tease him,” and thereby won my undying gratitude.

I hurried on as fast as I could, and had gone some distance before I perceived that “Red Head” was walking by my side. After a while he said to me, “Le’ me carry your books.” I gave him my strap without being able to answer. When we got to my gate he said as he handed me my books, “Say, you know my
50 big red agate? I can’t shoot with it any more. I’m going to bring it to school for you to-morrow.” I took my books and ran into the house. As I passed through the hallway, I saw that my mother was busy with one of her customers; I rushed up into my own little room, shut the door, and went quickly to where my looking-glass hung on the wall. For an instant I was afraid to look, but when I did, I looked long and

earnestly. I had often heard people say to my mother, "What a pretty boy you have." I was accustomed to hear remarks about my beauty; but, now, for the first time, I became conscious of it, and recognized it. I noticed the ivory whiteness of my skin, the beauty of my mouth, the size and liquid darkness of my eyes, and how the long black lashes that fringed and shaded them produced an effect that was strangely fascinating even to me. I noticed the softness and glossiness of my dark hair that fell in waves over my temples, making my forehead appear whiter than it really was. How long I stood there gazing at my image
60 I do not know. When I came out and reached the head of the stairs, I heard the lady who had been with my mother going out. I ran downstairs, and rushed to where my mother was sitting with a piece of work in her hands. I buried my head in her lap and blurted out, "Mother, mother, tell me, am I a nigger?" I could not see her face, but I knew the piece of work dropped to the floor and I felt her hands on my head. I looked up into her face and repeated, "Tell me, mother, am I a nigger?" There were tears in her eyes, and I could see that she was suffering for me. And then it was that I looked at her critically for the first time. I had thought of her in a childish way only as the most beautiful woman in the world; now I looked at her searching for defects. I could see that her skin was almost brown, that her hair was not so soft as mine, and that she did differ in some way from the other ladies who came to the house; yet, even so, I could see that she was very beautiful, more beautiful than any of them. She must have felt that I was
70 examining her, for she hid her face in my hair, and said with difficulty, "No, my darling, you are not a nigger." She went on, "You are as good as anybody; if anyone calls you a nigger, don't notice them." But the more she talked, the less was I reassured, and I stopped her by asking, "Well, mother, am I white? Are you white?" She answered tremblingly, "No, I am not white, but you—your father is one of the greatest men in the country—the best blood of the South is in you—" This suddenly opened up in my heart a fresh chasm of misgiving and fear, and I almost fiercely demanded, "Who is my father? Where is he?" She stroked my hair and said: "I'll tell you about him some day." I sobbed, "I want to know now." She answered, "No, not now."

Perhaps it had to be done, but I have never forgiven the woman who did it so cruelly. It may be that she never knew that she gave me a sword-thrust that day in school which was years in healing. [*End of*
80 *Chapter One*]

[*Beginning of Chapter Two*]

Since I have grown older I have often gone back and tried to analyze the change that came into my life after that fateful day in school. There did come a radical change, and, young as I was, I felt fully conscious of it, though I did not fully comprehend it. Like my first spanking, it is one of the few incidents in my life that I can remember clearly. In the life of every one there is a limited number of unhappy

experiences which are not written upon the memory, but stamped there with a die; and in long years after they can be called up in detail, and every emotion that was stirred by them can be lived through anew; these are the tragedies of life. We may grow to include some of them among the trivial incidents of childhood—a broken toy, a promise made to us which was not kept, a harsh, heart-piercing word—but
90 these, too, as well as the bitter experiences and disappointments of mature years, are the tragedies of life.

And so I have often lived through that hour, that day, that week in which was wrought the miracle of my transition from one world into another; for I did indeed pass into another world. From that time I looked out through other eyes, my thoughts were colored, my words dictated, my actions limited by one dominating, all-pervading idea which constantly increased in force and weight until I finally realized in it a great, tangible fact.

And this is the dwarfing, warping, distorting influence which operates upon each colored man in the United States. He is forced to take his outlook on all things, not from the viewpoint of a citizen, or a man, nor even a human being, but from the viewpoint of a *colored* man. It is wonderful to me that the race has progressed so broadly as it has, since most of its thought and all of its activity must run through the
100 narrow neck of one funnel.

And it is this, too, which makes the colored people of this country, in reality, a mystery to the whites. It is a difficult thing for a white man to learn what a colored man really thinks; because, generally, with the latter an additional and different light must be brought to bear on what he thinks; and his thoughts are often influenced by considerations so delicate and subtle that it would be impossible for him to confess or explain them to one of the opposite race. This gives to every colored man, in proportion to his intellectuality, a sort of dual personality; there is one phase of him which is disclosed only in the freemasonry of his own race. I have often watched with interest and sometimes with amazement even ignorant colored men under cover of broad grins and minstrel antics maintain this dualism in the presence of white men. . . .

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[*To Chapter Five, within the chapter*]

It is a struggle; for though the black man fights passively he nevertheless fights; and his passive resistance is more effective at present than active resistance could possibly be. He bears the fury of the storm as does the willow tree.

It is a struggle; for though the white man of the South may be too proud to admit it, he is, nevertheless, using in the contest his best energies; he is devoting to it the greater part of his thought and much of his endeavor. The South to-day stands panting and almost breathless from its exertions.

And how the scene of the struggle has shifted! The battle was first waged over the right of the Negro to be classed as a human being with a soul; later, as to whether he had sufficient intellect to master even the rudiments of learning; and to-day it is being fought out over his social recognition.

I said somewhere in the early part of this narrative that because the colored man looked at everything through the prism of his relationship to society as a *colored* man, and because most of his mental efforts ran through the narrow channel bounded by his rights and his wrongs, it was to be wondered at that he has progressed so broadly as he has. The same thing may be said of the white man of the South; most of his mental efforts run through one narrow channel; his life as a man and a citizen, many of his financial activities and all of his political activities are impassably limited by the ever present "Negro question." I am sure it would be safe to wager that no group of Southern white men could get together and talk for sixty minutes without bringing up the "race question." If a Northern white man happened to be in the group the time could be safely cut to thirty minutes. In this respect I consider the condition of the whites more to be deplored than that of the blacks. Here, a truly great people, a people that produced a majority of the great historic Americans from Washington to Lincoln now forced to use up its energies in a conflict as lamentable as it is violent. . . .

I can realize more fully than I could years ago that the position of the advanced element of the colored race is often very trying. They are the ones among the blacks who carry the entire weight of the race question; it worries the others very little, and I believe the only thing which at times sustains them is that they know that they are in the right. On the other hand, this class of colored people get a good deal of pleasure out of life; their existence is far from being one long groan about their condition. Out of a chaos of ignorance and poverty they have evolved a social life of which they need not be ashamed. In cities where the professional and well-to-do class is large, they have formed society,—society as discriminating as the actual conditions will allow it to be; I should say, perhaps, society possessing discriminating tendencies which become rules as fast as actual conditions allow. This statement will, I know, sound preposterous, even ridiculous, to some persons; but as this class of colored people is the least known of the race it is not surprising. These social circles are connected throughout the country, and a person in good standing in one city is readily accepted in another. One who is on the outside will often find it a difficult matter to get in. I know of one case personally in which money to the extent of thirty or forty thousand dollars and a fine house, not backed up by a good reputation, after several years of repeated effort, failed to gain entry for the possessor. These people have their dances and dinners and card parties, their musicals and their literary societies. The women attend social affairs dressed in good taste, and the men in evening dress-suits which they own; and the reader will make a mistake to confound these

150 entertainments with the “Bellman’s Balls” and “Whitewashers’ Picnics” and “Lime Kiln Clubs” with which the humorous press of the country illustrates “Cullud Sassiety. . . .”

[*End of novel*] It is difficult for me to analyze my feelings concerning my present position in the world. Sometimes it seems to me that I have never really been a Negro, that I have been only a privileged spectator of their inner life; at other times I feel that I have been a coward, a deserter, and I am possessed by a strange longing for my mother’s people.

Several years ago I attended a great meeting in the interest of Hampton Institute at Carnegie Hall. The Hampton students sang the old songs and awoke memories that left me sad. Among the speakers were R. C. Ogden, Ex-Ambassador Choate, and Mark Twain; but the greatest interest of the audience was
160 centered in Booker T. Washington; and not because he so much surpassed the others in eloquence, but because of what he represented with so much earnestness and faith. And it is this that all of that small but gallant band of colored men who are publicly fighting the cause of their race have behind them. Even those who oppose them know that these men have the eternal principles of right on their side, and they will be victors even though they should go down in defeat. Beside them I feel small and selfish. I am an ordinarily successful white man who has made a little money. They are men who are making history and a race. I, too, might have taken part in a work so glorious.

My love for my children makes me glad that I am what I am, and keeps me from desiring to be otherwise; and yet, when I sometimes open a little box in which I still keep my fast yellowing manuscripts, the only tangible remnants of a vanished dream, a dead ambition, a sacrificed talent, I cannot
170 repress the thought, that, after all, I have chosen the lesser part, that I have sold my birthright for a mess of pottage.

