

Contributions in Black Studies

A Journal of African and Afro-American Studies

Volume 6 *The Blues Vision*

Article 5

September 2008

Nothing Personal

James Baldwin
Hampshire College

Follow this and additional works at: <http://scholarworks.umass.edu/cibs>

Recommended Citation

Baldwin, James (2008) "Nothing Personal," *Contributions in Black Studies*: Vol. 6 , Article 5.
Available at: <http://scholarworks.umass.edu/cibs/vol6/iss1/5>

This Article is brought to you for free and open access by the Afro-American Studies at ScholarWorks@UMass Amherst. It has been accepted for inclusion in Contributions in Black Studies by an authorized editor of ScholarWorks@UMass Amherst. For more information, please contact scholarworks@library.umass.edu.

Nothing Personal

Cover Page Footnote

Of course, no one articulates the blues vision better than our own prophet laureate, James Baldwin. Reprinted here, with the author's permission, is Baldwin's text from a book of photographs by Richard Avedon, *Nothing Personal* (Lucerne, Switzerland: C. H. Bucher, 1964).

James Baldwin

NOTHING PERSONAL

I USED TO DISTRACT myself, some mornings before I got out of bed, by pressing the television remote control gadget from one channel to another. This may be the only way to watch TV: I certainly saw some remarkable sights. Blondes and brunettes and, possibly, redheads—my screen was colorless—washing their hair, relentlessly smiling, teeth gleaming like the grillwork of automobiles, breasts firmly, chillingly encased—packaged, as it were—and brilliantly uplifted, forever, all sagging corrected, forever, all middle age bulge—*middle age bulge!*—defeated, eyes as sensuous and mysterious as jelly beans, lips covered with cellophane, hair sprayed to the consistency of aluminum, girdles forbidden to slide up, stockings defeated in their subversive tendencies to slide down, to turn crooked, to snag, to run, to tear, hands prevented from aging by incredibly soft detergents, fingernails forbidden to break by superbly smooth enamels, teeth forbidden to decay by mysterious chemical formulas, all conceivable body odor, under no matter what contingency, prevented for twenty-four hours of every day, forever and forever and forever, children's bones knit strong by the foresight of vast bakeries, tobacco robbed of any harmful effects by the addition of mint, the removal of nicotine, the presence of filters and the length of the cigarette, tires which cannot betray you, automobiles which will make you feel proud, doors which cannot slam on those precious fingers or fingernails, diagrams illustrating—proving—how swiftly impertinent pain can be driven away, square-jawed youngsters dancing, other square-jawed youngsters, armed with guitars, or backed by bands, howling; all of this—and so much more!—punctuated by the roar of great automobiles, overtaking gangsters, the spatter of tommy-guns mowing them down, the rise of the organ as the Heroine braces herself to Tell All, the moving smile of the housewife who has just won a fortune in metal and crockery; news—news? from where?—dropping into this sea with the alertness and irrelevancy of pebbles, sex wearing an aspect so implacably dispiriting that even masturbation (by no means mutual) seems one of the possibilities that vanished in Eden, and murder one's last, best hope—sex of an appalling coyness, often in the form of a prophylactic cigarette being extended by the virile male toward the aluminum and cellophane girl. They happily blow smoke into each other's face, jelly beans, brilliant with desire, grillwork gleaming; perhaps—poor, betrayed exiles—they

are trying to discover if, behind all that grillwork, all those barriers, either of them has a tongue.

Subsequently, in the longer and less explicit commercials in which these images are encased, the male certainly doesn't seem to have a tongue—perhaps one may say that the cat's got it; father knows best, these days, only in politics, which is the only place we ever find him, and where he proves to be—alas!—absolutely indistinguishable from the American boy. He doesn't even seem much closer to the grave—which fact, in the case of most of our most influential politicians, fills a great many people, all over the world, with despair.

And so it should. We have all heard the bit about what a pity it was that Plymouth Rock didn't land on the Pilgrims instead of the other way around. I have never found this remark very funny. It seems wistful and vindictive to me, containing, furthermore, a very bitter truth. The inertness of that rock meant death for the Indians, enslavement for the blacks, and spiritual disaster for those homeless Europeans who now call themselves Americans and who have never been able to resolve their relationship either to the continent they fled or to the continent they conquered. Leaving aside—as we, mostly, imagine ourselves to be able to do—those people to whom we quaintly refer as minorities, who, without the most tremendous coercion, coercion indistinguishable from despair, would ever have crossed the frightening ocean to come to this desolate place? I know the myth tells us that heroes came, looking for freedom; just as the myth tells us that America is full of smiling people. Well, heroes are always, by definition, looking for freedom, and no doubt a few heroes got here, too—one wonders how they fared; and though I rarely see anyone smiling here, I am prepared to believe that many people are, though God knows what it is they're smiling about; but the relevant truth is that the country was settled by a desperate, divided, and rapacious horde of people who were determined to forget their pasts and determined to make money. We certainly have not changed in this respect and this is proved by our faces, by our children, by our absolutely unspeakable loneliness, and the spectacular ugliness and hostility of our cities. Our cities are terribly unloved—by the people who live in them, I mean. No one seems to feel that the city belongs to him.

Despair: perhaps it is this despair which we should attempt to examine if we hope to bring water to this desert.

It is, of course, in the very nature of a myth that those who are its victims and, at the same time, its perpetrators, should, by virtue of these two facts, be rendered unable to examine the myth, or even to suspect, much less recognize, that it is a myth which controls and blasts their lives. One sees this, it seems to

me, in great and grim relief, in the situation of the poor white in the Deep South. The poor white was enslaved almost from the instant he arrived on these shores, and he is still enslaved by a brutal and cynical oligarchy. The utility of the poor white was to make slavery both profitable and safe and, therefore, the germ of white supremacy which he brought with him from Europe was made hideously to flourish in the American air. Two world wars and a world-wide depression have failed to reveal to this poor man that he has far more in common with the ex-slaves whom he fears than he has with the masters who oppress them both for profit. It is no accident that ancient Scottish ballads and Elizabethan chants are still heard in those dark hills—talk about a people being locked in the past! To be locked in the past means, in effect, that one has no past, since one can never assess it, or use it: and if one cannot use the past, one cannot function in the present, and so one can never be free. I take this to be, as I say, the American situation in relief, the root of our unadmitted sorrow, and the very key to our crisis.

It has always been much easier (because it has always seemed much safer) to give a name to the evil without than to locate the terror within. And yet, the terror within is far truer and far more powerful than any of our labels: the labels change, the terror is constant. And this terror has something to do with that irreducible gap between the self one invents—the self one takes oneself as being, which is, however and by definition, a provisional self—and the undiscoverable self which always has the power to blow the provisional self to bits. It is perfectly possible—indeed, it is far from uncommon—to go to bed one night, or wake up one morning, or simply walk through a door one has known all one's life, and discover, between inhaling and exhaling, that the self one has sewn together with such effort is all dirty rags, is unusable, is gone: and out of what raw material will one build a self again? The lives of men—and, therefore, of nations—to an extent literally unimaginable, depend on how vividly this question lives in the mind. It is a question which can paralyze the mind, of course; but if the question does *not* live in the mind, then one is simply condemned to eternal youth, which is a synonym for corruption.

Some rare days, often in the winter, when New York is cheerfully immobilized by snow—cheerfully, because the snow gives people an excuse to talk to each other, and they need, God help us, an excuse—or sometimes when the frozen New York spring is approaching, I walk out of my house toward no particular destination, and watch the faces that pass me. Where do they come from? how did they become—these faces—so cruel and so sterile? they are related to whom? they are related to what? They do not relate to the buildings,

certainly—no human being could; I suspect, in fact, that many of us live with the carefully suppressed terror that these buildings are about to crash down on us; the nature of the movement of the people in the streets is certainly very close to panic. You will search in vain for lovers. I have not heard anyone singing in the streets of New York for more than twenty years. By singing, I mean singing for joy, for the hell of it. I don't mean the drunken, lonely, 4-AM keening which is simply the sound of some poor soul trying to vomit up his anguish and gagging on it. Where the people can sing, the poet can live—and it is worth saying it the other way around, too: where the poet can sing, the people can live. When a civilization treats its poets with the disdain with which we treat ours, it cannot be far from disaster; it cannot be far from the slaughter of the innocents. Everyone is rushing, God knows where, and everyone is looking for God knows what—but it is clear that no one is happy here, and that something has been lost. Only, sometimes, uptown, along the river, perhaps, I've sometimes watched strangers here, here for a day or a week or a month, or newly transplanted, watched a boy and a girl, or a boy and a boy, or a man and a woman, or a man and a child, or a woman and a child; yes, *there* was something recognizable, something to which the soul responded, something to make one smile, even to make one weep with exultation. They were yet distinguishable from the concrete and the steel. One felt that one might approach them without freezing to death.

A European friend of mine and myself were arrested on Broadway, in broad daylight, while looking for a taxi. He had been here three days, had not yet mastered English, and I was showing him the wonders of the city of New York. He was impressed and bewildered, though he also seemed rather to wonder what purpose it served—when, suddenly, down from heaven, or up through the sidewalk, two plain-clothes men appeared, separated us, scarcely a word was spoken. I watched my friend, carried by the scruff of the neck, vanish into the crowd. Not a soul seemed to notice; apparently it happened every day. I was pushed into the doorway of a drugstore, and frisked, made to empty my pockets, made to roll up my sleeves, asked what I was doing around here—“around here” being the city in which I was born.

I am an old hand at this—policemen have always loved to pick me up and, sometimes, to beat me up—so I said nothing during this entire operation. I was worried about my friend, who might fail to understand the warmth of his reception in the land of the free; worried about his command of English, especially when confronted by the somewhat special brand used by the police. Neither of us carried knives or guns, neither of us used dope: so much for the

criminal aspect. Furthermore, my friend was a married man, with two children, here on a perfectly respectable visit, and he had not even come from some dirty and disreputable place, like Greece, but from geometric and solvent Switzerland: so much for morals. I was not exactly a bum, either, so I wondered what the cop would say.

He seemed extremely disappointed that I carried no weapons, that my veins were not punctured—disappointed, and, therefore, more truculent than ever. I conveyed to him with some force that I was not precisely helpless and that I was perfectly able, and more than willing, to cause him a great deal of trouble. Why, exactly, had he picked us up?

He was now confused, afraid, and apologetic, which caused me to despise him from the bottom of my heart. He said—how many times have I heard it!—that there had been a call out to pick up two guys who looked just like us.

White and black, you mean?

Apart from my friends, I think I can name on the fingers of one hand all the Americans I have ever met who were able to answer a direct question, a real question: well, not exactly. Hell, no. He hadn't even known that the other guy was white. (He thought that he was Puerto Rican, which says something very interesting, I think, about the eye of the beholder—like, as it were, to like.)

Nevertheless, he was in a box—it was not going to be a simple matter of apologizing and letting me go. Unless he was able to find his friend and *my* friend, I was going to force him to arrest me and then bring charges for false arrest. So, not without difficulty, we found my friend, who had been released and was waiting in the bar around the corner from our house. He, also, had baffled his interlocutor; had baffled him by turning out to be exactly what he had said he was, which contains its own comment, I think, concerning the attitudes Americans have toward each other. He had given my friend a helpful tip: if he wanted to make it in America, it would be better for him not to be seen with niggers. My friend thanked him warmly, which brought a glow, I should imagine, to his simple heart—how we adore simplicity!—and has since made something of a point of avoiding white Americans.

I certainly can't blame him. For one thing, talking to Americans is usually extremely uphill work. We are afraid to reveal ourselves because we trust ourselves so little. American attitudes are appalling, but so are the attitudes of most of the people in the world. What is stultifying here is that the attitude is presented as the person; one is expected to justify the attitude in order to reassure the person—whom, alas, one has yet to meet, who is light-years away, in some dreadful, private labyrinth. And in this labyrinth the person is desper-

ately trying *not* to find out what he *really* feels. Therefore, the truth cannot be told, even about one's attitudes: we live by lies. And not only, for example, about race—whatever, by this time, in this country, or, indeed, in the world, this word may mean—but about our very natures. The lie has penetrated to our most private moments, and the most secret chambers of our hearts.

Nothing more sinister can happen, in any society, to any people. And when it happens, it means that the people are caught in a kind of vacuum between their present and their past—the romanticized, that is, the maligned past, and the denied and dishonored present. It is a crisis of identity. And in such a crisis, at such a pressure, it becomes absolutely indispensable to discover, or invent—the two words, here, are synonyms—the stranger, the barbarian, who is responsible for our confusion and our pain. Once he is driven out—destroyed—then we can be at peace: those questions will be gone. Of course, those questions never go, but it has always seemed much easier to murder than to change. And this is really the choice with which we are confronted now.

I know that these are strong words for a sunlit, optimistic land, lulled for so long, and into such an euphoria, by prosperity (based on the threat of war) and by such magazines as *Reader's Digest*, and stirring political slogans, and Hollywood and television. (Communications whose role is not to communicate, but simply to reassure.) Nevertheless, I am appalled—for example—by the limpness with which the entire nation appears to have accepted the proposition that, in the city of Dallas, Texas, in which handbills were being issued accusing the late President Kennedy of treason, one would *need* a leftist lunatic with a gun to blow off the President's head. Leftists have a hard time in the south; there cannot be very many there; I, certainly, was never followed around southern streets by leftist lunatics, but state troopers. Similarly, there are a great many people in Texas, or, for that matter, in America, with far stronger reasons for wishing the President dead than any demented Castroite could have had. Quite apart, now, from what time will reveal the truth of this case to have been, it is reassuring to feel that the evil came from without and is in no way connected with the moral climate of America; reassuring to feel that the enemy sent the assassin from far away, and that we, ourselves, could never have nourished so monstrous a personality or be in any way whatever responsible for such a cowardly and bloody act. Well. The America of my experience has worshipped and nourished violence for as long as I have been on earth. The violence was being perpetrated mainly against black men, though—the strangers; and so it didn't count. But, if a society permits one portion of its citizenry to be menaced or destroyed, then, very soon, no one in that society is safe. The forces thus

released in the people can never be held in check, but run their devouring course, destroying the very foundations which it was imagined they would save.

But we are unbelievably ignorant concerning what goes on in our country—to say nothing of what goes on in the rest of the world—and appear to have become too timid to question what we are told. Our failure to trust one another deeply enough to be able to talk to one another has become so great that people with these questions in their hearts do not speak them; our opulence is so pervasive that people who are afraid to lose whatever they think they have persuade themselves of the truth of a lie, and help disseminate it; and God help the innocent here, that man or woman who simply wants to love, and be loved. Unless this would-be lover is able to replace his or her backbone with a steel rod, he or she is doomed. This is no place for love. I know that I am now expected to make a bow in the direction of those millions of unremarked, happy marriages all over America, but I am unable honestly to do so because I find nothing whatever in our moral and social climate—and I am now thinking particularly of the state of our children—to bear witness to their existence. I suspect that when we refer to these happy and so marvelously invisible people, we are simply being nostalgic concerning the happy, simple, God-fearing life which we imagine ourselves once to have lived. In any case, wherever love is found, it unfailingly makes itself felt in the individual, the personal authority of the individual. Judged by this standard, we are a loveless nation. The best that can be said is that some of us are struggling. And what we are struggling against is that death in the heart which leads not only to the shedding of blood, but which reduces human beings to corpses while they live.

Four AM can be a devastating hour. The day, no matter what kind of day it was, is indisputably over; almost instantaneously, a new day begins: and how will one bear it? Probably no better than one bore the day that is ending, possibly not as well. Moreover, a day is coming which one will not recall, that last day of one's life, and on that day one will *oneself* become as irrecoverable as all the days that have passed.

It is a fearful speculation—or, rather, a fearful knowledge—that, one day one's eyes will no longer look out on the world. One will no longer be present at the universal morning roll call. The light will rise for others, but not for you. Sometimes, at four AM, this knowledge is almost enough to force a reconciliation between oneself and all one's pain and error. Since, anyway, it will end one day, why not try it—life—one more time? *It's a long old road*, as Bessie Smith puts it, *but it's got to find an end*. And so, she wearily, doggedly, informs us, *I picked up my bag, baby, and I tried it again*. Her song ends on a very bitter and

revealing note: *You can't trust nobody, you might as well be alone / found my long-lost friend, and I might as well stayed at home!*

Still, she was driven to find that long-lost friend, to grasp again, with fearful hope, the unwilling, unloving, human hand. I think all of our voyages drive us there; for I have always felt that a human being could only be saved by another human being. I am aware that we do not save each other very often. But I am also aware that we save each other some of the time. And all that God can do, and all that I expect Him to do, is lend one the courage to continue one's journey and face one's end, when it comes, like man.

For, perhaps—perhaps—between now and that last day, something wonderful will happen, a miracle, a miracle of coherence and release. And the miracle on which one's unsteady attention is focussed is always the same, however it may be stated, or however it may remain unstated. It is the miracle of love, love strong enough to guide or drive one into the great estate of maturity, or, to put it another way, into the apprehension and acceptance of one's own identity. For some deep and ineradicable instinct—I believe—causes us to know that it is only this passionate achievement which can outlast death, which can cause life to spring from death.

Nevertheless, sometimes, at four AM, when one feels that one has probably become simply incapable of supporting this miracle, with all one's wounds awake and throbbing, and all one's ghastly inadequacy staring and shouting from the walls and the floor—the entire universe having shrunk to the prison of the self—death glows like the only light on a high, dark, mountain road, where one has, forever and forever! lost one's way.—And many of us perish then.

But if one can reach back, reach down—into oneself, into one's life—and find there some witness, however unexpected or ambivalent, to one's reality, one will be enabled, though perhaps not very spiritedly, to face another day. (We used to sing in the church, *It's another day's journey, and I'm so glad, the world can't do me no harm!*) What one must be enabled to recognize, at four o'clock in the morning, is that one has no right, at least not for reasons of private anguish, to take one's life. All lives are connected to other lives and when one man goes, much more than the man goes with him. One has to look on oneself as the custodian of a quantity and a quality—oneself—which is absolutely unique in the world because it has never been here before and will never be here again. But it is extremely difficult, in this place and time, to look on oneself in this way. Where all human connections are distrusted, the human being is very quickly lost.

Four AM passes, the dangerous turning maneuvered once more; and here

comes the sun or the rain and the hard, metallic, unrevealing light and sounds of life outside and movement in the streets. Cautiously, one peeks through the blinds, guessing at the weather. And, presently, out of the limbo of the bathroom steam and fog, one's face comes floating up again, from unimaginable depths. Here it comes, unreadable as ever, the patient bones steady beneath the skin, eyes veiling the mind's bewilderment and the heart's loss, only the lips cryptically suggesting that all is not well with the spirit which lives within this clay. Then one selects the uniform which one will wear. This uniform is designed to telegraph to others what to see so that they will not be made uncomfortable and probably hostile by being forced to look on another human being. The uniform must suggest a certain setting and it must dictate a certain air and it must also convey, however subtly, a dormant aggressiveness, like the power of a sleeping lion. It is necessary to make anyone on the streets think twice before attempting to vent his despair on you. So armed, one reaches the unloved streets. The unloved streets. I have very often walked through the streets of New York fancying myself a kind of unprecedented explorer, trapped among savages, searching for hidden treasure; the trick being to discover the treasure before the savages discovered me; hence, my misleading uniform. After all, I have lived in cities in which stone urns on park parapets were not unthinkable, cities in which it was perfectly possible, and not a matter of taking one's life in one's hands, to walk through the park. How long would a stone urn last in Central Park? And look at the New York buildings, rising up like tyrannical eagles, glass and steel and aluminum smiting the air, jerry-built, inept, contemptuous; who can function in these buildings and for whose profit were they built? Unloved indeed: look at our children. They roam the streets, as arrogant and irreverent as business-men and as dangerous as those gangs of children who roamed the streets of bombed European cities after the last World War. Only, these children have no strange and grinning soldiers to give them chocolate candy or chewing gum, and no one will give them a home. No one has one to give, the very word no longer conveying any meaning, and, anyway, nothing is more vivid in American life than the fact that we have no respect for our children, nor have our children any respect for us. By being what we have become, by placing things above people, we broke their hearts early, and drove them away.

We have, as it seems to me, a very curious sense of reality—or, rather, perhaps, I should say, a striking addiction to irreality. How is it possible, one cannot but ask, to raise a child without loving the child? How is it possible to love the child if one does not know who one is? How is it possible for the child to

grow up if the child is not loved? Children can survive without money or security or safety or things: but they are lost if they cannot find a loving example, for only this example can give them a touchstone for their lives. *Thus far and no further*: this is what the father must say to the child. If the child is not told where the limits are, he will spend the rest of his life trying to discover them. For the child who is not told where the limits are knows, though he may not know he knows it, that no one cares enough about him to prepare him for his journey.

This, I think, has something to do with the phenomenon, unprecedented in the world, of the ageless American boy; it has something to do with our desperate adulation of simplicity and youth—how bitterly betrayed one must have been in one's youth to suppose that it is a virtue to remain simple or to remain young!—and it also helps to explicate, to my mind at least, some of the stunning purposes to which Americans have put the imprecise science of psychiatry. I have known people in genuine trouble, who somehow managed to live with their trouble; and I cannot but compare these people—ex-junkies and jail-birds, sons of German Nazis, sons of Spanish generals, sons of Southern racists, blues singers and black matrons—with that fluid horde, in my professional and quasi-professional contacts, whose only real trouble is inertia, who work at the most disgraceful jobs in order to pay, for the luxury of someone else's attention, twenty-five dollars an hour. To my black and toughened, Puritan conscience, it seems an absolute scandal; and, again, this peculiar self-indulgence certainly has a dreadful effect on their children, whom they are quite unable to raise. And they cannot raise them because they have opted for the one commodity which is absolutely beyond human reach: safety. This is one of the reasons, as it seems to me, that we are so badly educated, for to become educated (as all tyrants have always known) is to become inaccessibly independent, it is to acquire a dangerous way of assessing danger, and it is to hold in one's hands a means of changing reality. This is not at all the same thing as "adjusting" to reality: the effort of "adjusting" to reality simply has the paradoxical effect of destroying reality, since it substitutes for one's own speech and one's own voice an interiorized public cacophony of quotations. People are defeated or go mad or die in many, many ways, some in the silence of that valley, *where I couldn't hear nobody pray*, and many in the public, sounding horror where no cry or lament or song or hope can disentangle itself from the roar. And so we go under, victims of that universal cruelty which lives in the heart and in the world, victims of the universal indifference to the fate of another, victims of the universal fear of love, proof of the absolute impossibility of

achieving a life without love. One day, perhaps, unimaginable generations hence, we will evolve into the knowledge that human beings are more important than real estate and will permit this knowledge to become the ruling principle of our lives. For I do not for an instant doubt, and I will go to my grave believing, that we can build Jerusalem, if we will.

The light that's in your eyes / reminds me of the skies / that shine above us every day—so wrote a contemporary lover, out of God knows what agony, what hope, and what despair. But he saw the light in the eyes, which is the only light there is in the world, and honored it and trusted it; and will always be able to find it; since it is always there, waiting to be found. One discovers the light in darkness, that is what darkness is for; but everything in our lives depends on how we bear the light. It is necessary, while in darkness, to know that there is a light somewhere, to know that in oneself, waiting to be found, there is a light. What the light reveals is danger, and what it demands is faith. Pretend, for example, that you were born in Chicago and have never had the remotest desire to visit Hong Kong, which is only a name on a map for you; pretend that some convulsion, sometimes called accident, throws you into connection with a man or a woman who lives in Hong Kong; and that you fall in love. Hong Kong will immediately cease to be a name and become the center of your life. And you may never know how many people live in Hong Kong. But you will know that one man or one woman lives there without whom you cannot live. And this is how our lives are changed, and this is how we are redeemed.

What a journey this life is! dependent, entirely, on things unseen. If your lover lives in Hong Kong and cannot get to Chicago, it will be necessary for you to go to Hong Kong. Perhaps you will spend your life there, and never see Chicago again. And you will, I assure you, as long as space and time divide you from anyone you love, discover a great deal about shipping routes, airlines, earthquake, famine, disease, and war. And you will always know what time it is in Hong Kong, for you love someone who lives there. And love will simply have no choice but to go into battle with space and time and, furthermore, to win.

I know we often lose, and that the death or destruction of another is infinitely more real and unbearable than one's own. I think I know how many times one has to start again, and how often one feels that one cannot start again. And yet, on pain of death, one can never remain where one is. The light. The light. One will perish without the light.

I have slept on rooftops and in basements and subways, have been cold and hungry all my life; have felt that no fire would ever warm me, and no arms would ever hold me. I have been, as the song says, *'buked and scorned* and I

know that I always will be. But, my God, in that darkness, which was the lot of my ancestors and my own state, what a mighty fire burned! In that darkness of rape and degradation, that fine flying froth and mist of blood, through all that terror and in all that helplessness, a living soul moved and refused to die. We really emptied oceans with a home-made spoon and tore down mountains with our hands. And if love was in Hong Kong, we learned how to swim.

It is a mighty heritage, it is the human heritage, and it is all there is to trust. And I learned this through descending, as it were, into the eyes of my father and my mother. I wondered, when I was little, how they bore it—for I knew that they had much to bear. It had not yet occurred to me that I also would have much to bear; but they knew it, and the unimaginable rigors of their journey helped them to prepare me for mine. This is why one must say *Yes* to life and embrace it wherever it is found—and it is found in terrible places; nevertheless, there it is; and if the father can say, *Yes, Lord*, the child can learn that most difficult of words, *Amen*.

For nothing is fixed, forever and forever and forever, it is not fixed; the earth is always shifting, the light is always changing, the sea does not cease to grind down rock. Generations do not cease to be born, and we are responsible to them because we are the only witnesses they have.

The sea rises, the light fails, lovers cling to each other, and children cling to us. The moment we cease to hold each other, the moment we break faith with one another, the sea engulfs us and the light goes out.