
“What you looking at me for?
I didn’t come to stay . . .”

I hadn’t so much forgot as I couldn’t bring myself to remember. Other things were more important.

“What you looking at me for?
I didn’t come to stay . . .”

Whether I could remember the rest of the poem or not was immaterial. The truth of the statement was like a wadded-up handkerchief, sopping wet in my fists, and the sooner they accepted it the quicker I could let my hands open and the air would cool my palms.

“What you looking at me for . . . ?”

The children’s section of the Colored Methodist Episcopal Church was wiggling and giggling over my well-known forgetfulness.

The dress I wore was lavender taffeta, and each time I breathed it rustled, and now that I was sucking in air to breathe out shame it sounded like crepe paper on the back of hearses.

As I’d watched Momma put ruffles on the hem and cute little tucks around the waist, I knew that once I put it on

I'd look like a movie star. (It was silk and that made up for the awful color.) I was going to look like one of the sweet little white girls who were everybody's dream of what was right with the world. Hanging softly over the black Singer sewing machine, it looked like magic, and when people saw me wearing it they were going to run up to me and say, "Marguerite [sometimes it was 'dear Marguerite'], forgive us, please, we didn't know who you were," and I would answer generously, "No, you couldn't have known. Of course I forgive you."

Just thinking about it made me go around with angel's dust sprinkled over my face for days. But Easter's early morning sun had shown the dress to be a plain ugly cut-down from a white woman's once-was-purple throwaway. It was old-lady-long too, but it didn't hide my skinny legs, which had been greased with Blue Seal Vaseline and powdered with the Arkansas red clay. The age-faded color made my skin look dirty like mud, and everyone in church was looking at my skinny legs.

Wouldn't they be surprised when one day I woke out of my black ugly dream, and my real hair, which was long and blond, would take the place of the kinky mass that Momma wouldn't let me straighten? My light-blue eyes were going to hypnotize them, after all the things they said about "my daddy must of been a Chinaman" (I thought they meant made out of china, like a cup) because my eyes were so small and squinty. Then they would understand why I had never picked up a Southern accent, or spoke the common slang, and why I had to be forced to eat pigs' tails and snouts. Because I was really white and because a cruel fairy stepmother, who was understandably jealous of my beauty, had turned me into a too-big Negro

girl, with nappy black hair, broad feet and a space between her teeth that would hold a number-two pencil.

"What you looking . . ." The minister's wife leaned toward me, her long yellow face full of sorry. She whispered, "I just come to tell you, it's Easter Day." I repeated, jamming the words together, "Ijustcometotellyouit'sEaster-Day," as low as possible. The giggles hung in the air like melting clouds that were waiting to rain on me. I held up two fingers, close to my chest, which meant that I had to go to the toilet, and tiptoed toward the rear of the church. Dimly, somewhere over my head, I heard ladies saying, "Lord bless the child," and "Praise God." My head was up and my eyes were open, but I didn't see anything. Halfway down the aisle, the church exploded with "Were you there when they crucified my Lord?" and I tripped over a foot stuck out from the children's pew. I stumbled and started to say something, or maybe to scream, but a green persimmon, or it could have been a lemon, caught me between the legs and squeezed. I tasted the sour on my tongue and felt it in the back of my mouth. Then before I reached the door, the sting was burning down my legs and into my Sunday socks. I tried to hold, to squeeze it back, to keep it from speeding, but when I reached the church porch I knew I'd have to let it go, or it would probably run right back up to my head and my poor head would burst like a dropped watermelon, and all the brains and spit and tongue and eyes would roll all over the place. So I ran down into the yard and let it go. I ran, peeing and crying, not toward the toilet out back but to our house. I'd get a whipping for it, to be sure, and the nasty children would have something new to tease me about. I laughed anyway, partially for the sweet release; still, the greater joy came not only from being

liberated from the silly church but from the knowledge that I wouldn't die from a busted head.

If growing up is painful for the Southern Black girl, being aware of her displacement is the rust on the razor that threatens the throat.

It is an unnecessary insult.

1

When I was three and Bailey four, we had arrived in the musty little town, wearing tags on our wrists which instructed—"To Whom It May Concern"—that we were Marguerite and Bailey Johnson Jr., from Long Beach, California, en route to Stamps, Arkansas, c/o Mrs. Annie Henderson.

Our parents had decided to put an end to their calamitous marriage, and Father shipped us home to his mother. A porter had been charged with our welfare—he got off the train the next day in Arizona—and our tickets were pinned to my brother's inside coat pocket.

I don't remember much of the trip, but after we reached the segregated southern part of the journey, things must have looked up. Negro passengers, who always traveled with loaded lunch boxes, felt sorry for "the poor little motherless darlings" and plied us with cold fried chicken and potato salad.

Years later I discovered that the United States had been crossed thousands of times by frightened Black children traveling alone to their newly affluent parents in Northern

cities, or back to grandmothers in Southern towns when the urban North reneged on its economic promises.

The town reacted to us as its inhabitants had reacted to all things new before our coming. It regarded us a while without curiosity but with caution, and after we were seen to be harmless (and children) it closed in around us, as a real mother embraces a stranger's child. Warmly, but not too familiarly.

We lived with our grandmother and uncle in the rear of the Store (it was always spoken of with a capital s), which she had owned some twenty-five years.

Early in the century, Momma (we soon stopped calling her Grandmother) sold lunches to the sawmen in the lumberyard (east Stamps) and the seedmen at the cotton gin (west Stamps). Her crisp meat pies and cool lemonade, when joined to her miraculous ability to be in two places at the same time, assured her business success. From being a mobile lunch counter, she set up a stand between the two points of fiscal interest and supplied the workers' needs for a few years. Then she had the Store built in the heart of the Negro area. Over the years it became the lay center of activities in town. On Saturdays, barbers sat their customers in the shade on the porch of the Store, and troubadours on their ceaseless crawlings through the South leaned across its benches and sang their sad songs of The Brazos while they played juice harps and cigar-box guitars.

The formal name of the Store was the Wm. Johnson General Merchandise Store. Customers could find food staples, a good variety of colored thread, mash for hogs, corn for chickens, coal oil for lamps, light bulbs for the wealthy, shoestrings, hair dressing, balloons, and flower seeds. Anything not visible had only to be ordered.

Until we became familiar enough to belong to the Store and it to us, we were locked up in a Fun House of Things where the attendant had gone home for life.

Each year I watched the field across from the Store turn caterpillar green, then gradually frosty white. I knew exactly how long it would be before the big wagons would pull into the front yard and load on the cotton pickers at daybreak to carry them to the remains of slavery's plantations.

During the picking season my grandmother would get out of bed at four o'clock (she never used an alarm clock) and creak down to her knees and chant in a sleep-filled voice, "Our Father, thank you for letting me see this New Day. Thank you that you didn't allow the bed I lay on last night to be my cooling board, nor my blanket my winding sheet. Guide my feet this day along the straight and narrow, and help me to put a bridle on my tongue. Bless this house, and everybody in it. Thank you, in the name of your Son, Jesus Christ, Amen."

Before she had quite arisen, she called our names and issued orders, and pushed her large feet into homemade slippers and across the bare lye-washed wooden floor to light the coal-oil lamp.

The lamplight in the Store gave a soft make-believe feeling to our world which made me want to whisper and walk about on tiptoe. The odors of onions and oranges and kerosene had been mixing all night and wouldn't be disturbed until the wooded slat was removed from the door and the early morning air forced its way in with the bodies of people who had walked miles to reach the pickup place.

"Sister, I'll have two cans of sardines."

"I'm gonna work so fast today I'm gonna make you look like you standing still."

"Lemme have a hunk uh cheese and some sody crackers."

"Just gimme a coupla them fat peanut paddies." That would be from a picker who was taking his lunch. The greasy brown paper sack was stuck behind the bib of his overalls. He'd use the candy as a snack before the noon sun called the workers to rest.

In those tender mornings the Store was full of laughing, joking, boasting and bragging. One man was going to pick two hundred pounds of cotton, and another three hundred. Even the children were promising to bring home fo' bits and six bits.

The champion picker of the day before was the hero of the dawn. If he prophesied that the cotton in today's field was going to be sparse and stick to the bolls like glue, every listener would grunt a hearty agreement.

The sound of the empty cotton sacks dragging over the floor and the murmurs of waking people were sliced by the cash register as we rang up the five-cent sales.

If the morning sounds and smells were touched with the supernatural, the late afternoon had all the features of the normal Arkansas life. In the dying sunlight the people dragged, rather than their empty cotton sacks.

Brought back to the Store, the pickers would step out of the backs of trucks and fold down, dirt-disappointed, to the ground. No matter how much they had picked, it wasn't enough. Their wages wouldn't even get them out of debt to my grandmother, not to mention the staggering bill that waited on them at the white commissary downtown.

The sounds of the new morning had been replaced with

grumbles about cheating houses, weighted scales, snakes, skimpy cotton and dusty rows. In later years I was to confront the stereotyped picture of gay song-singing cotton pickers with such inordinate rage that I was told even by fellow Blacks that my paranoia was embarrassing. But I had seen the fingers cut by the mean little cotton bolls, and I had witnessed the backs and shoulders and arms and legs resisting any further demands.

Some of the workers would leave their sacks at the Store to be picked up the following morning, but a few had to take them home for repairs. I winced to picture them sewing the coarse material under a coal-oil lamp with fingers stiffening from the day's work. In too few hours they would have to walk back to Sister Henderson's Store, get vittles and load, again, onto the trucks. Then they would face another day of trying to earn enough for the whole year with the heavy knowledge that they were going to end the season as they started it. Without the money or credit necessary to sustain a family for three months. In cotton-picking time the late afternoons revealed the harshness of Black Southern life, which in the early morning had been softened by nature's blessing of grogginess, forgetfulness and the soft lamplight.

2

When Bailey was six and I a year younger, we used to rattle off the times tables with the speed I was later to see Chinese children in San Francisco employ on their aba-

cuses. Our summer-gray pot-bellied stove bloomed rosy red during winter, and became a severe disciplinarian threat if we were so foolish as to indulge in making mistakes.

Uncle Willie used to sit, like a giant black Z (he had been crippled as a child), and hear us testify to the Lafayette County Training Schools' abilities. His face pulled down on the left side, as if a pulley had been attached to his lower teeth, and his left hand was only a mite bigger than Bailey's, but on the second mistake or on the third hesitation his big overgrown right hand would catch one of us behind the collar, and in the same moment would thrust the culprit toward the dull red heater, which throbbed like a devil's toothache. We were never burned, although once I might have been when I was so terrified I tried to jump onto the stove to remove the possibility of its remaining a threat. Like most children, I thought if I could face the worst danger voluntarily, and *triumph*, I would forever have power over it. But in my case of sacrificial effort I was thwarted. Uncle Willie held tight to my dress and I only got close enough to smell the clean dry scent of hot iron. We learned the times tables without understanding their grand principle, simply because we had the capacity and no alternative.

The tragedy of lameness seems so unfair to children that they are embarrassed in its presence. And they, most recently off nature's mold, sense that they have only narrowly missed being another of her jokes. In relief at the narrow escape, they vent their emotions in impatience and criticism of the unlucky cripple.

Momma related times without end, and without any show of emotion, how Uncle Willie had been dropped when he was three years old by a woman who was minding

him. She seemed to hold no rancor against the baby-sitter, nor for her just God who allowed the accident. She felt it necessary to explain over and over again to those who knew the story by heart that he wasn't "born that way."

In our society, where two-legged, two-armed strong Black men were able at best to eke out only the necessities of life, Uncle Willie, with his starched shirts, shined shoes and shelves full of food, was the whipping boy and butt of jokes of the underemployed and underpaid. Fate not only disabled him but laid a double-tiered barrier in his path. He was also proud and sensitive. Therefore he couldn't pretend that he wasn't crippled, nor could he deceive himself that people were not repelled by his defect.

Only once in all the years of trying not to watch him, I saw him pretend to himself and others that he wasn't lame.

Coming home from school one day, I saw a dark car in our front yard. I rushed in to find a strange man and woman (Uncle Willie said later they were schoolteachers from Little Rock) drinking Dr. Pepper in the cool of the Store. I sensed a wrongness around me, like an alarm clock that had gone off without being set.

I knew it couldn't be the strangers. Not frequently, but often enough, travelers pulled off the main road to buy tobacco or soft drinks in the only Negro store in Stamps. When I looked at Uncle Willie, I knew what was pulling my mind's coattails. He was standing erect behind the counter, not leaning forward or resting on the small shelf that had been built for him. Erect. His eyes seemed to hold me with a mixture of threats and appeal.

I dutifully greeted the strangers and roamed my eyes

around for his walking stick. It was nowhere to be seen. He said, "Uh . . . this this . . . this . . . uh, my niece. She's . . . uh . . . just come from school." Then to the couple—"You know . . . how, uh, children are . . . th-th-these days . . . they play all d-d-day at school and c-c-can't wait to get home and pl-play some more."

The people smiled, very friendly.

He added, "Go on out and pl-play, Sister."

The lady laughed in a soft Arkansas voice and said, "Well, you know, Mr. Johnson, they say, you're only a child once. Have you children of your own?"

Uncle Willie looked at me with an impatience I hadn't seen in his face even when he took thirty minutes to loop the laces over his high-topped shoes. "I . . . I thought I told you to go . . . go outside and play."

Before I left I saw him lean back on the shelves of Garret Snuff, Prince Albert and Spark Plug chewing tobacco.

"No, ma'am . . . no ch-children and no wife." He tried a laugh. "I have an old m-m-mother and my brother's t-two children to l-look after."

I didn't mind his using us to make himself look good. In fact, I would have pretended to be his daughter if he wanted me to. Not only did I not feel any loyalty to my own father, I figured that if I had been Uncle Willie's child I would have received much better treatment.

The couple left after a few minutes, and from the back of the house I watched the red car scare chickens, raise dust and disappear toward Magnolia.

Uncle Willie was making his way down the long shadowed aisle between the shelves and the counter—hand over hand, like a man climbing out of a dream. I stayed quiet and watched him lurch from one side, bumping to

the other, until he reached the coal-oil tank. He put his hand behind that dark recess and took his cane in the strong fist and shifted his weight on the wooden support. He thought he had pulled it off.

I'll never know why it was important to him that the couple (he said later that he'd never seen them before) would take a picture of a whole Mr. Johnson back to Little Rock.

He must have tired of being crippled, as prisoners tire of penitentiary bars and the guilty tire of blame. The high-topped shoes and the cane, his uncontrollable muscles and thick tongue, and the looks he suffered of either contempt or pity had simply worn him out, and for one afternoon, one part of an afternoon, he wanted no part of them.

I understood and felt closer to him at that moment than ever before or since.

During these years in Stamps, I met and fell in love with William Shakespeare. He was my first white love. Although I enjoyed and respected Kipling, Poe, Butler, Thackeray and Henley, I saved my young and loyal passion for Paul Lawrence Dunbar, Langston Hughes, James Weldon Johnson and W.E.B. Du Bois' "Litany at Atlanta." But it was Shakespeare who said, "When in disgrace with fortune and men's eyes." It was a state with which I felt myself most familiar. I pacified myself about his whiteness by saying that after all he had been dead so long it couldn't matter to anyone any more.

Bailey and I decided to memorize a scene from *The Merchant of Venice*, but we realized that Momma would question us about the author and that we'd have to tell

her that Shakespeare was white, and it wouldn't matter to her whether he was dead or not. So we chose "The Creation" by James Weldon Johnson instead.

3

Weighing the half-pounds of flour, excluding the scoop, and depositing them dust-free into the thin paper sacks held a simple kind of adventure for me. I developed an eye for measuring how full a silver-looking ladle of flour, mash, meal, sugar or corn had to be to push the scale indicator over to eight ounces or one pound. When I was absolutely accurate our appreciative customers used to admire: "Sister Henderson sure got some smart grandchildren." If I was off in the Store's favor, the eagle-eyed women would say, "Put some more in that sack, child. Don't you try to make your profit offa me."

Then I would quietly but persistently punish myself. For every bad judgment, the fine was no silver-wrapped Kisses, the sweet chocolate drops that I loved more than anything in the world, except Bailey. And maybe canned pineapples. My obsession with pineapples nearly drove me mad. I dreamt of the days when I would be grown and able to buy a whole carton for myself alone.

Although the syrupy golden rings sat in their exotic cans on our shelves year round, we only tasted them during Christmas. Momma used the juice to make almost-black fruit cakes. Then she lined heavy soot-encrusted iron skillets with the pineapple rings for rich upside-down cakes.

Bailey and I received one slice each, and I carried mine around for hours, shredding off the fruit until nothing was left except the perfume on my fingers. I'd like to think that my desire for pineapples was so sacred that I wouldn't allow myself to steal a can (which was possible) and eat it alone out in the garden, but I'm certain that I must have weighed the possibility of the scent exposing me and didn't have the nerve to attempt it.

Until I was thirteen and left Arkansas for good, the Store was my favorite place to be. Alone and empty in the mornings, it looked like an unopened present from a stranger. Opening the front doors was pulling the ribbon off the unexpected gift. The light would come in softly (we faced north), easing itself over the shelves of mackerel, salmon, tobacco, thread. It fell flat on the big vat of lard and by noontime during the summer the grease had softened to a thick soup. Whenever I walked into the Store in the afternoon, I sensed that it was tired. I alone could hear the slow pulse of its job half done. But just before bedtime, after numerous people had walked in and out, had argued over their bills, or joked about their neighbors, or just dropped in "to give Sister Henderson a 'Hi y'all,'" the promise of magic mornings returned to the Store and spread itself over the family in washed life waves.

Momma opened boxes of crispy crackers and we sat around the meat block at the rear of the Store. I sliced onions, and Bailey opened two or even three cans of sardines and allowed their juice of oil and fishing boats to ooze down and around the sides. That was supper. In the evening, when we were alone like that, Uncle Willie didn't

stutter or shake or give any indication that he had an "affliction." It seemed that the peace of a day's ending was an assurance that the covenant God made with children, Negroes and the crippled was still in effect.

Throwing scoops of corn to the chickens and mixing sour dry mash with leftover food and oily dish water for the hogs were among our evening chores. Bailey and I sloshed down twilight trails to the pig pens, and standing on the first fence rungs we poured down the unappealing concoctions to our grateful hogs. They mashed their tender pink snouts down into the slop, and rooted and grunted their satisfaction. We always grunted a reply only half in jest. We were also grateful that we had concluded the dirtiest of chores and had only gotten the evil-smelling swill on our shoes, stockings, feet and hands.

Late one day, as we were attending to the pigs, I heard a horse in the front yard (it really should have been called a driveway, except that there was nothing to drive into it), and ran to find out who had come riding up on a Thursday evening when even Mr. Steward, the quiet, bitter man who owned a riding horse, would be resting by his warm fire until the morning called him out to turn over his field.

The used-to-be sheriff sat rakishly astraddle his horse. His nonchalance was meant to convey his authority and power over even dumb animals. How much more capable he would be with Negroes. It went without saying.

His twang jogged in the brittle air. From the side of the Store, Bailey and I heard him say to Momma, "Annie, tell Willie he better lay low tonight. A crazy nigger messed with a white lady today. Some of the boys'll be coming

over here later." Even after the slow drag of years, I remember the sense of fear which filled my mouth with hot, dry air, and made my body light.

The "boys"? Those cement faces and eyes of hate that burned the clothes off you if they happened to see you lounging on the main street downtown on Saturday. Boys? It seemed that youth had never happened to them. Boys? No, rather men who were covered with graves' dust and age without beauty or learning. The ugliness and rottenness of old abominations.

If on Judgment Day I were summoned by St. Peter to give testimony to the used-to-be sheriff's act of kindness, I would be unable to say anything in his behalf. His confidence that my uncle and every other Black man who heard of the Klan's coming ride would scurry under their houses to hide in chicken droppings was too humiliating to hear. Without waiting for Momma's thanks, he rode out of the yard, sure that things were as they should be and that he was a gentle squire, saving those deserving serfs from the laws of the land, which he condoned.

Immediately, while his horse's hoofs were still loudly thudding the ground, Momma blew out the coal-oil lamps. She had a quiet, hard talk with Uncle Willie and called Bailey and me into the Store.

We were told to take the potatoes and onions out of their bins and knock out the dividing walls that kept them apart. Then with a tedious and fearful slowness Uncle Willie gave me his rubber-tipped cane and bent down to get into the now-enlarged empty bin. It took forever before he lay down flat, and then we covered him with potatoes and onions, layer upon layer, like a casserole. Grandmother knelt praying in the darkened Store.

It was fortunate that the "boys" didn't ride into our yard that evening and insist that Momma open the Store. They would have surely found Uncle Willie and just as surely lynched him. He moaned the whole night through as if he had, in fact, been guilty of some heinous crime. The heavy sounds pushed their way up out of the blanket of vegetables and I pictured his mouth pulling down on the right side and his saliva flowing into the eyes of new potatoes and waiting there like dew drops for the warmth of morning.

4

What sets one Southern town apart from another, or from a Northern town or hamlet, or city high-rise? The answer must be the experience shared between the unknowing majority (it) and the knowing minority (you). All of childhood's unanswered questions must finally be passed back to the town and answered there. Heroes and bogey men, values and dislikes, are first encountered and labeled in that early environment. In later years they change faces, places and maybe races, tactics, intensities and goals, but beneath those penetrable masks they wear forever the stocking-capped faces of childhood.

Mr. McElroy, who lived in the big rambling house next to the Store, was very tall and broad, and although the years had eaten away the flesh from his shoulders, they had not, at the time of my knowing him, gotten to his high stomach, or his hands or feet.

He was the only Negro I knew, except for the school principal and the visiting teachers, who wore matching pants and jackets. When I learned that men's clothes were sold like that and called suits, I remember thinking that somebody had been very bright, for it made men look less manly, less threatening and a little more like women.

Mr. McElroy never laughed, and seldom smiled, and to his credit was the fact that he liked to talk to Uncle Willie. He never went to church, which Bailey and I thought also proved he was a very courageous person. How great it would be to grow up like that, to be able to stare religion down, especially living next door to a woman like Momma.

I watched him with the excitement of expecting him to do anything at any time. I never tired of this, or became disappointed or disenchanted with him, although from the perch of age, I see him now as a very simple and uninteresting man who sold patent medicine and tonics to the less sophisticated people in towns (villages) surrounding the metropolis of Stamps.

There seemed to be an understanding between Mr. McElroy and Grandmother. This was obvious to us because he never chased us off his land. In summer's late sunshine I often sat under the chinaberry tree in his yard, surrounded by the bitter aroma of its fruit and lulled by the drone of flies that fed on the berries. He sat in a slotted swing on his porch, rocking in his brown three-piece, his wide Panama nodding in time with the whir of insects.

One greeting a day was all that could be expected from Mr. McElroy. After his "Good morning, child," or "Good afternoon, child," he never said a word, even if I met him

again on the road in front of his house or down by the well, or ran into him behind the house escaping in a game of hide-and-seek.

He remained a mystery in my childhood. A man who owned his land and the big many-windowed house with a porch that clung to its sides all around the house. An independent Black man. A near anachronism in Stamps.

Bailey was the greatest person in my world. And the fact that he was my brother, my only brother, and I had no sisters to share him with, was such good fortune that it made me want to live a Christian life just to show God that I was grateful. Where I was big, elbowy and grating, he was small, graceful and smooth. When I was described by our playmates as being shit color, he was lauded for his velvet-black skin. His hair fell down in black curls, and my head was covered with black steel wool. And yet he loved me.

When our elders said unkind things about my features (my family was handsome to a point of pain for me), Bailey would wink at me from across the room, and I knew that it was a matter of time before he would take revenge. He would allow the old ladies to finish wondering how on earth I came about, then he would ask, in a voice like cooling bacon grease, "Oh Mizeriz Coleman, how is your son? I saw him the other day, and he looked sick enough to die."

Aghast, the ladies would ask, "Die? From what? He ain't sick."

And in a voice oilier than the one before, he'd answer with a straight face, "From the Uglies."

I would hold my laugh, bite my tongue, grit my teeth

and very seriously erase even the touch of a smile from my face. Later, behind the house by the black-walnut tree, we'd laugh and laugh and howl.

Bailey could count on very few punishments for his consistently outrageous behavior, for he was the pride of the Henderson/Johnson family.

His movements, as he was later to describe those of an acquaintance, were activated with oiled precision. He was also able to find more hours in the day than I thought existed. He finished chores, homework, read more books than I and played the group games on the side of the hill with the best of them. He could even pray out loud in church, and was apt at stealing pickles from the barrel that sat under the fruit counter and Uncle Willie's nose.

Once when the Store was full of lunchtime customers, he dipped the strainer, which we also used to sift weevils from meal and flour, into the barrel and fished for two fat pickles. He caught them and hooked the strainer onto the side of the barrel where they dripped until he was ready for them. When the last school bell rang, he picked the nearly dry pickles out of the strainer, jammed them into his pockets and threw the strainer behind the oranges. We ran out of the Store. It was summer and his pants were short, so the pickle juice made clean streams down his ashy legs, and he jumped with his pockets full of loot and his eyes laughing a "How about that?" He smelled like a vinegar barrel or a sour angel.

After our early chores were done, while Uncle Willie or Momma minded the Store, we were free to play the children's games as long as we stayed within yelling distance. Playing hide-and-seek, his voice was easily identified, singing, "Last night, night before, twenty-four robbers at

my door. Who all is hid? Ask me to let them in, hit 'em in the head with a rolling pin. Who all is hid?" In follow the leader, naturally he was the one who created the most daring and interesting things to do. And when he was on the tail of the pop the whip, he would twirl off the end like a top, spinning, falling, laughing, finally stopping just before my heart beat its last, and then he was back in the game, still laughing.

Of all the needs (there are none imaginary) a lonely child has, the one that must be satisfied, if there is going to be hope and a hope of wholeness, is the unshaking need for an unshakable God. My pretty Black brother was my Kingdom Come.

In Stamps the custom was to can everything that could possibly be preserved. During the killing season, after the first frost, all neighbors helped each other to slaughter hogs and even the quiet, big-eyed cows if they had stopped giving milk.

The missionary ladies of the Christian Methodist Episcopal Church helped Momma prepare the pork for sausage. They squeezed their fat arms elbow deep in the ground meat, mixed it with gray nose-opening sage, pepper and salt, and made tasty little samples for all obedient children who brought wood for the slick black stove. The men chopped off the larger pieces of meat and laid them in the smokehouse to begin the curing process. They opened the knuckle of the hams with their deadly-looking knives, took out a certain round harmless bone ("it could make the meat go bad") and rubbed salt, coarse brown

salt that looked like fine gravel, into the flesh, and the blood popped to the surface.

Throughout the year, until the next frost, we took our meals from the smokehouse, the little garden that lay cousin-close to the Store and from the shelves of canned foods. There were choices on the shelves that could set a hungry child's mouth to watering. Green beans, snapped always the right length, collards, cabbage, juicy red tomato preserves that came into their own on steaming buttered biscuits, and sausage, beets, berries and every fruit grown in Arkansas.

But at least twice yearly Momma would feel that as children we should have fresh meat included in our diets. We were then given money—pennies, nickels, and dimes entrusted to Bailey—and sent to town to buy liver. Since the whites had refrigerators, their butchers bought the meat from commercial slaughterhouses in Texarkana and sold it to the wealthy even in the peak of summer.

Crossing the Black area of Stamps which in childhood's narrow measure seemed a whole world, we were obliged by custom to stop and speak to every person we met, and Bailey felt constrained to spend a few minutes playing with each friend. There was a joy in going to town with money in our pockets (Bailey's pockets were as good as my own) and time on our hands. But the pleasure fled when we reached the white part of town. After we left Mr. Willie Williams' Do Drop Inn, the last stop before whitefolksville, we had to cross the pond and adventure the railroad tracks. We were explorers walking without weapons into man-eating animals' territory.

In Stamps the segregation was so complete that most Black children didn't really, absolutely know what whites

looked like. Other than that they were different, to be dreaded, and in that dread was included the hostility of the powerless against the powerful, the poor against the rich, the worker against the worked for and the ragged against the well dressed.

I remember never believing that whites were really real.

Many women who worked in their kitchens traded at our Store, and when they carried their finished laundry back to town they often set the big baskets down on our front porch to pull a singular piece from the starched collection and show either how graceful was their ironing hand or how rich and opulent was the property of their employers.

I looked at the items that weren't on display. I knew, for instance, that white men wore shorts, as Uncle Willie did, and that they had an opening for taking out their "things" and peeing, and that white women's breasts weren't built into their dresses, as some people said, because I saw their brassieres in the baskets. But I couldn't force myself to think of them as people. People were Mrs. LaGrone, Mrs. Hendricks, Momma, Reverend Sneed, Lillie B, and Louise and Rex. Whitefolks couldn't be people because their feet were too small, their skin too white and see-throughy, and they didn't walk on the balls of their feet the way people did—they walked on their heels like horses.

People were those who lived on my side of town. I didn't like them all, or, in fact, any of them very much, but they were people. These others, the strange pale creatures that lived in their alien unlife, weren't considered folks. They were whitefolks.

5

"Thou shall not be dirty" and "Thou shall not be impudent" were the two commandments of Grandmother Henderson upon which hung our total salvation.

Each night in the bitterest winter we were forced to wash faces, arms, necks, legs and feet before going to bed. She used to add, with a smirk that unprofane people can't control when venturing into profanity, "and wash as far as possible, then wash possible."

We would go to the well and wash in the ice-cold, clear water, grease our legs with the equally cold stiff Vaseline, then tiptoe into the house. We wiped the dust from our toes and settled down for schoolwork, cornbread, clabbered milk, prayers and bed, always in that order. Momma was famous for pulling the quilts off after we had fallen asleep to examine our feet. If they weren't clean enough for her, she took the switch (she kept one behind the bedroom door for emergencies) and woke up the offender with a few aptly placed burning reminders.

The area around the well at night was dark and slick, and boys told about how snakes love water, so that anyone who had to draw water at night and then stand there alone and wash knew that moccasins and rattlers, puff adders and boa constrictors were winding their way to the well and would arrive just as the person washing got soap in her eyes. But Momma convinced us that not only

was cleanliness next to Godliness, dirtiness was the inventor of misery.

The impudent child was detested by God and a shame to its parents and could bring destruction to its house and line. All adults had to be addressed as Mister, Missus, Miss, Auntie, Cousin, Unk, Uncle, Buhbah, Sister, Brother and a thousand other appellations indicating familial relationship and the lowliness of the addressor.

Everyone I knew respected these customary laws, except for the powhitetrash children.

Some families of powhitetrash lived on Momma's farm land behind the school. Sometimes a gaggle of them came to the Store, filling the whole room, chasing out the air and even changing the well-known scents. The children crawled over the shelves and into the potato and onion bins, twanging all the time in their sharp voices like cigar-box guitars. They took liberties in my Store that I would never dare. Since Momma told us that the less you say to whitefolks (or even powhitetrash) the better, Bailey and I would stand, solemn, quiet, in the displaced air. But if one of the playful apparitions got close to us, I pinched it. Partly out of angry frustration and partly because I didn't believe in its flesh reality.

They called my uncle by his first name and ordered him around the Store. He, to my crying shame, obeyed them in his limping dip-straight-dip fashion.

My grandmother, too, followed their orders, except that she didn't seem to be servile because she anticipated their needs.

"Here's sugar, Miz Potter, and here's baking powder. You didn't buy soda last month, you'll probably be needing some."

Momma always directed her statements to the adults, but sometimes, Oh painful sometimes, the grimy, snotty-nosed girls would answer her.

"Naw, Annie . . ."—to Momma? Who owned the land they lived on? Who forgot more than they would ever learn? If there was any justice in the world, God should strike them dumb at once!—"Just give us some extry sody crackers, and some more mackerel."

At least they never looked in her face, or I never caught them doing so. Nobody with a smidgen of training, not even the worst roustabout, would look right in a grown person's face. It meant the person was trying to take the words out before they were formed. The dirty little children didn't do that, but they threw their orders around the Store like lashes from a cat-o'-nine-tails.

When I was around ten years old, those scruffy children caused me the most painful and confusing experience I had ever had with my grandmother.

One summer morning, after I had swept the dirt yard of leaves, spearmint-gum wrappers and Vienna-sausage labels, I raked the yellow-red dirt, and made half-moons carefully, so that the design stood out clearly and mask-like. I put the rake behind the Store and came through the back of the house to find Grandmother on the front porch in her big, wide white apron. The apron was so stiff by virtue of the starch that it could have stood alone. Momma was admiring the yard, so I joined her. It truly looked like a flat redhead that had been raked with a big-toothed comb. Momma didn't say anything but I knew she liked it. She looked over toward the school principal's house and to the right at Mr. McElroy's. She was hoping

one of those community pillars would see the design before the day's business wiped it out. Then she looked upward to the school. My head had swung with hers, so at just about the same time we saw a troop of the powhite-trash kids marching over the hill and down by the side of the school.

I looked to Momma for direction. She did an excellent job of sagging from her waist down, but from the waist up she seemed to be pulling for the top of the oak tree across the road. Then she began to moan a hymn. Maybe not to moan, but the tune was so slow and the meter so strange that she could have been moaning. She didn't look at me again. When the children reached halfway down the hill, halfway to the Store, she said without turning, "Sister, go on inside."

I wanted to beg her, "Momma, don't wait for them. Come on inside with me. If they come in the Store, you go to the bedroom and let me wait on them. They only frighten me if you're around. Alone I know how to handle them." But of course I couldn't say anything, so I went in and stood behind the screen door.

Before the girls got to the porch I heard their laughter crackling and popping like pine logs in a cooking stove. I suppose my lifelong paranoia was born in those cold, molasses-slow minutes. They came finally to stand on the ground in front of Momma. At first they pretended seriousness. Then one of them wrapped her right arm in the crook of her left, pushed out her mouth and started to hum. I realized that she was aping my grandmother. Another said, "Naw, Helen, you ain't standing like her. This here's it." Then she lifted her chest, folded her arms and

mocked that strange carriage that was Annie Henderson. Another laughed, "Naw, you can't do it. Your mouth ain't pooched out enough. It's like this."

I thought about the rifle behind the door, but I knew I'd never be able to hold it straight, and the .410, our sawed-off shotgun, which stayed loaded and was fired every New Year's night, was locked in the trunk and Uncle Willie had the key on his chain. Through the fly-specked screen-door, I could see that the arms of Momma's apron jiggled from the vibrations of her humming. But her knees seemed to have locked as if they would never bend again.

She sang on. No louder than before, but no softer either. No slower or faster.

The dirt of the girls' cotton dresses continued on their legs, feet, arms and faces to make them all of a piece. Their greasy uncolored hair hung down, uncombed, with a grim finality. I knelt to see them better, to remember them for all time. The tears that had slipped down my dress left unsurprising dark spots, and made the front yard blurry and even more unreal. The world had taken a deep breath and was having doubts about continuing to revolve.

The girls had tired of mocking Momma and turned to other means of agitation. One crossed her eyes, stuck her thumbs in both sides of her mouth and said, "Look here, Annie." Grandmother hummed on and the apron strings trembled. I wanted to throw a handful of black pepper in their faces, to throw lye on them, to scream that they were dirty, scummy peckerwoods, but I knew I was as clearly imprisoned behind the scene as the actors outside were confined to their roles.

One of the smaller girls did a kind of puppet dance

while her fellow clowns laughed at her. But the tall one, who was almost a woman, said something very quietly, which I couldn't hear. They all moved backward from the porch, still watching Momma. For an awful second I thought they were going to throw a rock at Momma, who seemed (except for the apron strings) to have turned into stone herself. But the big girl turned her back, bent down and put her hands flat on the ground—she didn't pick up anything. She simply shifted her weight and did a hand stand.

Her dirty bare feet and long legs went straight for the sky. Her dress fell down around her shoulders, and she had on no drawers. The slick pubic hair made a brown triangle where her legs came together. She hung in the vacuum of that lifeless morning for only a few seconds, then wavered and tumbled. The other girls clapped her on the back and slapped their hands.

Momma changed her song to "Bread of Heaven, bread of Heaven, feed me till I want no more."

I found that I was praying too. How long could Momma hold out? What new indignity would they think of to subject her to? Would I be able to stay out of it? What would Momma really like me to do?

Then they were moving out of the yard, on their way to town. They bobbed their heads and shook their slack behinds and turned, one at a time:

"'Bye, Annie."

"'Bye, Annie."

"'Bye, Annie."

Momma never turned her head or unfolded her arms, but she stopped singing and said, "'Bye, Miz Helen, 'bye, Miz Ruth, 'bye, Miz Eloise."

I burst. A firecracker July-the-Fourth burst. How could Momma call them Miz? The mean nasty things. Why couldn't she have come inside the sweet, cool store when we saw them breasting the hill? What did she prove? And then if they were dirty, mean and impudent, why did Momma have to call them Miz?

She stood another whole song through and then opened the screen door to look down on me crying in rage. She looked until I looked up. Her face was a brown moon that shone on me. She was beautiful. Something had happened out there, which I couldn't completely understand, but I could see that she was happy. Then she bent down and touched me as mothers of the church "lay hands on the sick and afflicted" and I quieted.

"Go wash your face, Sister." And she went behind the candy counter and hummed, "Glory, glory, hallelujah, when I lay my burden down."

I threw the well water on my face and used the weekday handkerchief to blow my nose. Whatever the contest had been out front, I knew Momma had won.

I took the rake back to the front yard. The smudged footprints were easy to erase. I worked for a long time on my new design and laid the rake behind the wash pot. When I came back in the Store, I took Momma's hand and we both walked outside to look at the pattern.

It was a large heart with lots of hearts growing smaller inside, and piercing from the outside rim to the smallest heart was an arrow. Momma said, "Sister, that's right pretty." Then she turned back to the Store and resumed, "Glory, glory, hallelujah, when I lay my burden down."