




PREPARING to Read

from *Coming of Age in Mississippi*

Autobiography by ANNE MOODY



Comparing Literature

Traditions Across Time: The Civil Rights Movement

Though the Thirteenth Amendment officially abolished slavery in 1865, new “Jim Crow” laws that discriminated against African Americans were eventually established by whites in many Southern states. Such laws denied African Americans the right to vote, the right to attend state universities, even the right to use public facilities like swimming pools, restrooms, and lunch counters. This firsthand account by civil-rights activist Anne Moody describes an attempt to overturn Jim Crow laws a hundred years after the Civil War.

Points of Comparison As you read, compare the social climate of Moody’s time with the climate that produced Frederick Douglass and the protest poets James Russell Lowell and Frances E. W. Harper. Also compare the writers’ purposes for writing.

Build Background

Uniting for Change *Coming of Age in Mississippi* is Anne Moody’s true account of her experiences as a college student in the civil rights movement of the 1960s. During this time, volunteers in the South registered African-American voters at risk of their lives; “freedom riders” braved beatings and killings to desegregate interstate buses and bus stations; and protesters took part in sit-ins to integrate lunch counters, parks, and theaters. The result of the movement was the Civil Rights Act of 1964, the most far-reaching civil rights legislation in American history.

Focus Your Reading

LITERARY ANALYSIS EYEWITNESS REPORT This selection is an account of a 1963 sit-in at a lunch counter in Jackson, Mississippi. A newspaper article of the time might have reported: “Today three Negro college students sat down at a segregated Woolworth’s lunch counter and were attacked by an angry white mob.” Notice how much more you learn from this **eyewitness report** by Moody, a participant in the sit-in.

ACTIVE READING CHRONOLOGICAL ORDER Eyewitness reports are usually narrated in **chronological order**, or time order. (The ancient Greek word *chronos* means “time.”) A chronological pattern of organization, or text structure, helps put the reader in the writer’s place, experiencing events as they unfold.

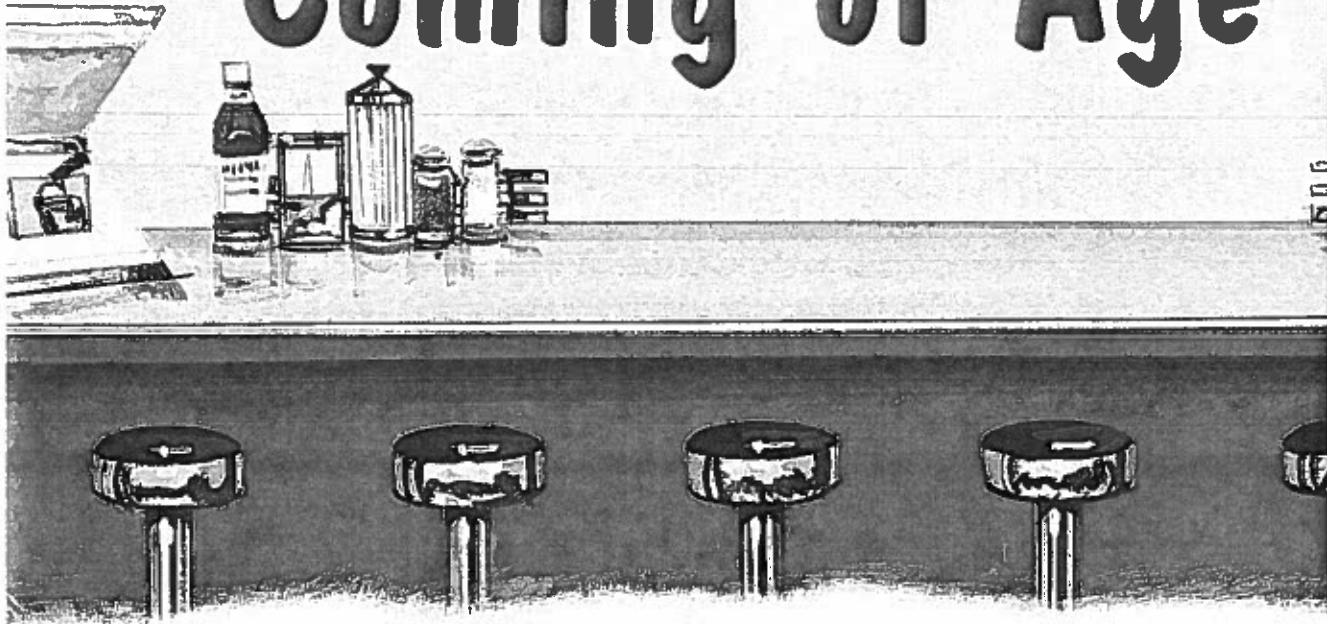
READER’S NOTEBOOK To help you understand and recall what happens from the time the sit-in begins until it ends, create a sequence chain like the one begun here. In the boxes, summarize significant events in the order that they occur.

Anne, Pearlana,
and Memphis take
seats at lunch
counter.



FROM

Coming of Age



I had counted on graduating in the spring of 1963, but as it turned out, I couldn't because some of my credits still had to be cleared with Natchez College. A year before, this would have seemed like a terrible disaster, but now I hardly even felt disappointed. I had a good excuse to stay on campus for the summer and work with the Movement, and this was what I really wanted to do. I couldn't go home again anyway, and I couldn't go to New Orleans—I didn't have money enough for bus fare.

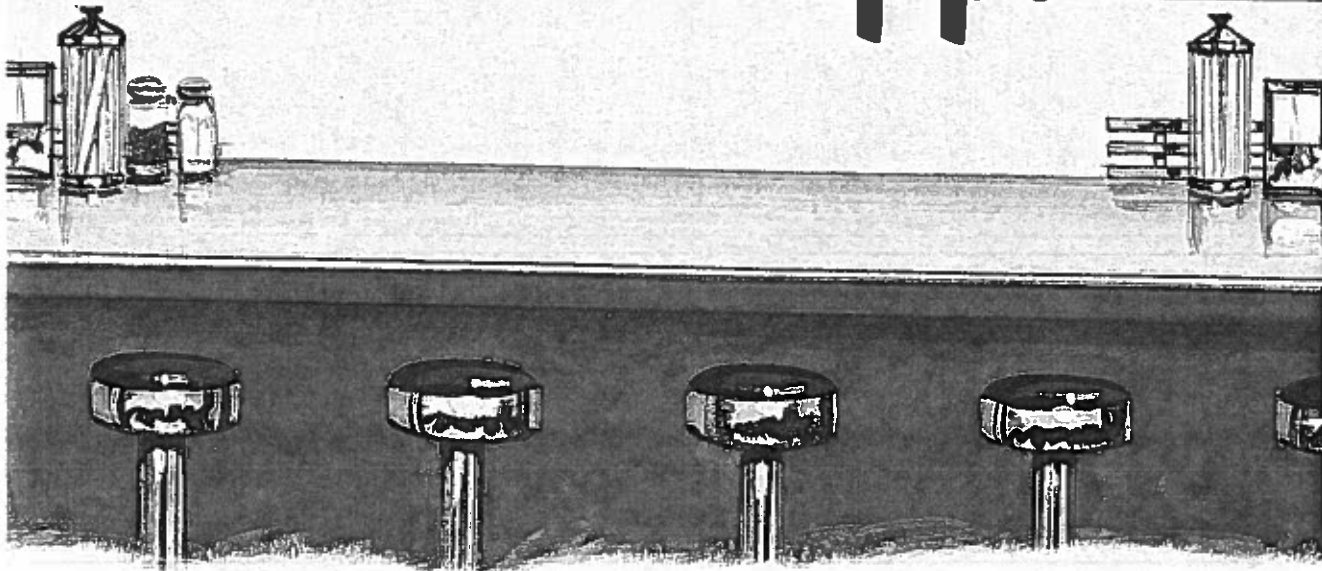
During my senior year at Tougaloo, my family hadn't sent me one penny. I had only the small amount of money I had earned at Maple Hill. I couldn't afford to eat at school or live in the dorms, so I had gotten permission to move off campus. I had to prove that I could finish school, even if I had to go hungry every day. I knew Raymond and Miss Pearl were just waiting to see me drop out. But something happened to me as I got more and more involved in the Movement. It no longer seemed important to prove anything. I had found something outside myself that gave meaning to my life.

I had become very friendly with my social science professor, John Salter, who was in charge of NAACP¹ activities on campus. All during the year, while the NAACP conducted a boycott of the downtown stores in Jackson, I had been one of Salter's most faithful

1. NAACP: the National Association for the Advancement of Colored People, an organization that works to end discrimination against African Americans and other minority groups.

in Mississippi

ARNE MOODY



canvassers² and church speakers. During the last week of school, he told me that sit-in demonstrations were about to start in Jackson and that he wanted me to be the spokesman for a team that would sit-in at Woolworth's lunch counter. The two other demonstrators would be classmates of mine, Memphis and Pearlana. Pearlana was a dedicated NAACP worker, but Memphis had not been very involved in the Movement on campus. It seemed that the organization had had a rough time finding students who were in a position to go to jail. I had nothing to lose one way or the other. Around ten o'clock the morning of the demonstrations, NAACP headquarters alerted the news services. As a result, the police department was also informed, but neither the policemen nor the newsmen knew exactly where or when the demonstrations would start. They stationed themselves along Capitol Street and waited.

To divert attention from the sit-in at Woolworth's, the picketing started at J. C. Penney's a good fifteen minutes before. The pickets were allowed to walk up and down in

front of the store three or four times before they were arrested. At exactly 11 A.M., Pearlana, Memphis, and I entered Woolworth's from the rear entrance. We separated as soon as we stepped into the store, and made small purchases from various counters. Pearlana had given Memphis her watch. He was to let us know when it was 11:14. At 11:14 we were to join him near the lunch counter and at exactly 11:15 we were to take seats at it.

Seconds before 11:15 we were occupying three seats at the previously segregated Woolworth's lunch counter. In the beginning the waitresses seemed to ignore us, as if they really didn't know what was going on. Our waitress walked past us a couple of times before she noticed we had started to write our own orders down and realized we wanted service. She asked us what we wanted. We began to read to her from our order slips. She told us that we would be served at the back counter, which was for Negroes.

"We would like to be served here," I said.

2. canvassers: people who canvass, or go door to door to get support for a cause or gather opinions on an issue.

The waitress started to repeat what she had said, then stopped in the middle of the sentence. She turned the lights out behind the counter, and she and the other waitresses almost ran to the back of the store, deserting all their white customers. I guess they thought that violence would start immediately after the whites at the counter realized what was going on. There were five or six other people at the counter. A couple of them just got up and walked away. A girl sitting next to me finished her banana split before leaving. A middle-aged white woman who had not yet been served rose from her seat and came over to us. "I'd like to stay here with you," she said, "but my husband is waiting."

The newsmen came in just as she was leaving. They must have discovered what was going on shortly after some of the people began to leave the store. One of the newsmen ran behind the woman who spoke to us and asked her to identify herself. She refused to give her name, but said she was a native of Vicksburg and a former resident of California. When asked why she had said what she had said to us, she replied, "I am in sympathy with the Negro movement." By this time a crowd of cameramen and reporters had gathered around us taking pictures and asking questions, such as Where were we from? Why did we sit-in? What organization sponsored it? Were we students? From what school? How were we classified?

I told them that we were all students at Tougaloo College, that we were represented by no particular organization, and that we planned to stay there even after the store closed.

"All we want is service," was my reply to one of them. After they had finished probing for about twenty minutes, they were almost ready to leave.

At noon, students from a nearby white high school started pouring in to Woolworth's. When they first saw us they were sort of surprised. They didn't know how to react. A few started heckle and the newsmen became interested again. Then the white students started chanting all kinds of anti-Negro slogans. We were called a little bit of everything. The rest of the seats except the three we were occupying had been roped off to prevent others from sitting down. A couple of the boys took one end of the rope and made it into a hangman's noose. Several attempts were made to put it around our necks. The crowds grew as more students and adults came in for lunch.

We kept our eyes straight forward and did not look at the crowd except for occasional glances to see what was going on. All of a sudden I saw a face I remembered—the drunkard from the bus station sit-in. My eyes lingered on him just long enough for us to recognize each other. Today he was drunk too, so I don't think he remembered where he had seen me before. He took out a knife, opened it, put it in his pocket, and then began to pace the floor. At this point, I told Memphis and Pearlina what was going on. Memphis suggested that we pray. We bowed our heads, and all hell broke loose. A man rushed forward, threw Memphis from his seat, and slapped my face. Then another man who worked in the store threw me against an adjoining counter.

Down on my knees on the floor, I saw Memphis lying near the lunch counter with blood running out of the corners of his mouth. As he tried to protect his face, the man who'd thrown him down kept kicking him against the head. If he had worn hard-soled shoes instead of sneakers, the first kick probably would have killed Memphis. Finally a man dressed in plain clothes identified himself as a police officer and arrested Memphis and his attacker.





On May 23, 1963, Anne Moody (right), John R. Salter (left), and Joan Trumpauer (middle) are harassed during a sit-in demonstration at a lunch counter in Jackson, Mississippi. AP/Wide World Photos.

Pearlena had been thrown to the floor. She and I got back on our stools after Memphis was arrested. There were some white Tougaloo teachers in the crowd. They asked Pearlena and me if we wanted to leave. They said that things were getting too rough. We didn't know what to do. While we were trying to make up our minds, we were joined by Joan Trumpauer. Now there were three of us and we were integrated. The crowd began to chant, "Communists, Communists, Communists." Some old man in the crowd ordered the students to take us off the stools.

"Which one should I get first?" a big husky boy said.

"That white nigger," the old man said.

The boy lifted Joan from the counter by her waist and carried her out of the store. Simultaneously, I was snatched from my stool by two

high school students. I was dragged about thirty feet toward the door by my hair when someone made them turn me loose. As I was getting up off the floor, I saw Joan coming back inside. We started back to the center of the counter to join Pearlena. Lois Chaffee, a white Tougaloo faculty member, was now sitting next to her. So Joan and I just climbed across the rope at the front end of the counter and sat down. There were now four of us, two whites and two Negroes, all women. The mob started smearing us with ketchup, mustard, sugar, pies, and everything on the counter. Soon Joan and I were joined by John Salter, but the moment he sat down he was hit on the jaw with what appeared to be brass knuckles. Blood gushed from his face and someone threw salt into the open wound. Ed King, Tougaloo's chaplain, rushed to him.

At the other end of the counter, Lois and Pearlina were joined by George Raymond, a CORE³ field worker and a student from Jackson State College. Then a Negro high school boy sat down next to me. The mob took spray paint from the counter and sprayed it on the new demonstrators. The high school student had on a white shirt; the word "nigger" was written on his back with red spray paint.

We sat there for three hours taking a beating when the manager decided to close the store because the mob had begun to go wild with stuff from other counters. He begged and begged everyone to leave. But even after fifteen minutes of begging, no one budged. They would not leave until we did. Then Dr. Beittel, the president of Tougaloo College, came running in. He said he had just heard what was happening.

About ninety policemen were standing outside the store; they had been watching the whole thing through the windows, but had not come in to stop the mob or do anything. President Beittel went outside and asked Captain Ray to come and escort us out. The captain refused, stating the manager had to invite him in before he could enter the premises, so Dr. Beittel himself brought us out. He had told the police that they had better protect us after we were outside the store. When we got outside, the policemen formed a single line that blocked the mob from us. However, they were allowed to throw at us everything they had collected. Within ten minutes, we were picked up by Reverend King in his station wagon and taken to the NAACP headquarters on Lynch Street.

After the sit-in, all I could think of

was how sick Mississippi whites were. They believed so much in the segregated Southern way of life, they would kill to preserve it. I sat there in the NAACP office and thought of how many times they had killed when this way of life was threatened. I knew that the killing had just begun. "Many more will die before it is over with," I thought. Before the sit-in, I had always hated the whites in Mississippi. Now I knew it was impossible for me to hate sickness. The whites had a disease, an incurable disease in its final stage. What were our chances against such a disease? I thought of the students, the young Negroes who had just begun to protest, as young interns.⁴ When these young interns got older, I thought, they would be the best doctors in the world for social problems.

Before we were taken back to campus, I wanted to get my hair washed. It was stiff with dried mustard, ketchup and sugar. I stopped in at a beauty shop across the street from the NAACP office. I didn't have on any shoes because I had lost them when I was dragged across the floor at Woolworth's. My stockings were sticking to my legs from the mustard that had dried on them. The hairdresser took one look at me and said, "My land, you were in the sit-in, huh?"

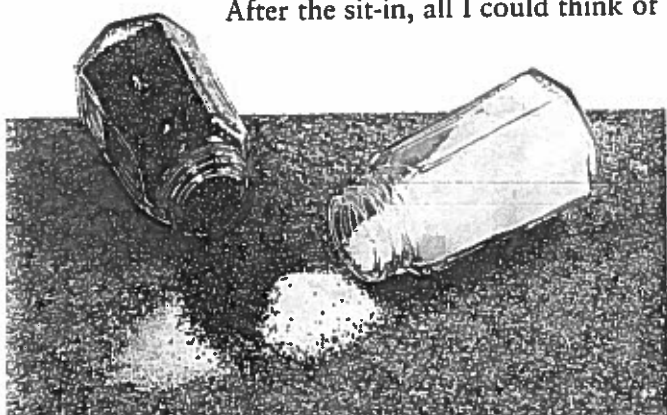
"Yes," I answered. "Do you have time to wash my hair and style it?"

"Right away," she said, and she meant right away. There were three other ladies already waiting, but they seemed glad to let me go ahead of them. The hairdresser was real nice. She even took my stockings off and washed my legs while my hair was drying.

There was a mass rally that night at the Pearl Street Church in Jackson, and the place was packed. People were standing two abreast in the aisles. Before the speakers began, all the sit-inners

3. CORE: the Congress of Racial Equality, a civil rights organization that coordinated marches and demonstrations in the 1960s.

4. interns: students or recent graduates who are undergoing practical training, particularly medical training.



walked out on the stage and were introduced by Medgar Evers.⁵ People stood and applauded for what seemed like thirty minutes or more. Medgar told the audience that this was just the beginning of such demonstrations. He asked them to pledge themselves to unite in a massive offensive against segregation in Jackson, and throughout the state. The rally ended with “We Shall Overcome” and sent home hundreds of determined people. It seemed as though Mississippi Negroes were about to get together at last.

Before I demonstrated, I had written Mama. She wrote me back a letter, begging me not to take part in the sit-in. She even sent ten dollars for bus fare to New Orleans. I didn’t have one penny, so I kept the money. Mama’s letter made me mad. I had to live my life as I saw fit. I had made that decision when I left home. But it hurt to have my family prove to me how scared they

were. It hurt me more than anything else—I knew the whites had already started the threats and intimidations. I was the first Negro from my hometown who had openly demonstrated, worked with the NAACP, or anything. When Negroes threatened to do anything in Centreville, they were either shot like Samuel O’Quinn or run out of town, like Reverend Dupree.

I didn’t answer Mama’s letter. Even if I had written one, she wouldn’t have received it before she saw the news on TV or heard it on the radio. I waited to hear from her again. And I waited to hear in the news that someone in Centreville had been murdered. If so, I knew it would be a member of my family. ♦

5. Medgar Evers: a civil rights leader and major organizer and supervisor for the NAACP in Mississippi from 1954 until he was killed by a sniper in 1963.

LITERARY LINK

FREDERICK DOUGLASS

Robert Hayden

When it is finally ours, this freedom, this liberty, this beautiful
and terrible thing, needful to man as air,
usable as earth; when it belongs at last to all,
when it is truly instinct, brain matter, diastole, systole,¹
5 reflex action; when it is finally won; when it is more
than the gaudy mumbo jumbo of politicians:
this man, this Douglass, this former slave, this Negro
beaten to his knees, exiled, visioning a world
where none is lonely, none hunted, alien,
10 this man, superb in love and logic, this man
shall be remembered. Oh, not with statues’ rhetoric,
not with legends and poems and wreaths of bronze alone,
but with the lives grown out of his life, the lives
fleshing his dream of the beautiful, needful thing.

1. diastole (dī-ās’tō-lē), systole (sŷs’tō-lē): The heart pumps blood in two steps. Diastole refers to the heart’s enlargement when it fills with blood; systole refers to the heart’s contraction when the blood pumps out.



Frederick Douglass (about 1850), unknown photographer. Daguerreotype, 3 1/4" x 2 1/4", National Portrait Gallery, Smithsonian Institution/Art Resource, New York.

Connect to the Literature

1. What Do You Think?

What is your opinion of Anne Moody's actions? Discuss your thoughts with classmates.

Comprehension Check

- Why were Anne Moody and her fellow students sitting at the Woolworth's lunch counter?
- Name one of the things that happened to them after they sat down.
- What positive effect did their action have on African Americans in Mississippi?

Think Critically

2. ACTIVE READING CHRONOLOGICAL ORDER

Using the sequence chain you created in your **READER'S NOTEBOOK**, summarize what happens during the sit-in. How clearly did you understand what was happening?

3. How do you explain the behavior of the store manager and the police during the sit-in?
4. Moody describes Mississippi whites' racism as "an incurable disease in its final stage" and the protesters as "interns." Do you think these are good metaphors? Explain your answer.
5. How would you describe Moody to someone who has not read this selection?
6. Do you think you would have been able to take such a risk as Moody did?

THINK ABOUT

- the cause for which she is protesting
- the violence she witnesses and endures
- her belief that someone in her family could be murdered

Extend Interpretations

7. **Connect to Life** What forms does the fight against racism presently take in this country? Tell whether you believe this fight is closer to being won today than it was when Anne Moody was writing. Support your opinion.
8. **Points of Comparison** How would you compare Anne Moody with Frederick Douglass? Think about how he is portrayed in his autobiography and also in the poem by Robert Hayden on page 615.

Literary Analysis

EYEWITNESS REPORT This excerpt from Anne Moody's autobiography recounts an actual historical event: a sit-in at a Woolworth's lunch counter in 1963. An **eyewitness report** is a firsthand account of an event written by someone who directly observed it or participated in it. (As such, an eyewitness account is a primary source.) Eyewitness reports are narrated from the first-person point of view; this single point of view is maintained throughout. Eyewitness reports almost always include:

- objective **facts** about an event (the 5 W's: *who, what, when, where, and why*)
- a **chronological** (time-order) pattern of organization or text structure
- vivid **sensory details** that bring the scene to life
- **direct quotations** from people who were present
- description of the writer's **subjective feelings** and interpretations

Cooperative Learning Activity

Gather in small groups and, on a chart, record examples from the selection that show these characteristics of eyewitness reports. After you have compiled your chart, imagine that the group is researching student participation in civil rights protests of the 1960s. What would Moody's eyewitness report tell you? What wouldn't it tell you? Discuss these questions.

Writing Options

1. Mother's Letter, Anne's Reply Write the letter that you think Anne Moody's mother sent to her. Then write the reply Anne might have written.

2. Points of Comparison In an analytical essay, point out connections you see between Anne Moody and the antislavery writers you read earlier in Unit 4. You might explore their purposes for writing and the social climates in which they wrote.

Writing Handbook
See page 1283: Analysis.

3. Eyewitness Account Attend a political rally, sporting event, or performance and write an eyewitness account of the event. Include relevant facts and vivid sensory details that will help your readers share your experiences. As an experiment, you and another classmate might attend the same event and compare your accounts. Do your facts and details match?

Writing Handbook
See page 1280: Chronological Order.

Activities & Explorations

On the Scene With several classmates, videotape imaginary interviews for a documentary about the sit-in. Explore the viewpoints and motivations of participants, bystanders, and authorities. Share your videotape.
- SPEAKING AND LISTENING

Art Connection

Under Siege What does the photo of the sit-in on page 613 reveal that Moody's description of the same scene does not?



Anne Moody

1940–

Other Works
Mr. Death: Four Stories

Burning Memory When Anne Moody was growing up as the daughter of poor sharecroppers in rural Mississippi, she saw a neighboring family killed when their house was set on fire. The violence was brought about by a white citizens' guild, an organization dedicated to intimidating African Americans who in some way threatened whites' power. Moody's mother advised her, "Just act like you don't know nothing." Moody slowly came to realize that her mother's advice might be the safest course, but it was one that Anne herself could not follow.

Student Activist In her teens, Moody spent summers working in a factory, carefully saving money to make her dream of college a reality. She earned a basketball scholarship to Natchez Junior College but transferred to Tougaloo College, where she became involved with the civil rights

movement. She was a volunteer for the Congress of Racial Equality (CORE) and a civil rights coordinator at Cornell University—a position in which she faced constant threats to her life. She worked for voting rights, on literacy projects, and for an end to segregated public facilities. Her experiences in the civil rights movement became the basis for a book that is widely considered to be a masterpiece of the movement, *Coming of Age in Mississippi*, from which this selection is taken.

Lasting Creed Although Moody eventually left the civil rights movement, her heart has never deserted the battle for human rights. She explains, "I realized that the universal fight for human rights, dignity, justice, equality, and freedom is . . . the right of every ethnic and racial minority, every suppressed and exploited person, every one of the millions who daily suffer one or another of the indignities of the powerless and voiceless masses."

Author Activity

Read more of *Coming of Age in Mississippi*. Find out what other protests Anne took part in and how they compare to the sit-in.