



# JACKSON STATE UNIVERSITY

1400 J. R. LYNCH STREET

P. O. Box 17008

JACKSON, MISSISSIPPI 39217-0108

MARGARET WALKER ALEXANDER  
NATIONAL RESEARCH CENTER

PHONE: (601) 979-2055

FAX: (601) 979-5929

## ORAL HISTORY PROGRAM

### INTERVIEWEE AGREEMENT

You have been asked for information to be used in connection with historic African-American buildings in Mississippi. The purpose of this program is to gather and preserve information for historical and scholarly use.

The interviewer has made a tape recording of your interview. If Jackson State opts to transcribe your interview, you will have the option of reviewing that transcription. Do you want this option? —

The final retyped and edited transcript, together with the tape of the interview will be placed in the Oral History Collection at Jackson State University and the city of Jackson.

I, Robert B. Clark, have read the above, and in view of the historical and scholarly value of this information, in return for a final typed copy of the transcript, I knowingly and voluntarily permit Jackson State University and the city of Jackson, Mississippi, the full use of this information. I hereby grant and assign all of my rights of every kind whatever pertaining to this information, whether or not such rights are now known, recognized, or contemplated, to Jackson State University and the city of Jackson, Mississippi.

Robert B. Clark

Interviewee's Signature

DeFord Terry Harrison

Interviewer's Signature

Date Agreement signed

11/15/04

Oral History number assigned

83.02 (1-13-83); 83.03 (1-24-83);  
83.04 (4-26-83); 83.05 (4-29-83);  
83.06 (5-16-83); 83.07 (5-17-83);  
83.08 (5-20-83); 83.09 (5-23-83)

INTERVIEWEE: Robert Clark  
INTERVIEWER: Alferdteen Harrison  
DATE OF INTERVIEW: January 24, 1983  
O.H. 83.03

Harrison: Today is January 24, 1983. I am in the office of Robert G. Clark, II. This is the second in a series of interviews. Today we will discuss your early life and influences in your life.

We are going to be discussing your very earliest memories. What you remember from age one or two, just your very earliest impression. What are they?

Clark: I don't know, there were so many. I guess my earliest impression-- the first thing I can remember was when I was one year old. They tell me that is how old I was. I was out in Yazoo City at the Woolworth Store. There were some green and red trucks that I wanted, but my mother wouldn't let me buy them. I was throwing them off the counter. My mother whipped me because I was throwing the trucks off of the counter. I can remember that real well. The next thing I can remember is my sister and brother having a goat. My brother had his goat hitched to the wagon and the goat ran under the house. My brother was on his knees trying to get the goat from under the house. This happen before my second birthday.

Harrison: When you were throwing these trucks off the counter, what response did you observe from the owners of the store. Did you observe them at all?

Clark: I didn't observe any at all. I was aware even at that age that I was doing wrong. I could understand very well why my mother spanked me right in the store. That is possibly why we didn't get a negative response from the store owner.

Harrison: Because of your mother?

Clark: Yes.

Harrison: What about your second birthday?

Clark: My second birthday, we lived on a hill. My grandparents and three of my aunts lived on the next hill. My three aunts were single. My Aunt Rachel had a sample pan about that large. When she cooked a cake, she would always sample make a sample cake first. They would taste the sample cake to see what else it needed in it. For my second birthday she cooked me two cakes and a sample cake. I remember walking over there and getting them. My father walked down the hill with me and my aunt stood on one hill at the other end of the house and I ran across the bridge to my aunt's house. When she

Clark: go ready for me to come home, she came out and called my father. He walked out on top of the hill and I ran back across. Those are some of my earliest impression.

Harrison: This is in Yazoo?

Clark: In Holmes County. We lived about a mile north of the Yazoo County line. We lived in the south most part of Yazoo County. I remember just before I was three, my mother is from near Yazoo County. We would get in the wagon and go down to her father's house. One day we were out in the swing swinging on the porch and the swing came loose and threw all three of us out in the yard.

Harrison: Is this on one of those tree swings?

Clark: That was the kind of swing you have on the porch. It is the same kind of swing, but it would be a 2 X 4 coming across the porch and the swing would be on one end of the porch. I remember when my grandfather got sick, I was almost three. They brought him to our house. He had had a stroke and I didn't know what was wrong with him. He couldn't eat and I noticed that we weren't feeding him. Evidently, I was thinking that they were doing him wrong. They had cooked some molasses bread. When all the adults were out of the room, I went in there and tried to feed him. When they came in I had his mouth stuffed full of bread. All of my mother's sister were there. They had just come in from up North. They told my mother that she ought to whip me because I had no business giving Pa Pa that bread. She told them that I didn't know any better, I was just trying to feed him.

Harrison: So, most of your earlies impression are centered around your family?

Clark: Yes.

Harrison: Is this where you are living now?

Clark: Yes, right in the same place.

Harrison: Do you remember anybody that was not a relative when you were about four years old?

Clark: The first person I remeber that is not a relative is Rev. Levi Williams. During that time I was too small to walk to church at night, so I would stay at home with my grandfather. As I have told you before, he was very old.



Clark: Rev. Williams would have to catch a train down to Pickens. He would have to spend the night after we had night services at the church. I remember getting up and watching him sleep and watching him wash his hand in the face bowl. He was an old red fellow.

I started to school at a early age. I started attending pre-primmer when I was three years old. I remember two teachers, Mrs. Sally Parker and Mr. William Parker. They would ride to school in a buggy. They always claimed me as their son. I didn't know I thought they wanted to steal me. I was so small so they offered to give me a ride to school. We had to walk about three miles to school. They road that they were traveling wasn't bu about a mile from my house. They offered to let one of the larger children ride with me to keep me from having to walk, but I was afraid. I thought they wanted to steal me. That can have a negative affect on a chold. Because of that instance, that put me out with school. It made me simple not like school.

Harrison: Was it the fear?

Clark: Yes. After Mr. & Mrs. Parker left, I still had it built up in me not to like school. I can remember when my mother would whip me a half mile away from hoem trying to make me go to school. No sooner than she turned around, I would turn around. The larger kids would have to handle me and catch me and carry me on lots of time.

In the spring of the year, my father would be working outside . He hadn't started teaching school yet. He started teaching school later. When my mother would send me to school, he would carry me to the fields with him. He would go home for lunch, he would bring me something back. When school turned out, I would cathch the other children and go on home. It was alll because I was afraid of the teachers.

Harrison: Did you ever have a confrontation with the teachers?

Clark: No. After I changed school, I started to go to school with my aunts school was fine then. When I was six years old I was in the second grade. I remember there were some students who were as old as sixteen and in the second grade. My Aunt Annie told the the students that they had to learn the time tables. I was in the second grade but I wanted to learn mines too. I came home and I tried to learn mines, but I couldn't learn them. My mother tried to talk me out of it, but I started crying. She got on me with a hedge bush switch.



Clark: When she finished with me, I knew my time tables from one to twelve. I have been knowing them every since. I can't understand why is so hard for children to learn their time tables now.

Harrison: I guess they didn't have hedge bushes.

Clark: When I was going to Cyprus Flat School I was afraid of teachers.

Harrison: What are you saying?

Clark: Cyprus Flat. That was the church school in my community. Holy City School was in an adjoining community. When our aunt started teaching out there, we started to going out there. I was out there in the first grade. You asked if I ever had a confrontation with a teacher. When I was in the second grade is the nearest I came to one. My sister was in the upper grades, they didn't allow girls to come to school with lipstick or rouge on their face, not any cosmetics. My sister went to school one day and she had some cosmetics on. They had a man teacher teaching the upper grades and a lady teaching the lower grades. They made my sister take her cosmetics off and I got angry. I had to tell a story in the second grade about why a rabbit has long ears and a short tail. When she got to me she said, "Robert G. Clark, you are next. Do you know your story?" Then she told me to recite it. I told my mother before I left home that I wasn't going to recite it. She told me if I didn't she was going to whip me when I got back. So, I didn't recite the story. I got a whipping. That is the only whipping I got at school.

Harrison: The teacher whipped you?

Clark: Yes and when I got back home my mother whipped me also. But I still didn't tell the story I was angry. because they made my sister take her cosmetics off.

Harrison: Who is the oldest, you or your sister?

Clark: My sister. She was probably fourteen or fifteen then.

Harrison: Was it customary for teachers to whip the children?

Clark: Yes.

Harrison: How did they do it?

Clark: They would send the children in the woods to get rat pads. That is kind of a vine that grows. It is a green vine

CLARK, Robert G.

Clark: that grows. They would get those vines about three to five feet long and put them in that wood heater, roast them just a little bit, and then take them and put them in the ceiling up over their head. Most of the schools at that time wasn't ceiled to good. They would put them in the ceiling up over their heads. The way they would do it was make the student bend over and touch their toes and they would whip him or either they would make him set down and whip him across his lap. Sometimes they would hold their hand out and whip them in the hand. It was very brutal. All of my years in teaching school, fourteen in the public school, and the years I had with Saints that is why I thought there had to be a better method. I got students today that respect me. Some even have grandchildren, but they still respect me to the highest. In all my years I have whipped students only five different times. I thought it was a weakness on my part if I had to go in and beat children up. But it was very brutal. I can see why so many students dropped out of school and didn't go.

Harrison: Your specific whipping, how was your whipping administered?

Clark: I laid across his lap.

Harrison: Do you know how many times he hit you?

Clark: I don't know, maybe twenty-five or thirty.

Harrison: Can you visualize the expression on the teacher's face at that time?

Clark: They would be angry.

Harrison: Angry.

Clark: I got baptized at an early age. It was customary at that time to go to the mourning bench and find a place to pray. You would have to go off and pray. During that time few churches that had pianos, you didn't have any piano music and girls didn't wear makeup during revival meeting week. The girls had to wear their hair platted. I never went off and found a praying group nor a mourning bench. I was converted at a early age. I joined the church during revival time. I was about five years old when I was converted.

Harrison: You really felt something?

- Clark: I just believed in the Father and the Son.
- Harrison: And you felt that you should be baptized?
- Clark: Sure, because I believed.
- Harrison: Was there any pressure or anything?
- Clark: No, no pressure.
- Harrison: You went to Sunday School every Sunday?
- Clark: Yes, every Sunday. My father was the Sunday School Superintendent. We had to go to church every Sunday, and we had to go to B. T. U. every Sunday afternoon. This was at our church and we walked. We were members of the Baptist Church, that is where I still have my membership.
- Harrison: What was the name of the church?
- Clark: Pleasant Green Missionary Baptist Church. That is in Ebenezer, Mississippi. My grandparents found that church in 1918. Churches were far away from there and they would meet in the summer and have prayer service because so many people couldn't walk the long distance to church. After they would have the prayer service and those people were converted then they would go to the church of their choice and get baptized. I understand that in the year of 1921 that the people got so crazy about having meetings under the shed tree until they wouldn't go anywhere. So, they stayed their and organized. They organized in 1921 and that is the church I am the member of now. I have always been active in church, speaking in church at a early age. I can remember the first speech I said in church was on a Easter, Christ rose on a happy Easter Sunday and my next one was He has risen, He is not here.
- Harrison: How old were you when you said your speech?
- Clark: About four years old.
- Harrison: So, you were very active very early?
- Clark: Yes, very early.
- Harrison: I wanted to go back to your school. In the first grade who were your teachers, were they the William's?
- Clark: No, when I was in pre-primmer that was Mr. Williams and Mrs. Sally Parker. That was a husband and wife. When I



Clark: was first grade my Aunt Rachel Clark was teaching the higher grades and my Aunt Annie Clark was teaching the lower grades. I had changed school, This was at Holy City. But the following year when I was second grade, Professor Mitchel Brown was teaching the higher grades and Mrs. Beth Olia Glover was teaching the lower grades.

Harrison: What determines lower and higher grades?

Clark: First through fifth grade.

Harrison: Is lower?

Clark: Yes, is lower. Fifth through eight was higher grades. You had one teacher in the two teacher school where prevelant at that time. We had over a hundred students at Crypus Flat. They didn't hire but one teacher and that was Mrs. Parker and Mr. Parker just came in there with her. He wasn't getting paid anything. Salary at that time was about eighteen dollars per month.

Harrison: He would just stay there all day?

Clark: Yes, all day and he also taught classes. He taught the lower grades and she taught the higher grades.

Harrison: That would have been a one teacher school?

Clark: Yes, a one teacher school.

Harrison: Do you remember anything about how the building looked?

Clark: Sure I remember how the building looked. The first school I went to the building was a one little long building. It was sitting along a creek bank. The men of the community had to cut some poles to prop the building up to keep it from fallling over in the creek. It was propped up. The second school I went to was Rosenwald School. That was the school that was painted red that had the one long room with the stage in it. They had what you called a cloak room when you first walk upon the porch where all of the children put their heavy jackets and things before they went into class. In the third grade when I started back to school at Crypus Flat my Aunt Doris Clark, she is from Clark County. My uncle had recently married her about a year before. She started teaching at Crypus Flat and the people of the community went in together and paid five

Clark: dollars a piece and cut logs out of the woods to build a new school. We started back to Crypus Flat School when I was in the third grade. We had an investment in the school and we had to go to school everyday rain or shine. Sometimes school months wasn't but four or five months, but we had to go everyday no matter how bad the weather got. I remember when I started back at Crypus Flat I was going to do like some of the other children were doing. Some of the other children would change teacher every year. They wouldn't go to a different grade. They would say that third was going to be hard. I was going to sit up in second grade and I remember my Aunt Doris taking me out after about a month started and putting me in the third grade. I was going to repeat the second grade . . . .

Harrison: You didn't want to get to the fractions?

Clark: I didn't want to get to the fraction because I thought they were going to be hard. I stayed in Crypus Flat then until I finished the eight grade. It was two teachers, my Aunt Doris Clark and Mrs. Johnnie Ree Patton. After Mrs. Patton left, my Uncle Henry started teaching. So, it was a two teacher type school.

Harrison: Other than your classroom work, what did you do at school from the first through the eight grade?

Clark: The first through the eight grade I didn't do very much. About the biggest thing we had to play--boys would go into the sage field and wrestle, box, play rubber ball. When you were small the larger boys would take your ball.

Harrison: What is rubber ball?

Clark: It is a rubber ball you have.

Harrison: What did you do with it?

Clark: You would throw it and bat the ball or hit it. Then when you run they would put you out. They don't catch the ball and tag, they would throw the ball and hit you. That is what you call rubber ball or rag ball. If you were able to buy a rubber ball you bought one, but if you weren't able you would get a brick and wrap some old cloth or quilt around it so the brick wouldn't be too hard--small piece of brick we would use that and call that a rag ball. One of the things I like very much after I got up some size I would play fox. I would like to be the fox. I like to go and hide and let the other boys come and jump me. You could go anywhere you wanted to at 12:00 o' clock

- Clark: because we didn't have a lunch room. You had to bring your lunch in a bucket or in a lard box. After you ate, you had until one o' clock. When the bell sounded you had to get back into the classroom and that is what I use to like to play. Most of this time when I was in school, boys and girls couldn't sit together. The girls sat on the front and the boys sat on the back. The teacher had a book for you to recite on. She would call second grade reader and the second grade speller and you got up and came to the first set. Boys and girls had to carry their lunch to school separate. When I was small the teacher would allow me to sit on one side of the line and my sister sit on the other side of the line and sit our lunch box right upon the line because I was about four years old. I could eat my lunch with her. I would be eating in a hurry because I was really afraid that he was going to get me.
- Harrison: Who?
- Clark: The teachers because boys just didn't cross the line. If the boys or girls crossed the line they remembered that because they really got it.
- Harrison: I wanted to ask you how this game fox goes and what would you do. You said they jumped you, but how did you get started.
- Clark: Well, I . . . . .
- Harrison: How does the game--if I wanted to tell my children now how you use to play fox.
- Clark: I would just go out and hide and they would have to come looking for me and when they would find me I would jump up and run. It would be about ten or twelve of them.
- Harrison: You would have to go hide again?
- Clark: No, running after me trying to catch me. I would be running to stay out of the way.
- Harrison: What determines when the game is over, when you get caught?
- Clark: When I get caught or either when the bell sound for us to go back in.
- Harrison: Why did you like this game so much?
- Clark: My father was a fox hunter and I was a fox hunter. I still hunt fox today. I have had dogs all my life. I like to go fox hunting



Clark: with dogs and chase the fox. I just like running and chasing them.

Harrison: Now, that is recreation at recess?

Clark: Yes, that is recreation at recess.

Harrison: Do you ever remember having teacher guidance in terms of what you did from the first through eight grade during recess?

Clark: In later years when my Uncle Henry started teaching, he would come out and guide us in playing ball. I was in the sixth, seventh, or eight grade then. He would guide us sometimes in playing ball. He liked to see boys box. Another thing they use to play, I never did play, is popping the whip. That is where about fifteen or twenty children take off and go running down the hill then they would stop and those on the end would go their and snatch them. It was a very dangerous game.

Harrison: Why did you think it was dangerous?

Clark: It was dangerous because a small person was on the end and all that force, when they gathered around it was fifteen or twenty of them with all of that force and you are on the end and they snatch you, it is dangerous. A lot of children got injured like that. Another thing they use to play, I never played it, but I remember when I was small a lady by the name of Geneva Willingham, she still lives in that home now, we called her Fitty Willingham.

Harrison: Fitty?

Clark: F-I-T-T-Y. Sail a houty cat, that is where she would be in the rain and the other children would have their hands joined together skipping around. When she would say sell a houty cat they would go to-skiping. Then she would stop and say brush your hair like me. Then everybody would do--whatever she said do that is what they would have to do. Another thing we us to play quite a bit is dropping the handkerchief. That is where a group of kids would get in a circle and go around and the person inside the ring would have a hankerchief. They would be standing and a person would drop the hankerchief at somebody's feet.

End Side I Tape I

Clark: . . . if you didn't tag the person when that person got back in place where you were standing, then that person took your place and you would have to get out in the middle

- Clark: of the circle and go around drop the handkerchief. The objective was not to be in the ring. We were farmers and I started to be active on the farm.
- Harrison: When you played the two games that you talked about.  
.....
- Clark: Sail-a-houty cat.
- Harrison: Were the girls playing with you?
- Clark: Sail ~~as~~ houty cat was more or less a girls' game.
- Harrison: Who would determine when you got together? You said that you didn't play together, generally, during recess.
- Clark: This was in later years, but in the earlier years when we went to Crypus Flat School boys and girls didn't play together. When we went to Holy City School boys and girls played together some. It was alright to play until the instructors come out and say that you better get back to your side. Then you had better get back.
- Harrison: When you came home from school in these earlier years, did you have chores?
- Clark: Sure, I had chores.
- Harrison: What did you do when you were in the first grade when you came home?
- Clark: I had to get the kindling in, that was my job. Do you know what kindling is?
- Harrison: Sort of.
- Clark: Kindling is the fine wood that you start the fire with, that is what I had to bring in. Many times we had to go to the woods to find the kindling. My older brother and sister and brother would bring the wood in. A lots of time I would have to go into the woods to find the kindling.
- Harrison: How would you know what to find?
- Clark: I knew what would catch fire easily, some dry limbs, pine limbs, pine knots, or dried oaks limbs. That was one of my chores. My other chore, believe it or not, when you are

CLARK, Robert G.

Clark: one that is what you to do, you had to bring in the night pail and carry them out.

Harrison: How did you feel about that?

Clark: That was fine. I didn't like it then, but after I had gotten grown that was the best thing in the world that could have happen to me because it taught me responsibility.

Harrison: What happen if you forgot to bring it in one night?

Clark: If you forgot to bring them in one night, you got a whipping that was just it. It wasn't a warning or anything, you just didn't forget. Like the kindling, lots of children would go in somebody house or plantation. They would burn up the fence for kindling. See, basically we couldn't burn a board if there was a board around the house. If it was a board around the house we had to put in storage for future use some place on the farm. We couldn't burn up a board or nothing. Things like that taught me responsibility that I am proud of today. After I got a little larger after school was out, when we weren't going to school, my job was to churn the milk. Do you know what I mean?

Harrison: Yes, I understand. What did you do?

Clark: My mother would put the milk in the churn and we would have a churn dasher, and I would have to churn the milk until the butter came. Those were my chores. Even in the summer I was bringing in and carrying out the night pail, getting the kindling to start the fire in the stove, and churning. Didn't anybody have to tell you to do it, you just got up and went and did it.

Harrison: On Saturdays what did you do when school was going on?

Clark: We went to the woods and went hunting. We would have tap sticks and little hickory stick.

Harrison: What is a tap stick?

Clark: Tap stick is a stick where you would put a steel tap on the end of the stick. You would go into the woods rabbit hunting with your dog. I am a great outdoor sportsman, I have been loving that all my life. I would go on Saturdays and stay as long as they told me I could stay in the woods.

Harrison: Even if you didn't catch anything?

Clark: We didn't have guns. We might catch one rabbit or two.



Harrison: Now, you didn't have guns, how did you catch anything? How did you do it?

Clark: You would kill it with a stick. You would throw the stick and hit him or either the dogs would run him in the hole or catch him on the ground.

Harrison: The dog would catch them for you?

Clark: Yes, the dogs would catch them for me.

Harrison: Then you would have to kill it?

Clark: The dogs would kill it if they catch it. You would be lucky to get it if the dogs caught it. If you weren't near by, you might get one hip or something. It wasn't so much of the game, but it was just the chase. My brother would go with me and other boys in the community would come and go. It would be about ten or fifteen of us hunting on Saturdays.

Harrison: How old were you when you started hunting?

Clark: I have been hunting as long as I can remember it. When I was in my father arms he use to carry me hunting in his arms.

Harrison: So, you are a huntsman, is that what you said a woodsman?

Clark: Outdoor sports. I carry my boys hunting. Before my wife deceased, I use to go into the woods and chase foxes. I would start my fire. The ground would be frozen and I would go back to the house and get my boy out of the window. I would let my wife reach him out of the window, he and his bottle and his pampers. I would take him on to the woods.

Harrison: His bottle?

Clark: His bottle and his pampers.

Harrison: So, you are rearing your children the way you were reared?

Clark: They like to hunt except when they have something esle to do.

If I don't have them back home by 7:00 o' clock on Saturdays they will have their mouth stuck out. They want to come home now about 7:00 o' clock Saturday mornings so they can watch cartoons.

Harrison: Earlier you were going to tell me about your doing chores for farming.

Clark: I started farming chores very early. I was never any good at chopping and I never picked a hundred pounds of cotton in my life. I have difficulties trying to make people believe it. When I was seven years old the most cotton I ever picked, I picked it when I was seven. I picked eighty-five pounds. My grandmother gave me a red sweater that I loved very much. I wanted that sweater and she told me if I picked a hundred pounds of cotton she would give me that sweater. I didn't pick the hundred, I picked eighty-five and she gave it to me that sweater ~~when I was seven years old~~. I started to making a full day in the field plowing when I was six years old. We had to go to the mill. You shuck the corn, shell the corn, and carry it up town to the mill to grind the corn up to make meal. When you carry it up there, you empty the corn out into hopper and the owner of the mill would get him a little out. It would be what he called his toll. The amount he took out all depends upon the amount of corn that you had. I was so small until my father would put me on the mule before I left home. I would go on through the road and through the field, the way I was suppose to go to the mill, then when I would get to the mill the operator would take down and grind my corn and I would buy what they sent for me to buy and then he would put me on the mule and put my corn in my pocket then I would go on back home. We didn't have to worry about any cars because there were very few cars in the community. Once you got in the road, nothing would bother you. The mule knew his way back home.

Harrison: What was the name of the mill where you took this?

Clark: I took it to Ebenezer.

Harrison: Who was the owner?

Clark: Billy Drennan, B-I-L-L-Y D-R-E-N-N-A-N. He was working there with his sister at the store. His sister operated the store. The store was Mothershed's General Merchandise. His sister was name Emily Mothershed.

Harrison: So, you did all the business at one spot?

Clark: One spot. We had five stores at Ebenezer at that time. It is not but two there now. The largest store was up further. The Humphreys' and the Goodwells' and the O'Reilly's own that store. We called that the big store. The big store was really the store. It was where the post office you got your meat, groceries, clothes, medicine, and whatever you wanted right at that one store. Back during that

Clark: time you had no refrigator in the store. The kind of meat you got was more or less what they called sie bellies(?) I guess would you would call middlons(?) now.

Harrison: Was it salted down?

Clark: They would go in the salt and get it. It all depended upon how much you wanted, that is what they would cut off and give you. The cheese that you bought was in an old round hoop box. Sometimes the cheese would be molded, but you would scrap that mold off. That cheese was the best cheese you could buy. The bologna would be big stick of bologna. Sometimes it would be molded, but you would buy it. You would cut off the big stick they would have hanging up there. It was during that time that if you had a little money left, everybody around Ebnezer, partically children, loved oil sausage. It is something like, they were pure oil sausage then. These oil sausage you have now is more or less pre fabricated or synethic. They would have a big jug of sausage. You could get **two sausage and** a handof crackers for a nickle. The crackers came in a big barrel. When you buy your sausage they would put them in a sack. Then they would reach over in the barrel with his hands and put you some crackers in the bag. That was the popular snack around Ebnezer at that time. Even if you wanted a nickle worth of cheese, they would cut off some of the cheese and put in the same side of the sack and then reach his hand over in the barrel and put some crackers in there.

Harrison: What would you drink?

Clark: If you had a dime you would drink an R.C. R. C. was a nickle, that is a Royal Crown Cola. That was the popular drink. Small children down in Ebnezer at that time couldn't not drink coco cola. The elder people didn't allow you to do it.

Harrison: Why?

Clark: It was too strong of a drink, they didn't allow you to do it. If you went some place, you wouldn't run the risk of buying one and letting your parents know it. Most of the time the people in the stores won't sell you one. They would sell you an orange, strawberry, R. C., but they wouldn't sell a child a coke.

Harrison: How old were you when you had a coke?

Clark: I guess about ten.

Harrison: Do you remember it?



- Clark: Yes. I remember once when I was eight and I went up to the stand at the church in Holy City to buy one and the fellow told me that if I didn't get away from there asking for a coke that he would tell my daddy and make my daddy cut me all the pieces. I remember when I had my first coke.
- Harrison: The time you were growing up and the years we are talking about it was during the depression, where you aware that-- did you feel any of the affect of poverty? Were you aware of the poverty and depression in any way?
- Clark: I can remember during the depression--I can remember events that happen during the depression, but I didn't know that there was a depression. I didn't realize that there was a depression until it was over. My father always fed us and we always had clothes to wear, shoes to wear. We always had more than everybody else in the community. Sometimes now I don't realize how my father fed and clothe us because some years we had a Bad crop year. Sometimes we didn't make but one bail of cotton. He didn't steal and he didn't gamble and I don't know how he fed us. But when I think about all the different things that we did in order to make it. I guess that is how we made it. I can remember all during these years we had to be active helping my mother can fruits. Every year my mother would can from 500 to 700 quarts of fruits and vegetables. We had pear trees, peach trees, plum trees, and apple trees. She would dry apples, and peaches on top of the house. She would can greens and beans because there was no refrigrator. She would can peaches, and pears. We would go into the woods and pick blackberries. She would have about 200 jars of blackberries canned. If you got hungry, if oyu got smart enough like I did, I would have about 50 or 60 jars canned of my own and could just open me up one.
- Harrison: You canned along with your mother?
- Clark: Yes. I could go and open me a pint of pears, peaches, or blackberries whenever I got ready. We raised a lot of chicken. When the chicken were laying duiring the summer, we would put the eggs down in cotton seeds and salt.
- Harrison; In what?
- Clark: In cotton seeds, bury the eggs in cotton seeds or either bury the eggs in salt.
- Harrison: That keep them from spoiling?
- Clark: It suppose to have kept them from spoiling. The only thing I know is that we would have them until after Christmas. You would have enough eggs to cook your Christmas cakes with.

Clark: Normally the chicken would stop laying when it got cold. So, I guess that is how my father feed us. Not only that, we would have to go into the woods and gather hick-o-nuts by the bushel. We would find wild trees and bring them home and put them under the house so that they could dry. So, when you sat up at night getting your lesson out by the fire and when you get hungry, you would go out there and get you a gallon of walnuts and bring them in before the fire and bust them and eat them.

Harrison: Did you find it difficult getting to the meat, what do you call it?

Clark: No.

Harrison: How would you do it?

Clark: You would have a hammer and you get a sticks of woods that were in the corner, I had brought the wood in. You would lay one of those sticks of woods in your lap, if you weren't large enough you would just stand up on the end and bust it. More or less we kept a nail, everybody had them a six penny nail that he had taken and put the nail on a piece of hard surface such as iron and took a hammer and batted the nail real flat. You would use that nail to pick that nail to pick the goodies out of walnut and the hickory nuts.

My grandmother had a pecan orchard. We would gather pecans and keep them. That is how we made it. Lots of folks did this, we did it very few times, get hungry at night if you were resourceful you wouldn't have to do it because you would have other things to eat like we had other things to eat. But if the average person get hungry at night, what he would do is go into the kitchen and make up some meal and water and put a little soda and salt, scrap off a little place in the fireplace, pour that meal down there, then put the ashes over it and let it cook. They would call that ash bread, that was real good.

Harrison: Really. Would the ashes be in the bread?

Clark: Not really. It might a few right on top. It wouldn't be enough to hurt.

Harrison: You have eaten that?

Clark: Yes. They say it will get the worm out of you. If you got hungry enough you would go to the crib and get some hard corn

- Clark: put that in the ashes and let that bake and eat that.
- Harrison: Would it get soft?
- Clark: No, it would be hard. It wouldn't pop, you would just bake it. I am thinking about the cold nights in the winter when I was going to school what we had to eat to get full,
- Harrison: This was not popcorn that you are talking about, this is just regular corn?
- Clark: No, just regular corn, not popcorn. We had popcorn. We didn't get a chance to plant to much popcorn. Popcorn was more or less controlled by the family and that was given out to you as they wanted you to have it. This was regular corn. You could go to the crib to get some corn and put it in the fire and bake it.
- Harrison: That would be like people roasting peanut?
- Clark: Yes. People roast peanuts--some of them would roast peanuts on the open fire, but you just roast the corn on the ashes right under the charcole and bake them.
- Harrison: Then you would take them out and eat it?
- Clark: Another thing that we did quite a bit of is preserve meats. If you got a lot of rabbits and things like that--you have to remember that we didn't have any way to preserve it unless you canned it. You couldn't freeze it. But, often time we would have a iron going across the back of the chimney up high and you would hang those rabbits on that iron on the back of the chimney.
- Harrison: You mean back on the inside of the chimney?
- Clark: Yes, back on the inside of the chimney up high away from the fire.
- Harrison: Where the smoke goes up from?
- Clark: Yes, where the smoke goes up and the heat. They would smoke those rabbits and let them stay there. They knew how to do it. They would take them out and that would preserve them. They could keep them for how long.
- Harrison: Would it taste like regular smoked meat?
- Clark: It would taste like regular smoked meat.



Harrison: Would they be dry?

Clark: Yes, dry. In the summer if you got any meat, the way you preserved that is to let it down in the system or down in the well in the bucket and let it keep if you wanted it more than for one day.

Harrison: At your home did you have a <sup>cistern</sup> ~~system~~ or a well?

Clark: We didn't have either at my home. We had a system over to my grandmother's house and all of us would use that. We had a well at my house part of the time. The cover got bad and fell in and we had to go other places to get water and bring it to the house for consumption. We went to the pond and got water for the chickens. What I remember most and I still see it happen, the dog would go to the pond with you when you were getting water for the chicken and the house. He would go to the pond on a hot day in August and he would get off in the pond and swim and cool off. You would get you to big buckets of water and bring back to the house. Then you would go pour some out for the chickens and some for the hogs and the dogs would stand there and drink every bit of it up.

Harrison: He would have already had his?

Clark: He had already been to the pond, but he is going to stand there and drink all of that up.

Harrison: When you finished the eight grade, did you have a school closing or did you graduate?

Clark: Yes, I graduated. When I finished the eight grade, at the end of April we had a school closing. It was a beautiful time of the year out in the country. You can go out into the woods and get every kind of flower you wanted. That is one of the things we had to do when I was growing up. My mother carried us into the woods every Spring of the year. We had the most beautiful setting around our house that you have ever seen and it came right from the woods. We would go to the woods and get pap woods trees. They would be a blooming. That is what we would decorate the school with. We would have a school closing and a graduation. School closing what we had in the country would always be at the school. That is where somebody would be \_\_\_\_\_ and kids would be drilling.

Harrison: What do you mean drilling?

Clark: It is where they would be something like the Virginia Reel(?), but it wasn't the Virginia Reel.

Harrison: Can you describe it for us.



Clark: were looked upon to be real christians, the christian leaders, they would be there but they wouldn't participate. They would just be there enjoying themselves.

Harrison: What kind of person would participate?

Clark: Well, it would be kind of the young adult. It was alright for the young adults, or young man if he was in early twenties or young lady in her early twenties and still going to church. If you were older than that you would have to be what they called a rounder, Some of the people came to church but didn't come in and would sit outside. During that time you didn't have any electric lights at the church. Some of the people would come to church and bring torches, coca-cola bottle with some kersene in it. They would have a piece of cloth down in it and they would light that. They would go down the hill from the church while we were having church service and be gambling. Those were the kind of people that they thought it was alright for them to participate. They were your friends and neighbors but everybody just knew what they did.

Harrison: Is this just marching in formation?

Clark: Yes.

Harrison: Would you put a little more into it? Would be like dancing?

Clark: No, dancing no.

Harrison: It's not the same thing?

Clark: No, no dancing. They wouldn't allow no dancing, not in that community at that time. Dancing was a dangerous, very dirty word.

Harrison: Absolutely none?

Clark: Absolutely none. If you danced you were just a heathen. If you believed in dancing or participated in it you were just a heathen. Nobody would even associate with you.

Harrison: These people who would be gambling while you all were in church . . .

Clark: No, they would be accepted. They would be accepted in their class. While those would be gambling there was those called boot-leggers, selling moon-shine liquor.



Clark: . . . most everybody worked at the church went to Sunday School. If the children didn't go to Sunday School, they would look upon the community as being heathens and nobody would really associate with them.

Harrison: Did you all call them heathens?

Clark: Well, behind their backs they did. . . . they just wasn't acting civilized.

Harrison: During this time did you all ever use the term Black African in a derogatory sense?

Clark: No, well you use the term Black if you were angry with someone. Like I tell my boys now, I try to tell the kids I taught in school as well as the boys, I try to let them know from whence they came. I tell my boys that back when we were in school, it was alright for somebody to call you a dog, but don't call you no black dog. If you they called you a black dog, you had a fight. It is alright for someone to call you a name, but don't call you black. I don't care who it was and how sorry you were, but if you used that in describing what he was you had a fight out of him or her. The African were looked down upon. It was used in a derogatory manner. I didn't know then, but I found out later that--this was the situation that black folks were taught to hate themselves or hate anything black. Like the term, I don't like to use it now, I don't like folks to use it on my kids. When I was growing up I had to wear curly hair until I got larger, but I have what you might call a fine grade of hair, but my kids hair is different from mines. Some people like to say--elder people like to say that they don't have good hair like you they have bad hair. I don't like for them to say their hair is bad. You know, just because it is not like white folks hair, it is like black folks hair suppose to be. It doesn't mean that is bad. But if is such terms like that we grew up on in the community putting us against our own selves and we didn't know it. People are still doing things like that today.

Harrison: We were talking about dancing a minute ago and you said that their was no dancing, what did you do for social life outside of school and going to Sunday School and church.

Clark: I went to Sunday School, to church, I hunted, played baseball raced, rag ball, rubber ball, and that was it. Some of the older men would have baseball games during the summer and in the afternoon. They would have fish fries at the ball diamond and after church at night. It would be a fish fry and what they called a super. This is where all

Clark: the ladies would fix some custard, a rabbit, or either a whole possum, cake, potato salad, and they would bring it out there and put it together, and somebody would pay fifteen or twenty-five cents for a plate. We would have a church feast, in the wilderness. That was the big affair at the church every year. That is where the ladies didn't put their baskets together, that is where every lady would have some compliments, I think is what that called it. A lady would go around and get as many people as possible to eat at her table. That is where she would really what they called put a big pot in a little one. She would set a table and people would pay the lady twenty-five or up to fifty cents to come there and eat all they could eat. They would take that money and give it to the church. That was really a big affair.

As a small kid, we use to make money during the fall of the year at feast time catching old possum and selling them to the various ladies of the community and that would be the meat. We would sell them for ten cents a piece. I use to shoot bull frogs on Saturday afternoon and sell the legs to the white folks for ten cents a pair. I would sell the possum to the black folks.

Harrison: Black folks didn't eat frog legs?

Clark: No, a few of them might, but they would eat no frog. I would keep the front legs and the back to eat myself after I sell to the white folks.

Harrison: What about clubs and organization, did any exist at this time?

Clark: None. No clubs or organization.

Harrison: I am thinking of organization like voice clubs that you may have had.

Clark: In the later years. In the last years we did have voice clubs, but that was only talked about in school but never very active. During that time the voice club director got run away from Holmes County.

Harrison: What time was this?

Clark: This is when I was about in the seventh or eight grade. This is when I first found out about the voice club.

Harrison: Do you remember why the person was run away?

Clark: Yes, it was because of poll taxes.

Harrison: He wanted to pay his poll taxes?

Clark: Yes, he wanted to pay his poll taxes.

Harrison: To vote, and he was not permitted to this?

Clark: All you had to do was show an intention during that time and that was it.

Harrison: Do you know who this person was?

Clark: Benny Cooper. He was a Black County Agent. He lives in Lexington now. He left here and went to Clarksdale and worked there until he retired.

Harrison: Now when you say he was run away, could you explain how he knew he was suppose to get out?

Clark: They told him he was suppose to get out.

Harrison: This is black folks?

Clark: No, this is white folks.

Harrison: I wonder how this happen, was it the sheriff, or . . .

Clark: It could be the sheriff or any white person. During that time black folks did not have no rights. Whatever one white person said the others were not going against that white person. That was just it!

It is the same way I remember it time and time again, how a many white folks got rich. They would have black folks working on the farm with a lot of kids. Just before gathering time after the black man had picked almost all of the cotton, then they white man would come along and tell him to move. He would tell them he had to be gone before night. It he goes to anther white man to try to get the other white man to intervene, the only thing the other white man would tell him is that well, you know, that is a low down oh so and so just go on and do what he say. I will send down there and get you and I'll move you and I guarantee that he won't come on place to bother you. Well, you know, that was something else! You can leave anything you own, you are going to have to leave it. You have to get up and leave.

Harrison: No pay?

Clark: No pay or nothing. This man is doing you a favor because he is sending there and getting you and telling you that he bet that you ain't going to come on my place and bother



- Clark: you. He wasn't going to bother you anyway because he got what you had. We call that breaking people up. It was customary to break people up. A white person's word was the law. What they said that went.
- Harrison: Back to Mr. Cooper, how were you aware that he was a 4-H person.
- Clark: Well, through my <sup>uncle</sup> that was working there at the school at Cyprus Flat. We started to talking about boys club. We had field days once a year up at Ridgeland what is now the Little Red School House. We had a singing festival up at Lexington once a year where my Aunt Doris is the pianoist. She was probably the best in the county. She always had choir groups. We went to Lexington once a year to participate in a county wide choir group and we would see him there.
- Harrison: Did he attempt to organize the community in any way that you were aware of?
- Clark: No, nothing but the voice club. The only person I knew that was trying to organize the community was my father. I heard my grandfather talk about it all the time when I was growing up. No attempts were made to organize the community until my father tried it after he started to teaching school. It was not in my community but it was over in the Goodman community where he was teaching. It was about four or five years later.
- Harrison: What was his attempts to organize? What did he do that you were aware of?
- Clark: He taught voter education and voter registration. He was registered to vote. He paid his poll tax and registered. His job was revolt to vote because he had paid his poll taxes. He couldn't get a job in the county. Before that, my uncle, the same one that was teaching me, had moved to a high school north of Lexington. We thought he had paid his poll taxes. Some of his enemies had gone--he wanted to assure them that he had never been in the Chancery Clerk Office because he didn't even marry in Holmes County. He married in Clark County. When they found out that he hadn't, they gave him his job back. In 1947 and 1948 they found out that some-- they told my father's trustee to watch him. They wanted to know what kind of meetings he was having. He didn't stop having his meeting so they released him. He was never able to get another job in the county. He was Principal at Madison Rosenwald for several years. It was very strict on voting registration and voting.

Clark: I always had a sense of what it was all about because during the years that I was growing up my grandfather use to talk about what happen to him. I use to hear him get up in church and talk about it and I would see the black folks in church get up and walk out on him. This is when I was in my mother's arm. That was my father's father. They thought that he shouldn't be talking about that in church, and they were afraid for him to talk about. They thought white folks was going to do something to them. It was plenty of it for him to be talking about.

I have always have had a sense of dignity without regard to race, creed, or color. I always knew that was it, but it really didn't rub in on me until I was grown and went out of state to graduate school. That is when I really found out that white folks wasn't any more than black folks. That really went in on me. I was the only black in the class at Michigan State. I remember we had students thare from UCLA, Southern Cal, Duke, I can't recall all the different school. They asked a question, I knew the answer to the question, but I felt that, you know, Black and from Mississippi. I remember a student from some other school, maybe, Southern Cal, raise his hand and answer the question, I knew he was wrong. The teacher said, "No." I remember another student who had graduated from Duke raised his hand and gave a answer to the question. I don't recall what the question was, but it was something that everybody should have known. I was trying to get my hand up. So, finally when I did get my hand then he called on me and I answered the question correctly.

For the first time the point had been driven home to me what my people had been trying to teach me all those years as a kid. I felt that it was not given to race, creed or color.

Harrison: As a young man growing up, up through the eight grade, how were you taught that you were suppose to respect white folks? How did you learn that?

Clark: I was always taught that there was no difference, but I was taught how to act if only for survival. It wasn't any difference or they weren't any better. All of these derogatory things, you know, we didn't learn them until they learned us. They might call us a Nigger to our face, we couldn't. We never used the term white folks. We used the term pekkarwood, rolden smacker.

Harrison: Rolden that grows on a tree?

Clark: Yes, Rolden that grow on a tree. Red neck pekkarwood and cows. For females that was a common name used.

- Harrison: How did you learn how to act, so to speak?
- Clark: You just knew, your folks never told you. We knew that they were wrong. We always knew about the Civil War, we always knew about slavery, we always knew about certain land that we owned, where there was a graveyard, where there was a mean old white man such as \_\_\_\_\_ that would make black folks dig their own grave. Then he would take the pick and hit them in the head and kill them. We knew all that.
- Harrison: You would hear people talking about it?
- Clark: Yes, people talking about it. It had been passed on to them from their parents who were actually there. We knew that it wasn't right. We knew that someday that there would be a change.
- Harrison: This would be something that would be more or less passed on? Did you have any specific negative confrontation with Whites?
- Clark: No, I had no major confrontation with them. Frankly speaking, white children at that time in the community we would play together, rode their bicycle, and when they got tired of them they would sell them to us at a cheap price. The white kids in the community we got along good. My brother and I would go up to Ebenezer and play with the white boys.
- Harrison: Who were some of these boys that you played with?
- Clark: The Ellison boys, Edward Ellison, Charles Ellison, Billy Ellison. Edward Ellison is Chief of Police now. The Buwell boys, (?) the Lucas boys in Ebenezer. The Lucas boys were the grandson of Dr. Lucas. The Buwell boys were from a wealthy family in Ebenezer.
- The nearest thing to a run in was, I guess, was when we would be walking to school and they would be ridding, they would pass us and throw spit balls out. The other kids wouldn't do anything. Of all people, nobody would have never suspected me. I was very small in statue. This is back when I was going to Crypus Flat, first, second and third grade. They would ride by you in a car and throw spit balls at you. I would pick up a little piece of pebble and have in my pocket to throw back at them. I would put my hands back in my pocket like I haven't done a thing.
- Harrison: Another area is personality outside your family up through the eight grade who may have had an impression on you, help



Harrison: to form your opinions about anything?

Clark: Other than the church, there wasn't any. Rev. Levi Williams, first pastor that I remember, then after that H. Henderson, and Rev. Murray Shephard. I remember Mrs. Ruby Ross Smith, the \_\_\_\_\_ teacher that would come visit the old country school. We would be glad to see her come. She use to come about once or twice a year. Up through the eight grade, my impression were ninety-nine and nine tenths percent, in all respect, formulated by my immediate family or someone in my extended family. My endeavors were basically build around education being number one, religion, and working.

Harrison: Mrs. Smith, what kind of person was she?

Clark: What do you mean what kid of person was she?

Harrison: Did you ever hear her talk?

Clark: Yes.

Harrison: What kinds of things would she talk about?

Clark: She would talk about the value of school, the value of an education. These were the same things I would hear at home.

Harrison: When she came to visit the school, I assume that she would always speak to the body?

Clark: She would always speak to the body.

Harrison: Did she have anything to do with the field days that you mention earlier?

Clark: She was really responsible for everything that went on in the black schools in the county. She was the general overseer, although you had principals at the school, she was the general overseer. She would be there walking around, you know, the big lady there. They would have a committee of people in that school district that would be over the building.

Harrison: I want you to tell me about field days and then I am going to talk about something elses. What was field days like?

Clark: A series of events such as running, 100 yard dash, 50 yard dash, running high jump, standing high jump, running broad jump, standing broad jump, sack race, potato race, and the wheel bar race.

Harrison: What is the potato race?

Clark: The potato race is where you would have some potatoes put out. You would have some blocks drawn, parallel lines vertical lines. There may be about five sets of blocks a set of blocks for every school and there would be a baked potato in each one of the blocks. You would have a bucket sitting back at the starting line. Someone would say get ready, set, and go. You would have to take off running, get a potato one at a time and run back and put it in the bucket. Then you would get another potato run back, and put it in the bucket. The one who got all their potatoes up and got back first was the one that won.

Harrison: The other one was the wheel barrel race did you say?

Clark: Yes, wheel barrel race.

Harrison: So, you would take the wheel barrel?

Clark: No, what you would do is one person would get down on his hands and you would take the other person's legs and put them up around your waist, holds the other person's legs around your waist. Then you would say get to your march, get set, and go. You would have to go down touch a line then come back to the starting line. You would be holding the person legs running behind you. That was the wheel barrel race.

The sack race is where you would have a crocker sack. You would get in the sack, put both of your feet in there, pull it up around your waist and then you would have to do the same thing. You would have to race but you would have to race by jumping.

Harrison: Which one of these would have been your favorite?

Clark: The sack race.

Harrison: You never did the wheel barrel?

Clark: Yes, I did the wheel barrel. I did all of it.

Harrison: Did you win?

Clark: Yes, I won most of the time.

Harrison: What would they give you for trophies?

Clark: You got blue ribbons, red ribbons, and yellow ribbons, I think. You got a blue ribbon for first prize.

Clark: Then you had speaking and singing. You would have this when you first got there. School could compete if you had someone to speak. Group singing then in the afternoon you went to the outside for the outside activities. There were spelling bees.

Harrison: Did you ever participate in the spelling bees?

Clark: Yes, I use to spell any word that you could pronounce, but I can't do it now. I could spell any word that I could think of. I did participate in spelling bees. I could do real good in oral spelling, but in written spellings they wouldn't pay any attention to my writing. A lot of times they would disqualify me for my writing which was wrong.

Harrison: You couldn't write legibly?

Clark: Not too legible. That is because--I always wrote with my left hand, but my great uncle who was an Alcornite during his time when he was teaching school he whipped the kids. A lot of kids did get a whipping for writing with their left hands. If I had--the teachers just became modern when I came on. When I came here around my uncle, I had to use my right hand. No sooner than I went to school from around him I used my left hands. My people knew he was wrong. Just because he was an elder person they honored him and would not tell him to lay off me. I was trying to use both hands to write with.

Harrison: It caused some problems?

Clark: It sure did.

Harrison: Do you remember anything about the Masonic Lodges in your community, were there any?

Clark: Some were organized when I was in the sixth grade. My uncle and several other individuals joined the Masonic Lodge in Lexington. After that my Uncle George, Uncle Henry, Rev. Amos Deering, and Sam Dixon, I don't recall who else came back to Ebenezer and started a Lodge there.

Harrison: As a young person were you ever involved in the children palace? There is a children organization that goes along with the Mason.

Clark: They didn't have that. They may have had it in LExington, but they didn't have it down there.



Clark: You have to remember that Lexington was a long way then. It wasn't but fourteen miles, but you only got there about twice a year for Christmas and other reason.

Harrison: By the way of summarizing your early life up to the eight grade, is there any area that impressed you that I haven't given you a chance to talk about or any recollections?

Tape 2 Side 2

Clark: I have summarized everything except when I grew up at a early age I had to go to school, to church, and I had to work. My main recreation was hunting. I like playing ball, but I liked all kinds of hunting. Most of the people that I looked up to was in my community. Most of my people were teachers. My father started teaching school when I was about in the sixth grade.

My grand father is one that I looked up to quite a bit because he use to tell me about the things that he had one through. My great uncle, Louis Jones, the one I was telling you about that use to try to make me write with my right hand. I respected him very much because he had been an outstanding person in the field of education. He would teach me the square roots, algebra, trigonometry, and all kinds of things like that at a early age. I respected him very much for that. As I have said my grandfather, I respected him very much for the things he told me that he had gone through at a early age. He was born a slave. He use to wear a dress. He was eleven years before he put on a pair shoes and a pair pants. His early years in the area of politic after slavery before the over throw of the Republican Party. I guess it was those things that impressed me and inspired me moreso than anything else.

I always wanted to be a lawyer because I thought that was the way I could get an entree into doing something.

Harrison: Well, I think we need to end this interview for today. If you don't mind I can come back another day.

End of Interview