ZORA NEALE HURSTON

FOLKLORE, MEMOIRS, AND OTHER WRITINGS

Mules and Men
Tell My Horse

Dust Tracks on a Road

Selected Articles



THE LIBRARY OF AMERICA

Volume compilation, notes, and chronology copyright © 1995 by Literary Classics of the United States, Inc., New York, N.Y.
All rights reserved.

No part of this book may be reproduced commercially by offset-lithographic or equivalent copying devices without the permission of the publisher.

Mules and Men copyright 1935 by Zora Neale Hurston, renewed 1963 by John C. Hurston and Joel Hurston. Tell My Horse copyright 1938 by Zora Neale Hurston, renewed 1966 by John C. Hurston and Joel Hurston. Dust Tracks on a Road copyright 1942 by Zora Neale Hurston, renewed 1970 by John C. Hurston; appendix copyright © 1984 by Harper & Row. Reprinted by permission of HarperCollins, Inc. "Characteristics of Negro Expression," "Conversions and Visions," "Shouting," "Mother Catherine," "Uncle Monday," "Spirituals and Neo-Spirituals," "The Sanctified Church," and "High John de Conquer" copyright © 1983 by Everette Hurston, Sr. "The Concert," "Folklore and Music," "Negro Mythical Places," "The Ocoee Riot," and previously unpublished passages from Dust Tracks on a Road copyright © 1995 by the Estate of Zora Neale Hurston. Other articles copyright © by Zora Neale Hurston. Reprinted by permission.

See pp. 984-85 for further acknowledgements.

The paper used in this publication meets the minimum requirements of the American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANST 239.48—1984.

Distributed to the trade in the United States by Penguin Books USA Inc and in Canada by Penguin Books Canada Ltd.

Library of Congress Catalog Number: 94-21384 For cataloging information, see end of Notes. ISBN 0-940450-84-4

First Printing
The Library of America—75

Manufactured in the United States of America

B/60920

My Most Humiliating Jim Crow Experience

MY MOST humiliating Jim Crow experience came in New York instead of the South as one would have expected. It was in 1931 when Mrs. R. Osgood Mason was financing my researches in anthropology. I returned to New York from the Bahama Islands ill with some disturbances of the digestive tract.

Godmother (Mrs. Mason liked for me to call her Godmother) became concerned about my condition and suggested a certain white specialist at her expense. His office was in Brooklyn.

Mr. Paul Chapin called up and made the appointment for me. The doctor told the wealthy and prominent Paul Chapin that I would get the best of care.

So two days later I journeyed to Brooklyn to submit myself to the care of the great specialist.

His reception room was more than swanky, with a magnificent hammered copper door and other decor on the same plane as the door.

But his receptionist was obviously embarrassed when I showed up. I mentioned the appointment and got inside the door. She went into the private office and stayed a few minutes, then the doctor appeared in the door all in white, looking very important, and also very unhappy from behind his round stomach.

He did not approach me at all, but told one of his nurses to take me into a private examination room.

The room was private all right, but I would not rate it highly as an examination room. Under any other circumstances, I would have sworn it was a closet where the soiled towels and uniforms were tossed until called for by the laundry. But I will say this for it, there was a chair in there wedged in between the wall and the pile of soiled linen.

The nurse took me in there, closed the door quickly and disappeared. The doctor came in immediately and began in a desultory manner to ask me about symptoms. It was evident he meant to get me off the premises as quickly as possible.

Being the sort of objective person I am, I did not get up and sweep out angrily as I was first disposed to do. I stayed to see just what would happen, and further to torture him more. He went through some motions, stuck a tube down my throat to extract some bile from my gall bladder, wrote a prescription and asked for twenty dollars as a fee.

I got up, set my hat at a reckless angle and walked out, telling him that I would send him a check, which I never did. I went away feeling the pathos of Anglo-Saxon civilization.

And I still mean pathos, for I know that anything with such a false foundation cannot last. Whom the gods would destroy, they first make mad.

Negro Digest, June 1944