

**Kennesaw State University
Department of History and Philosophy
Summer Hill Oral History Project**

Interview with: Wade Morris
Interviewed by: Melissa Massey
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(Tape 1, Side A)

M.M: Can you state your name for me?

W.M: My name is Wade H. Morris, the H stands for Hampton, Wade Hampton Morris.

M.M: And when and where were you born?

W.M: I was born at 314 Walker Street Cartersville, Georgia, April 12th, 1936.

M.M: And did you have any brothers or sisters?

W.M: I had four brothers and two sisters.

M.M: What were their names?

W.M: My brothers named Benjamin, John, Charlie, and Phillip. My sisters named
Christine and Annie Mae.

M.M: And who else did your household consist of?

W.M: My mother, Annie Wilburn Morris, my father, Charlie Morris, Sr.

M.M: And what did your family do for a living?

W.M: My father was a cook, butler, (unintelligible) all combined, my mother did
domestic, she was taking washing I don't know whether, people don't do that

now, but they use take it and wash it for people and iron the clothes, and they would come pick them up and things like that.

M.M: Now who did your father work for again?

W.M: Worked for the Knights, on the Knight hardware stores.

M.M: Now what do you think of when you think of Summer Hill?

W.M: Well I think of my childhood when we use to run rip and run across Summer Hill bare footed, eat, I don't know all the different crab apples and apple trees we went to, but we could always find one back then you know, smoke rabbit tobacco and stuff like that, play hop scotch you know all those, it seemed like you had more fun back then than people do now, you didn't have television and stuff like that.

M.M: Right, now were your parents from Cartersville?

W.M: My father was born in Cedartown, and my mother was born out at (unintelligible).

M.M: Now you said you were born on Walker Street 314, can you describe the house that you grew up in?

W.M: I lived in a lets see it was, you walk in the front door, it was a house that was up off the ground, and it had, it was surrounded by wood, it was kind of somewhat of a basement, but it never was completed, but you could actually walk under the house and then you walked up the steps, and you were in the front of a big room there, that was used as a living room, bedroom, then another room to the side was a bedroom, and then it was a kitchen back there, just about all the rooms was used as bedrooms, you know then we had a fire place, and it wasn't such a good house, it wasn't such a good house, I mean we had a fireplace, you would get warm in the front and freeze in the back (laughing). It was a long time before people

realized that all your heat in a fire place goes up the chimney (unintelligible) they come up with the inserts now, you just stick back in there and have a fan on it, and you can get some heat then, but the old fire places was really inefficient, and then for whatever reason, people back then built their houses high, it wasn't unusually for the ceiling to be ten to twelve feet you know up, and your heat, heat actually goes up, so what heat you had was up above you.

M.M: Right, now what was the outside like, the yard?

W.M: The yard was, people used our yard, and I think most of the older people that use to go to Summer Hill, we use to walk to school, they'd use our yard for a short cut, because you come up Walker Street from west, what they called West End, and it was a heck of a short cut to come through our yard, and consequently it was a beaten path right through our yard when you go on up the hill, and you go on over and you hook up with Carters street and then get on Jones street and go on out to Summer Hill school, and the back yard well fairly big, and on the side my mother always had a big garden, we always had a big vegetable garden, I guess that's why I got in the habit of having a vegetable garden, I don't know what its like not to have a vegetable garden. A lot of people say well, its cheaper to go buy it, well it probably is, but its not like you were growing it from seed, the seed developed.

M.M: Right it's not the same.

W.M: It's not the same.

M.M: Now what was your relationship like with your neighbors, did they visit regularly or...?

W.M: The neighbors were very friendly and back then it was not unusual for people to come and say well loan me a cup of sugar or loan me some flour or loan me some lard or mill stuff like that, you might do the same thing. Everybody was just like I said neighborly you know. Most of the people there was modesty, you had modesty living you know additions, but nobody was home, nobody was in a, we didn't know what the work poverty meant back then you know, but most people had a few chickens in the back yard get eggs, kill the chicken and all. So we wasn't lonely, we wasn't rich, but we wasn't lonely either.

M.M: Now what was your role in the household?

W.M: Well until I was, I didn't go too far in school, and I regret that to today. I went to school to the seventh grade that's as far as I went, but I did take some classes when I got in the army, I use to go down town and catch these on (unintelligible), and they have (unintelligible) a lot of people don't know where all that food come in, you know you go in the store, and you see all that food on the shelf, well actually that food is replenished at least three times a week at night, most of the time at night when the trucks come in and back in and unload all the produce and the canned goods, and (unintelligible) different meat truck. I use to go down and help make a little money like that, bagging potatoes or onions, (unintelligible). It wasn't unusual to come home, my daddy died when I was five years old by the way, wasn't unusual for me to come home with a sac of potatoes and onions and (unintelligible) dollars, I helped mama out with that, and when I got, I worked down to Viscan, I got a job when I got a little older, I went down to Viscan, use to be they call it Viscan, (unintelligible) it was in Lockheed, but it was a different, it

was the food part, and I started off down there in (unintelligible) and made eighty-eight cents, started off at eighty-eight cents a hour, and I (unintelligible) in '54 when I volunteered the army, and I stayed in the army three years and when I got done I came home, started working, I worked on the city, I worked all around on the city as I told you that, Good Year, Union (unintelligible) and then finally retired at (unintelligible).

M.M: Now did you share dinner or supper with your whole family every night?

W.M: We all, we all ate together, we all sat down at the table and ate together, because, well back then you know mama would cook biscuits, we didn't have a whole lot of light bread and stuff like that, and if you wanted a piece of bread, we bought a whole cake, you could just make that with corn meal, you could make it up with little water, put a little baking grease in it and whatever you had, just put it in a skillet like a pancake and (unintelligible) thin, and you turn it over, and it wouldn't take long to cook it. Same thing with flour we call that a whole cake, you put it in and get it done two or three minutes, that was the quick bread that you know we didn't have light bread at that time. I guess they did have light bread, but I didn't know anything about it, but that was the quick way to get, and then another thing that people used to stretch their food was gravy. If you had a chicken, fry the chicken and leave a little of the drippings in the skillet, put some flour in there and then throw water in there and get it to your texture, some people use milk then they make the gravy, and that stretched, maybe you was going to get a little piece of meat, but you put the gravy over your grits or rice or potato or

whatever, that way people stretched what they were having. Then they made dumplings, you know what dumplings is?

M.M: (agrees).

W.M: If you had a hen, if you was lucky enough to get a big fat hen, and you cooked that hen and then you put the drippings off that hen with some, you could drop the things dough, dough you know, I like dough, but I always liked them real thin, I didn't like, I never did like them (unintelligible) dumplings, you drop it down in there and cook it in that drippings from the chicken, the broth I guess you'd call it and then you make dressing. They could do wonders with a chicken, you know or hen, make dressing, and dumplings, and personal things like that, and if you was to have the preacher come and eat, (unintelligible) you couldn't eat until the preacher got through eating (laughing), but it was fun back then.

M.M: How often did the preacher come visit?

W.M: Well, maybe once a month or something like that, you know, my mother was active in church, she was a missionary, what they call a missionary, and she actually made the, you know when you (unintelligible) the first Sunday, they use unleavened bread you know and now you buy little old cracker that's real thin, little wafers. You know kind of see a cracker and they give you a little grape juice, but she actually use to make that she would take some plain flour and you didn't put anything in it, and you just (unintelligible), and then you take it up and cut it into little strips about that wide and about that long, put it on a pan and bake it, and get it hard, then just break it up, she'd break it up in little squares that was the bread for the (unintelligible) she use to make that.

M.M: Now was Sunday dinner a special time?

W.M: Sunday dinner was a special time, well actually a hen was considered as people use to say, “high on the hog,” (laughing), you know people actually use it, I know a lot of young people believe it, but people actually use to steal chickens, now you can’t imagine nobody stealing a chicken now.

?: Can you get me some okra and some bread?

W.M: Some more what?

?: Okra and bread.

W.M: I will after a while, let me get through with this, you go back there with your (unintelligible), and I’ll give you something, I might take you to town and buy you a McDonalds.

?: Huh?

W.M: I might take you to town and buy you a McDonalds you go back there.

?: (unintelligible).

W.M: But people use to actually steal chickens, you know, can you imagine somebody stealing a chicken now (laughing)?

M.M: And you all have chickens right?

W.M: We have chickens, yeah, people, you have to watch your chickens people will steal them, but people are so prosperous, people are more prosperous now than you know, it would just be unheard of somebody taking the time to steal your chicken or stealing something out of your garden and stuff like that, but you don’t have to worry about that now.

M.M: Now what holidays were celebrated at your house?

W.M: Well of course Christmas, and Fourth of July, we use to go down, well Christmas was a special time you know, we believe in Santa Claus as kids did, but even after we got old enough to not to still we, well I still believe in Santa Claus you know, and well that was a fun time although we didn't get that much we always got (unintelligible) what we do. Us kids we would, they give you a big paper bag when you bought groceries back then put your groceries instead of a little old flimsy plastic, and you get one of them and go down there, and they would say Christmas gifts everybody would be waiting on yall, people would give you orange and apple, by the time you got back home you had a sac full of oranges and apples and good things like that, they would give you a couple of toys and stuff like that, that was a great day. Then on the Fourth of July, I remember they use to go out of town, and they'd have a water battle, greasy pig, have you ever seen them try to catch a greasy pig?

M.M: No (laughing).

W.M: Take a little old pig and grease him with some car grease, you can't hold him, it would be your pig if you could hold it, but a real pig is real fast you know and he's real slippery, somebody would finally get him, they'd rub their hands in the dirt and finally...

M.M: And this is on Main Street?

W.M: That was down there (unintelligible), they use to have it down there in public square right there by the airport you know where the public square is now?

M.M: Yes.

W.M: That's where they had it right there. They'd have climb the flag pole, greasy pole, it was a greasy pole too, you'd be after the top of the pole, and I think sometimes they'd have a ten dollar bill or something like that, it was a lot of money.

M.M: Wow.

W.M: If you could get up there, somebody eventually would get up there and get that, then they'd have water battles, and that was (unintelligible) down town on the Fourth of July, then of course Easter you know, everybody, you'd buy your little girl, my little grand daughter you know people delighted in dressing the little girls up in the little dresses and stuff go to church. You'd see people at church, they call it Sunrise service, you know on Easter Sunday morning, and you'd see people that you've never seen in church and won't ever see again (laughing)

M.M: Right.

W.M: Or until next Easter, so everybody went to church on Easter, and we'd have our little Easter speeches to sell you know and our little programs and stuff. Sometimes when you was very young I don't think you could (unintelligible) Easter Day, you know everybody (unintelligible), as you got older you had a more complex (unintelligible).

M.M: Now was your first job at the grocery store that you were talking about with the foods, is that what you would...?

W.M: My first job, my first real job was with the city in Cartersville, my first real job was with the city of Cartersville, we'd go around putting in pipes, laying water pipes, and I don't think we ever put in sewage pipes, we put in water pipes,

repairing and you know like water plugs spring a leak, and we'd cut the water off, take it out and put in another plug, stuff like that you know maintenance things.

M.M: Right, now where did most people work who lived in Summer Hill?

W.M: Well if you were lucky enough your best job would be Good Year, and well we called it Old Mill (unintelligible) down there and up to a while (unintelligible) I think a few worked at (unintelligible) Mill they called it over there, but well they had an oil mill, they use to call the oil mill down here on (unintelligible) later on it was called Kingston Dye I believe, where they dyed rugs, but that use to be the old oil what they called the oil mill, and the reason they called it the oil mill was because, when you gin cotton there's a seed in that cotton, and they get all those seeds out of it, and they press that seed oil in it, cotton seed oil, and they'd press it, they called it (unintelligible) it'd be just like a pancake when they pressed it down on the machine got all that oil out of it, it smelled good, it smelled like somebody was cooking steak when they was processing that. You actually can use cotton seed oil to eat with you know, but you know you can use it for different things and then the cake that was left the seed that was left went to a cake, that was used for a cows eating. Very few, there wasn't a whole lot of industry areas, there was a lot of agriculture, people picked cotton, I picked a lot of cotton one time I was young, well actually they chopped cotton back then too, what they call chopped cotton, and you go a long you know like cotton like that, you'd thin it out maybe take these two out and leave about like that far where they'd have room to grow. They don't do that now, they got some kind of process where they just plant it, put some kind of (unintelligible) they come through there with the

(unintelligible) of the cotton plow and put some kind of poison on them and kill all the grass and then they come through there with a cotton picker, and get all that cotton then they turn it under that's it, no more picking cotton. So very little cotton grewed in and around Cartersville right now, but you go over the line on the other side of Cedartown over there in Alabama now its still got a lot of gins over, I think we've got one gin here now up there (unintelligible), and it operates one or two times a year.

M.M: Now will you describe the Summer Hill neighborhood for me, what are the boundaries, and how have they changed over time?

W.M: Well Summer Hill was considered I would say from Walker Street where I was born come over the hill, on Carters Street come over the hill and go on down to Bartow Street on out to Irvin Street I guess you'd say where the old telephone office use to be, I guess that was the boundaries going from east to west, and then from north to south would probably be up there at the school down there where the complex is (unintelligible) on around, and go down the big hill to Irvin Street then back down to Cherokee Street on the south, I guess that would be the boundaries I guess, that's not official, but I guess that would be the boundaries. See now Summer Hill is actually a mountain and when you get up there you can tell you can fall right over, you know so it's a small mountain really.

M.M: Now what was it like growing up in Summer Hill, were you known by any nicknames?

W.M: Well they use to always call me Wade, but just about everybody I knew had a nickname, I guess Wade was easy to say, but, I know people now, I don't even

know their name, you know I know them by their nickname, but just about everybody had a nickname. We walked to school up there at Summer Hill, people out of the west end, they called it west end over there on the other side of, on the other side of the civic center on down, you go out to the civic center, and make a left and go out Lee Street down there, and that was all we called west end. People would walk from there up Summer Hill, they called it Richmond up here on the other side of the highway there, across the highway over there by Captain D's, I mean Long John Silver, and all that. All back in there that was called Richmond, people walked up there, and Summer Hill was the school, we had football team they called them the Blue devils, and Professor Morgan was, J.S. Morgan was our principal, I know you've heard of him. His wife was Beatrice Morgan, was I believe she was the music teacher, she was multitalented, she could do a lot of good things, she was a teacher, music instructor and all that kind of thing. Then his son, all the Morgan's the son, Stanley, he was a teacher and you know, Vivian, (unintelligible) is Stanley's wife, teach the whole family was actually teachers.

M.M: Now what did you do for fun as a child in Summer Hill?

W.M: Well...

M.M: Where did you play?

W.M: ...well we kind of made our fun, you might get an old tire, get you a rope hang it up in a tree make you a swing, we could made see saws, you know a big old plank and put it where one be on one end and one be on the other, then we shot a lot of marbles you know through a ring. Get down on your rings and shoot marbles, then we had yo-yos and tops, little spinning tops. You might just get an old metal

rim like and get you a Y or U on it, then you take that U on that rim and just take it and run it up and down the road like that. Then if you was lucky enough to have a bicycle, ride on that, we always came up with some way to enjoy, kids stayed outside when the weather permitted, because you didn't have these TVs and things, you can't hardly get kids to go out now, there's so many different things on TV now you know.

M.M: Now where were the favorite hangouts in the neighborhood?

W.M: Well I use to like to hang out up there on Jones Street, it was, lets see, just a bunch of friends use to go up there, and I'd go on up through the path from my house and go up there on Jones Street, and we all our buddies get together up there, and you know just hang out together, and jump rope. Sometimes somebody would come by with a pair of boxing gloves or something and challenge you to box and all you know, stuff like that.

M.M: Now were there any particular customs or celebrations that only the Summer Hill residents observed?

W.M: Let me see, well you know back then, the school was segregated; we had what they called PTA, Parent Teacher Association. It seemed like people were more into children's education back then you know, and we'd have, well we still have (unintelligible) I was thinking about (unintelligible) and graduation time come back, we have a lot of that now still, I can't think of any, just any (unintelligible), neighborhood celebration at that particular time.

M.M: Now how has the area changed economically?

W.M: Well all the houses at that time have been torn down, it's not a single house on Summer Hill that's original, and the streets was dirt, they've been paved, the lighting is better, street lights, just had one or two lights up there at that particular time. It really, you know they got nice homes up there on Jones Street all around, you know, it changed dramatically, and people have better jobs, and people making more money, people working at Lockheed, Union (unintelligible), chemical part of, you name it you know, they are making pretty good money you know. People driving good cars, Cadillacs, all that kind of thing so, economically it's no, well a hundred or two hundred percent would be too much to...

?: Do you know how to sew, I've got a hole in this, two of them.

W.M: You've done tore it now.

M.M: Now did you ever go anywhere else in Cartersville for fun like the movies?

W.M: Oh yeah, we use to go down, we had two theatres here, Grand Theatre and Legion Theatre and you know they still got Legion on there down there in town on Main Street, that was a theatre, and the Grand Theatre they use it for the ladies, they use to go, of course that little side door there, the blacks had to go up to the side up into the balcony at the Grand, and the same thing over at the Legion, sit up in the balcony.

M.M: Now was there anywhere you felt you couldn't go?

W.M: Well you couldn't go down (laughing) you couldn't go down stairs, unless it was a black woman, and she was taking care of a white child, before they'd let that white child come up there, she could go down there with the white child, that's the way it was.

M.M: Now where do people engage as a community, was it the churches, the lodges; was there a local restaurant?

W.M: Well they had the Brotherhood hall, they called it Brotherhood hall, and it's still up, (unintelligible) mill bought that hall, it use to be over there by the (unintelligible) mill over there, but (unintelligible) mill bought that property, and they built that Brotherhood, I guess you know where that building is?

M.M: Next to the Rec right?

W.M: Right, it gets that for Brotherhood hall, I don't know whether they still, they use to have a more or less a (unintelligible) that would take care of the people that, benevolent club I guess you'd call it, people if you belonged to it, or if you didn't belong to it, if somebody died, and they didn't have any insurance, they get around and make sure they were buried, if they were sick they'd go see about them, (unintelligible) stuff like that.

M.M: Now what is your fondest memory of Summer Hill?

W.M: My fondest memory is one school up there, that's my fondest memory, and you know all my friends, got recess Miss (unintelligible) Shields, she was kind of, she was a teacher and entrepreneur too, she would always have a whole bowl of candy at recess, you know back then you didn't have a whole lot of money, maybe you've got a quarter or something like that and you can buy a nickel bar of candy, and drink stuff like that. I never was too athletic so I never did play on any of the ball teams or nothing like that, but I guess that's my fondest memory just going to school up there.

M.M: This was the school on the hill, correct?

W.M: (agrees).

M.M: Now who were the prominent or recognized members of the community while you were there?

W.M: Well of course Professor Morgan was prominent and well the pastors, the preachers you know that was the pastor of Mt. Zion, the biggest church, biggest black church here, Reverend Kay, I don't know if you know Reverend Kay.

M.M: No.

W.M: Reverend Kay was a Baptist preacher with a lot of influence in both communities, he was I guess he was like the Professor Anderson, I don't know if you've ever heard of him or not, Professor Anderson, Dr. Moore, that's more or less you know in the black community was the influential people, Maggie Knight, Patton, Jane Patton people like that.

M.M: Now you talked about the movie theatres being segregated, do you recall any areas being considered white only, colored only and they had signs that said...?

W.M: Yeah, well the only place, I never have seen in the state of Georgia, I was born of course in the state of Georgia, and I've been around, not all over because Georgia's a big state, but I've never seen a sign in the state of Georgia that said white only or colored only, but I've seen them in Mississippi and Louisiana, they just had signs that said colored only or white only, but in Georgia it was always colored and white, it never was just white only or colored only (unintelligible), but that's the same thing you know. When I first started working out at Good Year, I think it was about 1965 I believe it was, they just had kind of integrated out there, and the toilets they had whites, you know, over the drinking fountain

they had whites, but what they did when they outlawed that, instead of putting some paint on there that would completely cover it, they just smeared it, you could still see (unintelligible) you could still see what was on there. The lets see, the taxis never was segregated in Cartersville, but they was in Atlanta. I remember when I was stationed at Fort Gordon, down at camp Gordon in Augusta, me and a white friend and a black friend, he lived in, my black friend he had a car, he lived in Atlanta so he drove us up, me and this white friend, he drove us up to Atlanta put us out at the bus station, and I caught a bus, my white friend he lived in Athens, so he went on to Athens on a bus, and I came on to Cartersville, of course you had to get on the back of the bus, and we (unintelligible) at certain times, so we went back down there and go out of that guys house catch him back to Augusta, so when we got back down there, actually in Atlanta then they had white only, they had white, they didn't have white only, the white and black taxis, so here me and him going to the same place now, and he said you know you are suppose to get two taxis, and we got to go to the same place so...

END TAPE 1, SIDE A

BEGIN TAPE 1 SIDE B

W.M: ...he said now I'm breaking the law but come on, I'm going to take both of yall out there, so he took us out to that guys house, we'd call him on back to Augusta, but some of the laws didn't make sense really, you know stuff like that didn't even make sense really.

M.M: Right.

W.M: But when you look back at it now you really, and I think people perpetuating that would say the same thing, it's just something that I think is just a way of, some people just passed the law because that's the way it was, you know, and I think that's about the best thing you can say about that just as it was.

M.M: Now let's talk about the church, tell me about the role of the church in the community.

W.M: Well the church was always central, I believe, in the black community because, well I heard an old man say you know they use to call a black man, he was a boy until he got forty, and they say after he got forty he was an uncle, he never was a man (laughing), but he was somebody when he went to church, because he might be the chairman of the deacon board, he might be (unintelligible), and he for that day every time he was at church he was somebody then, the President stood for it or choir, pastor, deacon, whatever, trustee, so that was one time you was somebody you know, and the church I don't know where we would be without the church, I just really don't know. That was sustained as I believe our belief that you sang a song that trouble don't last always and that's true even if you'd died of it, you know, but the church yeah, the church was central to the black community. We use to have a bell in our church up there, we still got it out there and if you ever go by St. Luke's again on our board out there, (unintelligible) whatever you call it, that bell is under the sign there, we took it out, the old church, that's the third church we've got up there now.

M.M: The third one?

W.M: Yeah, that church was established in 18, let me see 1827, 1867 I believe it was, we celebrated our hundred and thirty-seventh anniversary, what would that make it, it's 2004 now...

M.M: Right.

W.M: ...thirty-seven...that would be...I can't count now, but anyway it was 1867 when it was established so I'm pretty sure of that, that would have been just a couple of years after the Emancipation Proclamation. We've got records up there of the preachers (unintelligible)...

M.M: You do?

W.M: (agrees).

M.M: Now the original building was it located exactly where the church is today?

W.M: Well basically, if I remember right the original building was closer to the street because, maybe it was because the original, yeah I remember when a boy he had to walk over a bunch of steps, and you just walked right off the sidewalk right up to the steps, I think it's sit back a little bit.

M.M: Right.

W.M: But it's basically in the same spot.

M.M: So the second one was there also in the same spot?

W.M: (agrees).

M.M: And this is St. Luke's on Jones Street.

W.M: St. Luke's A.M.E church, that means African Methodist Episcopal.

M.M: Now we've heard the term lay leaders used, do you all have lay leaders at St. Luke's?

W.M: That's right.

M.M: Okay.

W.M: Lay people is people that, they actually go to the conferences and see the, African Methodist Episcopal church is a, well it's an Episcopal church because they got a bishop, you got bishops, it's a structure thing, we got what we call a (unintelligible) which is some of them call a, I think in a Methodist church call it, I forget now what the United Methodist church call (unintelligible), but he comes around and kind of sees about the church. The bishop appoints the preachers to the Methodist church, they do have the same way in the United Methodist church too. They are appointed for a year at a time, they call it conference year, and every year we have to go to a conference, and the preacher has to be re-appointed, I've been to delegate down there last time I was delegating down at Big Bethel on Auburn Avenue last year I was the delegate to go down and speak on behalf of the pastor that we wanted him, the people have to want the pastor back, and I went down there and told the bishop, Bishop (unintelligible) that we wanted our pastor back, and he was satisfied with it and all. Now the Baptist church is more or less a kind of independent (unintelligible) you know they always have a (unintelligible) deacon, they (unintelligible). The Methodist preacher of AME church came out of I don't even know the history of AME church, Richard Allen was the one the established the AME church, well actually the black people were thrown out of the church up in Philadelphia in 1757, said we was too noisy, and Richard Allen established the African American Episcopal Church. It took a lot, it's a history in that there being able to use the word Methodist, because they had to go through

court and all this kind of thing and all, John Wesley I think is the one that established the Methodist Church which we call the New Methodist. Church use to be, you know Catholic, you know, I don't know whether you know the history of the Catholic church, but the Catholic Church use to be the predominant church, and the pope at the particular time was considered infallible, you know he was (unintelligible) he was just like God, and Martin Luther, the one, he was a German, he's the one that started the reformation, you know about that?

M.M: Right.

W.M: The protestant, well protestant means protested, and that's why the protestant and other churches came out of the Catholic churches. Methodist you've got all kind of churches now you know, Pentecostal and so on, but the lay person is kind of the governing body of the church that leads, they go to conventions and personal things (unintelligible). The African Methodist Episcopal Church got pretty good out reach as far as churches in Africa, benevolent things that we do (unintelligible).

M.M: Now what types of things are preached about?

W.M: Well yesterday for instance you know it's embarrassing that you meet somebody coming out of church on Sunday, and they say that man sure did preach, the way he preached I don't know what he preached about (laughing), but the pastor preached about Joseph yesterday. Joseph was one of the sons of Jacob, and he I think he was born at a late age, all them boys there was twelve of them, out of that twelve came the twelve (unintelligible) of Israel. Jacob (unintelligible) the name Israel, and as some people do, they got to have a son in the older age, they got to

kind of (unintelligible), boy he built, he made him a (unintelligible) and Jacob, I mean Joseph began to dream dreams, and basically what his dream was, was he was telling his brothers that he dreamed that he seen them bowing down to him, he also told even his daddy and mother said I see you know, you mean to tell me we are going to bow down to them (unintelligible), so eventually when he was coming to see what he was doing, they said well we are going to get rid of him, they are going to kill him, and Reuben the oldest one said no let's don't kill him, said let's put him in a pit. They ripped his coat off him and throwed him in a pit and let him stay there while they was debating what to do with him, so during that time some (unintelligible) came along in caravan hid in Egypt so they sold him as a slave for twenty pieces of silver, and you know the story of Joseph, and they did bow down to him, but the point that the pastor was making is that Joseph when he recognizes his brothers when they come down to Egypt to get food during the famine, he could have killed them, he could have had them killed, because he was the (unintelligible) second on in the Pharaoh, but he recognized what happened to him was in God's plan, he wouldn't have never been in Egypt if it hadn't been for that, instead of taking vengeance on them, he said well you did it to me for evil, but God did it for good, and he made a good point about killing the dream what he kind of tied it in with Martin Luther King, he called him the dreamer, you know, get rid of the dreamer and see what come up with the dreamer and so forth.

M.M: So it's Bible based?

W.M: It's Bible based.

M.M: Now does the church take any political stances?

W.M: Well we do advocate the voting registration. We try to make sure that our, all our members are registered to vote, however, all of them don't vote, most of them are registered. The pastor, I've never heard the pastor get up and just try to tell everybody who to vote for you know, but yeah, well we are kind of political yeah.

M.M: Now has the church gone through any changes since you've been there, we talked about the different buildings, but what about attendance wise?

W.M: Yeah the attendance, well maybe the attendance is not, people use to come to church (unintelligible) we have a pretty good attendance, but the attendance was higher way back, and the preachers are more educated than what they use to be a long time ago. Of course in the Methodist church now, in the AME church in recent years, the last several years, you have to, to qualify to be a preacher you have to be a, you have to have a pretty good education you know. A lot of people object to that, because they say well, what if the Lord called up ignorant man, they say the Lord (unintelligible) they are going to be qualified, so that's something to debate. I remember when I was a boy, I've seen preachers, I remember one preacher when I was a boy, he couldn't read, he wasn't our pastor, but he was preaching revival. He had a little girl with him, she looked like she was about thirteen, she would read for him, and he would...now I was so young then I don't know whether he was preaching about accurately or not you know, but he was doing something you know he was preaching. They use to say well open your mouth and God will speak for you, but I you know, I'm kind of like the old fella said that if you went down there to the Atlanta airport going to New Orleans on Delta, and the pilot made an announcement that I've been praying for

six months for the Lord to allow me to get this plane off the ground and get to New Orleans and land it, I don't have any (unintelligible), but I've been praying. I'm not really sure if there is anybody who will get on that plane (laughing). You know the point is, you've got to study, you know and that's the thing I think about being a preacher everything else, you've got to prepare yourself. The Bible says study and show yourself (unintelligible), because you could do more damage really by messing up and misinterpreting you know.

M.M: Well let's switch gears and talk about the school.

W.M: Okay.

M.M: Can you describe Summer Hill School for me, what grades were served, was it a large school the building...?

W.M: Well, it was a rather large building. It, when you went into Summer Hill from Jones street, when Jones street dead ends you go right into the court yard of the old school, go right in the door and that was what we called the, it was kind of auditorium like when you go in there, it had a stage. We had a meeting with the Professor Morgan, every Friday we had a kind of weekend you know summary of what went on, and then when you went in there in this big auditorium and the stage up there straight ahead, then down the side, down the east side was rooms. Professor Morgan's office right when you go in the door, and you turn left his office is right over here. Then on down the left side was rooms it was a high school, fifth, sixth, well they aint high school (unintelligible) well maybe it was a high school and a primary school, elementary school too, because the high school started what ninth?

M.M: (agrees).

W.M: Well anyway, they had rooms on either side, and we had some good teachers.

The teachers, they learn you how to, how to figure on your hands, they didn't have no calculators. (unintelligible) fingers, you learn your alphabet, your multiplication, and addition, subtraction, so forth. I said some of the people up there at Summer Hill when they finish fifth grade they know more than some of these (laughing) I thought some of these people that graduated they don't know nothing really, and we had workshops out behind the building there, they were on the boys side where the tools was you know, phillip head screw drivers, pliers how to use tools.

M.M: Do you remember who taught workshop?

W.M: I believe Stanley, I may be wrong, but I believe Stanley, Professor Morgan's (unintelligible) daddy. I am pretty fairly sure that he did teach some of it and there was some teachers that I just can't remember their name, but they had what they call homemakers classes too for the girls, learning how to sew you know, cook, but you know the girls probably resent that now, because they want to say you discriminating against them, (unintelligible), put them in the same category, but during that time they the girls was taught differently to how make a home, you know to keep a home and everything, and the boys it was unheard of a boy not to, you know if you had a flat tire or something like that, not to know how to change a tire for you like there is now you might have some trouble now, you might a fellow now, no he don't know nothing about changing no tire you know and stuff

like that. That was something that it was just thought that a man should know how to do.

M.M: Now you walked to school, correct, and most students did walk to school?

W.M: (agrees).

M.M: Now because most students walked to school from other areas than just in the Summer Hill neighborhood were there any perceptions about city students verses county students, did any of that exist?

W.M: No, well you know, use to, you mean by, now a lot of times you'd hear some of the county students say well you know I walking, and these other people went by in a school bus, that what you are talking about stuff like that?

M.M: Right, right.

W.M: Yeah you'd see a thing like that, but really actually what's your name?

M.M: Melissa.

W.M: Melissa, actually back during that time I guess people just kind of accepted things you know, it wasn't a whole lot of (unintelligible), a whole lot of disputing or anything it was just a way of life so to speak I guess. Very seldom you would hear tell anybody you just kind of thought that's the way it was.

M.M: Right, okay now what were your favorite subjects?

W.M: I always liked history, I always liked history. I never was too good on mathematics and spelling and to this day (laughing), yall got to be quiet because she's taping.

M.M: Now your favorite subject was history, do you remember who your favorite teachers were?

W.M: Oh yeah, I remember them well, lets see, A.J. Johnson, Miss Purdy Lay, Miss Bessy Shells, Miss Kay, that was Reverend Kay the one I was talking about Reverend Kay, that was his wife, Miss Green, Mr. Morgan you know we all, I just have fond memories of all of them, they was real good teachers. They loved us, and you could tell feel it, they wanted us to succeed. I remember one lady, I got to call her name Miss King, Miss (unintelligible) King, I know I repeated the first grade in what they called summer school (unintelligible) back during that time they wouldn't just pass you if you didn't get your lesson, and they was an incentive to do better, because you didn't want to be left behind. Of course I went on after I got in the army and took some classes and then I went to (unintelligible) Valley over here and to the (unintelligible) I be there for a long time on the side, still I wished I worked there, but radio and television have gotten so cheap now so I just do a little of it on the side for my friends (unintelligible).

M.M: Right, now did you belong to any clubs or organizations?

W.M: Yeah, I belonged, right now I belong to NAACP, National Association for the Advancement of Colored People, I belong to American Legion, I belong to Sons of Allen, that's Richard Allen the one I was telling you about that owned the African Methodist Church, and I'm currently now, I'm the oldest active member on the Bartow County Planning Commission.

M.M: Are you?

W.M: Yeah, you should see me (unintelligible)...

M.M: Oh yeah.

W.M: ...Commissioner Frank Moore appointed me in 1987, so I've been on it ever since.

M.M: That's wonderful.

W.M: And I was on the Board of Directors up at (unintelligible), and Mr. Milton I was on the Board of Directors over here at the Work Activities Committee for a while, so I've been pretty active in the, you know, city matters.

M.M: Now what did you do after your school day was over?

W.M: Well, we always, you had chores then, chores, you had to do, you had to go out and maybe cut up some wood for the burn and the grass needed cutting, trash, you always had something to do you know, and you had homework after that when it got dark, go in there and do your homework, and it was so dark back during that time you didn't have any cars or anything like that and when it got dark after you got (unintelligible) it was time to go to bed, because you know it aint like it is now these kids got these big cars and things they come in throw their books in the floor, jump in the car take off you know (unintelligible) like that.

M.M: Now you mentioned you had to do your homework, did you get a lot of homework?

W.M: Quite a bit.

M.M: (laughing).

W.M: Yep, sure did.

M.M: Now was Summer Hill known for any particular sports?

W.M: Summer Hill had a good basketball team, they had a good football team. We use to have what they call the conferences come in and the people from

(unintelligible), Georgia, Tallapoosa, and Dalton, Calhoun, all them they come in and have a tournament like, they (unintelligible) once a year and then they had playoffs like, we looked forward to that too, it was a good ball playing then, and that Slab Stadium now it was some people around there that played ball at probably had the talent to go on to the major leagues at that, it had some great ball players.

M.M: Now Slab stadium they played baseball, but did Summer Hill ever have a baseball team?

W.M: I don't know, not that I can remember, I don't remember Summer Hill having a baseball team, I'm not going to say they didn't, but I don't remember them having a baseball team, they had a great basketball team and football team.

M.M: Now you said you were in Summer Hill until the seventh grade correct?

W.M: (agrees).

M.M: And then eventually you went into the army and where did you travel in the army, tell me about your experience?

W.M: I went on a mission when I went to Fort Jackson in South Carolina, mission (unintelligible), then from there to Camp Gordon Georgia, (unintelligible) Georgia Augusta, then from there to Fort Eustis Virginia, then from there Fort Lewis Washington, then from there to Fort Richardson Alaska, then back from there to Fort Bragg North Carolina where I was discharged at then I was called back in the army in 1962 during the Berlin Crisis. I went to Camp Leroy Johnson Louisiana, and I was discharged that time, so I've been in the army twice.

M.M: You traveled a lot (laughing). Now how do you feel that your education affected your life?

W.M: Well I believe education is the key to a success, and I believe that if you have a good education and some skills nobody can stop you from having what you want, regardless of who you are if you have, if a person is a just for instance an expert automatic transmission technician, I don't care what (unintelligible) they is somebody will come to your door asking for you, and they will come looking for you, because there's a need, and I feel the young people (unintelligible) then you learn a skill to fill that need, can't nobody stop you because it's a need there.

There's a need in the medical field now, they say one of the, if you want to go in the medical field it's wide open, because people are sick, they have to have somebody to care for them, and nurses even male nurses, doctor's assistance and all that, that's wide open. So the opportunities, you know if you look at the Sunday paper, we usually get it and go in the employment section its thousands and thousands of jobs out there in the want ad, but you gotta be qualified to fill them, that is the problem, there's so many, and that's why (unintelligible) other people from other countries because of the lack of qualified people here in the United States to fill these high tech jobs. So yeah I think education is key.

M.M: Now do you feel that you received an equal education to that of white students?

W.M: Well...

M.M: Were there any differences that you were aware of at the time?

W.M: Well the difference was that we got the books that they abandoned, we had, the books I had was, you when they used their books they'd send them to us.

M.M: Right.

W.M: And Professor Morgan (unintelligible) I was talking about, we would, he taught us how to make backs for them, a lot of them didn't have backs on them and all that, a lot of them had writing in them and all that stuff.

M.M: Wow.

W.M: Well the answer to equal education I say no, I really don't think that there was a separate but equal, that was a doctrine that was put into place separate but equal, there's no way you can have separate but equal, because the funding is different, but in spite of that I believe that if you would test some of the students out there and test some of ours, some of ours might come out (unintelligible).

M.M: Right.

W.M: Because I tell you what, I run into a lot of people black and white that's finished high school and college, and I'm just amazed at the lack of knowledge, you know there's no (unintelligible), you know there some that I've seen on TV not long ago, they had some college graduates who was Vice President things like that, they don't even know...

M.M: That's right.

W.M: ...they just don't pay any attention I guess, that's not important to them. The method they use in school now, I don't really you know as a whole, I really don't, of course I know my daughter, my grand daughter she's an A student right now, we try to help her, but some of the (unintelligible) that they have at school they ask a question that two or three of those answers that could be pertinent to that, but the teacher's the one that decides which one is right.

M.M: Very true.

W.M: You know, and I just don't think that's contributing to the help of the learning ability of them. The method that they had when I was going to school was superior to it, what you (unintelligible), well like I said now I didn't go through school, but I'm sitting on the mower down there at the (unintelligible) with the rest of them, and I pretty well know what I'm doing.

M.M: That's right.

W.M: You know.

M.M: That's exactly right.

W.M: So I don't know whether education could be classified as how far you went in school, because you know because you've got paper. Some people are self educated, you know, they talk about Abraham Lincoln.

M.M: Life educates you.

W.M: Right. Abraham Lincoln one of the greatest success stories on a person who failed, he failed in, I think he tried to run for the mayor or, he ran for several offices he didn't win any of them, but (unintelligible) he was the president of the United States, because he was persistent, and he kept studying and didn't give up.

M.M: Now how did you feel when they destroyed the school?

W.M: When they destroyed it, you mean when they tore it down?

M.M: Right.

W.M: Well, that building was, it needed tearing down, yeah it needed tearing down. I don't see no use in, I think that building really did a (unintelligible) fantastic yeah

it was fantastic, I'm proud of that. I don't have any sentimental value about that building, now it was ready to go.

M.M: Okay. Do you feel there is a place for all black schools in today's society?

W.M: I don't think so no, I don't believe in separating people. Why I don't believe in forcing yourself on anybody, I think people ought to be fluid and associate. I think you ought to be able to associate with who you want to associate, and I think if you don't want to associate with me I think you ought to have that right, that's the way I feel. I believe it's personal about whether you want to associate with someone, that don't make you a racist, because you don't want to associate with me. I think most people are most comfortable really around their own people if you really want to get down to it, but there are great friendships of cross race around here you know, I just think...

END TAPE 1 SIDE B

BEING TAPE 2 SIDE A

M.M: What was your relationship like to white families before desegregation?

W.M: Well in Cartersville there always have been what we call good white people. This town never was exactly what some of the other towns, I would say some of the other towns was just torn apart. I was talking to Charles on (unintelligible) white (unintelligible) this morning he called you know Chip, Charles, I was talking to him on the radio this morning, and he called and said I heard him say somebody say, wasn't they having some kind of, is any body having a program for (unintelligible) Martin Luther King, and they said aint nobody called in. So I called in and told them yeah, they are having a march at 2:00 at the city center

down Main street up Irvin street up to the court house on (unintelligible) then back out to the civic center a little program and refreshments, so I can't formally (unintelligible), but I know that's happening so I called, said well somebody needs to call in and make that you know confirmed and so I called Miss Green who is the chair person, and she called in. And he briefly was talking about this was one of the best towns he ever been in, and I think Charles is from Pennsylvania or somewhere. The best town with racial relationships that he had ever been in, and I agree with him. While there was segregation here, it wasn't just a violent segregation like some places and when we integrated schools there wasn't any violence that I know of, it was (unintelligible) in integrating. There was some good people and good will on both sides, good leadership I think. I think this town is just lead by leaders, and I think that's the key to it. You've got somebody that (unintelligible) as a leader can get people (unintelligible) we didn't have that so the state of Georgia has progressed for that reason. I think Atlanta as a lot of people talk about the violence in Atlanta, but Atlanta is a great city, great city. You don't believe it, you go to Detroit or Philadelphia or some where like Cleveland, and you'll see.

M.M: Now when did your family get their first television and telephone, you said you always had a car, but do you remember when you got your first...

W.M: Yeah, I bought our first tele...my daddy was dead then, I bought our first television a R, a black and white RC when I started working down there at (unintelligible) I tell you it was about eighty-eight cents. I went down town and bought a television and didn't nobody on the street have a television but us, some

of the neighbors come, the television then it went off then at twelve o'clock then they'd come sit, they didn't care what you was looking at just as long as you was home that was amazing. First phone, I bought the first phone. First refrigerator I bought that, we had an icebox where you put a chunk of ice in there, I bought a used refrigerator. I was kind of the man of the house.

M.M: Right.

W.M: I bought the first refrigerator, TV, and after my daddy died the first car, I bought a car. I've been working all the time, you know I never did just sit around.

M.M: Now tell me about the years of the Civil Rights Movement, were you ever involved?

W.M: I never was just exactly out on what they called the line, the marching and all this kind of thing, but I was always a (unintelligible) supporter of it, and I always talk to people and try to influence what I could you know. I tried to carry myself in a way that would be you know not put the race in a bad light. I always had white friends, you know as I said there have always been people that believe in (unintelligible) in Cartersville, and sometimes there was just so far that they could go you know, (unintelligible). They'd help you when they could you know.

M.M: Now how did you feel when you first heard about what was going on?

W.M: About...

M.M: About the Civil Rights Movement, when you first heard.

W.M: Well you know it's a funny thing when the Civil Rights, like I said people (unintelligible), now I aint speaking for everybody, but a lot of them had gotten use to things like they was, and actually I heard people talk about how Martin

Luther King was a trouble maker, you know why don't that man stop stirring up trouble you know, this aint the time for that, it aint time, you know Martin Luther King said when he was in jail, when is the time then? Then you take a lot of people had jobs, I know Mr. (unintelligible) he's dead now, he was a NAACP field officer for this area, he use to come through here, and we was at a meeting one night several years ago, and he said now all of yall applauded me now since things have gotten a little better, but I can't live here twenty years and then you run me out of town (laughing). You was black (unintelligible) a bunch of stuff, started up trouble you know and all this kind of thing. So a lot of people want to take credit for the advance in civil rights, (unintelligible) actually (unintelligible) actually they was opposed to it, because they was scared and even if they wasn't scared they didn't want to lose whether it influence in the job they had you understand, so some of use got a free ride. Very few people, any time you get into a test movement, very few of low minority of the people who (unintelligible) just really get out there and go to jail or get killed or whatever. I think somebody said over in Montgomery when they started the bus out of (unintelligible) over a hundred preachers over in that area I think fourteen of them supported Dr. King, then some of them had school teachers, living pretty good, why rock the boat you know, everything's alright with me you know and my family's doing alright you know that kind of thing.

M.M: Now how did global events like the Great Depression, WWII, Civil Rights, Vietnam, and sub urbanization affect your life and the community of Summer Hill?

W.M: Well the Depression was before my time, but as I said we never, my daddy worked for rich people, of course he died when I was five years old, and my mother she started being a domestic taking in washings and going to people's houses and working and everything, we always had, we owned our own home it was a shack. I can't ever remember when we didn't have nothing to eat you know, I don't remember that. I hear people talking about poverty, and I don't remember that myself so. We always did pretty good, we might have a want, but we had something. The Vietnam War, I always was a patriot, you know patriotic about the supporting the United States in whatever, you know when they were threatening the enemy (unintelligible) I think most black people are, of course we want the troops in Vietnam, because we all had kin people over there too you know, we want to United States to prevail as we do in Iraq regardless of whether we think we might have went in(unintelligible) we still want the, we still support the troops you know. I got cousins over there, a niece, you know I've got people over there that's kin to me that could be killed.

M.M: Right. Now when did you move from Summer Hill to the home that you told me your mom was able to build after urban renewal?

W.M: When I got out of the army the last time I was telling you out of Camp Leroy Johnson in Louisiana, I got out in 1962, and my mother had that house built then, and I moved in '62.

M.M: Okay, some specific places Slab Stadium owned Paul Thomas as you told me, and you were telling me about the Greasy Spoon the restaurant he owned, and what else did he own around there?

W.M: He owned a barber shop, he owned a grocery store, actually he did farming, he had people working for him, he had several people, he was probably one of the biggest black entrepreneurs ever been in this county. He had several people working for him, he had mules to plow you know agriculture and all that kind of thing. Yeah he was what you call a big man (laughing).

M.M: Now we talked about Saint Luke's, there's Mount Zion, what other prominent churches that members of Summer Hill attended?

W.M: Well we got what they call Macedonia up there on Martin Luther King, you know if you are going right across from where they had the fair, the fair grounds that little church sitting up on it Macedonia, we've got Mount Olive up there in (unintelligible), we've got the Faith Temple which is a Pentecostal church, we've got a lot of churches out in the country you know to rent. We've got let's see Alexander United Methodist church, now it's affiliated with the same United Methodist Church (unintelligible) Sam Jones.

M.M: Okay.

W.M: Yep. It's over across the four lane if you are moving over there on the right over there behind look like a Long John Silver, go down on the other side of the street on the right, go down the hill by Long John Silver and its on the right, that's Alexander United Methodist Church.

M.M: Now tell me about the dump.

W.M: The dump, the city dump was up there right up from the complex there, it was a bank there then.

M.M: Is it kind of where the tennis courts are now?

W.M: Right, it's right off the edge of the tennis courts going west, and it had like a bank, they burnt the trash at that time, of course they don't do that now, they bury it. But they burnt the trash there so there was a continuous fire going all the time. After that the dump was moved up on (unintelligible) drive at the end. If you go out by the feed mill, go right on out to the dead end the dump was right there for a long time.

M.M: Oh okay, and they moved the dump after it's Miss Dolly...

W.M: Miss Dolly Henson.

M.M: ...protest. Now the old public housing which is on Jones Street, and the new public housing which did it take most of Paul Thomas' land is that where that came into place?

W.M: Uh huh.

M.M: Now when all the public housing came into the neighborhood were you ever aware of any animosity that existed?

W.M: About tearing down those...

M.M: Right.

W.M: ...no, I think everybody was glad, because most of those places were shacks anyway you know. It was an improvement; I don't believe anybody said (unintelligible).

M.M: Okay, now are there any old buildings that you can think of that we didn't talk about?

W.M: I can't think of a single building, the only houses was really, would probably be an original down there is those houses, you know where the hope house is?

M.M: No.

W.M: Let's see its going down Bartow street.

M.M: Okay.

W.M: And where I tell you where Dr. Mose place use to be.

M.M: Right.

W.M: Dr. Mose...

M.M: Where Carter...

W.M: ...no you don't go down Carter, that's where, is it Aubrey avenue, what is that
(unintelligible) alley. You know where Corey Jackson lives?

M.M: (unintelligible).

W.M: You know Wacker street, you go down before you get to Carter street there's a
little old street you cut off down.

M.M: Okay.

W.M: Well right on that corner there is hope house that's a place where homeless people
go or where they stay at.

M.M: And that's called hope house?

W.M: Uh huh.

M.M: Now are you aware of any place where drinking was known to take place?

W.M: Well yeah, the Greasy Spoon was one place (laughing). Yep it sure was, yep a lot
of drinking they call moon shine.

M.M: Moon shine.

W.M: Uh huh.

M.M: Now what about the name Summer Hill, do you know where it comes from?

W.M: You know, Dorothy was telling me, I can call somebody and find out if you want to know.

M.M: I'd love to know.

W.M: You want to know.

M.M: I have one last question for you.

W.M: Okay.

M.M: Who is the one person that most positively influenced your life, or who are your heroes?

W.M: The person that most influenced my life would be my mother, Anne Morris, yeah she didn't go all that far in school, but as far as I'm concerned she's probably one of the wisest people I've ever known, and I never asked her how to spell a word, she couldn't spell I don't know how she (unintelligible) (laughing). I don't know how she (unintelligible). She could write different things like poems and stuff like that, but people that was of superior education back ground couldn't do, it was just a gift I guess.

(Post Interview Discussion.)

M.M: Well lets look at your map, we are looking at Mr. Morris' map which looks wonderful, make sure we don't have any questions.

W.M: That's (unintelligible) road right there.

M.M: And this is the Saint Francis Church that you said use to be there the Catholic church.

W.M: It's still, that church that's still there was the New Fellowship Baptist Church.

M.M: Okay, Baptist Church.

W.M: Cemetery.

M.M: Cemetery, okay and the complex, and this is where you moved.

W.M: That's on (unintelligible) drive, I use to live.

M.M: Right.

W.M: (unintelligible) That's Porter street going on before you get to the bridge.

M.M: BB White's place, and this was Paul Thomas'.

W.M: Right, Slab Stadium, the store, Greasy Spoon, barber shop, Dr. Moore's office
right here, Dr. Casson right here, Knights Funeral home which is the same as
(unintelligible) Funeral home now.

M.M: Okay, well this looks great, looks really good. Well that's it.

(End of Post Interview Discussion.)