

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

Interview with: Cheryl Smith
Interviewed by: LeeAnn Lands
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(Tape 1, Side A.)

L.L: This is LeeAnn Lands, and it is November 17, 2003, and we are at the Center for Regional History and Culture at Kennesaw State University. Can you state your name for me?

C.S: Cheryl Paulette Smith.

L.L: Okay, tell me when and where were you born.

C.S: I was born in Cartersville, Georgia January 10, 1950.

L.L: And do you have any brothers and sisters?

C.S: I have one sister.

L.L: What's her name?

C.S: Her name is Faye Smith Jones.

L.L: And was she also born in Cartersville?

C.S: Yes she was.

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

C.S: Let's see, I grew up in an area of Bartow County known as Rowland Springs, and it included my mother, Minnie Carter Smith now O'hara, my sister, my paternal grandparents, who were Sylvia and Shellman Carter, and intermittently one of my maternal grandmother's sisters whose name was Della Hyatt, and we lived there until I was fourteen.

L.L: And it's Rowland Springs?

C.S: R O W L A N D.

L.L: And where is that located in relation to Cartersville?

C.S: Okay, from downtown Cartersville if you take highway 411 north, and then take highway, state highway 20 east it is about seven miles from downtown Cartersville. Would you like me to go into some of the history of Rowland Springs?

L.L: Yeah, yeah.

C.S: Okay, before Bartow County was Bartow County it was part of Cherokee County which was a five county, which was ultimately divided up into five counties in the 1830s. Shortly after that a gentleman named John Sharp Rowland came from Rutherford County North Carolina and purchased parts of that property and that's how it got it's name from John Sharp Rowland. Before that, in fact centuries before that it had been occupied by a Cherokee tribe and this particular area was known for the springs which supposedly were something akin to the Fountain of Youth or at least had healing powers and there were numerous springs in that area then. I understand that all of them have dried up by now, but that's where the region got its name. John Sharp Rowland was one of I believe two of the major

slave owners in Bartow County, and he died around 1859, 1860 shortly before the Civil War, and when his estate was probated in shortly after the Civil War among his property were listings of his property including slaves and among those listed was Jesse Richards. Jesse Richards was my maternal grandmother's father, and after the Civil War he stayed on, and he and his family lived in the coach house on the Rowland plantation, and he worked there. I'm not sure if it was a sharecropper or a tenant farmer, and my grandmother, there were thirteen, thirteen children I believe who lived to be adults, and most of them moved from that area except for my grandmother, and in 1928 she and my grandfather purchased a seven acre track which had been formerly part of that plantation. In fact it was really on the other side of the highway 20 on the corner, and it had been part of the original plantation, and it had been divided up amongst the grand children, and as I said she and her husband purchased the seven acre track and that's where we lived and by the time I came along all the black people who lived in that community had moved elsewhere, mostly to an area called Pine Grove, which was further down highway 411, and my grandmother raised her two children there, and then we came along, and we lived there because there was no school for blacks in that area, we bypassed let's see there was a school here where 20 and 411 called what was that, is that Cherokee...I don't remember that school, but it was a predominantly white school, and then we passed Douglas Street school which was in fact in route, and my grandfather who worked at ATCO, which was, what was ATCO, American Tire and Rubber, which ultimately became Good Year.

L.L: Right.

C.S: He would, we would leave every morning, and he would drop me, my mother, and my sister off at Summer Hill School, and he would continue on to his job at ATCO, and my mother stayed in first grade for thirty-five years as a teacher so that's why she was at that school also. That's how we ended up there, we were I guess this was before bussing came into being as a term, that's what we did.

L.L: And you were one of the only black families in Rowland Springs?

C.S: We were the only black family in Rowland.

L.L: The...(laughing).

C.S: No not one.

L.L: The black family.

C.S: (laughing) Yes, uh huh, and I understand my grandmother was one of the younger children, in fact she so she was probably one of the last ones to leave. They had all left long before, what happened was see her mother died in 1913, so the older siblings raised the younger ones and ultimately moved out, and her sisters either lived in Cartersville or the Pine Grove community for the most part, and one brother lived in downtown Cartersville he was the only one who survived infancy as I recall, no there were two. There was one who lived in, but he died, in his twenties or thirties as I understand it, so basically she was the only one left. She, her father remained with her, and he died in 1944, and my grandfather had worked at a saw mill before Good Year tire had been established and basically a gentleman named Mr. Webster Wheeler who was a carpenter did the framing of

the house, but my grandfather built it, and a lot of it was out of scrap lumber from the saw mill where he had worked.

L.L: Wow, so where did you move after you fourteen?

C.S: Okay after I was fourteen we moved, it was just me, my mother, and my sister, and my father who had been living in Indiana, we moved to Fight Street, which is way over here, so...

L.L: Where Susie Wheeler lives now?

C.S: ...it's across the street.

L.L: Okay, okay across the street, and by the time you were fourteen then you were attending the high school right?

C.S: Yes.

L.L: The Summer Hill high school okay, and so it was your father who worked at ATCO?

C.S: My maternal grandfather.

L.L: Grandfather, okay, and what did your mom...

C.S: She taught school...

L.L: In schools the whole time.

C.S: ...she graduated from Clarke College in Atlanta in 1954 in the spring and that fall she started teaching at Summer Hill, and she was initially assigned the first grade, and I think in '55 she started teaching, wait a minute, she was teaching second grade in '54, and in '55 she started teaching first grade, and they had so many students that they brought in another teacher named Imogene Carter, now

Imogene Johnson, and let's see '55, uh huh that's right, Mrs. Johnson came in '55, and I started Summer Hill in '56.

L.L: And what did your dad do?

C.S: My father?

L.L: Uh huh.

C.S: He, after he, he lived in Indiana, he worked for the post office, after he moved back to Georgia he worked for Lockheed.

L.L: Okay, but when he moved back he was with yall or he was separate from your family?

C.S: When he moved back initially he stayed with his mother, and then he and my mother moved to Fight Street.

L.L: Okay.

C.S: Uh huh.

L.L: So tell me your specific relationship with Summer Hill and Summer Hill School.

C.S: Okay, I started Summer Hill school first grade in 1956. I remained a student there until 1965. In 1965 I was in (unintelligible) sponsored by Yale University, and it was in North Haven, Connecticut so I was in a school in North Haven, Connecticut for two years that was tenth and eleventh grade, they discontinued funding for the program after that, and I needed two courses to graduate, and they didn't teach them at Summer Hill so I had to take them at Cartersville High, so I graduated from Cartersville High in '68.

L.L: So were you one of the first black students at Cartersville High?

C.S: No, let's see.

L.L: Yeah I get the years mixed up on the integration.

C.S: Okay I was in the second class to have graduates. Harrell and Harriett Craig graduated in '67 I believe, and I graduated in '68. Dan Wheeler was one of the first blacks to go over there, but no I was not, when you say the first there were seven black people in my graduating class, and there were probably under twenty in the whole high school in that sense it could be looked at that way. It was a very small number.

L.L: Small number.

C.S: Uh huh.

L.L: Okay, can you described the house itself in Rowland Springs, what it looked like, were yall still farming at that time or at all, or were you just on the seven acres?

C.S: You want to give me a piece of paper and I ...

L.L: Sure, sure.

C.S: Okay.

L.L: That'd be great; we'll keep that pad out here.

C.S: Okay, alright let's see...(drawing house)...

L.L: Uh oh, it looks like it has ink.

C.S: Okay now what did this house look like...okay why don't we just leave that, and I'll just do an enlargement of the house.

L.L: Okay.

C.S: Okay, that was the barn, and down the hill was the garage, (unintelligible) was the woodshed, little clubhouse,...

L.L: Where did you enter from?

C.S: Officially, officially no, this is where we entered even though this was the front door (laughing), I think the (unintelligible), uh huh, because when you go to the garage was here so we always came in from the back.

L.L: So who worked all of these farming areas?

C.S: Oh, it really wasn't that much farming area. My grandfather planted corn here, this was a hedge, (unintelligible) right here, (unintelligible) was right here...my grandfather did, but it wasn't like that was ever business, it wasn't a farm.

L.L: It was just to serve yall.

C.S: Uh yeah, and you know anybody that he thought that needed, you know it's like we grew up giving uh huh my grandmother basically this was her vegetable garden, there was a pig pin here somewhere over in this area, but we were, and a chicken coop somewhere around here, however I don't remember, okay I remember maybe when I was maybe five or six he might have had a couple pigs, but not on a sustained basis, and a chicken coop. I do remember some chickens from time to time, but that was pretty far gone by the late '50s in terms it was just there, and we called it a chicken coop. The last chickens I remember I wanted some chickens for Easter and when they out grew the bird cage they made me put them in the chicken coop, but those are the last ones that I remember.

L.L: So your grandfather, you know he worked at ATCO full time so any of this was in his spare hours.

C.S: Correct, uh huh.

L.L: Okay, and your grandmother took care of the house primarily when your mom worked?

C.S: Yes, correct.

L.L: Okay, and what did you do around the house, did you have any chores?

C.S: Let's see, I know I had to wash dishes. I remember dusting; I remember waxing the floors because we had hard wood floors in this part of the house. My grandmother was a seamstress in fact she made a lot of clothes for Mrs. Morgan, and learning to sew was one of the first things I learned to do, she spent some time doing that even though she did it for less than minimum wage, it was more like a hobby, and what were my other household chores...

L.L: Did you help cook at all?

C.S: I remember cooking, learning from the time I was maybe seven or eight, yeah we you know usually on Sunday we would, Sundays I know my sister and I, we would you know help with the cooking, I can't tell you...

L.L: It's hard to remember?

C.S: Huh?

L.L: It's hard to remember?

C.S: Yeah, but it's like some things that you do you don't remember where you started so you know it's like I don't remember not doing it.

L.L: Right.

C.S: Uh huh.

L.L: What did the boys have to do around the...

C.S: What boys?

L.L: ...you had no boys on the...

C.S: It was just me and my sister, okay just the two of us.

L.L: Okay, gotcha, and what did you guys do for fun, you and your sister or even the adults?

C.S: What did we do for fun, my grandfather was a note singer.

L.L: Uh huh.

C.S: Let's see...

L.L: Can you describe the note singing?

C.S: Can I describe note singing, you have some books which have the songs and the regular music is normally be written, but the notes have shapes and the shapes have certain sounds, and in terms of describing how it goes, do you remember from the Sound of Music, do ree me?

L.L: Yes.

C.S: Okay, well instead of doe a deer a female deer, you would sing as doe ree me, doe me, doe me, and that's how you do the tune, and then for the second round they would actually do the words that were in the book, and there were note singings usually one a month in, not just in Bartow but in various counties that we went to, and I remember going to Dalton and various parts of Bartow County for note singings. They were always our church activities; after school my sister and I were in a band, I played clarinet and she played flute, and in the summer times we had band rehearsals, and my mother didn't drive at that time, and we lived very far out so there was a gentleman who ran a cab service, and he lived in Richmond, which is another area of Cartersville, and my mother paid him. He picked us up everyday and took us to band practice, and what else did I do, I'm a loaner because I read a lot. I remember we would play outside in fact we would play

cooking, and I remember my last real, real whooping my grandmother gave me, you know the kind you have to go pick your own switch. (unintelligible), I had gone in the kitchen and got eggs and milk and butter and mixed them up and dirt and made our mud pies (laughing).

L.L: That's a good story.

C.S: And there was something interesting, I think it was the threads that they used at Good Year that there were scrap materials anyway it was white shredded thread that my grandfather had in the garage, and I don't know, it was some left over product that they had, well anyway we used that for coconut.

L.L: For coconut.

C.S: Yeah, you know like you're making your coconut...

L.L: Oh in your cooking.

C.S: Yeah, so we put coconut on top. I don't know what that thread was left over from.

L.L: Yeah I think they did tire cord or something like that.

C.S: I guess they did back then uh huh, and you know the scraps they just wanted to get rid of it.

L.L: Right, and you were pretty far away from your neighbors.

C.S: Yes.

L.L: I mean were they even in sight?

C.S: Yeah, uh huh.

L.L: They were.

C.S: Yeah there was let's see right here, let's see that was Mrs. Ora Smith, but sometimes in the late '50s early '60s she sold this house to the Turners, let's see

our mailbox was here across the road, and right here this is where the Hobsons lived, I don't know if you've come across them or not, they own the jewelry store downtown, and right down here this is where W. R. Stripling lived, and then you could barely see this for the trees, you could see their house, they had a white fence around it, and over there were the Deans, that's Henry Dean, and then over here was an estate, and it was owned by a gentleman named Mr. Beavers, and before he bought it I heard my grandmother say something about it was called the Tupper Estate, and that would have probably been in the '20s or '30s, anyway the Tupper's apparently were one of the richer families in Georgia, and I know that their maid would come to my grandmother's house to buy flowers for you know for their dinner table or whatever, because my grandmother was really into flowers too.

L.L: So you're distinguishing that as an estate, because it was so much larger?

C.S: Uh huh it was set up on a hill, you couldn't really even see it, well you could sort of see it in a clearing, but no it was an estate, because of the size and only rich people lived there (laughing).

L.L: And all these people are white?

C.S: Yeah.

L.L: Did y'all have interactions, were you neighborly?

C.S: Oh yeah, Mrs. Ora you know, yeah we were. The Striplings they owned a convenient store down here. My mother had a brother anyway he and Mr. Stripling they grew up playing together, I think they didn't know they were black and white or there was supposed to be a difference. The Hobson's I didn't really

see them that often, but it was like there was people who lived further down Rowland Springs Road the Smith's and down, this is Henry Dean Road, further down here and like we gave my grandmother a ninetieth birthday party and that was '89, and they showed up, I mean it was like (laughing).

L.L: It was just a neighborhood.

C.S: Yeah it was a neighborhood, uh huh.

L.L: Now did yall go to the Baptist Church?

C.S: No we didn't that church was all white, however going back there was, we had a cemetery there, and my grandmother was who always had been cleaning and that sort of thing, and even now if you want to bury somebody now should call my mother even though we're running out of space, but the cemetery existed apparently during slavery and there are some...

END TAPE 1 SIDE A

BEGIN TAPE 1 SIDE B

C.S: ...my grandmother's parents are buried there; they do have headstones. Let's see my grandmother told me that her grandparents were buried there, but I don't know, I know it's at the back, and I know they have rock markers, but I don't know exactly where.

L.L: Which ones.

C.S: Uh huh, and the earliest tombstones in there are like 1870, 1880, and there are probably, there's probably enough space for 10 graves left in there right now, but we do the upkeep.

L.L: Yeah, is there a white cemetery next to it?

C.S: Uh huh, yeah, uh huh. All this area, most of their churchyard, well they have a pavilion here their cemetery is pretty much in here.

L.L: Okay, now where did yall go to church when yall were out there?

C.S: We went to New Hope Baptist Church in Cassville.

L.L: Uh huh, I have a number of people who have mentioned New Hope.

C.S: Okay, uh huh, well there are two New Hopes now.

L.L: Oh really?

C.S: Well there's more, actually there's several. There's one that's, is that New Hope, okay the one that Susie Wheeler belongs to this one it's in Cassville, Georgia.

L.L: Okay.

C.S: Okay, which is another part of the county. My grandfather belonged to New Hope Baptist Church in Ridle, Georgia, which was in the north part of the county, up 411.

L.L: Okay.

C.S: And my grandparents never changed their church, they both went to their churches and on the third Sunday we would go to New Hope Baptist Cassville, and on the fourth Sunday we went to New Hope Baptist in Ridle, and in 1959 I was baptized and became a member of the one in Cassville where my grandmother and my mother belonged.

L.L: Okay, I kind of want to do the same thing for your house on Fight Street; can you describe that area too?

C.S: Okay

L.L: And we can move on to more paper.

C.S: Okay, Fight Street.

L.L: We've really been able to get some good stories about some areas beyond Cartersville, because so many people had to come into the school.

C.S: Uh huh.

L.L: So I hate to you know (unintelligible) on that much history as well.

C.S: Oh okay.

L.L: Because there's so many of those rural areas that have no history written down.

C.S: Yeah, uh huh, Pine Grove would be a really interesting one that's where my grandmother went to school, and she was very proud of the fact that she had finished eighth grade, which was as far as she could have gone there and afterwards she started working with Ms. Maddie Wade who was a teacher at the Pine Grove School and apparently she taught school a few years before she got married.

L.L: And you lived on Fight Street from when you were fourteen until, and you had your two years away in Connecticut, and when did you leave Fight Street?

C.S: I left in '68 when I went to college.

L.L: Okay.

C.S: (drawing) Okay that was the kitchen and that was the bathroom right here, this was the hall...okay I believe that's it, this is just an enlargement.

L.L: Okay, and this is you, your mom, and your sister?

C.S: And my father.

L.L: And your father that lived there.

C.S: Uh huh.

L.L: And this is the front.

C.S: Okay you enter here, okay there was a door here so there were steps that took you, you come in the screen porch and come through this door into the living room, dining room, kitchen, and bath. This was a hallway, I guess this was, yeah the hallway so there was a door here, and a doorway here, door, door, door, and this was just where they opened.

L.L: And here you had, if I'm correct this was a mixed white and black neighborhood?

C.S: Yeah.

L.L: Even in that period.

C.S: Yeah, because the old John Anderson, this was the Anderson's house they were black. Here, here, here these were rental houses. I think Dr. Wright owned those, but he was white, and I think most of the tenants were. What's this man's name, Mr...., oh I can't think of his name at the moment he was black, (unintelligible) you're familiar with that?

L.L: Uh huh.

C.S: Okay, that was like something like out of (unintelligible)...

L.L: (unintelligible) birds.

C.S: Huh, no the one where what's his name lived, Anthony...

L.L: Uh huh, uh huh.

C.S: Yeah, okay that's what it looked like. It was in total disrepair, and I could kick myself, it was on sale at some point for ten thousand dollars like in the mid seventies when I first started working, and I said now that would have been a good investment (laughing).

L.L: Right, right yeah especially right there.

C.S: Uh huh.

L.L: And what did you guys do for, like you and your sister for entertainment when you guys were living in the Fight Street area, remind me how old your sister is, she's younger than you?

C.S: Thirteen months older.

L.L: Okay.

C.S: Other than school activities and church activities.

L.L: It's still centered around church and school.

C.S: Yeah, uh huh, I remember during the summers we'd, a couple of summers we took some creative dance classes, which were given at the library, the Bartow County library, which at that point was on Lowe Street, uh yeah in this area, and...

L.L: Who taught those classes, do you remember?

C.S: Celeste Moore.

L.L: She mentioned those the other day.

C.S: Okay, and let's see as I recall, when we were living at Rowland Springs we'd get out at school at three, and my grandfather didn't leave work at four, and my mother had post-planning, so we would leave the school and walk down here this way, and we'd end up at my cousin Mary's house, which was on (unintelligible), and my mother would always give us change, so we'd either stop, there was a della... it was called a deli, a deli shop which was right on the other side of Dan's Barber shop. We'd either stop there and get ice cream or go here or go to Miller's

Store which was at the other end of the world. Yeah Miller Store and we'd either buy snacks or something of that nature.

L.L: So this isn't all the way into, that's still actually the edge of the neighborhood?

C.S: Yeah, uh huh, at Miller Store, uh huh, it was still in, yeah I consider that part of Summer Hill.

L.L: Do you remember what the café was called? If it comes to you just mention it.

C.S: I'm not sure I ever knew (laughing).

L.L: Yeah, it was just the café.

C.S: Huh?

L.L: It was just the café?

C.S: Yeah, I'm not sure I ever knew a name for it.

L.L: Right, right. Did you all ever make your way into downtown Cartersville for anything?

C.S: Oh yeah, we'd go shopping down there, that was the only place to shop, and...

L.L: Grocery shop, and clothes shop...

C.S: Uh huh, and every fall, and every fall when at Homecoming we had a parade that went down Main Street that was probably the best part of being in school (laughing).

L.L: Tell me about the parade, I'd like to hear that.

C.S: Oh, it was Homecoming. Nothing like parades are now, for the two or three days before, most of the classroom assignments would be working to get ready for the parade, and a lot of the designs they were copied from Rose Bowl books, and one of the cutest ones that I remember was one that, one of the last ones my mother

worked on, and it was for the primary school, and it was like a carousel, and she actually cut the horses out of the cardboard and found somebody to mount them on the wood, and they had the children up there, and it was so unique, and let's see there'd be each organization like New Homemakers of America, FBL, Future Business Leaders, every organization, every class would have a float, and there'd be the school float that had the queens, one from each class, and Miss Summer Hill on it, and then there'd be some classes did cars, and they would decorate the cars also, and it would always be generally led by the band, and we did the master cadence and when we got down to maybe Main and Wall Street we'd always stop and dance or whatever, put on a preview of our halftime show. It was just a really nifty fun thing to do.

L.L: And a lot of people turned out in the...

C.S: Oh I mean the streets would be lined, everybody looked forward to that, because they would be there, and then people would shop down town Cartersville to so they'd just come out of the stores, and this would usually be at four o'clock on Friday afternoon, because the game would be that Friday night.

L.L: Uh huh.

C.S: And let's see one parade was called Salute to America, and I'm trying to remember what year that was, I would have been in eighth grade, so that must have been '63, '63, '64, and I had to play Betsy Ross, so I had on my little (unintelligible) hat and my white dress, and the float itself was red, white, and blue and was draped all the way across, and it was made out of crepe paper, and

crepe paper flag came across my lap, so I was sitting up there with a needle and thread.

L.L: (laughing). The Morgans talked about the parade too, and it was very much the same as your, not the details, but the fact that it was such an event.

C.S: It was, I mean it was something to behold, uh huh, its like why don't people do parades like this anymore (laughing).

L.L: Yeah, nobody does the community parades really, you know that's too bad.

C.S: Uh huh.

L.L: What else did you all do, you were in band still at school.

C.S: I was in band.

L.L: Were you in any clubs?

C.S: Okay, I was in girl scouts from brownie, which would have been first grade until maybe fifth or sixth grade, and I don't think that I dropped out, I think that they didn't have enough for a troop, I think the troop dropped out, and Anne Carter Johnson was one of the leaders and so was my mother, and I remember doing hikes and camping, no I didn't do camping, I don't do camping now. For some reason my mother wouldn't let us go on the camping trips, or it never really worked out. I remember we had spelling b's and they were regional, and in fifth grade I was, what semi-finalist; I couldn't spell supercede. We also had they were like, I'm trying to remember they were regional competitions for spelling oratory and various skills, and I remember going to Rome and Dalton for those, but I can't, I'm not exactly sure of what the name was, I remember the events quite well, and let's see...

L.L: Were you in the theatre?

C.S: No.

L.L: Did you do any of the plays?

C.S: No I didn't do any plays. We had Matthew Hill was the physical education teacher, and he was a Renaissance man, so not only did we do the typical stuff like the somersaults, oh we had shows for that, that's right, and we'd have like school night, and we'd do somersaults and the various things and the balance beams, and various things that we learned in the class. We also did drill marching and square dance, and I don't remember this in later years, but in the earlier years we had May Day, which was like a festival out on the football field and there'd be different talents and singing and dancing and what have you, and they'd always have people to wrap the May pole, and I think we always wore white dresses and ballerina shoes, and I was in chorus that's right.

L.L: On the May Day was it just, were yall just doing that for yourselves or were other people, there was a show?

C.S: That was the school, uh huh, and that was something of great involvement that the community supported well by attending.

L.L: Now did you go to the football games, and basketball games?

C.S: Uh huh, football and basketball games but you know because I was in band we were performing at the football games.

L.L: Did you travel with your chorus?

C.S: I don't remember traveling with the chorus, I remember traveling with the band, that doesn't mean that we didn't do it I just don't remember it.

L.L: Right.

C.S: Okay.

L.L: So when your football team went off to another community to play games the band went too?

C.S: The band went too, uh huh.

L.L: And yall had a bus that took you out?

C.S: Yeah, the Bluebird, yes.

L.L: Before I forget I had skipped over a question I wanted to ask, you had mentioned yall doing the Sunday dinner you know and yall being involved in the cooking and everything, tell me about your Sunday dinners, because that sounded like it was a big family event.

C.S: Oh, well you know dinner everyday at our house was a family event in that we always sat down at the table. The only difference between weekday and Sunday is on a weekday the food stayed on the stove in the kitchen, and you fixed your plate from the kitchen. On Sunday it was served family style and everything was put in a bowl and put in the table so we passed dishes, but it was everyday we sat down to dinner. One of the things that I do remember is everybody sort of avoiding getting up and going to the kitchen, if you wanted seconds and you got up it was like bring me back (laughing).

L.L: Yeah, what kind of stuff did yall eat, what kind of food?

C.S: On Sunday if we did not have fried chicken my sister and I would tell my grandmother it wasn't Sunday, and sometimes she would cook the roast, and its like we would look at her like what is your problem today.

L.L: (laughing).

C.S: Most of the stuff came out of the garden as I recall. We always had lots of fresh vegetables, and Sunday was chicken, green beans, potato salad, corn bread or rolls, my grandmother would make pies or cakes, she was the queen essential home maker and cook and like Christmas she would have in her china cabinets all the china and dishes would come out, because she would have two cakes on every layer of two different china cabinets, and she made the best coconut cake with lemon filling, and by the time I thought about asking her for the recipe it's like well who are you, I'm your grandchild what's a grandchild, she had lost it at that point, so she took that recipe with her. My grandfather one of his favorites was potato pie so generally she made potato pie and on weekends and something else, and my mother would always make pound cake with pink icing.

L.L: I still can't bake.

C.S: Oh okay.

L.L: (laughing), so I admire anyone who can.

C.S: My grandmother she kept her wood stove up until I think the bottom fell out of it, now remind the fact that it was sitting next to an electric stove, because she said it baked better.

L.L: Yeah, and she knew it better too.

C.S: Uh huh, uh huh.

L.L: Within the community you know the Fight Street in Summer Hill...

C.S: Uh huh.

L.L: ...and everything who were, or what were the big churches and community organizations that existed there, not necessarily just the ones that yall belonged too, but the ones that stand out?

C.S: Okay. Mt. Zion was probably the largest church not only in terms of congregation, but in terms of physical size in the county I suppose, and it was at one corner up right across the street basically from the school, and also right across the street from the Morgan's home, and then at the other corner on Jones Street was St. Luke AME Church, those were probably the two larger churches in the area. There was a smaller Catholic Church down here, St. Francis.

L.L: And were there, besides the school were there other organizations, the Brotherhood, is that still in existence when, I knew that...

C.S: Yeah that was a Brotherhood, but you know I'm not that familiar with who was in the lodge and that sort of thing. I know that there were a number of gentleman who belonged to Mason's and people were always trying to get my mother and my grandfather to join the Eastern Stars, but I don't remember going to that many of the activities. I just don't remember.

L.L: And yall were still, yall weren't attending Mt. Zion.

C.S: No we were at Cass...

L.L: And you remained at Cassville.

C.S: Correct.

L.L: Okay, okay. In my understanding there was a number of prominent black owned businesses in the area as well, do you remember any of those in particular?

C.S: Okay, this was sort of, this was Cartersville Tailoring I think was the name, official name of it, however it was owned by (unintelligible) and James, who everybody called Happy Younger. That was probably one of the best hand cleaners in the world and certainly in the town at the time, and they owned it for years and years, and she kept it going for sometime even after he passed away and eventually she had to give it up because of health reasons, and she died maybe, she died in the past ten years, and I'm sure she ran that cleaners until she was in her eighties, so she kept it going for a long time. Black businesses, the funeral home, there were okay; there was a Ms. Magg Knight who was a funeral director, and she established the business, which she left to her son, which was Jack Knight and then there was James Patton, he was also a funeral director, and I think his mother had started the business also, anyhow they were the two funeral homes, and I can't remember which was which at this location, but ultimately they combined and it became Knight and Patton funeral home, and it's now, I think Bridgett Green owns it, I can't remember the current name of it, Bridgett inherited it from her father, it will come to me in a minute, anyhow, there were the two funeral homes. Then there was, it was a two story house, there was a lodge hall somewhere in here too I think.

L.L: Okay.

C.S: Anyway, Paul Thomas owned a business right here, and I think it might have been a dance hall or something, all I know is that we weren't allowed to go in there.

L.L: (laughing).

C.S: Okay, the café that was here I believe it was black only, and on this corner, the corner of (unintelligible) and Bartow, from the time I remember Ethel Moore Shell lived there, but that was an (unintelligible) building to that, which had been the office of her father, Dr. Moore who had been the only, the only black physician in the area from what I understand, and I'm trying to remember, I don't, either Dr. Moore died before I was born, or he died in the early '50s. I don't ever remember seeing him, I remember seeing pictures of him, and so his medical practice was there. Up here in Dan's Barbershop, Dan Wheeler owned and adjacent to that was a place called the Delicacy shop, in fact it was just the little corner of that building I think, and it was run by Mammy Knox and when urban renewal came through they took this area, and they built new one family dwellings, and Dan built a (unintelligible) service center over here, which included the barbershop, and a beauty shop, a record store, convenient store I think, there might have been a restaurant there, and a laundry mat, but that was sort of during the time I was in Connecticut so I, that's kind of fuzzy.

L.L: So it looks like most of the black owned businesses congregated in this neighborhood right, you had one downtown...

C.S: Yeah, uh huh.

L.L: ...and everything else was mostly...

C.S: The cleaners was downtown, wait a minute let me think of what, the black owned business, there apparently was some that I have heard of, but they had gone out of business long before I came along because there's some gentleman that I've heard of who was a blacksmith, but by the '50s there wasn't much market...

L.L: It was gone.

C.S: ...yeah there wasn't much market for that, and in downtown Cartersville let's see I remember going into the back door movie theatre, which was manned by a lady we called Mrs. Hansy who was her last name was Kennedy, but I don't remember her first name, Hansy might have been her first name, Hansy, oh that wasn't her name, it wasn't Kennedy her grandchildren were Kennedy's.

L.L: Even in the high school, late '60s you were still going in the back doors?

C.S: Uh huh.

L.L: Were there other businesses where you had that experience too?

C.S: I think I might have been protected from them. I remember my mother was telling me that the Fourway Café where my cousin worked that you had to go to the back door, in terms of other businesses, I don't remember there being any restaurants in Cartersville other than that.

L.L: Were you able to try on clothes at the department stores and things was that a problem, or did you even buy clothes there, did your grandmother sew?

C.S: My grandmother...

L.L: Yeah.

C.S: ...I think I was probably twelve before I had my first store bought dress, I don't remember trying on clothes and things, you know I remember we could like pants or skirts and that sort of thing as Christmas gifts, but not...

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C.S: ...and shoes at Mckemie's, which was on one side of Wall Street and then there was a place called a Fair store which eventually became something else. I remember trying on dresses at a store called Clyde Grace, which was sort of like a boutique, and I remember trying on clothes at Belks, which was part of the chain and when it was then downtown Cartersville, and I think that was on the corner of Cherokee and Wall.

L.L: Right.

C.S: But Belks ultimately moved to Cartersville Plaza and that probably happened while I was in Connecticut, the Fair store eventually closed, Mckemie's moved around the corner, that's something I remember white and colored water fountains, but I don't remember ever being denied the opportunity to try on anything in the store, but that could have been something from which I was protected, I just don't know.

L.L: So you never really felt any overt mean segregation?

C.S: Overt mean segregation...

L.L: You can use whatever terms you'd like.

C.S: Okay.

L.L: Like did you ever think about the fact that there were white and black water fountains or was it just such a part of...

C.S: It was just a part of life, yeah uh huh. I'm not sure at that point that I really thought about it.

L.L: And in '68 you went off to college, where did you go?

C.S: Duke University.

L.L: Duke, okay.

C.S: Uh huh.

L.L: And you were four years?

C.S: Well I was four years undergrad, and then I also went to law school there.

L.L: Okay, and so after law school you...

C.S: That was 1975 I moved back to Georgia, and I stayed with my sister for a brief period and then I moved like two miles away from her and in December I began working for well, let's see I passed the BAR in October and from then until December I worked with Justice Benum, he was in a private practice of law, and I had previously worked for him a couple of summers while I was in law school as a legal assistant, and then I started working for the federal government as (unintelligible) with equal employment opportunities commission, and I remained there until December of 2000 when I retired.

L.L: Okay, where are you actually living when you are going through the post 1975 years?

C.S: Atlanta.

L.L: Atlanta.

C.S: Uh huh I was in the city of Atlanta until '95 and now I have an Atlanta address, but I'm in an unincorporated Fulton County, and I'm really closer to Douglasville like ten miles away.

L.L: That's out there.

C.S: Not really.

L.L: Yeah it seems far away.

C.S: It's about halfway between the airport and Six Flags, its not.

L.L: I live right in downtown off of Fourth so it seems (unintelligible).

C.S: Oh okay, yeah.

L.L: So Justice Benum's private practice was downtown Atlanta?

C.S: Yeah, uh huh it was on, what street was that...I don't remember the name of the street, Main Street's here, it runs parallel to Wall Street on this side it was in an office building.

L.L In Cartersville?

C.S: Correct.

L.L: So you commuted up from Atlanta?

C.S: No, no, no oh that's right, I did stay in Cartersville at my grandmother's house for a few months from May when I graduated until December when I started working and then I was between the two places, so yeah I did stay in Cartersville during that period briefly.

L.L: Okay.

C.S: That was in Rowland Springs.

L.L: So your area of expertise in law is, well how would you describe it?

C.S: Civil rights job discrimination.

L.L: That's fascinating, were you able to specialize in that at Duke or is that's a professional specialization?

C.S: That's because I worked for the federal government, and that is a professional specialization even though there is no specific designation for it, uh huh, I do in fact, there are probably no law schools that give you a jurisdiction doctorate

- degree with a specialization. You can get specializations in patent and trademark and taxation at the next level but no, there was no specific training for that, I just merely had a couple of elective courses in civil rights law.
- L.L: That's very interesting. Going back to the segregation issue, were there areas that you considered black and white at the time that you were living there in Cartersville?
- C.S: Summer Hill definitely was black area, most of Richmond, the area where Fight Street was, was part of west end, and there'd be like, there would be pockets of blacks and pockets of whites so that there were parts that you knew of west end that you knew were white and parts that you knew were black.
- L.L: Were there areas that you felt like you couldn't go into, white neighborhoods or even business areas, or maybe even that your mom told you not to go into, besides Paul Thomas' place?
- C.S: Yeah, I'm sure there were you just knew, I can't say that there was ever a specific directive, but it was like I knew I wasn't going to a white school, and I had no reason to be there otherwise.
- L.L: So you actually you were away in Connecticut when the desegregation actually occurred is that right, do I have my years correct?
- C.S: I think you are correct, let's see I left in '66, I think that you are exactly right.
- L.L: And I think that we've heard that it was Mrs. Wheeler's son that was one of the first people to go to Cartersville.
- C.S: Yeah he was the first one to go to Cartersville High, Renee Callahand was the first one to go to the public schools of Cartersville, so she was in elementary

school at that point, and I think that was probably the year before her son went to Cartersville High.

L.L: Do you remember anything surrounding those events the discussion that went into desegregation t all?

C.S: I remember that Reverend Mitchell who was the pastor of Mt. Zion and at some point he was on the school board, I'm not sure that he was at that point, but he certainly was (unintelligible) a lot of the negotiations that went on with respect to the integration of the school system, and he was trying to encourage me to try and transfer that's about all I remember, and at the same time what was happening was I had been selected to go to a pre-college sponsored by the Presbyterian Church at Knoxville College, and I went there the summer of '65 and at the end of that program the director who was Dr. Samuel Johnson of the National Scholarship Service and Fund for Negro Students called, shortened his (unintelligible), developed his program, and he encouraged me to go to the program in Connecticut and that's why I left.

L.L: Gotcha, so it's Reverend Mitchell is that...

C.S: Reverend E. H. Mitchell uh huh.

L.L: So he was encouraging you to go to Cartersville High School?

C.S: Correct, uh huh.

L.L: And why did he suggest that you do that?

C.S: I don't know, I don't remember, I'm trying to remember if he suggested it directly to me, I know well I guess he did, I remember a conversation where he was talking with my mother and because she was involved in the school system, he

was assuring her that if I decided to go there that there would be no reprisals against her as a faculty member, because I think that was one of the concerns at that time, in fact I think that was probably the first time I've heard anybody use the time reprisal so I remember the conversation.

L.L: Are you suggesting that she might have been threatened to be fired if her child had gone to a white school?

C.S: I don't know but certainly in the back, I don't think there was ever a threat, but I think that any reasonable black person would have had that concern at that point, and that you know certainly he had to let that be known, because of his involvement in it, I don't think you know, she said well I'm afraid I might get fired, I think he initiated that, and he said there will be no reprisals if you have that concern.

L.L: I'm asking you of your perceptions, it was a long time ago and you were very young, and I realize that so, but I've always found it interesting that it was just Mrs. Wheeler's son that went that one year, and I wonder why more didn't go to Cartersville High, do you remember conscious, not your conscious decision, but what the perception was at that time from other students of their parents?

C.S: No I don't and that's because I was on another track, and I wasn't even really communicating with...

L.L: (unintelligible).

C.S: ...uh huh, so I honestly can't tell you.

L.L: Okay, the distinction between the Summer Hill Schools, which you had actually laid out here, did you, you attended the old building too, correct?

C.S: Yeah, uh huh I was in there from 1956 to '61 or whenever this portion was added on it was '60 or '61 somewhere in there, I think '61 sounds about right.

L.L: And then that was lost to was it burned, it's no longer there.

C.S: I think it eventually burned.

L.L: Okay.

C.S: And they replaced it with gymnasium that's currently there in that spot, but it sat atop the hill directly across from the Morgan's.

L.L: Right, okay.

C.S: From the side of the Morgan's house up there.

L.L: What do you think of when you think of Summer Hill?

C.S: What do I think of when I think of when I think of Summer Hill?

L.L: This can be an emotional response or more...

C.S: Okay.

L.L: ...structured.

C.S: Emotionally these are the people that I grew up with and formative years you know the things you learn early in life are the things you learn best, and I have some connections, friends, acquaintances, and probably enemies from then that still exist today. I also think of it as a community, but my experience with that community was more with the school being core of that community, and it's very difficult you know to say well what was going on in the community, and all I can think of was what was going on at the school. I can't divorce the two.

L.L: Right, okay. How did you feel when they tore down the high school or the school, before they built the community center?

C.S: How did I feel, quiet frankly when they told me that the reason they were tearing it down is because they couldn't refurbish because of all the asbestos in there, I'm thinking it's a wonder we aren't all dead. You know I thought it was a very fitting tribute, because it obviously could not be restored, but I thought something should be there that fostered the spirit, and the ideals that I had learned while a part of that school system, and I thought it was an excellent idea, and I thought it was even better that they were using the same blue prints and you know it sort of had a really nostalgic feeling that I thought it was a really great concept, and I wondered if it might not had been unique in communities for you know for feeling with the community in that way, and of former black schools, because most of them would, most communities would look at it and say hey this is history and we're through with it.

L.L: You mentioned you know the ideals of Summer Hill what did you take away from Summer Hill, what were you taught that you described as being these ideals and values?

C.S: Ideals and values. First thing, every morning we pledge the flag and had devotional services, and I think that a lot of the problems that school systems in the country are having today is there is no respect or recognition of God and country, and taking prayer out of public schools I think was probably one of the worst things that could have ever have happened, and I think we are paying the price for that, so respect for authority, for learning, for as I said God and country, and you know in terms of I think it was the nurturing that went into that kind of environment rather than just the idea that you know you are here to learn, but you

aren't here just to learn what's in the books, but you are here to learn how to be a complete person.

L.L: How do you think they taught you how to be a complete person?

C.S: Whoa let's see, with the diversity of things that were offered to do, like the chorus, the band, the regional competitions for oratory for spelling, I remember generally every Friday morning we would have an assembly program in the gymnasium, and it could be anything from a guest speaker to our putting on a play or skit or people from the home ec class modeling what they had made or duop group getting together and singing for us, it could have been anything of that nature, and the idea I think was to develop the talents that were there and to give people an opportunity to showcase those talents, which I think it's a sad commentary but there are a lot of children today particularly black hue they have no idea what it is to walk across the stage, and the idea of personal presence and what you bring to a room, or even like in typing classes, now typing, June Hill taught that and I would be completely lost today in a computer age had it not been for that even though it seemed like you know I was on an academic track, typing was an academic, but you know there were some practical skills which went into your learning which undergurded your ability to become professional and to understand what goes on in the work place and develop a sensibility and a sensitivity to that.

L.L: Who were your favorite teachers, or who were the most important teachers to you?

C.S: Most important teachers, okay, well we didn't have kindergarten then, but my grandmother taught me to read, before I started first grade, so I'd have to put her at the top of the list, and my mother certainly supported that, she was a teacher, and she never got out of that role even at home. If I had to, my first grade teacher was Mrs. Emogene Johnson, and she was always one of my favorites, and Dr. Wheeler, she is my aunt, but she always went the extra mile in terms of challenging me and other people to do our best. She was a curriculum director so you didn't see her all the time, but she was there you know behind the scenes making sure that what went on in the school was in terms of the academic program was what it ought to be, and let me see, Louis Beasley I think she's probably everybody's favorite, for one thing she has the most delightful sense of humor, and she was what I considered a Renaissance woman and that she did the acting, I don't think she ever comes out of character, and she was the orator, and the one who was an example of grace and poise, and to some extent Mrs. Morgan was but you know it was like when I was in first grade she was in the other building the high school so I never had, I saw her direct the chorus and strut around in her high heeled shoes all the time, and you know that sort of thing, but in terms of somebody that I would observe from afar you know I think she was a very good role model, and who else did I remember, Matthew Hill, I always liked his class, because like I said his physical education class was not what you traditionally thought of as physical education, I think he thought outside of the box, because most teachers would not have done the drills and the square dance, you know to some extent that was very much teaching discipline, and...

L.L: Who lead your music, the band and the chorus?

C.S: Oh that was David Williams.

L.L: That doesn't sound familiar.

C.S: Okay before the, when the band started there was a Mr. (unintelligible) who was there, and he left and David Williams, he was the band director at the point that Faye and I joined the band, and I think he left a few years after that, but I had left also, so I left before he did.

L.L: Have you heard of him recently do you know if he is still around or alive?

C.S: I think I probably have an address for him, he had gotten a Ph.D. at one point he was the president of Fort Valley College or Dean at Fort Valley, and he currently, last address I have for him I think is somewhere in Michigan.

L.L: Okay.

C.S: And I know he left the music area because apparently, oh wait, when he left there he went to direct a band at Elizabeth City State College in North Carolina, and I think that's where he probably got his Ph.D., and he left the music, and his Ph.D. is in education.

L.L: Okay, but you still think he's probably still in Michigan now?

C.S: Yeah, I think Louis Beasley probably has his address.

L.L: Okay, okay. I'm not sure that we have a name of any, you know a potential interview with any of the music people.

C.S: Okay, Mr. (unintelligible), I don't even remember his first name, that was the first one, then David Williams, and there was some gentleman after that, and my sister would probably know his name, but I was not there so I don't know it.

L.L: So many people have mentioned the music programs, and people have mentioned the theatre, and so you want to...

C.S: Okay the music program the chorus, Mrs. Morgan directed that for the most part, okay...

L.L: Right, yeah. You mentioned Mrs. Morgan; did you know the Mr. Morgan very well?

C.S: You mean Beatrice Morgan and Fess (laughing). Not extremely well, like I said I remember I would see Mrs. Morgan she would be the person who would lead the graduation line, and she directed the chorus, and certainly in assemblies we would see her every Friday and certainly see her in the hallways. I believe she taught Latin and English, and she taught the twelfth grade so this was before I got there, and she passed away in '70 somewhere around there I think, I know it was before that, it was probably the late '60s, anyhow from the time that we left the old building in '61 and moved down here, her classroom would have been right here, and I would have been somewhere along this corner, I can't remember if she had retired then or if I just didn't see her, if she had no she had retired, because I remember she was there when my brother in law graduated, which was '63, I just really did not see her much other than you know in the assembly halls, and I certainly would not have been in one of her classes.

L.L: Right, you would have come through school with one of the Morgan boys though right in your class or near?

C.S: Yeah, James was one year ahead of me, he was in my sister's class, John was one year ahead of that so James would have finished in '67 with my sister, John would

have finished in '66, and Victor was younger so he would have been, he wouldn't have finished Summer Hill, because see they closed the school in '68.

L.L: Okay, who did you hang around with at school?

C.S: Who did I hang around with, Bibby's wife, that was Ruby Morgan, she was in my class, John's wife, that was Barbara, who was also in my class.

L.L: What's Barbara's last name?

C.S: It was Wells, uh huh it's Barbara Moore.

L.L: Wells then.

C.S: I was a loaner, you know in terms of hanging out with people I hung out with people like the groups in the band who were in my clarinet section, but since we lived in Rowland Springs usually after band practice we went home so in terms of hanging out with people there weren't, that wasn't something I did, and let's see and then the two years in Connecticut, my last year at Cartersville High, I think I was probably getting ready for college, I don't remember hanging out then either. I had a part time job at Woolworths my senior year so I guess FW and I hung out together.

L.L: Where was Woolworths?

C.S: It was in Cartersville Plaza.

L.L: Out by the highway?

C.S: Not too far, yeah not too far from the school, its, what's there now, there's a Fred's there now, and it's a strip mall, it was the original strip mall.

L.L: Okay, I think I know where you're talking about.

C.S: At the time it was across the street from the post office, but they moved the post office too, but it was near the high school on the west side of the express way.

L.L: When you were going through what I would call your middle school and high school years in the '60s do you remember being aware of the larger Civil Rights Movement or the larger Cold War, and John F. Kennedy, and Lyndon Johnson, and then Vietnam?

C.S: Okay we're talking to '65 when I left there; okay on November 22, 1963 I was in Mr. Cotton's classroom right here when I'd heard that John Kennedy had been shot, quite frankly I was not that in tune to the Cold War, Vietnam War at that point.

L.L: Did you all; do you remember getting a television, the impact of television on your family?

C.S: I surely do, we...my mother's brother who's retired United States Air Force Colonel, he was stationed in Germany in the early '50s and when he came home from Germany in '55 he brought us our television set, it was a silver tone, so that was my first experience, that was when we first got a TV. It could have been '54 it was somewhere in there though, okay.

L.L: Black and white television?

C.S: Of course (laughing), did they make colored?

L.L: It was, color comes in mid to late '50s I think.

C.S: Okay, I don't think they made color at that point, and the price would have had to have been astronomical.

L.L: Yeah, I'm sure it was your right.

C.S: I'm not sure anybody was filming in color so it wouldn't have made any difference anyhow.

L.L: (laughing), do you remember what you watched?

C.S: I remember watching Amos and Andy, I remember watching the news every day, we watched WSV, I remember watching the Popeye club, I remember watching horror movies late at night, if I could get away with it. The first full length, I remember Saturday night at the movies, and I remember Michael Renny and the Day the Earth Sits Still, that was probably one of the most memorable movies I think that was ever made, Lucy, all the comedies that's, uh huh you know like the Ed Sullivan show and Elvis on there, and the Supremes, and I remember yeah that was late '50s early '60s, (unintelligible) and I remember Steve Allen and Ed Sullivan played opposite each other and sometimes it was hard to figure out which one I wanted to watch on Sunday night, and during the day time I remember the (unintelligible), I could never get into soap operas, but I know they were there, and the thing I remember about the soap operas were the soap commercials. I thought Tide did some good commercials, and I remember Queen for a Day, that came on at 4 o'clock, and I remember Dark Shadows, which I think they wrote them back into the nineteenth century and couldn't get them back to the twentieth century, and that was an interesting phenomena, and I couldn't hang in there long enough to figure out if they got back to the twentieth century or not. I remember that when we left school, we'd go down to my cousin Mary's house, and I couldn't get into soap operas, but she watched the Edge of Night every day, and Saturday morning cartoons...

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L.L: ...really hitting home with a number of people, and by '68 kind of it's changed opinion for people, and you're getting also the footage of the student protest movements which are largely in the north of course and not down here, but you don't remember ever seeing, paying attention to any of that?

C.S: Okay not during the time that I was at Summer Hill, I think when I was in Connecticut I started zeroing in on that, but I really didn't watch a lot of television, and...

L.L: And that's interesting you know you were up north also at the time that the riots are beginning, they occur in the major cities do you remember paying attention to that at all?

C.S: Uh huh, yeah I do, yeah, you know the fire hydrants and the marches and that sort of thing, I do remember seeing those footages on the news, and I remember when let's see, desegregation of the University of Georgia with Charlene Hunter and Hamilton Holmes, and certainly the University of Alabama, and Mississippi and seeing those different scenes (unintelligible) yes I do remember those.

L.L: Did it just seem far away somewhere else, or were you caught up in it emotionally or not?

C.S: It seemed far away I think at the time, uh huh.

L.L: Do you remember, this is jumping back but do you remember ever acknowledging that you leave for two years, but do you remember any kinds of Civil Rights actions within Cartersville?

C.S: Civil Rights actions in Cartersville, the only thing I remember was I was back in Cartersville, I guess it was '67 in the fall when J. Stanley Morgan was removed as principal of Summer Hill High School, no that wasn't what the issue was, they were closing Summer Hill and Bill Dent was principal at Cartersville, and they apparently did not even consider Stanley Morgan so the students at Summer Hill were protesting the fact that he was being placed in an office position and that if they were integrating the schools rather than just desegregating Cartersville then perhaps there should have been a (unintelligible) approach in greater consideration given to his credentials.

L.L: You've acknowledge a lot of values and ideals that were taught to you at Summer Hill, do you think that was indicative of an all black school or indicative of an era or indicative of a school in a small town, or is it completely unique?

C.S: I don't think it was completely unique I think it was probably indicative of the era.

L.L: Do you think today there's any place for all black schools?

C.S: Yes.

L.L: And why would you say that?

C.S: Because of the nurturing that I've felt that went on there, and the nurturing that I see that a lot of my contemporaries had having gone to a predominantly black colleges as opposed to Duke University or, it could have been had Duke University even been all black, because of the size of the school that kind of nurturing there just is no place for it, but I think it had probably more to do with

the racial makeup than the size that, because of the racial makeup they saw no need for that.

L.L: Did you decide to attend Duke or was it suggested to you?

C.S: It was an economic decision. They made me an offer I couldn't refuse (laughing), and at the time my sister was also in college so my parents couldn't really afford it so you know, it's because of scholarship offer.

L.L: Where else did you consider for law school?

C.S: For law school or...

L.L: Oh I'm sorry, yeah for both schools for college and law school.

C.S: For college Spellman, Duke, Radcliff, Brenmar, I guess that was it.

L.L: If you don't mind me making observation, Duke really stands out there because you've picked, I mean Spellman's female and predominantly black, and then you've got the other two liberal arts colleges and the female nature, and then Duke's this, I think Duke's broadened beyond it's liberal arts focus at that time.

C.S: Oh extremely, uh huh.

L.L: And it's mixed gender as well as being predominantly white, so I'm interested why you chose Duke to apply to.

C.S: I don't think I ever applied.

L.L: They came after you.

C.S: Yeah, I also, wait a minute I also considered a university, I think I did apply to the University of North Carolina.

L.L: Which is also a broad...

C.S: Uh huh, there were some other schools in the north east, but I ruled those out because of the weather. After two years in Connecticut I said we'll consider something else a little more southward, and...

L.L: And Brenmar and Radcliff would have been cold.

C.S: Yeah.

L.L: (laughing).

C.S: Beautiful campus, but so did Duke.

L.L: Yes, yes.

C.S: I don't know, I just thought it was a unique opportunity. The weather I could handle and like I said it was an economic decision primarily.

L.L: Uh huh, uh huh. Let me make sure I didn't miss anything before I ask you more about the maps, this goes beyond Summer Hill...

C.S: I think I applied to North Western too.

L.L: Very nice school.

C.S: And because the summer pre-college program I had been in was sponsored by the Presbyterian Church there were several Presbyterian schools that I was in contact with, but I don't remember if I applied or if I just talked with Mr. Samuel Johnson about those or what, we're talking a long time ago (laughing).

L.L: Yeah, yeah, well with those others actually it is a much broader you know mix of schools. Um, not taking into account just your teachers, but more general who do you think has been, who have been the most influential people in your life?

- C.S: Doctor Samuel Johnson would probably come at the top of the list, Susie Wheeler, my mother, Justice Bennam, I guess that's it, not entirely, but if I had to come up with a short list that would be it.
- L.L: And as you moved through life, who do you think you identified as being your heroes?
- C.S: Well those I named, beyond that...heroes, you mean people that I admired from afar or people with whom I was in personal contact?
- L.L: Well I'm not going to define it, but actually one of the phenomena that you're getting at is that many people really construe their heroes as people very close to them rather than someone like Abe Lincoln or somebody...
- C.S: Frederick Douglas for one and probably Martin Luther King, one thing they had the discipline to write everything down, which you know I think that this project your undertaking is phenomenal, and its something that needs to be down you know one of the greatest criticism I think of the Civil Rights Movement was nobody documented as it was happening, and you know the people who have the discipline to do the writing, and I'm trying to think of things I admire in people. People who have, who do what they do because there's an underlying moral conviction, which dictates that they do that like, well like Douglas and King it was very clear that there was a spiritual component under carrying their entire philosophies, and Malcolm X to that extent too and with my mother, my aunt, Justice Bennum, Dr. Johnson I think that they had that kind of saying moral conviction that the things that they did were not because you know for fame or fortune they did them ultimately because they were right.

L.L: Did you admire King at the time he was becoming famous or do you admire, or did you come to admire him in retrospect?

C.S: I admired him then.

L.L: Then.

C.S: Uh huh.

L.L: And had you learned about Frederick Douglas in school, did you read his writings, his biographies?

C.S: Uh huh, some of them, uh huh.

L.L: I want to make sure that we've covered everything on your maps too, and one of the things I noticed as we were talking about other things was the baseball field, will you tell me about that?

C.S: Okay, as I told you earlier when I left school everyday I went to my cousin Mary's house, and I can't tell you about any games being played in this field I just remembered that there was a field there and there was this wooden fence around it, and I remember one day they tore the fence down, and then I the next thing I knew they had put in these housing projects, but I do remember before it was part of an urban renewal program, we're probably talking late '50s early '60s I certainly had no information about the politics of it or the logistics of it, I just knew that it happened.

L.L: Uh huh, we haven't actually talked about the housing projects at all, did you have any perceptions about the housing projects, did you have friends that would come later, did you have friends that lived in the projects, and there's one back up on the hill?

C.S: In Cartersville back then living in the housing projects was, was not a negative, it was a positive so you know before these projects were built like I said this was a ball field, and I don't remember as I recall in this area there were some like shotgun houses, wood frame and this was considered an improvement so being in the projects was probably the place to live.

L.L: Okay, do you think there's still that perception today that there's not a judgment about living in the housing projects in these particular areas?

C.S: Yeah I know, uh huh, I don't, I'm not sure it is, it may not be preferred place to live, because they are not one family dwellings, but I think that if you're going to have an apartment, the projects is just as good as place as the next, and Cartersville certainly in Atlanta I think there's an entirely different perception.

L.L: Right, and honestly we've noticed that to in discussions that it's just another place to live to many people, and it seems to be that way in retrospect too, so and in fact many of the people we've interviewed have lived in these areas at some point or another, and the Morgan's home is still the house that's there?

C.S: Uh huh.

L.L: Okay, um and you mentioned the gym that had been built up in that spot, do you remember when that was built, or was it fairly recent?

C.S: Wait a minute; the gym is where the old building used to be.

L.L: I'm sorry.

C.S: This is, wait a minute now that's an electrical...

L.L: And there's another building up there.

C.S: ...transformer here, and this I'm trying to remember if it's a lodge hall or a church or both, or I...

L.L: It's got a (unintelligible) cornerstone on it.

C.S: If they shared space, I think it was originally a lodge and then I think at one point there was a church meeting in there, so I don't know what it is now.

L.L: Okay.

C.S: All I know is that sometimes when I go to Mt. Zion for a funeral or something and the parking lots overflowing I park over there.

L.L: (laughing), yeah it doesn't look like its used anymore.

C.S: Oh okay.

L.L: It had been fenced up, we took photographs through the fence of the building, and St. Luke's, and the Wheeler's still the service center that's there...

C.S: Uh huh.

L.L: Okay, and you were able, you walked to school from Fight Street?

C.S: No, yeah, yeah, wait a minute, yeah I did walk, I guess I did. I think some mornings we might have ridden with my mother, I can't...but I think it was just as likely to walk as to ride.

L.L: Right, right okay, and I've also been struck with how many people put the flag pole on the map, it apparently really stands out.

C.S: That's the first thing you'd see, uh huh.

L.L: Yeah.

C.S: Every morning it would go up and down like clock work, 8 o'clock.

L.L: Do you remember using the pool?

C.S: I remember that I definitely did not use it, I'm trying to remember when the pool was built, it came along later, and I never learned how to swim. My sister learned to swim, and it must have been to the point that I was in Connecticut I do remember that my sister and I had this conversation where there was one of her classmates was up there and would come with a needle, ice cube, and some broom straws and that's how my sister had her ears pierced, apparently it was common, and her classmate practically did everybody's (laughing).

L.L: Now was the pool part of the school or was it just a community pool?

C.S: I think it was part of the school, because as I recall it was part of the gymnasium complex.

L.L Okay, and the gym is where you had your assemblies in the morning?

C.S: Uh huh.

L.L: When you did the devotionals were you in classes or did you meet before hand?

C.S: We had every classroom did it's own every morning.

L.L: Okay, and chorus, band, theatre, everything would have been done at the stage in the gym?

C.S: Except down underneath in the basement in the back is where the band rehearsal was.

L.L: Oh I haven't seen that, we'll have to go under.

C.S: Okay, I don't know if you can get in there now.

L.L: Yeah, you can get in the main gym.

C.S: But I don't know what's down under there, but I don't know what's down there, in fact I asked a couple of people, and they didn't seem to know, but there was a

back entrance, and I can't even tell you where it was, it must have been from this side, and I remember we had some windows in there, because it has a daylight basement, and that's where we had our band rehearsals.

L.L: We'll have to get in there.

C.S: Okay.

L.L: Now is there anything that we didn't hit on in our discussions that you think is significant, or you'd like to be kind of in the historical records?

C.S: I've talked about some of everything, let me go across this and see what we may have left out...

L.L: Now you would have done the Maypole?

C.S: Uh huh, it would have been on the football field and the audience would have sat in the bleachers, which were here, and there was a sound box somewhere up here, there was a gentleman John Anderson who lived across the street from me on Fight Street, and he taught the masonry class, and they actually built the bleachers well they did the concrete work for the bleachers here. Ella Young, she was my grandmother's youngest sister, no, yeah-younger sister, and she and her sister Della were twins, anyway but Ella lived here, and the house that she lived in was a duplex that for which she was given I think a life estate by Frank Harris who was Governor Harris' father, anyway she worked as their maid for years and years, at the point that she retired on social security she apparently went to him and said she didn't have any place to live so he gave her the house for life, and when she died it reverted to Mr. Harris' estate from what I understand, let me see what else is on here...this is, I never remember which street this is, one is Straight

Street and one is Crooked Street, okay there and there,...Bartow County library was formerly over here its moved, and it looked like an army barrack, it was one of those white buildings.

L.L: Uh huh.

C.S: Yeah, okay that's what it originally was, and when urban renewal came in and built family (unintelligible) over here then it moved across the street from St. Luke so it's here.

L.L: Right, and there's a marker there.

C.S: Yeah okay, and interestingly enough they still have an observance called Moore Day in honor of Dr. Moore I don't know if that's something you've come across, I think it's in late October, and it's like a memorial tribute to Dr. Moore and sometimes they have talent and that sort of thing. I remember participating in several of those over the years, but I don't, I know from talking to my mother that they still do it.

L.L: And you wouldn't have known Paul Thomas really?

C.S: I remember seeing, I mean he was a tall heavysset man, and I would like see him on the porch out at the time I would have recognized him had I seen him, but now you know I've been telling you he was tall, heavysset, dark I can't tell you a whole lot. Let me see what's down the street here...that's all I can think of at the moment.

L.L: Okay, alright.

(Abrupt end of Interview.)