

UNION CHURCH ORAL HISTORY PROJECT
INTERVIEW WITH NANCY JONES
RECORDED BY HARRY RICE

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H: This is Harry Rice talking to Nancy Jones at her home in Berea on Tuesday, Feb. 05, 2002 for the Union Church history project. We hope to talk a good bit about Woman's Industrial.¹ But, can we begin, Nancy, by you identifying yourself and can you say a little bit about where you came from before Berea? How you got to Berea? Where you were born...

J: That's a story in and of itself. I was born in Milwaukee, Wisconsin, and did all my schooling there. I didn't have a choice about where to go to college because of finances. So, I went to what-is-now called Wisconsin State, and it's part of the university system. At the time, it was the state teachers' college. I did my freshman year and my sophomore year there. And I was a mid-term graduate because I started kindergarten at midterm.

So, I wasn't very happy at State Teachers' because I rode a bus to school in the morning and back home at night. Everybody did then. There weren't any residence halls, and very little campus life, if any. Education-wise, it was excellent. I got a very good education. I was majoring in Sociology because I wanted to go into social work. I also knew that at that time, in Wisconsin, you had to have a M.S. if you wanted to go into social work. So, it was kind of a dream because I didn't see myself being able to go into a Master's program.

H: So, about what years were you in school?

J: I graduated high school in 1951. And I graduated on a Friday night and started college on Monday morning. The summer of my sophomore year between the two semesters, I heard about a Girl Scout camp near Louisville, KY. I had always been in Girl Scouts, and the camp needed counselors. I applied and was given a job that summer. On the staff was Martha Noss, whose father taught religion and philosophy here. She said, "I want you to come home with me at the end of the summer and see Berea." So I did, and was here a week. I just fell in love with it. I knew I had to come to school. I just knew it. But they only took ten percent from out of the area.

¹ The organization prefers this spelling since it's been this way for 100+ years.

It was a gamble, a chancey thing that I would get in. Dr. Noss went to bat for me. He bothered Alan Morreim [director of admissions] everyday until he finally said yes, we'll admit her. My father's income was such that that was no problem. He was a carpenter and didn't work regularly, so the income part was fine. I had a good grades in college. So, because of my interest, even back then of things relating to people, and living a life that was meaningful in terms of working with people of different groups, I even had a Friday night job when I was at State Teachers' working at a social center. Just several hours every Friday night. I had a Girl Scout troop while in college, and I just wanted very much to continue that sort of thing.

When I received my letter of admission, I was so thrilled, I didn't know what to do. I came here the first of February in 1952. I realized that I was going to have to change my major. My family had always wanted me to be a teacher, and things were such that I felt that was what I needed to do instead of social work. So I was in elementary education, and I taught school after I graduated for five years while I was in Japan and so forth...

H: What was your name before you married?

J: Nancy Swan.

H: So, you started Berea as an upper-classman?

J: I was a second-semester sophomore.

H: What was your major?

J: Elementary education. And when I taught school, except for one year, I taught sixth grade in every job I had. And I was always able to get a job because no one wanted sixth grade! (both laugh)

We moved around a lot. We got married on Christmas Day before I graduated on the first of February. Loyal had already graduated; he was in boot camp. He had ten days off, and we were going to be married in Milwaukee. So we thought we better do it as soon as we could. So Christmas Day was the day, and we came here and stayed in Dr. Noss' house because they were gone for part of our honeymoon. And went to the Christmas Country Dance School. Then, we went down to his mother and dad's in Murphy, NC. Or Brasstown, actually. Stayed there a few days. Then on New Year's, he left for his next stage of the army. Through some mix-up, married people were not supposed to be sent overseas. But, there was a mix-up, and he was sent to Japan for two years. So we had one week together. But, I graduated then at the first of February, so had applied for a job in the school he had gone to in Hayesville, NC. Lived with his parents. It's getting awful long.

H: Were you going to Union Church when you were a student?

J: Yes, we were. We went to morning worship at Union. We liked it very

much. We liked the atmosphere. We liked the fact that there were people of all different faiths there. We liked the music. The preaching was good. We did go to a Baptist Church on Sunday night because they had such good discussion groups on subjects college students really needed to think about.

H: Really? The Baptist church here in Berea?

J: Yes, Berea Baptist.

H: That's the first time I've heard that perspective. Who was the minister at Union Church when you first came, and who was the Baptist minister?

J: Reverend Sanborne was the minister at Union, and Milum was the minister at the Baptist Church. Of course, we didn't believe any of the things he believed. He was just so far away from where we had our values and beliefs, but this man who had these discussion groups—I don't even remember who he was---

H: a college student?

J: a college student. It was just fantastic. So, we always went.

H: What church background did you bring to Berea?

J: I grew up in a Congregational church.

H: Would it be right to say that Union Church wasn't very different?

J: That's right. It wasn't very different.

H: So, you spent some years away from Berea after you married...

J: yes, yes. I taught in Hayesville at Brasstown, and I went back home in Milwaukee and taught first- and second grade for one year in the inner city. And then Loyal was going to come home. He was going to graduate school in Chapel Hill. So, I moved all the—the few—things we had to Chapel Hill, got an apartment, was ready when he came home. Then I taught in Orange County while he was in school. Sixth grade.

H: When did you come back to Berea then?

J: Well, after he finished his teaching certificate, he hadn't finished his Master's, we applied for jobs all around Berea because we wanted to be in the area. We never heard from one superintendent. We didn't get an answer from anybody. There was a lot of prejudice at the time about Berea College. In fact, when we did move back here, I went to the superintendent and tried to apply for a teaching job. When he found out that I was a Berea graduate, he said he didn't have any positions open, and we're not going to...

H: And that was Madison County?

J: Yes, and you can see how things have changed since then.

H: When was that? What year was that? When did you finally end up back in Berea?

J: OH! That was in 1958 or 57.

H: So you already knew that you were going to come to Union Church...it was pretty much understood?

J: We had a hard time joining Union Church...

H: How's that?

J: Scotty Cowan was the minister. We loved him, but he was always busy with everything. And he was so busy that he didn't even have time to even sit down with us and understand that we wanted to join the church! It took a year! It took a whole year! But, the day finally came, and [we were?] very happy. So...

H: You re-entered the scene at Union Church then. Certainly Scotty Cowan was there. Do you have some memories about who was doing what?

Teaching Sunday School? Being deacons? The women's groups? Do you have any impressions about...

J: We didn't belong to any of these groups. I guess we never have really. Church is very important to us. Our faith is very important to us. The people at Union Church are just so wonderful that we wouldn't consider being anywhere else. But, we didn't go to Sunday School. I didn't get into—well, I did get into the Woman's Guild, it was called at that time at a certain point. Betty Ramseyer and I were program chairmen for one year. They had a different topic every year, and we did ours on Appalachia because I was able to get so much information from Loyal and other people.

H: Betty Ramseyer?

J: Betty Ramseyer. Her husband was director of development at Berea College. This was their house. And we lived across the street where the Chapmans live now for twelve years. So, I spent many happy years in this house. Always wanted to live here. It was quite a few years after they moved to California that we were able to buy this house.

H: What do you remember about the Woman's Guild? What role did they play in the church?

J: I think a very important role. It's never been duplicated. I'm not sure people have talked about missing it, you know. We got together once a month for general meetings. Then, we had groups of different interests, and the groups got together once a month. So, there were two meetings a month. It was very important to us, as women.

H: What were those smaller groups? Can you remember what those smaller groups were focused on? You mentioned different interests...

J: It had to do with the topic of the year. And then, they would break that down into subjects. I can't be more specific than that, I'm sorry.

H: Would you care to make an estimate about how many women were involved in that overall group?

J: It was pretty much all the women of the church. I mean, it was that important.

H: Was there fundraising involved in any way? Projects that you raised money for in the church? Extra beyond what the church missions were?

J: I'm trying to think....I'm trying to think of when the Woman's Guild ceased to be...something else took its place, and I can't remember what's called or how different it was or anything. But, I know that we were involved very heavily in the church bazaar and raising money for the chairlift.

H: Oh yeah?

J: We raised all the money for the chairlift, and other projects. I think we had a budget, and we raised money for the children's center. I can't recall the others.

H: Do you have some memory about when that changed, when the Woman's Guild...

J: I really don't. That's foggy to me for many reasons. Someone ought to hone in on that because that's very important.

H: Were the Guild members involved with other women's groups in town?

J: No.

H: Different people will talk about Church Women United...was that...

J: It was separate, but it was women from all the churches.

H: As far as the Woman's Guild, were there women who were good leaders? Was there a variety of presidents? Or did a few people, leaders, who stayed in office for a long time?

J: No, there was a good turnover. We always had new officers every year. As I referred to being program chairman that year, that role always turned over, too, so that you'd have new people with their interests perhaps bringing the group into focus on whatever it was they were involved in.

H: So, I'm just raising the question, there may not be much of an answer to it, how did the Woman's Guild and Scotty Cowan get along? Did the Guild have things they thought the preacher should be doing? Did the preacher have things he thought the Guild should be doing?

J: Back then, you mean?

H: yeah.

J: Scotty was his own man, and you couldn't get him to do anything he didn't have on his agenda. So, it was pretty much a separate thing, I think.

H: Was there any crossover between the Woman's Guild and Woman's Industrial? How did that work?

J: No. Except that, I think, all the women in the church belonged to the Guild. So, therefore, the ones that worked in Industrial were part of the Guild. But, that's a whole other subject. Do you want to get into that?

H: Yeah! I certainly want to get as much information as I can.

J: I wish I knew exactly how old Woman's Industrial is...do you know?

H: Not real sure.

J: I think it's about 107/108. It began as WCTU—Women's Christian Temperance Union—started it...

H: Here in Berea?

J: yes, and they met in the Masonic Hall.

H: really?

J: yes, and it was a small group. But, then it grew. And it grew to the point where they didn't feel they could take responsibility for it anymore. I don't know *how* it happened, but Union Church became the place for it to meet, and the parent of it really. There were many changes in it through the years as different people were involved. I think when I became director, it was about 1980. The previous director had been for 25 years.

H: Who was that?

J: I'm sorry. I can't think right now. I knew a little bit about Woman's Industrial because I worked in the nursery. And I would go out into the big room to get a mother to nurse her baby or whatever. And so I could see a little bit of what was going on. I remember especially the programs that they had for the women. They were always uplifting, they were always intellectual, they were always more like something you'd present to a group of students or faculty members or something. It was very strange. I remember feeling very uncomfortable for the women who were listening because I didn't feel it was real appropriate.

Anne Weatherford was the one who came to me to ask me if I would be director and consider it. Loyal and I talked about it at length, and I told Anne that I would, but I'd have to do it my own way. That would mean a lot of changes. She took that back to the nominating committee, and they said, "Go ahead." So, I did.

H: So, this was on the occasion of a long-term replacement?

J: She retired and moved to North Carolina...I can't think of her name. Anyway...

H: Can you characterize how things were going before you started?

J: Yes, this is where it is so touchy...so touchy. I think I'll make a lot of enemies if I say this, but it was almost entirely a missionary approach. At that time, our church had many wonderful strong members who had been missionaries in India and China. And they were very strong in the church. So, this missionary attitude about Industrial was a natural thing because it was what people were . . . involved in...

H: Missionary in a way of preaching?

J: Yes, uplift. Always uplift. Never meeting the women where they were. And I wanted badly, if I were to do it, to meet the women where they were to see what would happen if we could work together. Ethel Martin was her name, by the way.

Before I came, she [Ethel Martin] actually had women at the church sitting at the head and foot sitting at the work table. If they so much as turned their heads, they would be fired. I mean, people like Mrs. Noss. The *upstanding* women in the church! And they were to keep these women in line while they were piecing a quilt, or whatever they were doing. The lines were very strictly drawn.

When I came in, I had the feeling that these women had an awful lot to offer. We could learn an awful lot from them and at the same time work in new ideas that might help them. One day, I had two members of the League of Women Voters to register our women for voting. That's just one example.

But, my feeling when I started with Woman's Industrial was that I thought it ought to be their group. This was entirely foreign to them. I think a lot of people didn't understand where I was going, where I was coming from. I didn't get a lot of support. But, the women were wonderful. We had 60 or 70 women every week. It's down to 25 now.

H: yes.

J: So, a real transformation took place. One of the first things I did was to watch the women while they worked and to listen to the women as they talked while they worked and began to understand that they had real needs that weren't being met.

One of the first things I did was do away with the uplifting programs that were presented to them. I started out by having people like Bill Best come in and talk about gardening.

H: oh yeah?

J: The women wanted to know more about berries, then they wanted to know about fruit trees, and it kind of grew. We were on that for a long time. Oh yes, I had Roz Cox come in and talk about raising children, but not as a professor, but as a father. That was very helpful.

H: Ross? A woman?

J: Roz. R-o-z. No. He taught development here for many years. So, anyway it was that kind of the thing that we did.

H: By the way, was that kind of a departure, for a man to come in and talk about child-rearing.

J: I guess it did, but they really loved it because he made such sense. It was great. Anyway, in terms of the program itself, we spent a lot of time singing together...

H: Was that new?

J: Well, yes, because if they sang...[tape runs out]

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J: [I brought?] some books with gospel hymns and hymns that the women sang at their churches and at home with their families and so we would sing those. We had one of the members play piano. When she wasn't there, we didn't sing much. So, it was a weak singing group. That was my whole idea—to get the women involved in the leadership. So, one of the very first things as I did as I listened and watched the women, I could see qualities that were coming out that were definitely leadership qualities. We formed a committee (this had never been done before) of the women, and I sort of chaired it, but I chaired it not to monopolize it or anything. I just led it as easy I could. I got the ideas from the women about what they wanted WI to be, what was wrong with it as it was.

One of the things that was a real big problem was that a lot of women would smoke. And a lot of the women would go outside and stay outside and smoke and visit. The other women would resent it because, at that time, you had to work for tickets to buy the clothes. Now, they [supervisors?] just give them [the clothes] to them [the women]. Which is fine since there are so many anyway [sic]. But, I saw it as an opportunity to maybe make some rules about this. I spied one woman named Elizabeth, who had this beautiful sparkle in her eyes. She had just graduated from high school in December. She had finished her coursework, but she wasn't going to graduate until May. She was coming to WI. She was a fourth-generation member. I asked her, with the group's approval, if she would be the secretary and sit at the table where they gave out tickets and registered everybody and sort of keep track of when people went out and when people came in. This worked beautifully and made everybody happy because they weren't staying outside. They could still go out and smoke, but not all morning and not for an hour. This worked very well. It pleased this committee and eventually pleased the women.

Summer soon came, and we have a screened porch out there. I invited the committee to come over several times. I would have bologna and mustard and white bread, which they loved, and cookies and stuff. And tea. And we would have lunch together and have our committee meeting to see what was going on, what was good, what was bad, what changes might come about. The first meeting that we had, June Fish came too, and she had been involved in WI forever. I asked her if she would help me because I didn't know that much about WI, and she helped us through the essence of what it had been, and how things had been run. Then, she worked with us on my new "ideas," I guess you'd call them, about the cultural identity being so important. I learned what I knew from Loyal. Their identity was so totally different than what it had been perceived as because they were coming there to get help. They were never made to feel that they had anything to offer. Except that they made quilts, and they could buy them back for \$10.00. There was a quilt list, and so you signed up. There was always 20-25 women waiting for a quilt.

H: So, the work ...

J: That continued.

H: And they had the opportunity to purchase that work back?

J: Well, the quilts. Yes. That was the main thing. But, then, when I got involved, we had a Christmas bazaar. That never really went over. The people at church didn't patronize it. It was a big job. We had to carry everything up to 204: tables, chairs, all these things the women made. Some of them were very primitive. But, I saw promise. And I encouraged them to keep working at it. I visited in the homes of so many and saw things that they had made. This one woman on Burnt Bridge Road had made the most beautiful plant hangers, really complicated macrame. So, it was everything from that to very simple things. And they began to make things on Friday morning for the Christmas bazaar. So a big craft group was started.

H: And that was a different group?

J: Yes, it was different. A big craft group was started. And one woman loved to make braided rugs. So, she did that with the scraps of material that were left. If wool things that came in that weren't wearable, she'd cut those things up to make rugs. So, there would be wool braided rugs which were very nice. We did sell those.

The WI was supported by the Guild. The Guild gave WI money. It was also supported by a secretarial sorority in California.

H: Oh?

J: And that happened because a woman who was involved in that had gone to Berea College. In fact, she had been in school when we were. So, we became friends. She'd come back for reunions, and they began to give more and more money. See, we had to buy soup, crackers, coffee, and milk for the toddlers' nursery, quilting supplies. We had to buy a lot of fabric and batting that went inside the quilts and so forth. So I went to Judy Stammer, the director of the Appalachian Fund, and I asked her if they would consider giving WI a grant since they did help so many organizations in the mountains. And she asked why Union Church didn't give, and I said they do, and I told her how much. So, she said she'd take it back to the committee, and she came back to say that they'd contribute \$500. I think it is over \$3000 now.

H: from the Appalachian?

J: yes. It has just grown and grown. Whoever is director of WI has to make a report to the Affiliates Meeting every spring. We got more and more support from more and more groups because they would hear the story.

H: Did you take a survey of women like the one you mentioned who was third generation, fourth generation?

J: Yes, and I want to follow up on Elizabeth because I said to Elizabeth one

day, “Have you ever thought about college?” “Oh,” she said, “I’ve always dreamed of it, but we don’t have any money.” And I said, “You could go to Berea College.” She just lit up. She got so excited. We talked about it from week to week. I said, “You’ve got to apply and if you’d like for me to go to the Admissions Office, I’ll go with you if you’d like me to.” So, we made an appointment, and we went. She wanted me to come in with her. I didn’t really think I should, but I did. I didn’t have to say anything. She did very well by herself. John Cook interviewed her. She was accepted at Berea and she did graduate from Berea College. First one in her family, ever, to go to college. And there were a lot of third generation, fourth-generation women in Industrial whose grandmothers and great-grandmothers had always come. It was a tradition.

H: When you say a tradition, was it tied up with physical need or did it go beyond that? Was it social?

J: Oh, social definitely. This was the one chance that the women had to be out without their children, the ones who had children who weren’t in school, I mean, because we had an infant nursery and a toddler nursery. We never had school if there was a snow day because that meant the children came with their mothers. And that caused a problem because we had no means of preparing for them. And if a child was sick, he/she often came with the mother. This was another problem. The mother didn’t want to stay home with a sick child! She wanted to come. So we kind of had to work this out. Eventually, they would get the idea that it wasn’t a good idea to bring a sick child. But, it was that important to them that they come on Friday mornings. For some women, that was their only contact with other women because they lived so far back. They were good support for one another.

H: So, it was quite a combination of needs? It wasn’t just clothing...

J: The clothing was important, very important. When Ethel Martin did it, there was a great emphasis on mending clothing. That was because the clothing was cotton, and it wore out. It needed to be mended before it could be given. As time went on, polyester became so popular. Polyester doesn’t wear out. Mending was no longer needed, so that phased out. So, as things changed in society, they also changed in WI. The needs were different.

H: How long were you director?

J: About six years. That’s another story. Do you remember when Irene Creech died? Do you remember when Kent talked about it?

H: I don’t remember.

J: Irene was a member of WI. I became aware of the fact that there were these holes of things that needed to be done. I couldn’t be everywhere. Irene just stepped in. She wouldn’t talk about it, but she’d just do it. If the women ran out of supplies, she’d go and get them. That was another problem. There had been a lot of stealing from the supply room. So, we put everybody on an honor system. It worked. So, one day, we had something

important missing, I think it was scissors. I said [to them], “I am very a trusting person. I believe in trusting one another. I believe in truthfulness and I said I think all of you believe in this too. We can’t go on as a group if we have someone taking something that belongs to everyone.” It worked!

Anyway, Irene. She became so important that I had a plaque made for her that honored her for her service to WI. I had that done at an engraving shop at my expense.

H: How many years had she been a part of it?

J: I don’t know. We never talked about that. I don’t think long. When she died this month in January, that plaque was still on her wall. It was very important to her. She became my assistant because I couldn’t do it alone. We were co-directors. We really were. My health failed, and I couldn’t continue working in WI. It was just logical that Irene became the director. She had a 4th-grade education, but she quilted beautifully; she knew how to work with people beautifully. She had the organizational skills. She could do everything, but I continued to write thank-you letters to the sorority in California for their money, to the Appalachian Fund for their money, things that she couldn’t do. She did an excellent job. She directed for three years after I resigned.

The way I see it, the WI became the women’s own group. I hope this doesn’t like I’m bragging, but I think it did happen while I was there. I just couldn’t do like it had been done. It just wasn’t me. At one point, the Guild offered to bake cookies for us, and I made a terrible mistake. I hurt a lot of people’s feelings because I said the women were really planning to bake their own. [Harry bursts out in laughter]. I’m afraid I made a lot of enemies!

H: In terms of chain of command, did you report to somebody?

J: To the Guild Board. Absolutely.

H: Did they handle money for Industrial? If there was money to be had?

J: Yes, I think so.

H: Did the Appalachian Fund [indistinguishable]?

J: Yes, Mildred Roberts was treasurer for years and years, and I remember going up there and saying, “I need \$50 for soup” or whatever. She’d write a check and so forth.

H: How was the relationship between the Guild and Woman’s Industrial? Did the Guild consider WI as its project?

J: Just something that the Guild was involved in, I think. I wish it had been considered a project [of the Guild] because we needed more support, more help, and it just wasn’t forthcoming. I was going in to have orthoscopic surgery on my knee, and I knew I couldn’t be there for several weeks. I went to the Guild Board, and told it the situation. I said that I really needed some support and some help while I’m not here. They didn’t support it. But

Scotty Rockwell and June Fish, who worked in the toddler nursery, did it while I was gone. They never asked for any help; they just did it, you know.

H: When Irene became the director, were you able to be aware of how she was doing?

J: Yes.

H: Did it sort of continue has it had for awhile?

J: Very much so. Because I was always looking at it from the women's point of view, such as "what do the women think of this idea? Or this change" Of course, she was one of the women, so it fell right into place. I'm not sure the church ever accepted that. I think there were some unhappy people because of what had happened to WI.

H: Was there ever any imagining that some of the women in WI would become members of Union Church? Was there ever that kind of interest? Assumption?

J: Interestingly enough, not WI. But, for years and years, we had meeting after meeting at Union talking about how we get people outside Berea to come inside Union Church to worship.

H: People that didn't like in Berea?

J: yes, and poor people especially. So, here was Irene, and she started coming to church. She wasn't made to feel welcome. And it was exactly what they had been wanting all those years. It was a very difficult thing.

H: She worked there for three years. Did she resign?

J: Yes, she did. She said she could not do it alone. No one from the church stepped in. When I left after my tenure, one person said, "Thank you." That was Martha Pride. Nothing was ever said. When Mrs. Martin retired, there was a big celebration. I'm not saying that I wanted one or needed one, but it would have been nice to have been acknowledged for having done something for six years or more.

H: Do you know what happened when Mrs. Creech resigned? How did the structure change?

J: That's when the couple who made the mandolins and sang, [the Fistoris] they were the next ones to take over. That's when the church started paying.

H: So you hadn't paid?

J: Oh no!

H: And Ethel Martin hadn't been paid?

J: Oh no! And Irene wasn't. She lived from penny to penny. She spent a lot of her own money in gas. We spent almost every Saturday and Friday after WI was over at 1:30--we spent almost all that time going to Richmond, going through used furniture stores looking for things that the women needed. I remember especially one young woman needed a crib, and we went to many used furniture stores to find the best one for her for the least amount of money. That was another thing we did with our money.

We also made loans to the women. They paid them back. I said that even if it's a quarter a month, it's important that you pay something back. It really

never happened. But, I thought it was a great idea. And some people did pay back their loans.

H: So, of course as time goes on, it's more difficult for you to keep track of what goes on, do you have some idea of how things may have changed now compared to when you and Irene ran WI? In terms of the women who come, for example?

Or how the church is handling it?

J: Well, I don't go down there on Friday mornings, so I don't really know what's going on. I know Loretta is doing a really good job. I think one of the reasons why the group is so much smaller is that there is more employment for minimum wage workers. Or at least there had been until recently. And I think more of the women were working, either cleaning houses or working at Lee's Fried Chicken. And the need hasn't been as great. Times have changed. Even the need for used clothing hasn't been as great.

H: Do you have some impression over those years about the ministers? You had a variety of ministers. Were some more influential over WI than others?

J: Absolutely.

H: How did that work?

J: I don't know if I should name the minister or not. There was one minister—Dale Crockett—who would come down and eat with us. That was very important to the women, very important to them. If we had potlucks (we had potlucks quite often because the women loved potlucks), we would get the best buy we could on a turkey, or several turkeys, or a ham, WI would pay for the meat. But, the women would bring all the vegetables, and the desserts, and the homemade rolls and things. Several ministers would come down on those days and that was very special.

One of the other special things we had, and this continued from the time when Mrs. Martin was there, was the people from the Red Cross and do a screening about one every two months for things like diabetes, weight control, blood pressure, etc. One terrible mistake I made was to tell the women that they wouldn't have to work on that day, you could just wait and visit. That was a terrible mistake! They wanted to work! Oh, they wanted to work! They told me finally when they got to know me, we want to work when Red Cross comes.

H: Did Dr. Hutchins come when you were there?

J: Not when I was there.

H: You had some outside people present things?

J: Yes, we did. Someone from Health and Human Resources [some discussion about which agency] would come and talk about food stamps and medical cards. We had one man who would come every Friday. He could

have worked. He was strong. But, he didn't work. He claimed he had hurt his back at the college and they had never reimbursed him or anything. So, he just didn't work. He would come every Friday and listen to the programs. I remember one day in particular, he said, "You know, if I go to work at a minimum wage job, my medical card will be cut off. What will I do if my children get sick?" So, for him, it was a real dilemma. The woman presenting the program talked with the group...[the tape ran out]

End UC-CT-014-001 Side B