

**UNION CHURCH ORAL HISTORY PROJECT  
INTERVIEW OF DOROTHY CRANDALL  
RECORDED BY HARRY RICE  
JUNE 27, 2001**

**Begin Side A UC-CT-006-001**

Q: This is Harry Rice for the Union Church Oral History Project, and I'm talking to Dorothy Crandall at her home in Berea at 114 Bluebird Avenue on June the 27<sup>th</sup>, Wednesday, June the 27<sup>th</sup>, at 1:00, the 27<sup>th</sup> in the year 2001. It's hard to say that. So, can I call you Dorothy?

A: Yes, that's my name.

Q: Very good. I would like to just sort of begin by simply, if you would, sort of identify yourself in terms of maybe when you were born and where you were born and what your name was before you were married—what your birth name was and that kind of thing.

A: OK. Well, yes, I was born in Cleveland, Ohio. And my parents ... that's where my parents were living at the time, naturally. And within a few months though, my father's business took him to Canada, and we lived there until I was 11. He was in the business over there with my grandfather.

Q: What was your mother and father's name?

A: My father was William Dennon.

Q: Dennon?

A: (spelled Dennon) and my mother was his wife Nettie. And ...

Q: What was his business?

A: Well, he was with his father who was a contractor. Grandpa was ... he did all different kinds of contracting work from building tunnels to building canals. This is what we were doing in Canada. He had a contract with the Canadian government to ... he and his partner ... to build part of an inland waterway from Lake Ontario, up the Trent River and across to Georgian Bay. So they had an inland waterway and didn't have to go around through the Great Lakes all the time. And this was the big idea. So, that's what put us in Frankfort. This was the first ... this was the beginning of the inland waterway. It's completed now, of course, and there're just a lot of them all the way along. And, so, it took 11 years for them to get that completed.

Q: Were you in Canada that long?

A: Ahah. So, I was 11 years old when we moved.

Q: And you moved ...

A: And then my dad got ... my grandfather ... got interested in a paper mill in Alabama. And he bought out the interest in that. And my dad went down to take care of the office work. My father had been ... was crippled; he had infantile paralysis when he was a child and so he couldn't never get out and do boy things. And so he just got in the habit of being with his dad and that's what they ... so that's the reason he followed his father in work that he did.

Q: So, you moved to Alabama.

A: We went to Mobile. And then, we stayed there; I finished all my schooling there and I started teaching ...

Q: You went to college?

A: No, I didn't go to college there because there was no college for women above ... you know, you could go ... finish high school, but there was no college in Mobile. And I finished at 16 and I just ...

Q: Finished high school?

A: Yah. And so, anyway, we ... I just started going, taking night classes and I was teaching. I took all the classes I could that would prepare me to teach when I was in high school. And I got my certificate and started teaching at the ripe old age of 17.

Q: My goodness. About what year was that?

A: That was in ... let's see, I graduated in '24; that would be in '26 that I was started teaching out in the country.

Q: You graduated in '24, and then so you were going to school some. Some education courses?

A: I had ... well, we had a post-graduate ... they let about 7 of us take post-graduate work, you know. And we had a ball because they couldn't hold it over us that we wouldn't graduate if we didn't study. (Laugh)

Q: You had already graduated

A: Yeah. We had already graduated.

Q: Wow. So then you started teaching. What level?

A: One room school.

Q: Had you lived in town or lived in, sort of in the country?

A: The schools were in the country.

Q: But you lived in Mobile, in town?

A: I went back and forth. We ... on the weekends, we'd come home, I'd come home.

Q: Do you remember the name of the county you taught in?

A: Mobile.

Q: Mobile County?

A: Mobile County.

Q: Oh, OK.

A: And, so I just kept taking classes and taking classes. Then finally, after about 4 years of this kind of work, I said, "Well, if I'm going to be a teacher, I better find out how to do it." And just go to get out here and borrow the money and go to college and get it done right. So I started that, and went to Florence State Teachers' College.

Q: Florence? That's in Alabama, too?

A: In Alabama, yah.

Q: Was that a four-year course? Or did you enough ... some credit

A: No, I went one year, but then I had all these other credits that I'd already gotten. And then I went to summer school every summer.

Q: So you'd been working on it as you ...

A: I finally got through, and by the time I had gotten through, I was doing something else. I never did teach on my graduate certificate.

Q: So what happened?

A: Well, I went to ... I was teaching and the war came along. And we really had a terrible time there in Mobile because the shipyards just pulled in all the people from Mississippi and everywhere else to work in the shipyards. And we had ... the schools were just overrun and the whole city was overrun. And so, we just had to ... the churches particularly felt that they just had to get some, some Christian ministry to all these boys and girls and all these families. And the government was building housing projects for them, too. And, so, the churches ... the people of the churches decided that we would have to have Sunday Schools in these housing projects for these children ... and Vacation Bible Schools. And so ... they began to look around to people in that church. My preacher looked and saw me, and he got onto me about it. So I started ...

Q: You had been teaching, though, in public school up 'til that time?

A: I had been teaching, yeah, 'til that time. And then, I went into the office of the Council of Churches. We started the Council ... Council of Churches there.

Q: Your church did?

A: No, this is all the churches. There were about 29 churches in the council. And we had Vacation Bible Schools in all of the housing projects. There were 5 big projects. And so I did that kind of thing, and I was the executive secretary for this whole business.

Q: So, that was the major function of the Council at that time ... the Council of Churches ... was the education?

A: Yeah, at that time. And also, we did ... we had what we called teaching missions. They'd have ... bring in big name preachers, you know, the Methodist bishop, bishops and things. And we'd have classes at night for a week where people would come and, you know, get to hear these great people speak with ideas and so forth. This was a great thing: to bring the Christian people of Mobile together in a lot of ways. And we did a lot of other things together, too. And I was sent to represent the Council, to ... for home missions and home missions boards, and I'd come back ... and so we were getting represented and we were finding ways that we could tie in with the national Christian work.

Q: What particular church were you a member of?

A: I was a Presbyterian. But I was a ecumaniac [sic] (Laugh) I had ... my first husband was a Southern Baptist. And in this little Canadian town where I lived, I went to a Methodist Sunday School and an Anglican Church—my mother went to an Angl... 'cause no Presbyterians in that little town. So, I just had a feeling for all of them. So, I enjoyed being with ... what I enjoyed was seeing the impact of the various denominations as they came together and were Christians together. Like the Methodists had their fervor, you know, and the Episcopalians had their formality and it was important. And all those things were important to all of us as we appreciated 'em. So, I ... that really made me ... as well as other reasons, too ... feel that the closer we could work together and know each other and know the important things that made us what we were as far as Christians was concerned, the closer we could possibly be to what we could become as Christians. So, that was the reason I was so enthusiastic about that.

Q: How long were you involved with the Council of Churches?

A: Five years. And then ... in the meantime, I had these two little boys who had grown up to be teenagers in this process. And I told the folks, I said, "Now you find yourself ... there are lots of good

men who are ministers who could do this job ... do a marvelous job and develop this thing a whole lot, you know. So, I need to be home with these kids.” My mother lived with me, too. And so, we ... I told them, “This has got to be my last year. I’ve got to have summertime with my boys, you know.” At least in the summertime. Anyway, so they went around with their eyes shut and just looking for somebody. But, anyhow ... so, oh, yeah ... and then the next thing that came up was a interdenominational newspaper that the Protestant churches all together wanted to get published, like the “Catholic Visitor,” you know. OK. And so the people in my Council were very interested in this. They sent me to Kansas City to the organizing meeting of this thing. And I came back and told them about it. And so, they said, “We need to have the person, the editor of that to come and speak to us about this. We want to get in behind that thing.” That really was an exciting thing. I never saw so many denominations involved and enthusiastic about anything as that newspaper. We had the wholeness of all the different kinds of Christian groups were right there.

Q: Was that just a statewide project or a national?

A: No, it was national, with the offices in New York. And so, so they said, “Get on the phone and get the editor to come down here and we want to find out more about this.” This is my Mobile crowd. And so they said the editor is in Florida right now, raising some money for this Protestant world, but we’ve got a man here who’s just come on and he is our Religious News editor and his name is Mace Crandall. So, I told ‘em, I said ... I told the board ... I said, “Now here’s this other man. Do you want to have him come?” “Well, yeah, tell him to come down, and we can talk to him.” So, that’s the way Mace came down to the Council. And so, of course, who had to take him around and introduce him to all the churches and everything like that. That’s my job. So, so that’s how I got to know Mason and everything. And, the upshot of all of that was that we sort of thought we liked each other mighty well. And, he thought that he would like to get into Council work maybe because he was feeling a little bit dubious, a little bit dubious about the professorial world himself. The ... He was afraid that the editor was kind of overreaching maybe. But anyway this was just private ... private ideas that he had. But anyway, the national council office ... he went to them and said, “If there is a

council anywhere in the country that needs somebody to work with it, I'd like to kind of know about it." ... You know because he had seen what this council was doing and he felt that would be something .... So anyhow, they called ... they asked Mace if he would come and talk to them—to my board. And, sure enough, they did. And so he came and he said, "Yah, he'd take the council." And so I ... it was off my hands, and I was able to be with my family. But that's the way I met Mace. And, then, we were married and ...

Q: What year was that?

A: This was '51. And the boys were 15 ... 13 and 15. So then, from there he felt that he'd like to get to be with churches, rather than with officers of churches, you know—the top people. He wanted to be with people. And so, he went to Iowa ... accepted a community church in Iowa. And we went up there. And so we were part of an interesting organization, which is the International Council of Community Churches.

Q: Non-denominational churches?

A: Non-denominational. And so we were there and then we went into Congregational Churches after that. And we were in Iowa then for quite a few years. And my boys just took to the farms up there like anything. And then we had these two children—David and Cora, who when we moved to Berea, Cora was in first grade and David was in sixth. So they grew up here and graduated. This was wonderful.

Q: So you have sort of two sets of children.

A: Two sets of children.

Q: So that your first two children—what are their names?

A: Ross and Bill Blount (Spelled this name out) Ross is a Presbyterian minister and a farmer, and Bill's a physical therapist. And, of course, David is ... graduated here and he's over in Baltimore. And Cora is ... graduated here, too, and she's married, living in Richmond, Virginia, with two little girls—not little girls. One of them got to be 16 years old the other day.

Q: Oh my goodness, what milestones.

A: Yeah.

Q: So, you and Mace ... he worked as a minister in several churches before coming to Berea.

A: Yeah.

Q: When was that that you came to Berea?

A: '63. In February of '63. We came on David's 11<sup>th</sup> birthday.

Q: Ahah. And you came knowing that he was going to be working for the Council of the Southern Mountains?

A: Yes, yes. He had been ... and that I was going to be the membership secretary.

Q: OK.

A: Between us, we'd ... that would be enough that it would support us. Because in those days, working for the council was charity work practically. You could get by but that's about all. That's what all the staff did that was on it. But,... 'Course you know what made the difference a few years later when the government got into it.

Q: Yeah.

A: War on Poverty and they had to have more money for their staff and, of course, our money went up too, which was not bad to take.

Q: How long did the two of you work for the council?

A: He worked for the council ... well, he retired ... he was retirement age ... about three years, but I worked until '71. I stayed on and then the council was kind of falling apart. Loyal had already left and most of 'em had gone, but I stayed on to try to keep the membership together and keep in touch with people. So, in seventy ... '71, I believe it was, that I resigned from the council.

Q: So, you came in '63 and how did you decide ... how did you choose Union Church?

A: Nothing else.

Q: It sounds like a natural with all of your background.

A: What else, what else. That's right. It was just the answer to ... you know, just perfect. Everybody who loved Christ was welcome, you know. Of course, that meant that a lot of people were in there, all of 'em loving Christ and all of 'em coming from different avenues that they had to get used to each other—which is great! Which makes it very interesting. That's what I love about Union Church. We have squabbles and fights because we have different ideas. It's natural.

Q: What was your first impression of Union Church specifically?

A: Union?

Q: You already knew it was going to be a community church.

A: Yes, I knew that. And, of course, we knew the Ayers, Perley and Katharine Ayer were already active in the church. Pearly had

been a professor here and then he switch over to working with the council and they encouraged him to do that—to strengthen it, to get out, and get the council—strengthen it. And this also helped to get students interested in Berea College. So, of course, we were introduced to Union Church the first day we got here.

Q: Who was the minister then?

A: Scotty Cowan.

Q: What was your impression then and then you knew him for several years, I guess?

A: Yes, he was here for several years, and we were absolutely astounded when he resigned—just knocked us off our feet.

Everybody, it seemed, with Scotty; he was good.

Q: So, did you have some initial impressions about the church—that it was somehow any different to ... or the same as some of the churches you had known as Mace had moved from one church to another? Was there something really different about this particular church?

A: Well, I think, yes, it was different. Of course, any church is different because it has different people and it has different priorities. And ... I thought ... course it takes a while to kind of get acquainted, feel your way, in a new church of any kind. And, I enjoyed it. Of course, I was pretty busy with two children and a new job and a husband who had a job that was pretty taxing, too. And so I didn't have time to speculate a whole lot and do a whole lot of anything except just try to keep up the things that I ...

Q: So you were a good church member in this case...

A: I was trying to be.

Q: Whereas you had been working ... sort of working before ... As a minister's wife and as a Council of Churches person ...

A: Yes. And, of course, guess what the first thing was that the Nominating Committee came to see me about. Well, would you be the Ecumenical Chairman.

Q: What did that mean?

A: That meant ... and that was back in the days before we had this new constitution when part of the organization of the church was committees. And one of the big committees was the Ecumenical Committee. And we had very, very strong people here in the ecumenical field in this church. And another thing that I do want to mention is that in the early days ... I heard about this ... in the early days of the church, the women of Union Church were always

reaching out to the women of other churches. And there was a movement already in the whole country of this reaching out, and ... for fellowship and finding ways to work together and do things together. And it was before the United Council of Church Women was even formed—that this was going on—in different parts of the country, people ... it was just in the air. Anyway, the women of this church invited the women of all the other churches to a luncheon.

Q: This was near the time you came?

A: No.

Q: Some time earlier.

A: This was in '38 or '37—way back. That ... the program for that is in the history of our Church Women United, and you can see that in the history that Mrs. ... oh, Dr., who's the doctor, I can't think of her name now ... Everett ... her husband is Everett ... big Methodist people.

Q: Oh, the Schaeffers?

A: Schaeffer, yah. Now she's got ... that just slipped, I'm getting old ... but she's got that material 'cause I remember putting that in the history. That gives the names of these women who were standing up there and bringing in other people to do ... that is a strong thing. I have thought about that quite a bit lately that we don't want to forget that part of our history because it's easy to miss it. Now, look at the Methodist. Look at 'em. They're inviting people in for lunch during Lent. That's just marvelous. It's a good thing, and I just hope we don't forget that—about how ... our part in that so that we can keep up our ...

Q: As a sidelight here, do you remember the names of the other committees ... the kinds of other committees beside the Ecumenical Committee?

A: Of course, there's the Christian Education Committee always. And, ... I will think of 'em as we go along probably ... but the Ecumenical was ...

Q: And you started serving on that committee?

A: Yap. I was ... yes, I'll be chairman, but I had a marvelous committee. [end of tape]

**End Side A - Begin Side B UC-CT-006-001**

Q: Mossie Wyker?

A: Yes, she was vice-president of the Disciples of Christ International. She went to Amsterdam to the opening meeting of the World Council of Churches, you know. She was just that important. And ...

Q: And, at that time was she working as a minister ... or as a church worker? Or had she retired?

A: She ... let's see, at what time now?

Q: When you first came to Berea.

A: When we first came, she ... no, she was on the staff of United Church Women; she was on the staff. She had been elected president of the general department of the United Church Women of the National Council of Churches in the United States of America. That was the whole thing. Anyway, she was the general director of that, and she was the president for five years—back in the fifties to '55. You remember McCarthy? You remember those days? And she did some wonderful work there. And then after she retired as ... you know, when she got to be 65, then she was suppose to retire. Everybody retires from Church Women United when they're 65. So, and then, Church Women United ... no, the national council people asked her to be on their staff, and she was on the national council staff as a special envoy to churches in the south when the racial problem was so bad. And I've seen her come home from being down there, and come into a meeting which ... to a meeting of the ... we always met on Thursday nights; we had a church meeting every Thursday night.

Q: The women?

A: No, the church; it was just the night for meeting. And we were meeting. We had a program going on, and Mossie came into the middle of the meeting, and when there was a lull in the program, she came up and she said, "I just had to talk to you. I had to get back and talk to my church because I've got such a burden. I've been in the south and I've been in the church and I've seen a cross burning right out on the lawn of that church. And I know what those people are suffering." And she ... now that's the way she thought about this church. She could come home and bring her load.

Q: You mentioned the Thursday night meeting. Was this sort of like prayer meeting, except it was on Thursday night?

A: Yah. And Thursday night and the choir would do its singing at 6:30.

Q: Practice, choir practice?

A: Yah, choir practice at 6:30 and then at 7:30, we had ... it was just ... Thursday night was church night.

Q: But it was something of a worship service?

A: Yah, or anything ... well, we would have ... there'd be something special that people would say, like ... now, when there was going to be a meeting of the World Council of Churches. OK, so months before that meeting, the study books went out all over, to all churches everywhere so that they could be studying what they're going to be discussing in this world meeting. And so, here we were our ecumenical committee asked if we could have the four Thursday nights and develop the four big subjects that they were going to be discussing. And then we got people ... we had Bob Menefee to do one and we had Dick Drake did one. And they developed the material that was in that book and presented it to us so we knew what was going on in Amsterdam when they had their meeting. You know, that kind of thing. And that's what our committee did. But the other committees brought their problems, their concerns, too.

Q: Who else was on your committee?

A: Tom Strickler and Dick Drake and Mossie and the Gill girl—Rexie Gill, the two sisters that were teachers. That was our committee.

Q: And how long did you serve with that group; how long did you serve on that committee?

A: Well, I don't know.

Q: Long time? Several years?

A: Several years, yah. All they needed was somebody to call them together. (Laugh) Call them together and they were WOO! Let's see what we're going to do now. But ...

Q: Who were the Sunday School teachers that you remember? Did you go to a Sunday School class? Did you teach a Sunday School class?

A: Well, I taught ... yah, I taught a primary class. Ann Strickler and I did the primary department. She had first grade and I had second grade. And, we were such good friends; we enjoyed every minute. I hope the kids did. We all had a good ... Oh, and Ervin Connelly was the third grade teacher and he was great. Kay Orwig

was the superintendent when we first came. She was superintendent of the Sunday School. I've forgotten who had the junior ... you see, we were all just down there in the basement. The primary department was along that side where the laundry is now. And Ervin was up on the stage; he had his class up on the stage. And of course, the kindergarten was back there with Mrs. Durham. Did you know Mrs. Durham?

Q: Didn't know her. Tell me about Mrs. Durham a little bit.

A: Well, ...

Q: Did your children ever go to her?

A: No, no. They were a little too old. But she was a very, very fine woman and very ... She had her kindergarten and she knew what she was going to do with it and she knew how it was going to be run and it was run that way. And it was good. Everybody respected her. But it was year in and year out. She was there.

Q: Who were the ... was there one or more adult Sunday School classes at that time?

A: The adult Sunday School class was up in where the Dialogue Center is now. And, let's see ... Rolf Hovey, no ... no, Rolf Hovey always led us in singing. And that was ...

Q: At the Sunday School?

A: In Sunday ... we'd have a hymn and we'd have ... And then Ira Martin taught the class some. Did you know Ira?

Q: Barely. I think I was around once or twice.

A: He was a good man, I thought. And, see who else was a teacher? Mossie did, Mossie taught some when she was in town, but she wasn't in town much. And, the room was full, and the first Sunday I went, I poured boiling coffee all over my dress. So, I was well initiated.

Q: So, what was that class like? Was it a lecture or a discussion?

A: It was a discussion. It was ... the person developed the lesson and talked, and if anybody had ideas, they expressed them. It was very good; it was very good. But they always sang hymns to begin with.

Q: Now, I believe Gordon Ross taught the adult class.

A: Oh, yah, Gordon.

Q: Did you go to his class?

A: Whenever I got a chance, I went to hear him.

Q: Do you think there's a standout adult class teacher or were they all real good? How did people react ... did people you think over the years say, "I like so and so the best"? Is there some ...

A: Oh, I don't know. Whoever was teaching was ... that was special, you know. And everyone was different; everyone presented things in a different way. I don't particularly remember ... I was in ... I went to the class some.

Q: Yah, but you taught, too, so you didn't go as much.

A: Yah, I taught. And ... I was trying to think of something else ... Of course, when the Weatherfords came, and Ann was just a tremendous person in Sunday School.

Q: She taught the adult class, too?

A: No, she worked with the young people more.

Q: So, Scotty Cowan was the minister when you came and he left in about 19 ... when? 1966 maybe? '67?

A: I guess '66 or 7. Too soon.

Q: You said you were surprised when he ... Did he retire at this point or did he go to do something else?

A: Yah, he retired and they went down to Tennessee. And just retired down there. And it wasn't long before he went to Scotland to visit and Gladys didn't go with him. But he went over, and just as the plane landed, he had a heart attack and died.

Q: In Scotland? I hadn't heard that story before.

A: That's what they told me. I think that's right, but you could check on that. Scotty was ... did you ever know Scotty?

Q: Well, I was around several times in various ... usually the Council of the Southern Mountain meetings—one kind or another—that he happened to be at.

A: He was a wonderful man.

Q: How would you remember him ... his contribution to Union Church ... what did he particular, maybe a gift or a personality that he ...

A: Well, his personality. His personality was ... Scotty, I think, his big gift was being able to tell about books that he had read. I believe—somebody told me this—that he reviewed books for and sent the review to some company, you know. And, so, I think that was part of it that he really was good at that and he did it. But, you know, he never would let any of his sermons be taped.

Q: Oh, really.

A: And it would ... we used to think that it would have been a pretty good idea if we could have had those sermons.

Q: The college taped some when he came back to visit. There are a few that were taped that the college has in the library—when he spoke at chapel.

A: Well, he had a way of talk ... the little Scotch accent didn't hurt a thing. He was good in so many ways. There were, you know, ... There are always ways when people ... I found it sometimes that it would have been nice if he had really seen the viewpoint of other people a little bit more ... other workers, like, in the church.

Q: You mean locally in the church?

A: Yah, to help them do their ... do what they were trying to do—to help back 'em up a little bit. He had his program. That may be ... other people may not have found that.

Q: Working as a team, maybe, wasn't of his strong points?

A: Well, yah. You could go ahead and do something on your own, but you know, you didn't necessarily go and talk it over with him.

Q: Was he the only staff member of the church officially? How did that work?

A: No, we had a Director of Christian Education.

Q: Who was that?

A: Her name was ... right on the tip of my tongue and now it's gone.

Q: Was that Wyckoff?

A: Yah.

Q: Elizabeth Wyckoff?

A: Elizabeth Wyckoff. She was a trained ... as a Director of Christian Education. And guess who was the secretary of the church—Margaret Wright.

Q: Is that right?

A: She worked part-time as church secretary. And the church office was in that room where we had the Sunday School class 'cause we didn't have the rest of the ... It was just that much.

Q: Do you remember about how long she was church secretary?

A: No, I don't remember how long. I remember she was good.

Q: Was she in that job when you came?

A: I think so. I'm not sure.

Q: And was there ... There was an assistant minister part of the time, I think?

A: Yah, they used to ... I don't think they had an assistant when they came in '63. But, yah, they used to have students.

Q: Was Joe Peacock already ...

A: Yah, I've heard that name.

Q: He wasn't here when you came?

A: No. And there's another man who was here. We came across him in Iowa. He was a very fine Congregational minister in Iowa that we worked with. Can't think of his name now, of course. But,

Q: He came here?

A: But he had been here as an associate. I don't know whether he had been in the college, too, as a student or what. But he was a young man. He was very ... we liked him a lot. But, so they did have a group of people like that. They did it.

Q: So, who came to be minister after Scotty left?

A: Oh, Johnson—Don Johnson. And Don Johnson started some very good things in this church—really good things.

Q: What sort of things might you ... what are some of those?

A: Well, we started with some bangs, you know, with new members coming in, you know. And one of the things that we did, as a new family would come in, there'd be a family in the church that would adopt that family. And they'd go visit them and then we'd have a dinner for the new families, sponsored by the families that were sponsoring them. All of us together. It was really ...

Q: That was something new with Don?

A: It was very new. It was not like for the whole church. It was just these new families. And, in that way, it kind of worked out into the whole church. I thought that was pretty good.

Q: But that was something new that Don Johnson got going?

A: Ahem. And Don had a wonderful asset in his wife Angie. She was an unusually fine person. I liked her a lot. And she worked a lot. Now she worked a lot. We'll step aside for a minute and look at the Church Women United at what was going on. This was before there was any social security—any place where people could get their social security checks, food stamps, anything like that. People didn't even know about it—all over. And, so, one of the things that we did in Church Women United ... we had what we called a May Fellowship Day and our speaker was Mrs. Hutchins. And she got up there and she said, "If you women want

to do something that matters to people, get them acquainted with what is at their doorstep, that they can get, the money that's available, and get in your cars and take those people up to get their checks. Do things that will make it happen." She really didn't let us up a bit.

Q: So this was the local Church Women United group from all the churches ... many of the churches in town?

A: Yah, and so that got started. And at that time, the president of the Church Women United was Martha Wiley, and that's Martha Pride's aunt. She was president, and she was a person that if something needed to be done, OK; let's get busy. And she called women together. OK, and so we said we need ... She said, "We need to get organized, find people who have skills at working with people that have needs." And so Angie Johnson and Gerri Morris—you remember her—and there was a Baptist woman who was the wife of a Baptist person here headed up a committee. They were professional people, of course. Gerri Morris is ... was very professional as a social worker. And so they got together and figured out what we could do. And they came together with a plan called Christians ... no, it was CRIC ... anyway, ways in which Christian women could be united in doing Christian work. And that we, those who wished to be in the program, would get together, have a workshop, find out how to contact people who have needs, people who need somebody to help 'em get their food stamps and help 'em with anything—become friends to that family, you see, and visit them and get them in touch with what's available to 'em. OK, and so that caught on with the churchwomen in all the churches, and they found the names of families that needed help. OK, and so they got their training—they did a whole weekend of training with people from Lexington that knew how to help.

Q: So this was during ... this began during Don Johnson's time?

A: Yah, because Angie was one of these people.

Q: Well, did this relate to Woman's Industrial?

A: No.

Q: This was separate? Woman's Industrial was going on?

A: Oh, yeah, it just goes on forever.

Q: What was Woman's Industrial like during these years? What were they doing and who was doing it and so forth?

A: Well, ... what's the name of that lady ... there was one lady that had been doing it for years and ... She was so good. What they did the women ... see, in those days, the women didn't know how to make clothes. They didn't know how, and so the women of the church would come down and they'd bring patterns and they'd get material and they'd help 'em to cut dresses and make 'em and that kind of thing which doesn't go on now because that's not necessary now. And they would make rugs ... braided rugs ... and put them together. That kind of thing and they'd have all kinds of things going on. And the women who came would ... they had to be there at 9:00 ... and they had to work at something until 11, I think. And then they got 4 little tickets for that ... little tickets, work tickets ... that's their pay. OK, and then, after lunch, the clothes were brought out and different ones. You had to pay so many tickets for such and such a dress. That was the way they did that. Now, then, of course, they don't do that now. But they had the groups ... and the people that would make over things, you know ...

Q: Make over older clothes?

A: Yah. Rip 'em up and press the material out and make something new for somebody.

Q: So, was the work that Church Women United doing or started doing not being done in Woman's Industrial?

A: No. Woman's Industrial was industrial. It was doing work and getting clothes for people and ...

Q: Did you start working with some of the Woman's Industrial women to give them this information?

A: Yah, they would have it, they would have it. I was not working with Industrial then; I was in the office over there so I didn't get to really be involved, but I know that that's what was going on.

Q: So, I guess you saw what the Church Women United was doing was reaching people who didn't come to Woman's Industrial.

A: Oh, yah. These people went into the homes and they got acquainted with the people. They took their children with them and got acquainted with the children in those homes. And I had... Mace and I had an older couple that we went to see how they worked. And, we took 'em to ... when they needed to go to Lexington to the clinic or whatever; we'd take 'em. Anything they ... and we'd just visit with them. We just loved them. And she turned out ... now she was all crippled and she had to have ...

she'd had all kinds of surgery and everything ... and she turned out to be a source of information for her whole neighborhood. She got the ... oh, that's another thing that CRIC did—they made a booklet of all of the ... everything to help and who to call and everything about that. And she got those books and she ... when people would come to her, they'd find that they could come to her .. to Poncie ... and she'd tell them that you can do so and so. And they could ... and she was a CRIC person all by herself. She was wonderful; I loved that woman. She finally died, and her husband died. But, wonderful, wonderful times. Nan Jones, Nan Jones was wonderful in CRIC—Nan and Loyal, as well, of course, as in Industrial. She ran the Industrial for a while.

Q: Nan did?

A: Yah, she was good. She was an understanding person; she really understood those people.

Q: Do you remember how long Nan worked in Industrial, ran Industrial?

A: She ... oh, she didn't run it too many years. She began ... she was not feeling too good. That was back when she was not feeling too good. But she was excellent. She ... when Nan started working, that's when you saw the women come in and go out and reach and hug each other, you know and you know. It wasn't a matter of coming in and seeing how many hours you're doing, but it was just ...

Q: Who would hug each other—the women from the church or the women ...

A: Everybody. It was just a big, old hugging good time.

Q: There was a different mood.

A: Yah.

Q: The mood changed.

A: Nan softened everything up. She is a tremendous person—that Nan Jones is. And, so she has done a whole lot.

Q: So, Don Johnson was there about two or three years maybe?

A: Yah, I think. Two or three. Had some kind of a problem; that was too bad. I'm sorry 'bout that.

Q: He had a problem with his job. He had some disagreement about folks ...?

A: No, it wasn't about the job. I don't know. I just heard ... you know how you hear little whispers and you don't ever know anything real... And so, I wasn't listening to find out either. I

didn't ... But I know that they let him know it's a good idea to move on someplace.

Q: Well, so it was a matter of the church deciding that there was enough of some kind of problem that they ...

A: Yah, I think so. But I hated it on ... [end of tape]

**End Side B UC-CT-006-001**