

Black Heritage in the Upper Piedmont of South Carolina Project Collection
A Register -- 1982, 1989 – 1990

Creator: W.J. Megginson

Collection Number: Mss 282

Title: Black Heritage in the Upper Piedmont of South Carolina Project Collection -- 1982, 1989 – 1990

Abstract: The Black Heritage in the Upper Piedmont Project, under the direction of Dr. W.J Megginson in the early 1990s, documented the rich heritage of the local African American community through photographs, oral history interviews, and documentary research. The project was sponsored by the Pendleton District Historical and Recreational Commission, with co-sponsorship from Clemson University, Seneca River Baptist Association, and Tri-County Technical College. Additional funding was provided in part by the South Carolina Humanities Council.

Quantity: 1.63 cubic feet containing 118 audiocassettes, 5 VHS cassettes, photographs, contact prints, and negatives in 7 boxes.

Scope and Content Note

This collection contains audio and VHS cassettes, contact prints, photographs, and negatives. This material documents research conducted from 1982, 1989 – 1990 regarding local black communities in the Upper Piedmont of South Carolina.

One hundred-eighteen audiocassettes document interviews with local African American families. Typical subjects covered in the interviews include: family ancestry, economic profiles, religious life, education, and social interactions. Five VHS cassettes document lectures, group discussions, a dramatic reading performed by actors, and the opening reception of the Black History in the Upper Piedmont Exhibit.

There are also numerous contact prints, photographs, and negatives that depict individuals, buildings, maps, and documents. This material was originally utilized for display in the traveling exhibit.

Additional Collection Information:

Cite as: [description of items such as “Eldora White Interview”] box number, Mss 282, Black Heritage in the Upper Piedmont of South Carolina Project Collection, Special Collections, Clemson University Libraries, Clemson, SC.

Historical Note

This investigative project sought to explore and preserve aspects of the local African American community specifically within the South Carolina counties of Anderson, Oconee, and Pickens. Scholars had previously made note of the fact that there had been little, if any, analytical or documentary data collected regarding the black community with respect to the South Carolina Upper Piedmont area.

Both the need for and the timing of an investigative project seemed to be at a critical point in 1989 – 1990. From a purely historical point of view, written documentation covering broad areas of the local African American community was necessary in order that a more comprehensive overview of black heritage in South Carolina, as a whole, could be made. This project sought to complement research that had already been carried out in both the Midlands and Low country of the state.

To gain relevant information from those individuals closely associated and involved with the pertinent facts and time periods while they were still living was extremely important. These were among the last generations of blacks who sat as children and listened to stories passed down by older relatives who were former slaves. The slave generation largely continued folk traditions of oral, rather than written history. First-hand knowledge of life during that time period threatened to be lost forever, as many of the individuals who had heard of such experiences were already well into their elderly years by the time that research for the project was initiated in the early 1990s.

The project's overall parameters involved several stages of activity. First, the community and its institutional resources as they existed and evolved during the time period of 1865-1920 were studied. The preservation of black culture in the area was utilized by way of oral interviews of older members of the community and through the duplication of relevant photographs and documents. The inventorying of black cemeteries was also attempted through the transcription of readable headstones along with researching information regarding those interred without markers. Lecture series, dramatic readings, and personal presentations utilized the research in programs presented to the public. The project findings were then put on a public exhibit that traveled around South Carolina until 1994. The final aspect of the project involved the permanent archival preservation of the interview cassettes, along with copies of documents and photographs, at Clemson University's Special Collections.

The timetable for the project was as follows. Starting in July 1989, the advisory committee and assistant directors began the project by setting forth detailed plans and organizational specifics; an intense phase of research began in August 1989. In late August 1989, there was a public forum entitled *Celebrating Black Heritage: The Importance, Difficulties, and Techniques of Preserving Black Culture* along with oral history training workshops that were to provide an opportunity for the project staff to meet with the black community, excite them regarding involvement in the project, and enlist their help in providing documents, photographs, and leads for interviews. Starting in January 1990, work began regarding the collection of oral history interviews along with the duplication of photograph and manuscript materials. In April 1990, there was a series of public presentations based on the research collected. On April 4, 1990, a lecture series entitled *The Tapestry of Black Heritage in the Upper Piedmont, 1865-1920*:

Overview of Burdens, Perseverance, and Accomplishments was given at Tri-County Technical College in Pendleton, SC. In this presentation, W.J. Megginson, J.D. Rutledge, and Ann Ruth Moss discussed some of their research findings and encouraged additional local preservation of black heritage. On April 17, 1990, a series of group discussion workshops entitled *The Upper Piedmont Heritage: Perspectives from the Community, from the Low Country, and from Virginia* were presented in which both academic scholars and local individuals related experiences and findings regarding their own personal research. In addition, beginning on April 26, 1990, a presentation of dramatic readings entitled *Telling Our Own Story: Voices from the Past -- A Dramatic Reading of Black Life in the Upper Piedmont Based on Oral History Interviews with the Black Community* was given. During these events, actors and actresses read from interviewee transcripts gathered during the project that reflected local black experiences and culture. Finally, on September 15, 1990, the Black Heritage in the Upper Piedmont traveling exhibit was first unveiled; this exhibit traveled around the state of South Carolina for four years. By 1995, the project interviews, documents, and photographs had been placed in Clemson University's Special Collections for permanent archival preservation. Copies of the interviews were also placed within the Pendleton District Historical, Recreation and Tourism Commission archives.

Primary investigative interests in regards to the oral interviews explored five broad areas: family ancestry, economic profile, religious life, education, and social interaction.

Included within the focus area of family ancestry were genealogies including birth/death year approximations, birthplaces and locations of extended residences, wedding ceremonies and marriages, as well as notable deaths and funeral practices.

The economic profile includes questions regarding employment opportunities (male/female, adults/young, black/white), commercial/economic relations between the races, and sources of food, clothing, and crafts. In addition, ups and downs of economic survival including good and bad fortune, natural disasters, and epidemics are discussed.

Religious life in the black community covered prominent denominations in the local area, names of churches and their origins, identities of ministers, camp meetings, singing conventions, schools and cemeteries associated with specific churches, and any religious cooperation between blacks and whites.

The educational focus began with elementary, secondary, and college opportunities available to blacks. A very important aspect of local educational life covered here is the foundation and growth of Seneca Institute (later Seneca Junior College). Individuals were encouraged to recall the identities of family members who were first to be educated [each level of education included]. Also discussed were notable local educators, racial conflict over education, and local civic groups and organizations that worked to improve education.

The final area of interest was social interaction. Specific areas of discussion include civic and political activities, civil rights, welfare groups, burial societies, holidays/celebrations, and athletics. Conflicts within the community such as the relationships between newly emancipated slaves and free persons of color after the Civil War, marriage relationships, and mixed-race

individuals were covered. Issues such as lynching, romantic/sexual relations between races, law enforcement's treatment of blacks, employment and educational discrepancies between races, and segregation was discussed in depth as well.

There are in addition numerous contact prints, photographs, and negatives that depict individuals, buildings, maps, and documents. Among the depicted individuals are Gertrude Littlejohn, Iris Chamblee, Annie Webb, and the Seneca Junior College class of 1927. Buildings such as the Keese Barn, Abel Elementary School, and King's Chapel AME Church are also depicted. Copied documents on photograph quality prints include census and school records, deeds, and sharecropper and freedman's contracts. This material was originally utilized for the display of the traveling exhibit.

Related Material

Mss 35 -- American Association of University Women-Clemson Chapter (Robert Reid interview)

Mss 68 -- J.C. Littlejohn Papers (Bill Greenlee interview c. 1950's)

E185.63 .M44 1994 Black Soldiers In World War I: Anderson, Pickens, And Oconee Counties, South Carolina: With A Discussion of Pensions For Civil War Slave Labor / W.J. Megginson

E185.93.S7 M44 1991 Tracing Your Family Roots, Before Slavery And Shortly Thereafter: Stuck In Your Family Tree? / W.J. Megginson

Collection Item Indexed Terms

This collection is indexed under the following terms in the online University Libraries' online catalog. Researchers desiring materials about related topics, persons, or places should research the catalog under these headings.

Subjects

African Americans—South Carolina—History
African Americans—South Carolina—Interviews
African Americans—South Carolina—Anderson County—History
African Americans—South Carolina—Greenville County
African Americans—South Carolina—Oconee County—History
African Americans—South Carolina—Pickens County—History
African Americans—South Carolina—Music
African Americans—South Carolina—Social Conditions
African Americans—Education—South Carolina
African Americans—Religion—South Carolina
African Americans—Employment—South Carolina—History
African Americans—Southern States—Social life and customs
African American churches—Southern States—19th century
African American churches—Southern States—20th century
African American universities and colleges—South Carolina
Anderson County (S.C.)—Genealogy

Greenville County (S.C.)—Genealogy
Oconee County (S.C.)—Genealogy
Pickens County (S.C.)—Genealogy
Cemeteries—South Carolina—Pickens County
Inscriptions—South Carolina—Pickens County
Oral history.
Plantation Life—South Carolina—History—19th century
Racially mixed people—South Carolina
Railroads—South Carolina
Slavery—South Carolina—History—19th century
Slaves—Religious life—Southern States—History—19th century
Southern States—Race Relations
Spirituals—(Songs)—South Carolina
Work Songs—South Carolina
Abel Baptist Church

Added Names

Aiken, Cassandra
Alexander, Cornelia (1900 – 1996)
Benson, James (1905 – 1992)
Brown, Clotell (1894 – 1992)
Brown, Lucinda Reid (1890 – 1990)
Childers, Velma (1902 – 1997)
Cline-Cordonier, Susan
Clinkscales, Ida Mae
Code, Allen (1911-)
Deas-Moore, Vennie
Dupree, Thomas (1900 – 1996)
Gassaway, Alice (c.1904 – 1994)
Goodwin, Brenda
Green Sr., David (1907 – 2003)
Greenlee, Mary Agnes (1905 – 1998)
Harbin, Douglas E. (1909 – 1998)
Harrell, Yolanda
Haynes, Montana (1907 -)
Henderson, Elsie
Hildebrand, Doris (1929 -)
Hill, Harold E. (1907 -)
Hiott, Will (1961 -)
Howard, Emma (1895 -)
Keasler, Ben J. (1920 – 1995)
Keasler, Laura (1912 -)
Kibler, Sara (1909 – 1990)
Knox, Brenda (1951 -)
Lawrence, Audrey
Lick, Wendy

Maddox, Lou Ida
McDonald, Floy (1907 – 1999)
McDowell, Ida
Meacham, Kate
Megginson, W.J. (1943 -)
Mickler, Inez (1907 -)
Mickler, William (1908 -)
Moorhead, Lewis D. (1908 – 2003)
Oglesby, Lizzie (1904 – 2005)
Oglesby, Matthew
Perry, Arminus (1905 – 1993)
Pettigrew, Hiawatha (1930 – 2000)
Plisco, Betty
Ponder, Runette (1906 – 1999)
Reese, Bessie (1898 -)
Reid, Anna (1923 -)
Ross, Mattie (1917 -)
Rutledge, James D. (1918 – 1992)
Seneca Junior College
Shaw, Grace
Spencer, Cato (c.1903 – 1997)
Stevens, Bessie (1905 – 1999)
Strickland, Bertha M. (1927 – 2003)
Thompson, Robert H. (1926 -)
Tidmore, Dora Brown (1917 – 1997)
Vance, Lucille (1906 – 2002)
Vance-Robinson, Lenora
Walker, Minnie
Walker, T.C. (1907 – 1991)
Washington Sr., George H. (1906 -)
Watkins Jr., Ernest (1915 – 1995)
Watson Sr., Charles B.
White, Eldora (1908 – 2000)
Whittenberg, Ezra W. (1901 – 1990)
Williams, James G. (Red)
Williams, Lizealur M. (1911 – 2002)
Williams, Lucile (1914 – 1999)
Williams, Maxie (1909 – 2001)
Williams Viola (1902 – 1994)

Document Types:

Audiocassettes
Photographs
Videocassettes

Administrative Information:

Acquired from W.J. Megginson. Formerly accession numbers: 91-29, 91-38, 94-136, 95-29, and 95-126.

Processing Information:

Short abstracts of approximately 11 interviews were prepared by the Pendleton District Historical, Recreation and Tourism Commission during the 1990s. In 2003, Timothy Blakeney and Samantha Gross prepared abstracts to approximately 29 interviews as part of History 893 Archives Practicum. In 2005 as part of a re-grant project from the South Carolina State Historical Records Advisory Board funded by the National Historical Publications and Records Commission, Carl Redd edited the abstracts and completed the processing of all interviews with help from student assistant Allison Scheele.

Detailed Description

located in stacks --

- Box 1** 36 Cassettes -- Abel – Haynes (2)
- Box 2** 36 Cassettes -- Haynes (3) – Reid (2)
- Box 3** 36 Cassettes -- Reid (3) – Lucile Williams
- Box 4** 10 Cassettes -- Maxie Williams – BHUP Workshop
- Box 5** 5 VHS

located in vault --

- Box 1** contact prints, photographs, and negatives
- Box 2** oversize photographs
- Box 3** original audio and VHS cassettes *do not use*

Collection Separation List:

Contact Prints, Photographs, Negatives, and VHS Cassettes

Contact Prints

- b&w contact prints -- exhibit material (23 sheets)
- b&w contact prints -- interviewees (19 sheets -- 267 photographs)
- color contact prints -- interviewees (19 sheets -- 267 photographs)

Photographs

Exhibit Material:

- buildings (6)
- documents & maps (25)
- individuals (18)

Exhibit Material (Oversize):

- buildings, documents, individuals, and maps (12)

Miscellaneous:

Yolanda Harrell, Montana Haynes, a building in Seneca utilized by Seneca Junior College, intersection of Greenlee and Dupree Streets, and a quilt. (11)

Negatives

b&w negatives -- Clemson University's Special Collections

b&w negatives -- exhibit materials (individuals, documents, maps, and buildings)

color negatives -- interviewees

VHS Cassettes

VHS 1

Title: "Celebrating Black Heritage: The Importance, Difficulties, and Techniques of Preserving Black Heritage"

Speakers-W.J. Megginson, Stefan Goodwin, Vennie Deas-Moore, Ruth Ann Butler, Lewis H. Suggs, and Anna Reid

Audio/Video Quality-Initially poor

Date-August 20, 1989

Location-Abel Baptist Church -- Clemson, SC

Duration-1:21:04

"Black Culture: Finding Out How Earlier Generations Lived" -- Dr. Stefan Goodwin, Chair, Department of Sociology and Anthropology, Morgan State University

"Black Culture: Black Celebrations and Rituals" -- Vennie Deas-Moore, Black Culture Project, McKissick Museum

"Black Communities: A Local, Grass-Roots Project" -- Ruth Ann Butler, Director of Greenville Cultural Exchange Center

"Charting Black History" -- Lewis H. Suggs, Associate Professor, Department of History, Clemson University

"Black Heritage: Searching for Our Family Roots" -- Ingrid Jackson, Mechanical Engineering Department, Clemson University

VHS 2

Title: "The Tapestry of Black Heritage in the Upper Piedmont, 1790-1920: Historical Overview of Burdens, Perseverance, and Accomplishments"

Speakers-W.J. Megginson, J.D. Rutledge, Ann Ruth Moss

Audio/Video Quality-Good

Date-April 4, 1990

Location-Tri-County Technical College, Pendleton, SC

Duration-00:49:39

VHS 3

Title: “The Upper Piedmont Heritage: Perspectives from the Community, from the Low Country and from Virginia”

Speakers-Dot Yandle, Alice Gassaway, Myrtle G. Glascoe, Lewis H. Suggs, Robert H. Thompson

Audio/Video Quality-Good

Date-April 17, 1990

Location-Golden View Baptist Church -- Clemson, SC

Duration-1:49:48

VHS 4

Title: “Telling Our Own Story: Voices from the Past -- A Dramatic Reading of Black Life in the Upper Piedmont Based On Oral History Interviews with the Black Community”

Audio/Video Quality-Good

Date-April 26, 1990

Location-Pendleton Junior High School -- Pendleton, SC

Duration-1:04:29

Text created and directed by: Wendy Overly

Stage-managed by: Beth Dalton

Cast: Stefani Baker, Jemina Boston, James Brown, Rhonda Dansby, Abasi Malik, Stanley Thomas

Interviewees whose words inspired the project: Cornelia Alexander, James Benson, Lucinda Reid Brown, Velma Childers, Alice Gassaway, William Greenlee, Douglas Harbin, Ida McDowell, Lizzie Oglesby, Bessie Reese, Robert Reid, Robert Thompson, George H. Washington, Sr., Maxie Williams

VHS 5

Title: “Opening Reception for the Black Heritage in the Upper Piedmont Exhibit”

Audio/Video Quality-Good

Date-September 15, 1990

Location-Headquarters for the Pendleton District Historical and Recreational Commission (Hunter’s Store) -- Pendleton, SC

Duration-1:30:29

CASSETTE ABSTRACTS

Abel Baptist Church Cemetery (1-5)

Historical Note: Abel Baptist is an African American church that was founded in 1868. It is located in Clemson, SC. James Benson works as the church cemetery caretaker and was also the Superintendent of the Sunday School program. The church has three cemeteries. Benson and Megginson identify grave markers, note birth/death dates, and read inscriptions [when present or legible] in these interviews. In addition, Benson provides biographical information regarding interred individuals of whom he is aware.

5 Cassettes

Speakers-James Benson, W.J. Megginson

Audio Quality-Good

Date-August 10, 1989

Location-Clemson, SC

CASSETTE 1

Side 1

00:25 -- James Benson was born at home on June 23, 1905 in Central, South Carolina.

1:16 -- Mr. Benson's parents were Patrick and Annie Reese Benson. They are both from the Central, SC area as well. Patrick Benson's parents were Isaac and Emily Benson. Isaac was a slave from the Spartanburg, SC area. Annie Reese's parents were Jim and Tila Cannon Reese. Mr. Benson cannot recall their occupations.

5:58 -- Mr. Benson now lives in the town of Clemson, SC, just off of Benson Blvd.

7:00 -- Abel Baptist Church was founded in 1868. Mr. Benson has been a member since 1925. New Hope (Little Abel), Golden View, and Silver Springs Baptist all were founded by former members of Abel.

8:34 -- Harrison Haywood was the Clerk of Church at Abel for many years; his daughter Susie Haywood took over his job after his death. Susie put together a four-page paper about Abel's history. Both Harrison and Susie are buried in the church cemetery.

9:50 -- Mr. Benson talks about the job of Superintendent of Sunday school. He attended many classes for it, including several at Morris College. Mr. Benson also talks about his current job as the cemetery caretaker at Abel Baptist Church. He has been doing it for twenty-five years.

13:37 -- Mr. Dave Whitt and Mr. Jim Cannon were the caretakers before Benson; there have been only three since the foundation of the church in 1868.

16:01 -- Mr. Benson informs Megginson that there are three cemeteries and that the church keeps maps and records of whom are buried there. There are very few tombstones or markers in the first and second cemeteries because of their old age.

17:29 -- In 1868 Dave Whitt was in charge of the first burial.

18:28 -- Benson talks about where the three cemeteries are located. The first cemetery is the oldest; it is located on the southside of the church grounds. It has the fewest number of tombstones. The second cemetery is in the rear of the church and the third cemetery is the newest and adjacent to the first cemetery.

24:47 -- Mr. Benson explains how the church does not restrict its cemetery to members of their church or even Christians. Members of other churches in the area are buried at Abel.

25:42 -- Burials in the area in the old days were different than today because there were no funeral homes. The body stayed at the family's house until the funeral. The funerals were quick; most of the family lived close by. The community acted the same way towards death; family and friends would gather with the family to grieve.

31:21 -- Benson explains how there was no need to purchase a plot in the cemetery because the plots use to be free, even to non-members. Today non-members pay for a plot in the cemetery.

31:44 -- Audio ends.

CASSETTE 1

Side 2

00:06 -- Mr. Benson talks about burial insurance. It was not as much as it is today, about twenty to twenty five dollars. It could be paid in installments that amounted to five to ten cents a week.

3:01 -- Funeral services were usually no longer than thirty minutes. The family often requested that it be short.

4:15 -- Mr. Benson remembers his grandparents' deaths and their funerals, but does not recall specifics.

6:40 -- Benson explains that there were no family plots in the cemetery. People were buried in the order of their death.

8:51 -- The two men move the interview out into the graveyard. Mr. Megginson describes the scenery around the three cemeteries.

9:41 -- Mr. Benson and Mr. Megginson go through cemetery one and examine grave makers and describe the scenery. Cemetery one is closest to Abel Street and Highway 93. There are about 500 people buried in the cemetery; very few are marked.

12:17 -- A few names mentioned are T.H. Thompson (1870-1918), John Singleton (1841-1918), T.W. Williams (1886-1901), John Drayton (1891-1908), Isabelle Collins (1889-1906), and Samuel Green (1853-1923).

18:43 -- Mr. Megginson notices a family of three buried together. The Foster family includes James Foster (1876-1919), his son (1897-1917), and his wife (died in 1918 at the age of 38).

21:19 -- Mr. Benson mentions C.E. Washington, who was born in 1813. This is one of the earliest birth dates in the cemetery.

22:28 -- Megginson points out the most prominent monument in cemetery one. It belongs to the Manager family. Henry Edward Manager (1878-1912) and parents Simon (1785-1884) and Krecia Manager (1808-1894) were all buried next to each other. They were likely a prosperous family judging from the monument's structure and material.

24:08 -- The two men continue reading names off markers: Hamp Reese (died 1925) and B.B. Reid (1887-1910).

28:24 -- Mr. Benson discusses The Fruster family. Fannie Fruster is Mr. Benson's great aunt; she is buried in cemetery one.

31:04 -- Audio ends.

CASSETTE 2

Side 1

00:20 -- Benson and Megginson continue to walk around and look at the grave markers in cemetery number one. Elias Fruster (1866-1914) was the son of Thomas and Fanny Fruster.

1:03 -- Mr. Benson describes how Matthew Fruster (1897-1916) was killed while working on the railroad double-track. He was the son of James and Leah Fruster. Another marker close by is that of Reverend Ed Reed (died 1918 -- aged 53 years).

3:39 -- Megginson names a few more grave markers (the two men are now in the middle of cemetery number one). Mary Cannon died in 1912 at age sixty. Hal Hill (1899-1913), has a broken stone marker.

5:00 -- Corinne Miles was 16 years when she died. William Reese (1868-1908) was related to Jim Reese, Mr. Benson's grandfather. Lucinda Whitner (died 1909 -- aged 77) "Gone But Not Forgotten". Among the Watkins family are: James (1876-1904), Hattie (1878-1901), Rev. William Watkins (died 1912), Warren H. (1879-1895), and Susan H. Watkins (died 1918).

9:15 -- Benson and Megginson come to the two final graves marked in cemetery one: Birdell S. Williams, daughter of W.C. and Isabella Williams (1892-1909) and Mary Simpson (1841-1905).

10:41 -- Megginson describes the oak trees around the churchyard as the two men enter near cemeteries two and three.

11:16 -- They are between Margaret Harris's marker in cemetery two and Donald Austin's marker in cemetery three.

12:54 -- Mr. Megginson describes cemetery two. It stretches behind the church; most of the sites have markers. The oldest sites are the farthest from the church in proximity.

15:19 -- Mr. Benson starts in the back corner of cemetery two. Matilda Green was married to Will Green. She had a heart condition and died when she was fifty to sixty years old during a meeting at Abel Baptist.

17:41 -- Mr. Benson states that there is plot of small children from the Gantt family who died from the flu. They were all eight to twelve years old.

19:00 -- The next grave was Mr. Benson's father Patrick Benson. He died in February 1926 around the age of fifty-two years. Mr. Benson's sister Lilly Marie died in June 1926 at the age of twenty-five. Annie Reese Benson, Mr. Benson's mother, also died in June of 1926.

21:34 -- Megginson continues to read names from the grave markers. E.D. Reed (1868-1926) has elaborate markings on his tombstone. This is the brother of Rev. Ed Reed.

23:00 -- Mr. Benson briefly describes the qualifications regarding the position of Chairmen of the Deacon's at the church.

23:59 -- Mr. Megginson continues to identify marked and unmarked gravesites. Matilda Kremmel [Tremmel, Trammel?] died in 1930. John Collins was a South Carolina Private in the 49th Volunteer Infantry (died in 1938). Lucille Williams lived from 1905-1929. Ola B. Williams' marker is deciphered.

30:21 -- Megginson is at line two of cemetery number two. Luecenie Hamilton (1910-1926) has diamond shaped stone. [?] Haywood, son of J.H. and Lucy Haywood lived from 1897-1930.

32:29 -- Audio ends.

CASSETTE 2

Side 2

00:07 -- Benson describes the pictures that are located in his living room.

2:03 -- Megginson asks about voter registration and if the blacks voted when Mr. Benson was younger. Mr. Benson explains that it was not until the 1940's that blacks started to register to vote. Benson first attempted to vote in 1948 in Central, SC; a few white young men tore up his ballot in front of him. He still continues to vote but does so in Clemson, SC.

9:38 -- Mr. Benson discusses how few black men were voting at that time [1940's] but now the numbers are increasing.

10:20 -- Megginson explains that Prince White registered in 1890. He had three sons and also had an important role in the Masonic Lodge.

11:30 -- Mr. Benson explains that black Masonic Lodge's have different burial rituals than white lodges [he does not go into detail].

12:01 -- Megginson describes the oak trees in the churchyard.

12:25 -- Megginson dictates a few measurements that he took the day before regarding cemetery one. The cemetery is sixty by ninety yards. He notes that the newest graves are by the road.

12:55 -- Mr. Benson and Mr. Megginson are located on the third row in cemetery two. There are three unmarked graves.

14:03 -- Megginson begins naming grave markers with Mr. Benson's help. Rosa Bet Hill [Bethill?] was born in 1903 but the death date is submerged underground. Mamie Simmons (1894-1933) was a member of the PBA [Burial Aids] Society. Rosa Preston (1882-1934) and daughter Berenice P. Jones (died in 1980) are buried next to each other.

17:56 -- Truman Brown Jones (1895-1983) -- US Navy, WWI was Berenice P. Jones's husband.

18:40 -- Megginson continues to name from grave markers. Aaron Mansion [?] (1858-1939) and his wife raised Mattie Furgason (1913-1939) and her 8 other brothers and sisters after the death of their mother. John Watson (1880-1941) and John H. Dawson (1879-1950) were members of the PBA Society. Dean Nathan Reese died in 1980. Williams L. Earl lived from 1947 to 1985. They come across the marker of Polly Reid. Benson explains that Butler Reid was married twice; he had families with both Leah and Polly Reid.

28:59 -- Kato Sherman was one of the first clerks of Abel. Ann Elizabeth Jones (1921-1929) was the daughter of Minnie Bell Jones. Julia Reid (1902-1922) was the wife of Robert Reid.

32:34 -- Audio ends.

CASSETTE 3

Side 1

00:21 -- [Benson and Megginson are in cemetery two and continue to identify grave markers]. John Collins lived from 1885 to 1930. His grave had the letters FLT (Friendship, Love, and Truth) engraved in it. The engraving is associated with the Odd Fellows Club.

1:33 -- Mr. Benson explains that the Masonic Lodge Hall is in the center of Calhoun near Golden View Church.

2:19 -- They continue naming grave markers. Jimmy Fruster lived from 1878 to 1933.

3:49 -- Rena B. Phillips (born 1865) was the mother to Willie E. Forman (1894-1951). They are buried next to each other.

4:10 -- Katie Bennett (1938-1980) was not a member of Abel Baptist. Mr. Benson explains that non-members are buried in cemetery two. Cemetery three is saved for members only.

6:04 -- Edith R. Williams died in 1982. She was also a non member. George Ferguson lived from 1902 to 1987.

7:29 -- The final person buried in rows four and five is Marcus J. Connelly (1965 -1988).

9:35 -- The Smith plot contains Russell B. (1972-1985). Mr. Benson recalls that Russell was killed in a car accident. He was very involved in high school and was talented in athletics.

11:18 -- Joseph Earl lived from 1946 to 1985. Sara G. Gallaway lived from 1909 to 1981.

14:25 -- WWI veteran George O. Smith (1890-1956) was a Private in the SC 1st Company -- 156 Depot Brigade. Will Hill lived from 1873 to 1946. Marion Patterson died in 1944.

18:00 -- Hattie Watkins died in 1938. She was the daughter of William Watkins.

19:16 -- Mr. Benson recalls George Richard Shaw Sr. (1857-1931). Richard was from the lower part of the state but moved to the upstate during the early construction of Clemson College; he was a prison laborer. Afterwards he became very successful and owned a large portion of land. His land that is now close in proximity to the location of the Comfort Inn.

22:58 -- Harvey Hill lived from 1900-1930. Bonnie Reid (1886-1936) was a member of the PBA Society. Joe S. Payton (1888-1933) was an Odd Fellow. Susie Bird was born in 1865; the death date is submerged in the ground. Ms. Bird (Aunt Sue Bird) worked in the boarding house of Mr. Megginson's grandmother.

27:36 -- Jannie H. Reese (wife of Hamp Reese) died in 1945 at the age of sixty-five. Alphonso C. Martin (1921-1946) served in the SC Regiment 497th Engineers during World War II.

30:33 -- Audio ends.

CASSETTE 3

Side 2

00:31 -- Mr. Benson explains the Ms. Annie Greenlee designed, placed, and paid for her grave marker while she was still living.

1:36 -- Bill C. Greenlee has no death date but Mr. Benson recalls his wife Annie Reid Greenlee (daughter of Mr. Butler Reid) died before Bill did. They are buried next to each other.

2:35 -- Chapiohe Williams ("Hun") lived from 1880-1955. Karen Ruth Cannon died in 1982 (age 43). Thriso [pronounced Cicero] Hamilton, Jr. is her first husband.

5:30 -- Mr. Megginson notices that there is a grave with a bronze army marker. Hubert Martin (1924-1984) was a Private in the US Army. He served in World War II. Alphonso Martin is his brother.

6:58 -- Brenda E. Freeman (1955-1986) was not a member of Abel Baptist Church. Ezel Abraham lived from 1891-1986. Buried next to this individual is Edna Mae Abraham. Edna died in 1985 (age 64). Adams Mortuary buried the Abraham's.

10:23 -- Mr. Benson recalls that his youngest sister Polly Austin (1912-1984) had three husbands: Dawson, Jones, and Austin.

11:24 -- Mr. Benson recalls 104-year-old Ransome Tremmel [?].

13:41 -- Sally Jenkins (1876-1935) married a Whitener. Williemen Williams was born in 1920; the death date is under ground. Quilla Woods was a WWII veteran (Private in North Carolina 77 Coast Artillery); he was the son of Mabel Fork.

16:39 -- Albert B. Chapmen lived from 1933-1982. Deloris Alexander died in 1983; her family used Johnson's Funeral Home. Raymond Reese died in 1983; Adams Mortuary was used for his burial. George Cannon died in 1984. Nathan Cannon lived from 1923-1985. These two are not related.

18:30 -- John Henry Walker Jr. (1932-1986) was US Army Private in Korea. John Whitt (1888-1937) was a member of PBA. Perry Whitt died in 1939. They were brothers; their father was the first cemetery supervisor for Abel Baptist. Perry Whitt's grave marker stated Calhoun, SC, which was one of the first that Mr. Megginson had seen noted this way.

20:31 -- Charley Hicks was a SC Private in the 810 Pioneer Infantry during WWI. He died in 1939.

21:40 -- Mr. Benson recalls Lavonia Butler (1901-1944) who was apparently beaten to death.

22:59 -- Benson recalls his son David A. Benson. He lived to be two and a half years old. He died in the hospital in 1945 because of a breathing ailment.

24:11 -- Ellie M. Walker lived from 1906-1948. Benson recalls White Durham (1869-1952) and his wife Nancy J. Childress.

27:00 -- Mr. Benson explains that Willy Williams did the grave markers that are not very legible; the sand content of the concrete caused many to deteriorate. Sue Reed's grave is not marked. She was the wife of Ed Reed.

29:16 -- Megginson continues to read names. France S. Hairston died in 1983. Crawford Reese died in 1985, his arrangements were carried out by Superior Funeral Home. The two approach the Galliard family plot. Joivery Benson Galliard is married to Matthew W. Galliard Sr. (both were still living at the time of this recording). Dorothy G. Brunson lived from 1915-1988. She is Matthew W. Galliard Sr.'s sister.

31:39 -- Audio ends.

CASSETTE 4

Side 1

00:39 -- Benson describes two stumps that used to be Oak trees in the west end near the rear of the church; his aunt Caroline Reese is buried between the two stumps.

1:51 -- Mr. Benson names grave sites starting in the west end of cemetery two, moving toward the east. Ralph Durham died in 1940. He was a cook in the SC 371 Infantry, 93rd Division. Martha Dawson (1883-1940) is the wife of John Dawson. Ms. Dawson was a member of the PBA.

2:58 -- Megginson states that he has come across a book in Anderson, SC called *Black Business Men*, and notes that many pages discuss the PBA Society.

3:52 -- Isaac Brown had a twin sister named Rebecca Brown. Charley Heets [?] died in 1939. He was a WWI veteran (Private in the 810 Pioneer Infantry).

6:01 -- David Dupree (1880-1940) was the Officer of Deacons at Abel Baptist. He was a PBA member and was related to Alec Dupree.

6:55 -- A large family plot contains Lula Simpson (1873-1948). Ms. Simpson is buried next to her son James (he predeceased her).

9:12 -- Sam Orr, husband of Maggie Walker, is buried close by. Laura Banks (1883-1948) was a PBA member and wife to John Banks. Mary Kay lived from 1882-1948. Lavonia Brown lived from 1871-1948.

12:02 -- Mr. Benson recalls the way John Henry Walker (1906-1959) was murdered by his brother-in-law. Mr. Walker's family still lives in the house where the incident took place.

13:45 -- Mae Bell Fuller (1909-1951) was the wife of George Fuller (1910-1952). Ms. Fuller was Isaac Butler's daughter.

15:56 -- Mr. Benson describes a large plot. Helen Williams Reid (1893-1958) was married to Robert M. Reid (died in 1975). Robert Reid's father was Butler Reid. Benson again describes the situation surrounding Butler Reid's two families. Anna Maxwell Reid (1911-1969) is also buried there. She married Toby Maxwell (from Pendleton); they had two children. Benson states that Maxwell's father was a white man [the white man's surname may not have been Maxwell].

21:09 -- Rebecca Reid Galliard Ludlow (1909-1980), and Sara Reid B. Kibler's father was Robert Reid. Kibler's husband is buried in Seneca. Rebecca died in a car accident.

24:14 -- William Cannon (1899-1983) was married to Vennie Cannon (1897-). Mr. Benson states that the Benson, Reese, and Cannon families are soon to hold a family reunion. Aniel Elrod (1965-1986) was killed in a car accident.

27:20 -- Abel Baptist burned in 1928. Thereafter the parish met in a local schoolhouse until Golden View volunteered their church for meetings. Abel had service the second Sunday of every month at Golden View. The new church took nearly three years to rebuild (finished in 1931).

31:30 -- Mr. Benson recalls the death of William Cannon's daughter (she was around one when she died).

32:43 -- Audio ends.

CASSETTE 4

Side 2

00:07 -- The tape begins mid sentence Mr. Benson explains Elsie Jane Watkins' history. She died in 1958. She married Rev. Watkins. After his death she married Jim Poole from Pickens, SC. Mr. Poole apparently killed Mr. Benson's aunt Floride Reese.

4:45 -- Mr. Benson continues identifying grave markers. Betty Goldman (1867-1949) was a member of the PBA and was married to Jimmy Goldman. He was the first clerk of Abel Church.

6:03 -- Inez Green (1898-1949) was the wife of Ed Green, who was a Deacon at the church. Mr. Green was married to Mr. Benson's aunt Mary Reese before he wed Inez. Mary Lou Owen (1891-1949) was Ed Green's sister; she married Henry Owen.

8:09 -- Johnny Earle (1873-1950) was the secretary of the Masonic Lodge for many years. Lizzie E. (Butler) Dupree (1903-1952) was married to Thomas Dupree. Mrs. Dupree's father was Isaac Butler. Mattie Johnston lived from 1900-1953.

14:15 -- Pat and Carrie (Vance) Benson died in the 1950's. Pat is Mr. Benson's brother; these graves are unmarked. Robbie Freeman's (1924-1982) marker has a bronze military plaque. He was a Major in the U.S. Army during the Vietnam War. Mary Freeman is his wife and was still living at the time of this interview.

17:36 -- Ella Richie (1893-1942) was a member of the PBA and was married to Henry Richie. He was a Deacon at Golden View Baptist Church. James (Jim) Mack (1878-1944) was

a member of PBA and is buried next to his daughter Maggie Dunn. Maggie Dunn (1909-1944) was married to Carl Dunn and was also a member of the PBA.

20:20 -- Leah Fruster (1885-1950) was married to Jimmy Fruster. Mrs. Fruster was a Wilson before marriage; her mother was Julie Wilson, Anne Reese's cousin.

22:15 -- Lillie B. Cannon (1868-1950) was the mother of Alto Singleton; she married Jim Singleton. The Singletons had two children. Annie Whitener died in 1951. She was the niece of Jim Singleton's sister. Annie Whitener was married to John Whitener. John Knowles' grave is unmarked.

25:26 -- Bessie Reid (1899-1957) was the wife of Erskine Reid (1894-1963) [one of Butler Reid's children by Polly Reid]. Pauline Reid Hicks (1898-1976) was married to Charley Hicks. His father was Simon Hicks.

29:03 -- Louis T. Williams was a SC Private First Class with the 3302 OM Truck Company in World War II. He lived from 1916-1950. Betty (Webb) Cannon married Jim Cannon; she predeceased him. Her father was Wayne Webb.

32:11 -- Audio ends.

CASSETTE 5

Side 1

00:32 -- Jim Cannon has no marker and his death date is unknown, but Benson states that he died before he became the cemetery caretaker.

1:36 -- John C. Reese (1882-1951) was Mr. Benson's uncle. He was a member of the Masonic Lodge. Janie (Fruster) Reese (1888-1985) was his wife. John F. Fruster was her father; he worked in the mess hall at Clemson University. Mr. Benson lived with him and his family for a few years. James (1893-1953) and Gay Fruster (1895-1955) are Janie's brothers. Both were World War I veterans.

8:16 -- Rachel (Singleton) Walker died in 1956; she was married to Brady Walker. John Singleton was her father. Kate Haywood Reid (1887-1967) married Ed Reid (his father was Butler Reid). Kate's parents were Harrison and Lucy Haywood.

11:01 -- Susie Haywood (1899-1979) was longtime clerk of Abel Baptist. Her father Harrison Haywood is also buried at the church; he has no marker. He was a local farmer and the second clerk of the church. Jimmy Goldman and Kato Taylor were among the clerks that held the job previous to Harrison. Lucy E. Haywood was his wife. Their children were Susie and Harry Haywood. Susie became clerk of the church when her father died. She taught school in Central, South Carolina and was known for her beautiful handwriting. Her brother Harry (1892-1982) was in the US Army during World War I.

18:51 -- John Keasler, Jaddie Holmes (died 1951), and Mattie E. Williams (1912-1952) are buried near each other.

23:34 -- Isabelle Cannon Garvin lived from 1906 to 1953. Fleta Knowles (1888-1955) was from Atlanta, GA.

25:56 -- John C. Whitt was the son of Lucy Fruster Whitt. Lucy Whitt's father was John Fruster. The children of John Fruster are: Lucy, Janie, Ellen, Gideon, James, Gay, and John Jr.

29:13 -- Megginson mentions that they are identifying the next to last row of burials in cemetery two. Larrie Boggs (1893-1953) was a SC Private -- Company M in World War I. Willie M. Boggs was his wife; she lived from 1900-1982 and was in the Eastern Star organization.

32:04 -- Audio ends.

CASSETTE 5

Side 2

1:11 -- Rev. George Hunter (1883-1956) was a local minister but did not belong to any particular church.

2:07 -- Janet Chriswell was a local missionary. Next to Chriswell is Mr. Benson's great aunt. She had three brothers: Jim, Hamp, and Wiles Reese.

4:01 -- Margaret Reese Harris (1895-1979) is Mr. Benson's first cousin on his mother's side. She was married to Melvin Harris.

5:30 -- Cemetery three is very well organized. There are markers at most of the grave sites; it has been in use for the previous twenty years.

6:39 -- Donal Lawson died in 1970. He is the first buried in cemetery three; he was married to Jane Lawson. William F. Shaw died in 1973, Pablos Shereann died in 1975.

8:21 -- Verdale Lamar Reese lived from 1971-1978. Jared D. Williams died in 1981. Michael James Penson (1985-1985) [lived 2 months] is also buried in cemetery three. Jenny Lee's child is buried there as well; she lived only two months.

11:59 -- Mr. Benson and Mr. Megginson head into the church to look at the records.

12:43 -- Audio ends.

Cornelia Alexander Interview (6-8)

Biographic Note: Cornelia Thompson Alexander was born August 11, 1900 in Pendleton, SC. She was the daughter of James and Lilly Grant Thompson. She died on October 3, 1996.

3 Cassettes

Speakers-Cornelia Alexander, Yolanda Harrell

Audio Quality-Good

Date-January 30, 1990

Location-Pendleton, SC

CASSETTE 1

Side 1

00:21 -- Cornelia Thompson Alexander was born on August 11, 1900 in Pendleton, SC.

00:46 -- Ms. Harrell asks about her parents James and Lilly Grant Thompson. James Thompson's parents were Reuben and Betty Jackson Thompson. Reuben was a successful carpenter who worked for both whites and blacks. Lilly Grant's parents were Sam and Rosa Grant.

5:15 -- Rosa Grant was a local midwife; she came to live with the family after Mrs. Alexander's mother died. After a few years she moved to Atlanta, GA.

7:26 -- Ms. Alexander's siblings are: J.B. (died in 1973), Madeline (never married -- died in 1964), Amelia, and Benjamin.

9:27 -- Alexander explains that they did not own their own home at first; her father was a sharecropper and did carpentry work on the side. Uncle Willie Thompson had no children; he

bought the family a two-story house after their mother's death. James then went into carpentry full time.

10:31 -- There was a gentleman named Uncle Wash who helped her father with sharecropping (he lived with her family); she believes his name was Washington.

11:21 -- Harrell asks about older family members, and what their lives were like many years ago. Rosa Grant was seven when emancipation came. She and Ruben were slaves. Betty Jackson was also a slave; she worked in the master's house. When the family was free from slavery they stayed in the Pendleton area near Highway 88 and Greenville highway.

15:08 -- Ms. Alexander's grandparents did not have bad slave stories. They had clothes, food, etc., -- but low pay. Master's would occasionally let their slaves attend church; they had to sit in the gallery. She states that the AME church was founded by Richard Allen of Philadelphia, PA who tried to take communion at a white church. He was not allowed; this led Allen to seek out a means by which blacks could worship freely, without boundaries or segregation. [After consultation with other concerned leaders, a General Convention was called in April 1816 in order to form the AME Church]. AME stands for African Methodist Episcopal.

18:37 -- Alexander's family members are buried in Pendleton. The graves are marked.

19:06 -- Alexander dislikes funerals. She went to her mother's funeral as a young child. She did not cry at her funeral but felt very uncomfortable and wanted to leave. Funerals were long; they regularly lasted one to one 1/2 hours. There was much shouting and singing.

22:13 -- Mrs. Alexander recalls how her mother was sick the night before she died. She had all of her children come to say goodnight and give her a kiss.

23:02 -- Marriages were carried out in simple church services.

24:32 -- Alexander has a brother living in Long Island, NY. Willie Mae Thompson lives and Greensboro, NC, and Frieda Thompson lives in Atlanta, GA.

27:39 -- While Mrs. Alexander's father was a sharecropper, the family house burned in a fire. The family moved to the Old Grove Community until her Uncle Willie bought them a house. James stopped sharecropping when Ms. Alexander was eight years old.

29:59 -- Her father James had many brothers. They all moved to Birmingham, AL. in order to find better employment opportunities. They eventually returned except for Eddie, whom Ms. Alexander never knew.

31:54 -- Audio ends.

CASSETTE 1

Side 2

00:11 -- Mrs. Alexander's brother Ben went to New York after attending Hampton College in Virginia. After graduating he made his home up north, where he worked at a hotel, post office, and retired while in the railroad profession.

1:56 -- Alexander's uncle worked for the Blue Ridge Railroad until he died. Henry Thompson was a wood passer for the steam train. One night after heavy rains, a trestle broke and the train fell into the water below. Henry stayed in the water all night with a broken leg and was rescued the next morning, but died a few hours later.

5:12 -- The only jobs that were available to black men were blacksmith, railroad, carpentry, or sharecrop related work. Black women were domestics or homemakers. Young blacks were allowed to wash clothes and baby-sit.

6:43 -- Mrs. Alexander recalls that there were few stores in Pendleton. The first store was Hunter's, which had food, clothes, and anything else. Cash was accepted in all of the stores.

8:46 -- Alexander's mother made all of her children's clothing. This includes undergarment, suits, dresses, and every day clothes.

9:59 -- Mrs. Alexander recalls that the only staples such as coffee, sugar, and flour were purchased at local stores. Most of the other items were raised at home.

11:45 -- She recalls that her sister went to Morris Brown College in Atlanta. She painted pictures for a schoolbook there. Later on she taught in Chapel Hill and then moved to New York. Teaching did not pay very much.

14:42 -- Her grandmother told her of bad storms and earthquakes that happened before she was born.

16:28 -- Mrs. Alexander recalls when she was sick with the flu. She was never able to get out of bed. At one point she thought she was going to die, but became better later that afternoon. Her father would go around to other houses and help those who had the flu; he never became ill. Isaac Brown died from it; the Calhoun's both had it and died in bed together.

20:31 -- Mrs. Alexander's oldest brother J.B. served in France during WWI. He was a signal-man in the Navy.

23:27 -- Church -- Kings Chapel was the AME church in Pendleton. Ministers in the area held no other jobs. Silver Springs was another important church in the area during that time. The churches had cemeteries, but many were not located on the church grounds.

28:59 -- Alexander recalls camp meetings that were an annual event held in October. The meeting would start on Friday and go through the weekend until Sunday evening. Mrs. Alexander was a teen when she first attended.

32:17 -- Audio ends.

CASSETTE 2

Side 1

00:19 -- Alexander continues to discuss the camp meetings. She attended with friends. There were lectures, singing, food, and good fellowship.

2:20 -- There was a man in Anderson who directed of a wonderful choir; they attended local camp meetings.

4:05 -- There were people out of town who would stay with friends or relatives. There were even some who camped out in tents around town. The meetings were held in the Methodist Church in downtown Pendleton until they became too crowded and were moved to a little out of town.

5:15 -- Mrs. Alexander recalls singing conventions that would take place once a month. She joined a choir when she was in her thirties. They were quite talented; they made appearances on the radio. She sang high soprano. Rebecca Winston Thompson was the choir leader. The musicians were Lorain Goldman, Daphne Williams, and A.R. Moss.

10:35 -- Harrell asks what other kinds of groups that young people could join. Mrs. Alexander cannot recall very many, but every Sunday they would have Sunday school and AC League in the evenings. The Baptist Club was called BYPU; they met in the evening as well on Sundays.

12:51 -- Education -- Mrs. Alexander describes her school. She attended a two-room schoolhouse until a new one was later built. One room housed a primary school and grades 1, 2,

3, and 4. The other room held grades 5, 6, 7, and 8. After grade 8 there was a formal graduation. The school term was from end of fall to early spring. Then there was a little bit of summer school after planting season. The teachers were black; most attended Allen University in Columbia, SC.

25:20 -- Ms. Alexander's father was a very successful carpenter. He worked under a white man at first and he taught him everything he knew. James Thompson then went into business for himself. He had one man working for him and they built houses. Sue Reed's house was one of the first ones he built.

29:29 -- Rosa Grant, the local midwife, and Mrs. Alexander's grandmother could not read or write. Ms. Alexander's parents could, however, read and write.

30:41 -- Ms. Alexander went to school until 8th grade. The graduation ceremony followed. There were 10-15 teens in her class. Mrs. Alexander went to Hampton University after school for a month. She became sick and had to come home.

32:21 -- Audio ends.

CASSETTE 2

Side 2

00:31 -- Mrs. Alexander discusses her sibling's education. Ben graduated from Hampton College and he married but he had no children. Madeline graduated from Mars College; she spoke at her graduation. She was the first in the family to attend college in 1922. She taught briefly at Chapel Hill but felt that the pay was not enough. She lived in New York for a while but eventually moved back to Atlanta. JB was in WWI and he finished his schooling in eighth grade, which was as far as one could go. He is married and has nine children. He is a mechanic. Amelia went to Hampton College, but did not finish. She moved to New York and lived there until her death.

6:56 -- Books/newspapers -- Mrs. Alexander explains that the only thing to read at home besides your school books were the newspapers her father would get. *The Grit* and the Anderson paper were a few of them. The bible was a very important book in the home as well.

9:49 -- Differences between white and black schools -- whites had newer, nicer schools. They attended longer semesters and had many more teachers. The black schools did not improve until a white Jewish man named Rosenwald helped improve schools for blacks.

11:59 -- Ms. Alexander explains how there were not any specific organized educational groups per se, but there were many others. The PBA society and the Mason societies were a few. There was also the Art Fellows, which her father was a member of; this was a group of men and women who met on a regular schedule. Most of the groups met once a month at the church, a hall, or another location.

14:50 -- It was not until the 1940s when blacks were allowed to vote in the area.

16:20 -- Mrs. Alexander discusses how her ancestors were involved with slavery. Treatment of slaves depended on the master. There was a slave trading post down the street from Alexander's house. The owners would look for healthy teeth, strong bones, and personality.

22:35 -- Mrs. Alexander explains how black people were treated differently by law enforcement, more so then than now.

23:15 -- Alexander states how family life is different today than it was a few years ago. People would get married, stay together, be happy, and raise a family. They would not separate. Black and whites mixed in the dating scene in the old days, but it is more likely to happen today.

27:28 -- Mrs. Alexander's mother and father both had traces of Native American ancestry (Cherokee). Alexander would occasionally run across Native American graves in her father's cotton field when she was younger.

30:10 -- Alexander did not travel to Greenville until her early twenties; she traveled to Anderson very rarely. She first traveled to Anderson by train in order to attend her school's field day events.

32:07 -- Mrs. Alexander recalls that her easiest job was in Charleston, South Carolina; she was a chambermaid for a very wealthy couple. She took care of duties in the second story of the house.

32:45 -- Audio ends.

CASSETTE 3

Side 1

00:07 -- Mrs. Alexander continues to describe her job in Charleston. She kept the master bed made, and the rooms clean. The family also employed a butler, cook, a washroom lady, and a gardener to help out. Alexander worked there for seven years until the death of the couple.

1:41 -- Celebrations -- Alexander describes how they celebrated Easter Sunday by having fellowship and egg hunts. They also had a school party during Valentines Day where there might be a cakewalk. During the Christmas season there would be a church play and Santa Claus would bring a present for each of the children. Birthdays and anniversaries were not celebrated.

6:02 -- Mrs. Alexander recalls Rev. Ben Keese and his furniture selling business. He would send out flyers of his upcoming sales. He eventually owned a hotel in town, a café, and in addition would purchase people's houses if they could not afford them any longer. He had two wives, and several children.

13:38 -- Mrs. Alexander's first husband was James Coleman Hood, whom she married when she was eighteen years old. They were married in Spartanburg and attended school together. He went into the Army and was involved with World War I. After the war he moved away for work and died of a disease before Mrs. Alexander could join him. She had a second husband, John Alexander, who worked at the Clemson University dining hall. They were both in their thirties when they married and stayed so until his death.

18:51 -- Mrs. Alexander recalls that she had the flu while living in Spartanburg. James Hood's sisters took care of her and prepared her meals. Winston Townes, a cousin, helped Alexander's father take care of the sick during the flu season.

23:30 -- Mrs. Alexander recalls that her father came up with the name "Queen Street" even before Pendleton named their streets.

26:53 -- Alexander was fond of Ms. Cora Brown Reed, her mother's good friend. Reed was also her teacher and took care of the family when they were young.

31:40 -- A happy memory of childhood was her school's field day in Anderson. This was the first time she had been to Anderson and they took a train to get there. The schools played relay races, basketball, and other fun games. There were also hot dogs for sale for five cents.

32:29 -- Audio Ends.

CASSETTE 3

Side 2

2:42 -- Alexander never knew for the longest time that blacks where not treated as equals to whites. She has never hated anyone and never got into any physical altercations like some kids did at school.

5:30 -- Her father and his Art Fellows friends help build the two-story house that Mrs. Alexander grew up in. The children had the upstairs rooms.

10:30 -- If she could change something about her life, what would it be? Mrs. Alexander's response was her eyesight and the wish that family would move closer to the Pendleton area. Alexander also explains that she would have not gotten married so young.

16:55 -- Audio ends.

James Benson Interview (9, 10)

Biographical Note: James Benson was born on June 23, 1905 in Central, South Carolina. He was the son of Patrick and Annie Reese Benson. Among his various jobs was working as the cemetery caretaker at Abel Baptist Church in Clemson, South Carolina. He died on November 13, 1992.

2 Cassettes

Speakers- James Benson, Kate Meacham

Audio Quality- Good

Date- December 8, 1989

Location-Clemson, SC

CASSETTE 1

Side 1

00:19 -- Mr. Benson gives his biographical information. He was born on June 23, 1905 at his home in Central, South Carolina. Patrick Benson and Annie Reese Benson were his parents. Isaac and Emily Benson were his father's parents and Jim and Tila Cannon Reese were is his mother's parents. The family owned their own home on three acres. They sharecropped at first to raise the money to build the house.

6:59 -- The whole Benson family lived in the same area so they spent time with each other often.

7:30 -- Mr. Benson's grandparents were sharecroppers in their early life; they did not mind the job because the farm owner's were fair towards them. Slavery was not often discussed in his household.

12:18 -- Meacham asks Mr. Benson to recall weddings. Mr. Benson explains that weddings were either small ceremonies or carried out at the courthouse. He himself was married in 1936 at the courthouse. Mrs. Benson's parents were Frank and Ann Madison.

16:51 -- Mr. Benson explains that the only family members to leave South Carolina were his uncle and aunt who moved to Cleveland, Ohio.

18:48 -- Mr. Benson recalls the jobs available to blacks in the early days. Blacks farmed or did manual work and the wives stayed around the house.

20:05 -- Shopping -- the family would go the Hunter's Store locally to purchase staples. They grew potatoes, corn, peas, pumpkins, and carrots at home.

25:04 -- The family bought their own furniture and the women made quilts. Mr. Benson's wife had quilts and all of the bedding ready to be used before they married.

28:27 -- Mr. Benson recalls that he joined the church when he was 20 years old and has been a member ever since.

32:29 -- Audio ends.

CASSETTE 1

Side 2

00:04 -- Church -- church services were long but there were lots of songs performed. He was a member of Abel Baptist Church.

2:57 -- There were camp meetings in Pendleton where several churches would come together for a weekend full of worship.

6:03 -- Mr. Benson went to Pickens Country District 7 schools. He finished grammar school and went to school until he was sixteen years old. The children went to school seven out of the twelve months. Mr. Benson's parents did not care much about education, and would rather have had their children helping them in the fields.

12:32 -- Mr. Benson explains that his three children were the first to attend college in his family. He and his wife had five children.

16:51 -- Benson recalls that in school they did not study black history nor did they have books regarding the subject.

23:10 -- Blacks did not talk much about how white people treated them. They simply thought that was the way of the world.

25:30 -- There was a very bad earthquake in the area when Mr. Benson was young. Local people had real trouble explaining what happened because they did not know what was going on.

28:23 -- The flu epidemic in 1917 killed a lot of people. There were whole families dying and doctors did not understand why.

30:05 -- Mr. Benson discusses marriage roles. He believes that most relationships are equal, but the man often considered himself to be the head of the household.

31:06 -- Audio ends.

CASSETTE 2

Side 1

00:06 -- Mr. Benson continues to talk about marriage relationships. Families get along better when the couples both have respect for each other.

1:23 -- Benson explains that there were few black/white romantic relationships that he knew of. The children of interracial couples were picked on more than blacks; he recalls one child that ran away from home.

6:02 -- Mr. Benson believes that Native Americans in the area were more respected than blacks.

8:42 -- He recalls that the family would take a trip to Greenville, South Carolina once a year for the circus.

11:48 -- The community celebrated 4th of July and Thanksgiving. The church would donate food to the poor during these holidays. Christmas was not as a big deal but they would celebrate it.

20:08 -- Mr. Benson recalls that the happy period in his life was when he had no real responsibilities.

21:43 -- Meacham asks if being black affected him. Mr. Benson explains that he did not think it was wrong how people sometimes treated him because he did not know any better.

24:29 -- Benson recalls the construction of Clemson College. The college employed many blacks for free labor during that time period. Mr. Benson wasn't paid much at Clemson University but enjoyed the work. He would work there after harvest. He was paid \$1.28 an hour and over time got a raise to \$1.50 an hour.

31:59 -- Mr. Benson would not change anything in his life because God has a path for him.

32:31 -- Audio ends.

CASSETTE 2

Side 2

-- Blank --

Clotell Brown Interview (11, 12)

Biographical Note: Clotell Brown was born January 14, 1894 in Pendleton, South Carolina. She is a member of Kings Chapel AME Church in Pendleton. Ms. Brown lived in Pendleton most of her life. She died on October 22, 1992.

2 Cassettes

Speakers-Clotell Brown, Yolanda Harrell

Audio Quality- Good

Date- June 26, 1990

Location-Pendleton, SC

CASSETTE 1

Side 1

00:25 -- Brown notes that she was born on January 14, 1890 in Pendleton, SC. Her parents were James and Lucy Hellums Scott. Mr. Scott's father is Monroe Scott; he lived to the age of 108. Mrs. Brown has several siblings and five children.

3:52 -- Mrs. Brown recalls a few other older family members. F. Watkins and Jim Watkins are her aunt and uncle.

4:51 -- Her family owned their own home when she was a child. The family worked on a farm until their father had enough money to build them a house.

6:08 -- Monroe Scott was the last in Mrs. Brown's family to be included in slavery. He was raised in the North Carolina Mountains and had farmland of his own after he was free.

7:23 -- Mrs. Brown recalls that most of her family members are buried in the Kings Chapel cemetery. The graves are marked.

9:36 -- Frank Brown is her husband and his mother was Mandy Brown. She and Frank had five children: Joe, Lucy, Frank, Monroe, and Isaac.

11:29 -- Mrs. Brown's family was farmers; her father owned his own land and her grandfather started out as a sharecropper. They grew or raised everything that they needed.

13:15 -- She recalls some other relatives in the Pendleton area. George, her brother-in-law lives close by; her son Joe Brown lived in Charlotte. The rest of the family moved up north.

15:45 -- Jobs available to blacks during the early twentieth century -- Mrs. Brown explains that men were farmers, carpenters, or worked on the railroad. The black women would take care of the house, be cooks, midwives, or nurses. Ms. Brown herself was a nurse, a midwife, and picked cotton as a child for \$0.35 a day.

18:31 -- Mrs. Brown's family shopped at Hunter's Store in Pendleton for sugar, coffee, and rice. The other things that were needed were grown or raised. Black families were allowed to buy on credit in white stores. The family made their own clothes and quilts.

24:00 -- Mrs. Brown's father made a table for the house. A wedding present from her mother was \$5.00, two pigs, and a rooster.

26:00 -- Mrs. Brown does not recall any musicians in the family. The family members were craftsmen's and the ladies did needle work.

27:42 -- Brown recalls a tornado that went through Pendleton. While Mrs. Brown's mother was in bed with a baby the tornado blew the roof off the house.

29:39 -- Mrs. Brown recall the flu epidemic. Brown herself was a nurse; she wore a cloth with medicine around her neck so that she would not get sick while helping others.

32:12 -- Audio ends.

CASSETTE 1

Side 2

00:10 -- Brown explains her involvement with Kings Chapel AME church. She has been a member since she was fifteen years old. Kings Chapel was the largest black church in the area. Rev. Daniel was the first minister she remembers. The extended family of Mrs. Brown attends Kings Chapel and Mountain Springs.

02:15 -- Kings Chapel cemetery was located in the north side of Pendleton. The church held camp meetings yearly. Mrs. Brown ran tables, which means she cooked and sold food all day long. She prepared fish, chicken, ice cream, and sandwiches (sold for \$0.50 each). The camp meetings were held in the summer and were normally two days long.

5:31 -- Mrs. Brown recalls singing conventions. She would attend them with her sister. They were held about three times a year, and normally lasted one to two days. She was in the choir at her church and sang soprano.

10:18 -- Education -- She attended Oak Grove School; a one room log house that utilized a stove for heat. Mr. John Coleson was her teacher. She attended school until sixth grade when she stopped and got married at the age of seventeen. The school year was three months long; the day lasted from 9am to 3pm. There was an hour lunch break at 12. A new school was built and it was much nicer. Mandy Crawford was the teacher. Mrs. Brown's mother did not attend school but her father did.

19:36 -- Mrs. Brown's children were the first to attend college in the family. Her baby sister did complete high school.

21:18 -- The books and newspapers that were at Ms. Brown's house included the bible and the *Anderson Independent*.

22:36 -- Mrs. Brown recalls that the white schools were much nicer, bigger, and had better books. They also went to school for longer semesters during the year.

24:00 -- When Mrs. Brown's father died, she received 25 acres of land. Mrs. Brown and her husband gave some of it to her uncles.

26:20 -- Mrs. Brown has taken care of 26 children total, including her children and grandchildren.

26:54 -- Brown's father was a member of the Masonic Lodge and was also an Art Fellow. Leaders of those groups included Peter Webb, Bob Johnson, and Jim Watkins.

32:11 -- Audio ends.

CASSETTE 2

Side 1

00:40 -- Mrs. Brown's mother raised her well; she was taught proper values and how to take care of herself.

1:44 -- Her father was one of the first individuals in the area to own oxen and horses; he utilized these working animals on local farms.

3:55 -- Lynching -- Mrs. Brown had always heard talk of them, but had never seen one herself. Rather, her grandparents had more intimate knowledge of such events in their own day. They were originally from the mountains, and life there was much harsher than what they found when they moved to the Piedmont.

5:00 -- Mrs. Brown is unaware of any heavy-handed tactics by local law enforcement against blacks. She personally had no problems.

5:33 -- Male/female roles in regards to relationships and marriage are briefly discussed. Marital roles between her parents, as well as those of her and her husband, were equal. There was no "boss." Mrs. Brown was married to her husband for 63 years.

8:51 -- The treatment of mulattos -- in general these individuals were treated with respect, but some tried to "pass for white." Mrs. Brown had a number of mulatto family members.

9:30 -- When she was a youth, the family would go to Anderson, SC twice a year in order to attend the county fair and the movie theater. They would occasionally go to Greenville, SC to see relatives.

11:10 -- When the subject of jobs and employment is brought up, Mrs. Brown briefly mentions that she worked as a midwife in the Clemson and La France communities for 26 years.

12:45 -- She can't really say if blacks from different areas such as Seneca and Pendleton had similar or dissimilar experiences, or if any one black community was better off than the other.

13:02 -- Holidays in the black community -- the Fourth of July would bring all of the black community churches together for picnics and fellowship. Christmas involved visits by Santa Claus. The children would leave little sacks in hopes that Santa would fill them on Christmas Eve. On Christmas morning one could usually find sacks filled with fruit, candy, and nuts. Families usually visited each other around New Year's.

16:46 -- Mrs. Brown didn't attend cakewalks and other such parties; her upbringing frowned on that type behavior.

20:25 -- Mamie Crawford was an especially admired adult to her. Mrs. Brown can remember eating Sunday dinner with her on many occasions.

21:44 -- Mrs. Brown's house burned at some point in her life. At the time she was looking after 9 children. Her sisters helped out tremendously.

23:40 -- Some of her fondest childhood memories are of eating with friends and family on Sunday afternoons.

25:30 -- Relationships between whites and blacks seemed to be positive.

27:00 -- Mrs. Brown briefly describes her church conversion as a youth.

29:42 -- Mrs. Harrell thanks Mrs. Brown for the interview and the audio ends.

CASSETTE 2

Side 2

-- Blank --

Lucinda Reid Brown Interview (13-15)

Biographical Note: Lucinda Reid Brown was born on March 11, 1890 in the Clemson/Calhoun area. She was the daughter of Alfred B. and Harley Reid. She married Jack Brown in 1910. They had seven children. Mrs. Reid Brown died on March 30, 1990.

2 Cassettes

Speakers-Lucinda Reid Brown, Matthew Oglesby

Audio Quality-Good

Date-January 10, 1990

Location-Clemson, SC

CASSETTE 1

Side 1

00:59 -- Mrs. Reid Brown was born “in the country” between Central and Pendleton on March 11, 1890. Her parents were Butler and Harley Reid.

3:26 -- Her grandparents were Mimi and Isaac Butler. Isaac actually lived with Mrs. Reid Brown’s family when he was an elderly man. He was a former slave of John C. Calhoun.

4:41 -- Mrs. Reid Brown recalls some of the “older folks” that she knew as a youth. Uncle Vick, Alan Butler, and Aunts Catherine, May Earle, Rena, and Margaret Vance are mentioned. She names the locations of the aforementioned individual’s homes. They are all buried at Abel.

10:14 -- Her older relatives lived through hard times, but took things as they were.

11:00 -- Slavery -- her grandfather shared many stories of his experiences. John C. Calhoun’s slave quarters were located near the Clemson College dairy building. When Calhoun would make visits to Fort Hill, his slaves would gather around him and attempt to touch him; expressing some sort of reverence. The slaves were not allowed to go to church, so they would go deep into wooded areas to in order to worship. She states that the old spiritual *I Couldn’t Hear Nobody Pray* was influenced by these type experiences.

13:14 -- All the older members of her family are buried at Abel. There are no written markers on the graves; only stones were used to mark graves in the old days.

14:33 -- Marriage during slave days -- some slaves had religious masters who would perform formal marriage ceremonies. This was, however, not a widespread practice so slave couples just lived together. Mrs. Reid Brown was married to Jack Brown. His parents were Vennie and Wallace Brown of Pendleton.

16:17 -- Her parents were sharecroppers. Her brother worked on the Southern Railroad and later went to Alabama to do mining and farm work.

19:15 -- A few additional jobs open to black men involved cutting wood, farming, and digging ditches. She explains the difficulties blacks faced in regards to earning any significant amounts of money.

20:42 -- As far as shopping, blacks usually would usually trade for items instead of using cash, simply because they never were allowed to make enough money. Clothes were handmade and it was "...barely enough to get by." An individual might have owned exactly one "Sunday dress" type outfit. The wives of slave master's would often teach the women how to sew.

23:53 -- Any furniture that was owned was usually handmade. Slave master's often taught the men carpentry skills. In addition, men like her grandfather were skilled in weaving fine baskets out of white oak.

27:08 -- She can recall the older members of her family's discussions regarding hard times. Even after emancipation, things didn't really improve for some period of time on account that the southern economy was completely ruined.

29:36 -- Medical issues and sickness -- there weren't many doctors available after the Civil War, if for no other reason than many of them had been killed during the conflict. Blacks were forced to rely on home remedies. She can remember the flu epidemic of 1917-18. Many families had to deal with sickness and death.

31:42 -- Audio ends.

CASSETTE 1

Side 2

00:30 -- Church -- she can remember another Reverend Oglesby who died while preaching at the pulpit. His replacement was a Reverend Williams. Reverend Williams baptized Mrs. Reid Brown. They briefly discuss the only two black churches in the immediate area: "Little Abel" and Abel Baptist Church.

5:10 -- Mrs. Reid Brown recalls attending singing conventions and some of her favorite songs.

10:00 -- Mr. Oglesby is interested in knowing if there were ever any occasions on which whites and blacks worshipped together. She understands that "in the old days," the congregation at the Old Stone Church allowed blacks to attend.

11:15 -- Education -- she went to school at Abel Baptist as a youth. When school districts were drawn up, she was no longer allowed to attend Abel. The problem arose, however, that there was no school in her district. A gentleman named Mr. Shaw had an old two-room house that he rented out for use as the new school. The school term consisted of two winter months and three summer months. Mr. Dupree was the first teacher that she can remember. He was one of the only blacks in the area at the time that had an education and also owned land. Mr. Dupree was educated at Benedict. Both Mrs. Reid Brown's parents could read and write, though she is unaware of when or where they were educated. Her sister Pauline was the first individual in the family that attended college (Seneca Junior). Her parents made sure that books were available in the house for the children to read. "Black History" was not taught in schools.

20:57 -- Voting -- to her knowledge blacks didn't vote in the old days; Mrs. Reid Brown's generation were among the first to be allowed.

22:24 -- There were no pre-Civil War "free blacks" in her family. She can recall an individual called "Free Joe" who fell into this category, however. There was some tension

between free and emancipated blacks after the war. "Free Blacks" seemed to look down on the newly emancipated.

24:12 -- In her experience, whites always looked down on the black community and attempted to hold them back. Blacks always had to be very respectful to whites in social situations.

25:44 -- Lynching -- blacks were intensely fearful of this scenario -- blacks were especially afraid to speak to white women.

26:55 -- Law enforcement and blacks -- blacks were always taught to stay out of trouble by "knowing their place." She feels this is ridiculous, because "her place" is everybody else's place.

28:15 -- Relationships between black women and white men were well known in the old days. Some couples had large families of racially mixed children. Some white men would explain the presence of black mistresses in the house as their "house keepers."

29:52 -- Mulattos were treated differently by the black community; they thought of themselves socially as "white." They received no additional respect from the whites, however.

31:42 -- Audio ends.

CASSETTE 2

****Note****

Mr. Oglesby states that this interview took place on February 13. This is not a follow-up interview, however. The same questions are asked of Mrs. Reid Brown, and she gives similar answers.

Side 1 -- 31:50 of audio.

Side 2 -- 15:48 of audio.

Lucinda Reid Brown & Family Interview

1 Cassette

Speakers-Anna Reid, Jack Brown, Lucinda Reid Brown, Lucy Reid Brown McDowell, Vennie Deas-Moore

Audio Quality-Good

Date-April 19, 1989

Location-Clemson, SC

Side 1 ****Note**** this interview was not originally part of the Black Heritage in the Upper Piedmont Project. This field research conducted by Deas-Moore was added to complement the Black Heritage in the Upper Piedmont Project.

00:07 – 8:10 -- Anna Reid gives a brief biographical statement before Mrs. Reid Brown begins to speak. Mrs. Reid Brown discusses her age and gives a short family history. She states that her grandfather was one of John C. Calhoun's slaves. She begins to recount several stories; one involves her first husband's death on the way to Fourth of July picnic. Other recollections include childhood experiences with games, birthdays, picnics, dancing, and listening to music on

a victrola. The interviewer is curious about talented family members; Mrs. Reid Brown states that her daughter Lucy Reid Brown McDowell was a very talented tap dancer.

8:13 – 11:38 -- Lucy Reid Brown McDowell is now speaking. She gives brief biographical information before detailing when and where she learned to dance. She can remember dancing with a live band, and also being able to the “Jitterbug.”

11:41 – 20:05 -- The focus of the interview returns to Mrs. Reid Brown. She first describes family celebrations during the Christmas season before recalling certain aspects of her education. When she was a child, there were no public black schools in the area, so she attendee a school set up by Abel Baptist Church. She goes on top describe special celebrations at Abel such as revival meetings, Easter Sunday, and Watch Night Service (New Year’s Eve).

20:08 – 31:40 -- Deas-Moore is interested to know what children did during the summer months. Children often worked alongside their parents in the fields on sharecropping farms. She goes on to discuss family reunions that took place on her parent’s birthday. Mrs. Reid Brown has traveled extensively, and gives a lengthy story about her travels to Haiti.

31:45 -- Audio ends.

Side 2

00:37 – 7:10 -- Mrs. Reid Brown continues to describe her travels throughout the United States before briefly touching upon her involvement with Abel Baptist Church. She then describes activities during Fourth of July and Emancipation celebrations.

7:19 – 17:12 -- Mrs. Reid Brown’s son Jack begins to speak. He recalls square dances in the 1940’s, and states that he was the first black person to be in the Clemson Christmas parade. He goes on to describe his employment with Clemson University, including his time running the ice cream parlor.

17:15 -- Audio ends.

Velma Childers Interview (16-18)

Biographical Note: Velma Childers was born on November 6, 1902 in Seneca, SC. She was the daughter of Thomas and Fanny Scott Gideon. She taught school in the local area for 36 years. She died on December 20, 1997.

3 Cassettes

Speakers-Velma Childers, Yolanda Harrell

Audio Quality-Good

Date-January 4 and 8, 1990

Location-Westminster, SC

CASSETTE 1

Side 1

00:09 -- Velma Childers was born on November 6, 1900 in Seneca, SC. Her parents were Thomas G. and Fanny Scott Gideon. They were both born sometime in the late 1800’s. Her father was originally from Georgia, while her mother was from Oconee County, SC. Her grandparents on her mother’s side were George and Fanny Jones Scott. They were both from Oconee County.

1:40 -- Her grandfather Scott was racially mixed. He was born as a result of a relationship between his mother [house slave] and her master. He was twelve years old when slavery was abolished.

6:38 -- As a child, Mrs. Childers cannot remember the family owning a home. Her father worked with public works, and her grandfather was a sharecropper on a “three-fourths” farm under a man named Asbury Edwards.

9:34 -- Mrs. Childers mentions that blacks were allowed to worship at the Old Stone Church, though blacks had to sit upstairs during services.

10:16 -- Whites didn’t initially want blacks to worship, but they did in their own way, and would sing songs like *Swing Low Sweet Chariot* while working in the fields.

11:27 -- It seems her Grandfather Scott didn’t have to work the fields. He was apparently educated by the slave master’s wife.

12:36 -- Mrs. Childers’ relatives worked as slaves under the Glen family. There were tensions between the racially mixed Mr. Scott and his natural father, so after Emancipation, he opted not to take the surname Glen.

13:44 -- Many of the older members of Mrs. Childers’ family are buried at St. Paul’s.

14:18 -- When funerals occurred in the black community, everyone stopped work and did what they could to help and conducted themselves very reverently.

15:35 -- Mrs. Childers’ father was a minister, so she was also witness to many wedding ceremonies.

17:00 -- The Childers family in which she married into is also racially mixed.

19:45 -- Her grandfather was a Trustee and an early founder of the Seneca Institute.

20:48 -- In addition to being a minister, her father was a local farmer. Her mother did domestic work and helped local doctors with house calls.

24:50 -- Mrs. Childers recalls some of her siblings. Her oldest brother George had many responsibilities, as her parent’s ministry often kept them from home. She had one sister who taught school in Georgia.

28:07 -- Some of her family migrated north; her brother George went to Georgia to work on the railroad.

31:40 -- Audio ends.

CASSETTE 1

Side 2

00:11 -- Mrs. Childers continues discussing some of her siblings, and their accomplishments.

2:00 -- Her grandfather had a very large home built on Highway 123. He later sold it to the Clinkscale family. He also owned land in the area known as “Scott-Land.”

7:20 -- When she was a youth, mail was delivered by buggy. There were initially no mailboxes; mail was delivered personally.

9:05 -- Her Uncle B.F. (mother’s brother) worked on the railroad as a mail clerk; he was also a local carpenter who helped built her grandfather Scott’s large house on 123.

11:13 -- Black men usually did common labor work. There were no formal jobs available to black women; they often were involved with domestic help for whites. Young people were allowed to work, but had to give whatever earnings they made to the family.

14:11 -- Her family did shopping at the community general store in Westminster. Items were essentially bought by barter. Goods they acquired through farming were exchanged for things in the store. Virtually all local stores were owned by whites. Establishments owned by blacks were usually restaurants. Her grandfather Scott owned a restaurant in Seneca that he opened in the 1910s.

18:56 -- Clothes were handmade. Shoes and overalls could be bought, however. Underwear was made from the cloth of cattle feed. Her mother usually made the cloths and did quilting for friends, family, and local whites.

22:56 -- Local black families raised their own crops and animals for food.

24:30 -- Mrs. Childers briefly discusses family furniture.

27:50 -- Her family was musically inclined. Her sister was a music teacher in Georgia and her father could compose music. Indeed, her father established the "Thomas Gideon Singing Convention" locally. The convention usually met three times a year.

31:42 -- Audio ends.

CASSETTE 2

Side 1

00:09 -- The subject of singing conventions continues. Singing conventions remained popular for about twenty years after they were first introduced to the local area. Mrs. Childers cannot remember when they were first introduced, however. The conventions invited all age groups, both male and female to sing. Both church and family affiliated vocal groups attended. The songs were religious in nature; content often involved a better life in Heaven. Slaves composed many spirituals; these songs often contained codes or secret messages as a means of communication between different slave communities.

8:00 -- The main talents of her family were singing, ministry, needlework, and crafts.

11:15 -- She can remember the flu epidemic that broke out around the time of World War I. Her family was largely spared, though some families in the community were virtually wiped out.

12:00 -- Both her brother Fletcher and her husband served in World War I. Fletcher was sent to France, while her husband became disabled while training up north.

14:39 -- Church -- Mrs. Childers's immediate family attended St. Paul's Baptist Church, though her sister attended the local Methodist Church. Her father was a preacher. In preparation for his ministry, he traveled to many conventions and studied carefully, though he never attended a theological school. Baptisms were held either in local creeks or in specially built pools in the churchyards. The local Methodists seemed to have the most camp meetings where singing, preaching, and feasting often lasted two or three days. Members of various church denominations worshipped together. Whites and blacks usually did not attend regular services together, but did attend the same funerals and revivals.

30:20 -- School -- She attended a school in the Oakway community, which was not far from her home. There was one teacher at the school. There were perhaps seven grades, which ages ranging from six to thirteen. Her parents made private tutorship available to the family as well.

31:42 -- Audio ends.

CASSETTE 2

Side 2

00:07 -- Mrs. Childers attended school in a one-room wood building in the Oakway community. The school year was divided into short summer and winter terms that lasted a few months each. The school day lasted from 8am - 4pm. The teachers usually boarded with local families. Cora Jenkins was one of her favorite early teachers. Her teachers were educated at Benedict, etc. Her grandfather was instrumental in the establishment of the Seneca Institute. The Institute gathered perhaps three to four hundred students from SC and neighboring states. Seneca Institute became Seneca Junior College when a two-year college was added onto the high school. Neither her parents nor her grandparents attended school. All of the girls in her family attended colleges such as Benedict, Spellman, and Morris. Her brother Fletcher attended a trade school at Morris before World War I interrupted his studies. Her parents made sure that books, magazines, and newspapers were available to the family to read. There was not much "black history" taught at her school, other than issues involving the Underground Railroad and Booker T. Washington. She met George Washington Carver when he spoke at the Seneca Institute.

18:30 -- Mrs. Childers' father was a freemason. He attained the rank of Worshipful Master while attending Blue Ridge Lodge no. 95 in Westminster, SC. Although freemasons were secretive, they made many positive contributions to the community.

20:12 -- Politics -- her father voted, and was quite politically involved. He would often delight in arguments over party affiliations and issues of the day. He would encourage as many as possible to get registered to vote.

27:00 -- The subject of the treatment of slaves by whites is brought up. Mrs. Childers states that her older relatives rarely talked about their treatment, but one story of cruelty did stick in Mrs. Childers mind. On the weekends -- for fun -- whites would place a black individual in a barrel, roll it down a hill, and attempt to strike the individual on the face as he rolled by.

30:28 -- Her family never had any trouble with local law enforcement.

31:41 -- Audio ends.

CASSETTE 3

Side 1

00:35 -- Race -- mulattos were often treated differently; it was difficult for this community to truly identify themselves as either white or black. There is some Native American blood in her family, and her husband's family was quite racially mixed with whites.

8:50 -- Her family often went to Anderson in order to attend the County Fair. They traveled by horse and buggy. Mrs. Childers describes events at the Fair.

11:39 -- Celebrations, holidays, and entertainment in the black community -- during Fourth of July festivities people shot fireworks, played baseball, and attended picnics and dances. During Christmas, a friend of the family would dress up as Santa Claus to surprise the children. Local churches would sponsor plays. Birthdays were recognized and celebrated. Black and white children played together. Mrs. Childers names various childhood games, and recites rhymes and songs that were popular.

27:17 -- Her sister Lulabell was the first black woman in Oconee County to be named a Home Demonstration Agent. She had lived in Washington, DC, and during the Depression was

appointed to the position by President Franklin D. Roosevelt. She taught home economics classes and demonstrated ways to preserve food.

29:00 -- On a follow-up question, Harrell asks the name of the local casket maker. He was Jim Singleton, a local carpenter skilled at building houses, caskets, and baskets.

31:41 -- Audio ends.

CASSETTE 3

Side 2

00:14 -- Mrs. Childers describes the process of making homemade butter.

2:05 -- Her mother's favorite hobbies were cooking and sewing.

2:44 -- She mentions some of her favorite relatives and her happiest childhood memories.

5:30 -- She shares her feelings on growing up as a black in the South. She really didn't think much about it until she was around ten years old. It was at this time that she started asking questions why whites had certain advantages such as riding on a bus to school as opposed to walking, etc.

10:14 -- If she could have changed anything about her life, she would have rather lived in a place where there were better opportunities for blacks.

12:00 -- Mrs. Childers taught school for 36 years in such schools as Oakway, Westminster, and Fairplay. She retired in 1966.

18:30 -- She was married in March of 1928.

19:00 -- She and her husband bought 14 acres of land for \$300 and built a house on the property.

26:45 -- Mrs. Childers gives closing remarks.

28:08 -- Harrell thanks her for the interview.

28:14 -- Audio ends.

Ida Mae Clinkscales Interview (19)

Biographical Information: Audio poor.

1 Cassette

Speakers-Ida Mae Clinkscales, Vennie Deas-Moore

Audio Quality-Poor

Date-July 8, 1990

Location-Seneca, SC

****Note****

The audio on this cassette is of poor quality. Mrs. Clinkscales is seated too far from the recorder to clearly understand her answers.

Side 1 -- 28:34 of audio.

Side 2 -- Blank

Allen Code Interview (20-23)

Biographical Note: Allen Code was born on November 26, 1911 in Pineville, South Carolina. He graduated from Benedict College in 1935 with a degree in Biology. Immediately following graduation, he became the assistant principal for Oconee County Training School. He received his master's degree from the University of Michigan in 1955. He was a prominent figure in the Oconee County educational system for many years. Code Elementary in Seneca, SC is named in honor of him.

4 Cassettes

Speakers-Cassette I (Mr. and Mrs. Allen Code, Vennie Deas-Moore) Cassettes II-IV (Allen Code, Yolanda Harrell)

Audio Quality-Good

Date-Tape I (April 20, 1989) Tapes II-IV (June of 1990)

Location-Seneca, SC

CASSETTE 1 ****Note**** this cassette was not originally a part of the Black Heritage in the Upper Piedmont Project. This field research conducted by Deas-Moore was added to complement the Black Heritage in the Upper Piedmont Project.

Side 1

5:40 -- Church and school were two of the most important and active aspects of the black community. Mr. Code attended St. James United Methodist.

6:37 -- Emancipation Celebrations -- these were celebrated in the days before the Civil Right Movement. They were usually school-sponsored; patriotic and Negro spirituals were performed, and there was usually a guest speaker.

8:40 -- Watch Night services were held in the black community on New Year's Eve at local churches.

9:06 -- Local black churches were crucial in the organization of events for children and the community as a whole.

10:20 -- The white and black communities would each sponsor their own Negro History Week. Mr. Code was often asked to be the guest speaker at local white churches.

12:30 -- Local blacks would often have picnics and BBQ parties in Highpoint, NC.

14:00 -- Mr. Code reflects on the cattle-culture of the old days, and aspects of the local farmer's markets that were held in late fall.

19:23 -- Camp Meetings -- this was a multi-denominational event in the black community. They were usually held in the summer, and lasted perhaps a week. These were festive events, as it was treated as a sort of homecoming for family and friends.

31:14 -- Audio ends.

CASSETTE 1

Side 2

-- Blank --

CASSETTE 2

Side 1

00:30 -- Mr. Code provides some biographical information. He is one of ten children in his family. Birthdays were not celebrated on account that they could not be all recalled. He knew of "about" the time of year he was born, so he was free to choose his own birth date.

1:50 -- Paro Code (Doc) was his father. Esther Code was his mother. He discusses his grandparents and his Uncle Richard.

6:59 -- His parents owned their own home. It was a four-room log cabin with a separate kitchen in the back of the residence. Mr. Code's grandparents built the house.

10:20 -- Slavery -- Mr. Code's grandparents were slaves. He recalls the story of finding the family of a long lost uncle that had been sold and moved to Florida during slavery.

14:40 -- The older members of Mr. Code's family are buried in Salters, SC. The graves are not marked with headstones.

15:20 -- The only old tradition he can remember in regards to marriage is his grandmother "stepping over a broom." He is unaware of the significance of this tradition.

15:57 -- Mr. Code has been married twice. His first wife was Sedelia Blassingame of Seneca. She died of MS in the early 1980's. He was later married to the former Susan Green of Pinewood, SC.

18:03 -- Mr. Code's parents were farmers in the low country of South Carolina. The set of grandparents that he knew were slaves and worked the land, though they bought their way out of slavery before 1863. This is how Mr. Code's father was able to inherit the family cabin and adjacent land.

23:51 -- Typical jobs available to black men in the old days were working on railroad steel gangs, section hands, farming, etc. Women did domestic work. Young people were allowed to farm on the weekends provided they sign a contract with the owner of the land.

30:42 -- The subject of shopping is briefly brought up.

31:30 -- Audio ends.

CASSETTE 2

Side 2

00:23 -- The two continue to discuss aspects of shopping. When he was a youth, the family would make one big shopping trip a year in order to purchase school clothes and shoes. Whites owned all of the store establishments.

1:55 -- Food items such as vegetables, livestock, and wheat were raised at home. Sugar was made from sugarcane, and tea was utilized from sassafras.

5:40 -- Most of the furniture was store-bought.

8:30 -- Mr. Code still owns a quilt that his mother made from suit samples. While purchasing suits in the old days, small cloth samples were given out to customers in order that they could inspect the fabric and its texture.

9:29 -- Mr. Code had a musically talented brother who could sing and play the guitar. His mother was quite in demand for her seamstress work.

12:25 -- When Mr. Code was a youth, he could recall the older members of his family speaking of hard times. His mother experienced an earthquake when she was young. Mr. Code himself can remember the flu epidemic that struck between 1917 and 1918. He was around ten

years old during the outbreak. He was the only one in his family not to become ill. Everyday responsibilities were left to him; there was only one doctor (white) locally and a great deal of time passed before he could see everyone. The experience taught him how to be independent.

21:00 -- His two older brothers served in the Army during World War I, but did not go overseas.

22:12 -- Church -- as a youth, he was a member of the African Methodist Episcopal denomination. After he moved to Seneca, he joined St. James United Methodist. Baptist churches were also very influential in the black community. Mr. Code has attended only one camp meeting since moving to Seneca. His experience was negative, and he has never attended one since. Many in the enormous crowd seemed not to respect the spiritual nature of the event, opting instead to facilitate a party-like atmosphere with rowdiness and alcohol. Law enforcement was brought in, and scores were arrested.

31:46 -- Audio ends.

CASSETTE 3

Side 1

00:30 -- Tape II of Yolanda Harrell's interview -- tape III overall -- camp meetings were multi-denominational events.

2:05 -- Mr. Code occasionally attended singing conventions. These were held more frequently in the summer and usually lasted only one day. One of his favorite church songs was *Trust and Obey*.

4:30 -- Did blacks and whites ever worship together? He believes that the Pentecostals may have had mixed services occasionally.

5:57 -- School/Education -- he was around six years old when he started his education at Pinewood Elementary. There was a large hall upstairs with three schoolrooms downstairs. There were three teachers for the three classrooms. The children wrote on slates and sat on pew-benches. The school day lasted from 9am-3pm. Lunch was brought from home. From the seventh grade onward, he attended Kendall Institute in Sumter, SC. Mr. Code names some of his siblings and their education. Mr. Code himself attended Temple University for one year, where he was third in his class. He graduated from Benedict College in 1935 with a degree in Biology. He then went on to receive a Masters in Education from the University of Michigan in 1955.

31:37 -- Audio ends.

CASSETTE 3

Side 2

00:19 -- Educational issues continue to be discussed including his time on the Wofford Board of Trustees.

2:00 -- Newspapers/reading materials in his household as a youth included *The Pittsburgh Courier*, and *The State*.

3:25 -- Differences between white and black schools are discussed.

12:20 -- The "Code" surname -- the Code surname was originally spelled "Cord." Because of regional dialects, the family despite the spelling always pronounced the name "Code." Mr. Code took it upon himself to have the spelling of the name changed in order to avoid confusion. He is unaware of how the family surname originated or its significance.

18:30 -- He learned “the hard way” about how whites sometimes treated blacks. He admits to being a proud and independent young man whose confident attitude sometimes led to trouble with whites. Mr. Code relates a lengthy story of his youth as a worker in Florida, and the troubles he experienced with his white overseer.

31:46 -- Audio ends.

CASSETTE 4

Side 1

00:25 -- Lynching -- Mr. Code is aware of two incidents. One that he only heard about was of the killing of a man named Green that occurred in the Walhalla area. The other incident occurred to an individual he knew when he was a youth in Pinewood. There was a local “hermit” named Joel who lived in the wilderness of the Pinewood area. He would occasionally visit Mr. Code’s family and other black locals in order to have items from the grocery store picked up for him. He had always been immensely afraid of whites and was fearful about going into town or being around any kind of modernity. On one occasion it was found that the local store had been burglarized. The authorities were instructed to “...look for a black man” with the aid of bloodhounds. The bloodhounds had initially led the authorities to a white man’s house. They then took the hounds into the black community. The hermit Joel had been picking up supplies from a local black family, and began to flee when he saw the white law enforcement with their dogs. They immediately joined the chase, and what proceeded was a tragic standoff in which the hermit killed a bloodhound and two law enforcement officers. Joel was eventually shot, dragged through the streets, and lynched.

5:00 -- When Mr. Code was young, it seemed that the duty of law enforcement was to pin crime on blacks and have them arrested.

6:14 -- Marriage/relationships -- the men of Mr. Code’s family were considered the “boss.” He states, “...whatever he said was law and order.”

6:50 -- Black/white romantic relationships were frowned upon. The black community treated mulattos differently. Mr. Code states that “...mulattos worked in the home, darker hues worked the crops.”

14:40 -- Celebrations/holidays -- the black community celebrated July 4th holidays with dancing, picnics, and sports. Aspects of the Thanksgiving and Christmas holiday celebrations are recalled.

18:10 -- “Hot Suppers” -- these were large, prepared meals in the black community for which a fee would be charged. These were utilized either for charity or the raising of personal funds.

21:20 -- Mr. Code’s father prized his hunting dogs. His father was considered an expert dog-trainer, and many whites sought his assistance.

23:45 -- The individual that Mr. Code most admired as a youth was Reverend O.A Parker. Reverend Parker was the principal at Mr. Code’s middle school, and became a mentor of sorts to him.

31:35 -- Audio ends.

CASSETTE 4

Side 2

00:30 -- Mr. Code briefly recalls family life; his first wife died of Multiple Sclerosis. He married his second wife Susan Green in 1984.

2:41 -- Harrell asks Mr. Code what his favorite activities as a youth were. This gives Mr. Code an opportunity to reflect on his baseball career. Mr. Code was a talented baseball player, and played in several semi-pro leagues in Florida and Pennsylvania. As a pitcher, he lost only one game over a nine-year period. Good money could be made in the summer semi-pro leagues. He talks about the art of pitching and the different pitches that were in his repertoire such as the "curve-ball," "fade-away," and "turkey-drop."

13:40 -- Code Elementary in Seneca is named for him. He discusses the honor and his long career in education.

20:30 -- Mr. Code discusses the struggles and problems that black principals in his era often faced. As a black man in a prominent leadership position, he was initially distrusted by *the black community*. That aside, problems with whites were common, and Mr. Code relates several stories of his experiences. One area of strong support however was the local school board.

26:51 -- Harrell thanks Mr. Code for the interview.

27:32 -- Audio ends.

Thomas Dupree Interview (24-26)

Biographical Note: Thomas Dupree was born on May 25, 1900. He was married to the former Elizabeth Butler. They had eight children. Mr. Dupree was a member of Abel Baptist Church. He died on November 17, 1996.

3 Cassettes

Speakers-Thomas Dupree, W.J. Megginson, unknown female speaker

Audio Quality-Good

Date-July 23, 1990

Location-Clemson, SC

****Note**** cassette one, side one was apparently not recorded -- the first available audio indicates that the interview has been underway for some time prior. Also, side two as stated by Megginson is actually side one on the user cassette. In addition, these interviews were originally part of a research project regarding the town of Calhoun, SC. They were later moved to complement the Black Heritage in the Upper Piedmont Project.

CASSETTE 1

Side 1

00:42 -- Dupree discusses local street names in the black community. Local streets that are named Shaw, Brewster, Stevens, Pressley, etc. are all named after local black families. Mr. Dupree thinks these streets were named around the time of the late 1970s or early 1980s.

4:00 -- Recollections of his mother and the steps that were involved in washing at local wells and springs. Washing utensils were left at the spring in order that they could be used at all times by whoever needed them.

6:14 -- The local lady known as "Aunt Amelia" was related to Mr. Dupree. She worked for people in and around Calhoun, SC while his mother worked for people in Clemson, SC. Neither group made any more than the other in terms of wages.

10:15 -- Church -- Mr. Dupree has attended Abel Baptist his entire life. He thinks that "Little Abel" church eventually became New Hope across from the Old Stone Church. Abel held church services once a month. A few preachers that can be recalled are: John Watson, Broaddus, Beech, and Collins. Abel met on every second Sunday, while Goldenview met on the first. The longtime bookkeeper at Abel, Suzy Haywood is recalled.

18:14 -- Megginson briefly mentions Suzy Haywood's father Harrison who, along with other local blacks, were involved in the lynching of a white man who had raped one of Mr. Harrison's daughters. The governor pardoned these men.

20:23 -- All of Mr. Dupree's relatives are buried at Abel Cemetery. He discusses aspects of burials and funerals in the black community.

24:30 -- Megginson is interested in who was responsible for digging local wells. The Hawthorne's and Green's are mentioned by name, Mr. Dupree dug several himself.

25:57 -- Mr. Dupree never attended school. Alec Dupree was a relative involved in local school life. He briefly taught at the local black school after graduating from Benedict College. He and his wife Elvira had a house and land in the Keowee area.

29:34 -- Mr. Dupree explains the differences in "country work" vs. city or "inside work."

31:14 -- Audio ends.

CASSETTE 1

Side 2

-- Blank --

CASSETTE 2

Side 1

00:25 -- Mr. Dupree recalls the long workdays that local blacks had to endure. He describes a typical workday using his aunts as an example.

2:50 -- His brother-in-law John Whitt worked for Clemson College. College employees were paid by the month. He names other individuals who worked around the College.

6:53 -- The John C. Calhoun slave quarters had already been torn down when he was a youth.

7:20 -- Aspects of the Greenlee and Brewster families are recalled such as where they lived and what types of work they did.

12:20 -- The first black family to own a car in the community were the Reid's.

13:23 -- In their free time as youngsters, blacks would occasionally play with local whites.

15:35 -- The Dupree family utilized their own livestock and vegetable gardens, but also bought goods from the local Boggs and Smith stores. He discusses purchasing issues and the cash or credit system.

18:24 -- Aspects of the local cotton trade are discussed.

24:47 -- Megginson is interested in what types of work Mr. Dupree was involved in. He explains that permanent employment was not widespread in those days. Most people did farm work and odd jobs. The Clinkscale and Galloway families had large farm operations.

26:57 -- There was a local lumberyard opposite where the local Holiday Inn is located. He states that it was known as the old "Boon Place." Work there was dangerous, involving large saw-blades and floating logs down the river.

30:50 -- Audio ends.

CASSETTE 2

Side 2

00:57 -- Mr. Dupree discusses how the Aaron Boggs land was divided after his death. His daughter Myra Boggs Payne had rental houses located where the local Ramada Inn is now. This area was called the "Payne Quarters." She charged between 2 1/2 and 5 dollars rent each month.

3:47 -- The best local wages Mr. Dupree ever received were from the railroad. The construction of the double-track directly affected wages in the Calhoun/Clemson area. The railroad simply paid out better wages than the community, so in order to keep employees from going to the railroad, most local wages were increased. Mr. Dupree discusses the life of a railroad worker.

10:12 -- Mr. Dupree recalls the Smith boarding house and the George Shaw farm.

14:52 -- Megginson is interested to know of the most prosperous families in the black community. Butler Reid seemed to do quite well. He worked a large portion of farmland that he rented from the Boggs family. He even owned his own grocery store located in front of Goldenview Church.

16:30 -- The changes in the direction of the railroad and its impact on the local community is discussed.

20:00 -- More often than not, clothes were made at home utilizing cloth bought at local stores. Mr. Dupree's mother used a Singer sewing machine to make clothes and quilts.

22:04 -- Mr. Dupree was married to the former Elizabeth Butler. Her parents were Ike and Ellie Butler. The couple was married at a pastor's house in Seneca. They had eight surviving children. Mr. Dupree's wife did some domestic work, but most often focused on the home and helping to raise the children.

28:08 -- All of Mr. Dupree's children attended school.

29:30 -- The Depression didn't really affect him. Times were hard for his community prior to the national troubles, so getting by on very little didn't have a huge impact.

31:43 -- Audio ends.

CASSETTE 3

Side 1

00:14 -- The experiences of blacks that served in World War I is touched upon.

1:55 -- Mr. Dupree can remember the flu epidemic that occurred around 1917-1918. His recollection is that fatality rates were low where he lived out in the country compared to the more populated areas.

3:15 -- Three of Mr. Dupree's son served in World War II. Although he doesn't elaborate, he gives the impression that this experience made more of an impact for blacks than what had occurred with the previous World War I generation.

4:43 -- Megginson mentions the local Singleton family and specifically Mrs. Singleton the educator in Calhoun. This sparks a conversation between Megginson and the female speaker. Mr. Dupree never attended school.

10:14 -- Megginson encourages Mr. Dupree to talk about everyday life in the black community, including holidays. Mr. Dupree talks of days when families were close-knit; living and eating meals together. At Christmas, people would shoot fireworks and leave out stockings for Santa Claus. Gospel singing groups occasionally came to town. Camp meetings at Bethel Grove were common.

16:35 -- Megginson thanks Mr. Dupree for the interview.

17:28 -- Audio ends.

CASSETTE 3

Side 2

-- Blank --

Alice Gassaway Interview (27-29)

Biographical Note: Alice Gassaway was born in the Seneca, SC area circa 1904-1910. She was the daughter of Larkin Dial and Anna Gassaway of Seneca, SC. After attending South Carolina State College, she taught in the South Carolina public school system for thirty-eight years. She never married. Ms. Gassaway died on October 4, 1994.

3 Cassettes

Speakers-Alice Gassaway, Yolanda Harrell

Audio-Good

Date-November 30, 1989

Location-Seneca, SC

CASSETTE 1

Side 1

00:47 -- Miss Gassaway's parents were Larkin Dial and Anna Gassaway. She did not know either set of grandparents.

1:22 -- Several family members moved away from the Seneca area for economic reasons. She had an aunt named Livonia and two brothers who moved to Detroit, Michigan, three sisters who went to Cleveland, Ohio, and another brother who made his home in Charlotte, North Carolina. Miss Gassaway's father went to Cleveland by himself for three years, but returned to Seneca and the rest of the family.

6:44 -- Her father was a carpenter and farmer, while her mother did domestic work for local families. They owned their own home.

8:26 -- Miss Gassaway discusses aspects of farming and crops that were commonly grown when she was a youth as well as care for livestock. The family really didn't need to buy anything but sugar and coffee; everything else was produced on the farm.

11:45 -- Slavery -- Miss Gassaway did not know either set of grandparents, so any recollections of that time-period came from her mother. Miss Gassaway's maternal grandmother was black, but her maternal grandfather was a white man. She only assumes that he was a slave master. She later recalls that his last name was Acker. Her maternal grandmother also had children by a black man. The mixed-race children lived in the master's house, while the black children lived along with the grandmother in the "cabins" (slave quarters?). Her grandmother struggled to make ends meet for her black children, while the mixed race children were treated with privilege. Miss Gassaway's paternal grandmother was a white from Holland, her paternal grandfather was black.

16:40 -- Miss Gassaway relates a story of when one of her uncles had to leave the Anderson, SC area on account of threats from the local Ku Klux Klan in the 1920s. He relocated to Cleveland, Ohio.

21:03 -- Her father did carpentry work; he along with the Sloan's helped build St. James Church.

23:26 -- The entire local family is buried in Oak Grove Cemetery; the graves are marked.

24:33 -- She recalls a local named Carrie Arthur and details of her wedding during the 1920s. Several other family members and relations are mentioned.

30:04 -- Miss Gassaway briefly describes old family photographs.

31:42 -- Audio ends.

CASSETTE 1

Side 2

00:07 -- Gassaway explains that some of the children's nice shoes and clothes were donated by whites that her mother worked for. She mentions Dr. Austin's (he was the local dentist) wife and Mrs. Hunter (her husband ran the local shoe store).

2:10 -- Miss Gassaway recalls helping her mother do the wash as a youth. She would carry the clothesbaskets on head, hips, or shoulders. She describes the steps commonly utilized in the washing process. Homemade lye soap was often used. Pay was not good; they made perhaps \$1.50 per load.

9:25 -- In order that Miss Gassaway could attend school, her mother sold a cow for \$75 and also mailed monthly payments to her daughter at school with earnings from her domestic work.

11:36 -- Her mother worked Monday through Thursday washing and ironing for local whites. In the days before electric irons, her mother would have eight or nine irons available, all heated in the fireplace. The general steps in the ironing process are covered. There was no extra charge for ironing.

14:00 -- Different charges according to the size of the wash are discussed.

16:17 -- Miss Gassaway briefly left the Seneca area for New York. About three years after she first started teaching, she decided to move. Domestic work up north at the time was proving to be lucrative for blacks, so she decided to give it a try. She recalls several stories of her experiences before her return to the Seneca area.

26:16 -- Miss Gassaway recalls the types of jobs that were commonly available to blacks. Black men usually farmed or did odd jobs. Many did blacksmith work. There were really no employment opportunities for black women other than domestic work. Young blacks often did baby-sitting work.

29:40 -- Shopping -- The family shopped at Hunter's Store in Seneca. They used the credit system to pay for the goods. Miss Gassaway was aware of no black-owned local stores.

31:44 -- Audio ends.

CASSETTE 2

Side 1

00:20 -- Clothes were occasionally purchased from families her mother worked for. Girls usually wore "house dresses" while boys commonly wore over-alls. The nicest outfits were only worn on Sundays.

6:30 -- Miss Gassaway explains that her oldest sister attended a nursing school in Raleigh, NC. Another sibling went to Seneca Junior and then attended Claflin in Orangeburg, SC. Another went to Benedict in Columbia, SC.

12:00 -- Furniture -- Her father made the dinner table himself. It had benches that would seat five people on each side. Her father would sit at the head of the table. The iron beds in the house were store-bought.

14:55 -- Her father was expert at making baskets, while her mother made quilts, curtains, pillowslips, and underpants. She also did crochet work. Indeed the family talents seemed to lie in making clothes, hats, etc.

18:55 -- Miss Gassaway doesn't remember her childhood being particularly difficult; her parents were good workers and always strove to provide for the family.

20:23 -- She understands that her maternal grandmother had a particularly hard time during the days of slavery. The story regarding her white grandfather and black grandmother are again recalled.

25:07 -- Miss Gassaway can recall the flu epidemic that occurred around 1917-1918. There was lots of sickness, but she cannot recall anyone in her family dying from it. Dr. Bryant was a local black doctor in Seneca who treated the community.

27:00 -- Her brother Larkin, Jr. served in World War I. He wasn't sent overseas, however.

27:51 -- Church -- Miss Gassaway is a member of St. James Methodist Church. Her father, along with Archie and Elijah Sloan helped build the church building. A few of the preachers that can be recalled are Reverend Thompson, Reverend E.C. Wright, Reverend Getty, and Reverend Robinson. St. James traditionally buried its members at Oak Grove Cemetery. Camp meetings were often held at Bethel Grove.

31:45 -- Audio ends.

CASSETTE 2

Side 2

00:07 -- Miss Gassaway never attended camp meetings until she was nearly an adult. The meetings were held in mid September and usually lasted from Monday until the following Sunday, where enormous crowds were sure to gather. Services were multi-denominational, and usually lasted from 7pm-11pm.

3:45 -- Among her favorite songs are: *How Great Thou Art*.

4:14 -- The interviewer is interested to know if blacks and whites ever worshipped together. Her first experience with such an occurrence was when she was picked as a delegate to represent

her church at a Methodist conference in Columbia, SC. Although both groups were housed in separate buildings, they ate and worshipped together.

6:21 -- A particularly influential civic group was the "Willing Worker's" female youth group at her church.

8:02 -- School -- She first started school at age six at an all black school located on Pine Street that covered all grades through seven. It was called Seneca Graded Public School. She names her teachers: Katie Hicks (first), Ida Sloan (second), Miss Willie Grant (third), Lillie Shaw (fourth), Carrie Benson (fifth), Julia Collins (sixth), and Principal J.T. Burris (seventh). There were perhaps forty people per class. The school year lasted seven months. The school day lasted from 8am-2pm.

16:23 -- After graded school, Miss Gassaway attended Seneca Institute followed by two-year stays at Claflin and SC State. Following SC State, she taught for three years in Liberty, SC. She spent a short time in New York before returning to the Seneca area where she taught fourteen years at Abel. After desegregation, she taught at Pickens Elementary School.

27:36 -- The achievements of famous black people such as Frederick Douglas and Booker T. Washington were taught in black schools. The children also read books by Langston Hughes.

29:30 -- She describes the dimensions and general layout of the Seneca Graded Public School building.

31:43 -- Audio ends.

CASSETTE 3

Side 1

00:30 -- A few of her favorite games at recess included "give that girl a piece of cake," "blue bird in my window," and "drop the handkerchief." She explains the rules of a few of these games. Jump rope and hopscotch were also popular. The boys usually played baseball.

6:20 -- Miss Gassaway fondly recalls her high school drama class, and productions such as *Everywoman*.

10:17 -- Social clubs/organizations -- she had a couple of sisters who were members of the Eastern Star. Meetings were held in the local "Odd Fellows" hall.

11:30 -- Politics -- though some blacks were afraid to vote when first given the opportunity, her father never hesitated to be involved and never missed an occasion on which to exercise his right to vote.

13:43 -- Lynching -- she knows of the incident involving Allen Green of Walhalla, SC. It seems that Mr. Green was a horse trader, and during one particular transaction with a group of whites became involved in controversy that led to his death. After successfully selling a horse, the whites left for a short time in order to buy other supplies in town. They were to be gone just a short time, so one of the white ladies stayed behind with Mr. Green. Upon returning to Mr. Green's business, they were informed by the white woman that Mr. Green had raped her. Authorities arrested Mr. Green, but a mob appeared at the jailhouse, broke Mr. Green out, and subsequently lynched him. Mr. Green was beaten and shot over 100 times.

18:06 -- Local law enforcement was not a real problem in her estimation.

18:30 -- Marriage relationships were equal within her family.

19:14 -- Miss Gassaway discusses mixed race relationships, mulattos, and individuals who tried to pass for white.

22:00 -- Celebrations/holidays -- Halloween, Christmas, and Thanksgiving were the most important events. Christmas was her favorite; though she was concerned that Santa Claus seemed to like white children better, because they always got nicer gifts. Birthdays were never really celebrated.

25:55 -- The family house was heated by a large fireplace.

29:39 -- Her mother's most prized possessions were her quilts; they were all burned in a house fire. Her father prized his hunting dogs.

31:19 -- Audio ends.

CASSETTE 3

Side 2

00:37 -- Her father had four hound dogs. They were not pets; she was not allowed to play with them.

1:08 -- Two individuals that she liked and admired were Carrie Arthur and the wife of one of the local preachers named Katie. The two were always involved in church activities and strove to always help the needy. Miss Gassaway always tried to live up to the example they had set.

5:35 -- Miss Gassaway thought nothing of being black. She has always enjoyed living in Seneca and her relationships with whites and blacks has been rewarding. She admits that this outlook is in sharp contrast to her father, who disliked whites immensely. This attitude likely was born out of the incident in which his brother was forced to leave Anderson, SC by the Ku Klux Klan. Her mother was much more understanding and got along with whites quite well.

9:15 -- Miss Gassaway names her fifteen siblings: Lula, Minnie, Lena, Hattie, Mamie, Carrie, Annie, Alice, Waymon, Milton, Larkin, Jr., Clarence, Charlie, Sylvester, and Lafayette (?).

13:05 -- If she had the opportunity to live her life over again, Miss Gassaway would not change a thing. She had good relations with whites, a good childhood, and good friends.

14:40 -- Altogether, Miss Gassaway was an educator for thirty-eight years. She retired in 1970.

16:03 -- Harrell thanks Miss Gassaway for the interview.

16:12 -- Audio ends.

David Green, Sr. Interview (30)

Biographical Note: David Green, Sr. was born on August 7, 1907 in the area around Clemson, SC known as "The Quarters." He was the son of Edward and Tiesha Green. Mr. Green began working at the Clemson College dining hall when he was around the age of 25. He and his wife Nancy had 5 children: David, Jr., Matthew, Elizabeth, Anna, and Katie. Mr. Green died on October 9, 2003.

1 Cassette

Speakers-David and Nancy Green, Vennie Deas-Moore

Audio Quality-Good

Date-July 7, 1990

Location-Clemson, SC

Side 1

2:15 -- Mr. Green was born in the area known as “The Quarter’s” near Clemson, SC. He is unaware of where or when his parents were born.

5:10 -- His parents worked as sharecroppers; his mother was a very hard working woman who taught the children life lessons.

6:25 -- Mr. Green recalls as a youth washing clothes at “The Branch.” He describes the common steps utilized in the washing process such as using a “battling” stick to remove dirt from the clothes.

8:45 -- He names his siblings: (he speaks in a low tone here, so it is hard to understand) Annie Mae, Rebecca, Pauline, Celina, Robert Lee, Chris, and John Henry. An additional name is not audible enough to understand.

10:30 -- Mr. Green’s mother died of the flu during the epidemic of 1917-1918. Everyone in his family got sick except for he and his father. There was much sickness in the community during that time period.

12:07 -- Mr. Green’s father Edward worked as sharecropper and sold his own produce. Mr. Green can remember his paternal grandparent’s names: Sammy and Tiesha.

13:43 -- Slavery -- issues regarding slavery were never really discussed in the Green household.

14:15 -- Funerals/burials -- most of Mr. Green’s family is buried at Abel. There were no written headstones in those days; an unadorned stone usually marked the spot. He can recall funeral processions in which the caskets were pulled by horse or mule. There was no embalming in those days. “Wake’s” were held at the home of the deceased. Prior to being placed in a casket, the deceased were usually placed on a “cooling board” and covered in a white sheet. He recalls the work of the Burial Aids Society. They would mourn at funerals and place flowers at the grave as well as provide monetary aid to grieving families.

21:34 -- Marriages/weddings -- Mr. Green cannot provide any detail on how weddings were conducted. He and his wife didn’t have a wedding; they just got married at the local preacher’s home.

22:56 -- Mr. and Mrs. Green had five children: David, Jr., Matthew, Elizabeth, Anna, and Katie.

23:30 -- Mr. Green had a brother who moved north and made his home in Cleveland, OH.

24:56 -- He has a pocket watch that has been passed down from his great-uncle.

25:12 -- Mr. Green had been a freemason since the 1940’s. His wife is a member of the Eastern Star.

27:23 -- The interviewer is interested in what types of jobs were available to blacks. Other than sharecropping, Clemson College provided employment. Mr. Green worked at the Clemson College dining hall. Women did laundry at the college or did domestic work for families.

Younger people farmed in order to earn money.

29:44 -- Mr. Green and his family usually did its shopping at the local stores in Clemson. They used the credit system to pay for goods. The family raised much of its own food.

31:02 -- Furniture was bought from stores in nearby Central, SC.

31:33 -- Audio ends.

Side 2

00:45 -- As a youth, Mr. Green can recall black women in the community getting together during certain times of the year to do quilting projects.

1:33 -- Mr. and Mrs. Green cannot recall having ever used cribs for babies. Children did have toys; they were usually received once a year at Christmas.

4:29 -- Church -- Mr. and Mrs. Green are Baptists and attend the local Abel Baptist Church. They can recall that camp meetings were held more frequently in the past. Meetings were held in September. The Green's describe a festival-like atmosphere surrounding the event; many individuals treated the occasion as a family reunion. The preacher would preach from inside the church; the congregation would remain in the church with him. The doors of the church would remain open, however, and huge crowds would gather outside in order to hear the services.

10:20 -- Education -- Mr. Green never got to attend much school, because his services were often needed in farming work. He attended when he could, mostly in the winter. His parents didn't attend school.

11:34 -- Cotton -- workers were not required to pick a certain quota per day. Workers would often aim for 100 pounds per day, though the task was extremely difficult to accomplish. Workers were not paid every day; rather they were given a lump sum.

13:09 -- All of Mr. Green's children attended college.

13:20 -- Mr. Green names a few of his children and their occupations.

15:37 -- White/black relations -- Mr. Green states that he didn't really have much interaction with whites. His wife states that things were "hard" for her in those days, but will not elaborate further. Law enforcement didn't seem to be a problem in Mr. Green's estimation.

19:20 -- Celebrations -- the black community celebrated "Watch Nights," camp meetings, and baptisms. The freemason's held "Turnouts" in June around St. John's Day. Emancipation Celebrations were held during the first of the year.

23:17 -- Mr. Green never thought of himself as being different as in terms of being black; he played with whites as a youth.

24:34 -- Deas-Moore concludes the interview.

24:16 -- Audio ends.

Mary Agnes Greenlee Interview (31-33)

Biographical Information: Mary Agnes Greenlee was born April 23, 1905 in the Ravenel area in Seneca, SC. She was the daughter of Lindsey and Maggie Simpson Walker. Mrs. Greenlee died on January 14, 1998.

3 Cassettes

Speakers-Agnes Greenlee, Matthew Oglesby

Audio-Good

Date-February 20-21, 1990

Location-Clemson, SC

CASSETTE 1

Side 1

1:28 -- Greenlee recalls her family background, including her maternal grandparents Barry and Mary Simpson. Greenlee's parents lived between Central and Calhoun, SC. Her grandparents were slave, but any specific stories have faded from her memory. She recalls aspects of weddings and funerals in the black community as well as her relatives (Greenlee's) through marriage

10:30 -- She describes old family pictures, identifying individuals and their occupations.

13:00 -- Aspects of farming and the cultivation of tobacco are recalled.

15:55 -- The family went to Pendleton, SC during some weekends in order to earn additional money working crops. Her father occasionally went to Alabama in order to work in the coalmines.

19:50 -- Greenlee recalls her family's shopping habits, tending to fruits, vegetables, and livestock, and homemade clothes.

24:11 -- Furniture was both bought and handmade depending on the piece.

25:52 -- Quilting and making baskets were talents that her family was known for.

29:00 -- She can recall the flu epidemic of 1917-1918. There was sickness, but no family members died.

30:52 -- Greenlee makes brief mention of her uncle Dillard Walker who served in World War I.

31:35 -- Audio ends.

CASSETTE 1

Side 2

00:20 -- Greenlee recalls church life in the black community with her home church Abel, as well as the activities of other local black churches. She discusses camp meeting, singing conventions, and church affiliated interest groups. Whites and blacks occupationally came together during funeral services.

9:37 -- She recalls aspects of her education, the school building, her teachers, as well as the educational levels of her grandparents. Her brother was the first in the family to attend college. Differences in black and white schools, as well as curriculum are discussed.

24:00 -- Social issues in the black community are covered. Blacks were often blamed by law enforcement for crime in the area. Marriage relationships were equal in her parent's household.

31:47 -- Audio ends.

CASSETTE 2

****Note**** this interview took place the following day on February 21, 1990. This is not a follow-up interview, however. The same questions are asked, and Mrs. Greenlee gives similar answers.

Side 1 -- 30:00 of audio.

Side 2 -- 18:00 of audio.

CASSETTE 3

Side 1

1:25 -- She occasionally went to Anderson, SC as a youth in order to visit with family who lived there. She never went to Greenville, SC as a youth.

3:05 -- During Thanksgiving celebrations, the men would hold "shooting matches" where they shot at targets for prizes. During Christmas friends and family would put up trees and exchange gifts. Another Christmas tradition was to have "fireball parties" out in the fields. Birthday parties were celebrated with cake and presents.

5:30 -- Her mother's most prized possessions were her quilts and embroidered pieces. Women would hold quilting parties and treated the occasion as a social event. Her father prized music and singing, as well as hunting.

8:03 -- Mrs. Green most admired her grandmother for her tireless help around the house.

10:38 -- Her fondest childhood memories are of singing with her family.

11:05 -- Mrs. Green didn't feel different because she was black. She got along with whites quite well. She wouldn't really change anything about her life.

13:25 -- Audio ends.

CASSETTE 3

Side 2

-- Blank --

Douglas E. Harbin Interview (34)

Biographical Note: Douglas E. Harbin was born in 1909, the son of Seaborn and Lillie Scott Harbin. He was married to the former Leola Harris. He died in April 1998.

1 Cassette

Speakers-Douglas E. Harbin, Yolanda Harrell

Audio Quality-Good

Date-November 27, 1989

Location-Seneca, SC

Side 1

1:20 -- Harbin's maternal grandfather was a cotton farmer. He didn't know his maternal grandmother because she had died while he was young. They were originally from Ergo, SC before moving to the Clinkscales division in Seneca, SC. His paternal grandparents were also farmers.

3:30 -- Uncles and aunts that are recalled on his father's side are John, who lived in Atlanta, and Lula, who also made her home in Atlanta.

4:34 -- Harbin's family owned their own home. It was on Sheila Ferry Road in the Oakway Community.

7:40 -- His family is buried at St. Paul's Baptist Church at Earl's Grove, SC. Most graves are marked.

8:10 -- Nothing has really changed in regards to the ways in which funerals have been conducted over the years. The biggest changes Harbin can see is that in the old days, people rode around in buggies and wagons.

9:25 -- Mr. Harbin left for Florida to find work in 1926. His father had left the previous year for Florida in order to find work clearing land. He had two uncles who he believes worked on the railroad.

10:55 -- Some jobs that were open to black men other than farming work could be found at Orr Mills. Women did mostly domestic work.

12:25 -- The family did their shopping in Westminster and Seneca. Most often whites owned the stores, though Harbin can remember a black individual named Bennie Ware who ran his own store.

13:10 -- Clothes were both bought and handmade. The nicest clothes were only worn to church. Men wore over-alls.

14:11 -- The family raised their own fruits, vegetables, and livestock. Working the crops was tough, especially for child, because they just wanted to play and have fun. The only food products that had to be bought from the store were coffee and sugar.

15:51 -- Most furniture in his parent's house had been bought at local stores.

16:49 -- Special talents that the family was known for included blacksmith work.

17:30 -- Though his family never really discussed it, Mr. Harbin got the impression that times were hard in the old days.

18:30 -- A relative on his father's side and an uncle on his mother's side served in World War I. Harbin doesn't believe they left the country.

19:10 -- The family belonged to the Baptist denomination. They attended St. Paul's Church in Fairplay, SC. Harbin can recall Reverend Galloway, who preached there Harbin was young. Mr. Galloway farmed in addition to preaching.

21:39 -- Camp meetings were held locally in the fall at Bethel Grove. Services lasted around a week and were multi-denominational in nature.

23:30 -- Singing conventions were held annually at different churches in the Seneca area. An uncle of Harbin's named Tom Gideon was president of the local convention. Most of Mr. Harbin's family usually attended the conventions.

26:08 -- Education -- Harbin attended a one-room school in the South Union community. He had to walk 2 1/2 miles to and from school everyday. The school semester lasted from September through March, with an additional short period in July and August. The typical school day lasted from 9am-4pm. Several of the teachers that he can recall are Cora Benson, Betty, Ollie, and Essie Glenn, and Cadelia and Finley Scott. Several of these were siblings. All received training at the Seneca Institute; they were essentially teaching as student teachers at Harbin's school. Harbin's parents were educated, but he doesn't know where.

31:43 --- Audio ends.

Side 2

00:50 -- Harbin got eight years of schooling; he farmed thereafter. His sister Eunetta attended Seneca Junior College. She did domestic work in Greenville, SC.

3:30 -- Newspapers and books were provided to the household by Harbin's parents, but he cannot recall any specifics.

4:42 -- Harbin cannot recall being taught black history.

10:02 -- The only lynching he can remember is the incident involving Mr. Green of Walhalla.

11:23 -- Within his family, men were considered the head of the household.

12:17 -- He occasionally heard his parents talk about black/white relationships and mixed children.

13:30 -- His maternal grandmother was part Native American.

14:00 -- The family rarely went to Greenville or Anderson in the old days. There were likely more opportunities there in his estimation largely due to population.

15:28 -- Celebrations -- during July 4th celebrations, families would gather to have picnics, and the men would play baseball games. Santa Claus brought gifts and fruits at Christmastime. In the old days, most people didn't celebrate birthdays or anniversaries.

19:45 -- Adults in those days were strict disciplinarians; they were firm with their children.

21:56 -- Mr. Harbin has always accepted being black; he has been well pleased with his life.

24:02 -- Audio ends.

Montana Haynes Interview (35-37)

Biographical Note: Montana Haynes was born on June 6, 1907 in Oconee County near Seneca, SC. She was the daughter of Will Jr. and Jennie Everheart Perry. After completing her college education, she taught Special Education in Pickens County, SC.

3 Cassettes

Speakers-Montana Haynes, Yolanda Harrell

Audio-Good

Date-April 26, 1990

Location-Seneca, SC

CASSETTE 1

Side 1

1:20 -- Mrs. Haynes gives a lengthy family history, and reflects on memories of life in Oconee County from her childhood. She gives the unique story behind her name "Montana." She has mixed ancestry on both sides of her family. Her grandfather was an "Indian" that married a woman who "...was very white." Mrs. Haynes does not make clear whether this woman was a Caucasian or mulatto. In a later interview, speculation is that her grandfather may have been of East Indian descent, not a Native American. She goes on to explain that mulattos were known as "lily whites." There was some friction between the black and mulatto communities, because mulattos "acted white," and sought to stay higher in the social order than what blacks were allowed. Her parents worked for the influential Gignilliat family of Seneca with whom they enjoyed a great relationship. Mrs. Haynes states that issues regarding slavery were never really discussed by family members. Origins of her family names during slavery were passed down, however. She briefly discusses issues regarding the various jobs that were commonly available to black individuals.

31:22 -- Audio ends.

CASSETTE 1

Side 2

00:30 -- Haynes continues talking about jobs before the conversation turns toward shopping practices, including which items were produced at home versus which were purchased at local stores. The family raised its own food and only had to buy staples such as sugar and coffee. She recalls picking cotton as a youth and aspects of local farming.

11:42 -- Mrs. Haynes discusses family members who were known for special talents. Hardships suffered by the family over the years are recalled; these were especially associated around the time of World War I when food had to be rationed, and also during the outbreak of the flu epidemic in 1917-1918.

21:50 -- Mrs. Haynes relates her family's involvement with the local Ebenezer Baptist Church. She explains that at one time the church had a series of "jack-leg" preachers (untrained circuit riders). She describes the churches role in the community, camp meetings, singing conventions, and sings a few lines of her favorite hymn.

31:45 -- Audio ends.

CASSETTE 2

Side 1

00:21 -- Aspects of local church life continue to be discussed. The notion of blacks and whites worshipping together was not completely unheard of in the old days. Groups within the church included the Men's Club, and the Women's Missionary Society. These groups helped the needy and sick. There was also a married and singles ladies club, as well as a youth club.

5:20 -- Education -- Mrs. Haynes started school around the age of five. She initially went to Seneca Institute where she was educated one on one with no other classmates. She recalls that the teachers at the Seneca Institute were student teachers. When she later attended elementary school, she had a difficult time adjusting because she had been used to being around young people who were in their teenaged years. She recalls how many people were in a typical class, the school building, and the curriculum. There was an eight-month school year for city children. Individuals who lived in the country attended much shorter sessions on account of farm work. She re-entered Seneca Institute at grade eight. Mrs. Haynes attended Morris College in Sumter, SC. During the four years she was there, she attended the equivalent of two additional years of evening classes in order that she obtain her teaching certificate. The college atmosphere was male dominated; she was often the only woman in class. She began getting teaching experience at the age of fourteen.

31:15 -- Audio ends.

CASSETTE 2

Side 2

00:32 -- Aspects of education are discussed exclusively during this part of the interview. Mrs. Haynes recounts her first experiences with teaching at the age of fourteen when she taught summer courses in Central, SC. She makes comment on the general levels of education received by both her parents and grandparents. At Morris College, she felt some degree of gender

discrimination prior to her first teaching experience. Mrs. Haynes then goes on to summarize her educational career and her work with Special Education. She recalls what books, magazines, and newspapers were available to the family when she was a child. She was the first person in her family to attend college and states that her first exposure to issues such as “black history” didn’t occur until college.

31:00 -- Audio ends

CASSETTE 3

Side 1

00:28 -- Organizations that her relatives belonged to included sewing clubs where, once a month, women met in local homes to share patterns and designs and hold quilting parties. Church groups included missionary societies; her father and mother were a deacon and deaconess, respectively.

2:15 -- Politics -- Mrs. Haynes parents were the first to vote in their family.

4:30 -- Slavery -- Mrs. Harrell wants to know what is meant by the term “breeders” that is occasionally used to describe mixed race relationships during the slave era. Mrs. Haynes explains that the best-looking, healthiest slave women were often picked out by slave masters in order to have mulatto children. Her own ancestry included such mixed-race relationships. Some slave masters were nice to slaves, some were not -- it just depended on the individual.

7:25 -- In her experience, white/black relations were positive. Whites were always nice to her family and she was never warned about whites nor told how to act around them.

9:40 -- Lynching -- the only incident that she heard of was the one involving Mr. Green from Walhalla, SC.

10:09 -- Law enforcement was strict on blacks when she was a youth. She explains that they were not careful in those days to conduct full, proper investigations.

10:46 -- The marriage relationship between her parents was an equal one.

12:15 -- Mulattos -- she explains that mulattos as well as whites discriminated against darker hued individuals. There was considerable friction between the black and mulatto community in her estimation. Many mulattos “passed for white.” Mrs. Haynes states that whites couldn’t always tell people’s ancestry, and accepted these individuals into higher society.

17:16 -- She states that her grandfather was “Indian,” but had very dark skin, curly hair, and spoke with a different accent. He didn’t like African Americans, and married a mulatto woman who had blue eyes. The physical appearance leads the two to speculate that he may have been of East Indian descent, and not a Native American.

20:03 -- Her parents never took trips to Anderson, SC or Greenville, SC. There was simply no need to travel that far in those days. Mrs. Haynes herself only began visiting the two cities when she was older and had a car.

22:02 -- Notable local celebrations of a sort occurred whenever the circus came to town. She can remember that they would usually make camp on Oak Street in Seneca, SC.

23:24 -- Holidays -- her family didn’t celebrate July 4th or anniversaries, but did celebrate birthdays and Christmas. She can recall that the Gignilliat family always gave her family very nice gifts. Birthdays were recognized.

29:03 -- Her brother Napoleon was killed during World War II in Italy. He is buried in Florence, Italy.

32:22 -- Audio ends.

CASSETTE 3

Side 2

00:35 -- Mrs. Haynes recall that her brother was in the Third Army with General Patton.

3:25 -- Her father cherished gardening and landscaping.

4:24 -- Mrs. Haynes greatly admired the Gignilliat family for their kindness and generosity. They were proud of her accomplishments. Her mother was also an individual to be admired.

9:20 -- She didn't give any thought to the fact that she was black. She again credits the Gignilliat's influence and the fact that she played with white children as a youth.

12:30 -- Mrs. Haynes is proud of her own accomplishments and has been well pleased with life. She recalls a few of her many honors included being included in Southern Biography, received the key to the city of Easley, SC, honored by Clemson Extension, and was awarded with numerous American Legion recognitions.

21:55 -- Audio ends.

Elsie Henderson Interview (38)

Biographical Note: No such information is provided in the interview.

1 Cassette

Speakers-unknown female family member of Mrs. Henderson's, Elsie Henderson, Audrey Lawrence

Audio Quality-Good

Date-July 26, 1990

Location-Seneca, SC

****Note**** the first 10:44 of this interview is that of an unknown female family member [possibly a niece of Mrs. Henderson's]. This individual grew up on her grandfather's farm (area was known as Moore's Farm). She makes brief comment regarding her grandfather's land and its connection to the construction of the local Southern Railroad, her father's employment as a cook with the Southern Railroad, her educational experiences, local black churches, and her admiration of the way in which the state of South Carolina handled de-segregation, specifically in regards to Clemson University.

Side 1

10:50 -- Elsie Henderson gives her name and address.

11:25 -- As a child, Mrs. Henderson attended a school near the Oakway/South Union community. She had to walk three miles to and from school everyday. She can remember having a male teacher, but doesn't provide his name. The children got an hour for lunch, and usually played baseball at recess.

13:14 -- She didn't attend the camp meetings held at Bethel Grove until after she was married. She can recall ministers from all around the local area attending, along with much testifying, singing, and plenty of food.

14:46 -- Mrs. Henderson herself was a member of a local singing convention. The event was usually held once a year during either the summer or spring. There was no preaching, just a

multi-denominational gathering of local choir groups. Mrs. Henderson and her mother were a part of the WMA within their church. Her mother, in fact, was president of the group for thirty years.

18:33 -- Mrs. Henderson explains that when she was a child, education had to revolve around the growing season. She briefly explains the different times of the year that children of farming families generally attended school.

19:30 -- Mrs. Henderson describes some of her experiences picking cotton. She states that the most amount she ever was involved in picking during one day was 350 pounds. In addition, she recalls that after school as a youth, she would help do the wash for local families.

22:35 -- Her family raised most of its own food, including livestock. There were not many products that had to be store bought in those days.

22:57 -- Her mother and one sister were especially gifted with sewing. They did their own sewing and repaired their own clothes.

23:39 -- Slavery -- her grandparents were slaves; she particularly remembers her maternal grandmother whose name was Laura Mann. She was from Hartwell, Georgia. She helped raise her grandchildren and would tell them stories of the slave days. Her grandmother had a vivid memory of when troops (not clear whether Union or Confederate) came through the area where she lived and in general were responsible for a great deal of destruction and looting.

29:57 -- Funerals -- the main differences in the way services were held in the old days was that there were no undertakers, bodies were laid out at home on a board, and wagons were utilized for carrying coffins.

31:43 -- Audio ends.

Side 2

00:07 -- Mrs. Henderson giving an answer to a question that had been asked prior to when the recording began. The recollection is of her mother's doctor who was from Fairplay, SC.

2:49 -- She never traveled to Anderson or Greenville very often; virtually all her shopping was done around the Seneca area.

3:25 -- Most of her siblings have predeceased her. Several lived and were buried in different parts of the United States such as Cleveland, Ohio, and Seattle, Washington.

5:24 -- White/black relations -- Mrs. Henderson always got along with whites. She can remember occasional schoolyard squabbles as a youth, because the white and black schoolhouses were close in vicinity to each other. After marrying, she lived with her husband in a mostly white neighborhood; there were no real problems.

7:50 -- During Christmas, her parents would prepare large meals with turkey and ham. She briefly describes the process of how both of these meats were prepared.

10:40 -- Mrs. Henderson looks back fondly on her life. She cherishes the memories of days in which things were homemade, and families were close-knit.

15:29 -- Audio ends.

Doris Hildebrand Interview (39)

Biographical Note: Doris Hildebrand was born on December 24, 1929 in Pendleton, SC. She was the daughter of Thomas Cleveland and Aida Nash Oliver.

1 Cassette

Speakers-Doris Hildebrand, Audrey Lawrence

Audio Quality-Good

Date-May 1, 1990

Location-Pendleton, SC

Side 1

00:45 -- Her father was from the Pendleton area, while her mother and grandparents were from Abbeville, SC.

2:00 -- A sister of one of her grandmothers was really the only one who ever discussed slavery. This individual's mother worked in the slave master's house, and would conceal bread in her apron in order to take to her children.

2:30 -- Family members are buried in Pendleton, SC, Washington, DC, and Philadelphia, PA.

3:31 -- Her father worked at Clemson College, her grandparents were farmers.

4:16 -- Several relatives left the area in order to seek better employment opportunities. Her brother went to New York where he worked at the naval shipyard.

5:26 -- When she was young, it seemed that most black men either worked at Clemson College or at Orr Mills. Women also worked at the college or did domestic work. The college was a great asset to the black community in terms of employment. Young people usually earned money by doing yard work or farming.

7:00 -- Shopping -- her family did most of its shopping in the Anderson, Seneca, and Pendleton areas. Both the cash and credit systems were utilized at these local white-owned stores.

7:25 -- Her aunt made most of the clothing.

7:51 -- The family had its own garden. Fig, peach, and black walnut trees were commonly grown, as were strawberries.

8:50 -- Her mother, grandmother, and aunt all made quilts and did crocheting.

10:51 -- She had an uncle that served in World War I, though she doesn't know any specifics because he lived in Washington, DC.

11:14 -- Church -- her immediate family were members of Kings Chapel AME Church. Mrs. Hildebrand, along with an aunt also attended St. Andrews Catholic Church in Clemson. Other local church denominations are the Pentecostal Holiness, Baptist, and Methodist. She has attended many camp meetings -- she describes the general atmosphere surrounding the event. A few of her favorite church hymns are *What a Friend We Have In Jesus*, *How Great Thou Art*, and *Amazing Grace*. Some common groups and clubs within the church are the Junior Circle, the Sun Beams, and the Jolly Workers.

16:33 -- Education -- she attended Anderson County Training School as a youth. A few of her teachers were Mr. Gallman, Mamie Crawford, Marvin Gordon, and Johnnie Taylor.

20:13 - 24:52 -- Mrs. Hildebrand briefly discusses popular newsprint, black history in schools, church related club and civic organizations, politics, lynching, and marriage relationships.

25:10 -- White/black romantic relationships were not openly discussed. These things occurred, but were considered "...hush, hush."

27:41 - 30:50 -- Mrs. Hildebrand recalls visits to Anderson and Greenville as a child, popular holidays and celebrations, and her most admired relatives.

31:19 -- Audio ends.

Side 2

00:30 - 3:31 -- Mrs. Hildebrand talks about her happiest childhood memories, and her acceptance of “being black.”

3:54 -- Audio ends.

Dr. Harold E. Hill Interview (40, 41)

Biographical Note: Dr. Harold E. Hill was born in 1907 in Charleston, SC and after completing his education was a pharmacist in the Seneca, SC area. His parents were David R. and Mattie Seabrook Hill.

2 Cassettes

Speakers-Dr. Harold E. Hill, male interviewer has surname “Brown.”

Audio Quality-Good

Date-December 12, 1989

Location-Dr. Hill’s pharmacy at North First and Walnut Street in Seneca, SC.

CASSETTE 1

Side 1

00:54 -- Mr. Hill can remember his paternal grandmother who lived to be 104 years old, and an older aunt who helped raise his mother. They never really talked about their childhoods.

2:55 -- His parents were well-educated people. His mother was one of the first graduates of Allen University in Charleston, SC. He believes that she graduated sometime in the late 1890’s. His father was an educator.

5:02 -- Mr. Hill’s wife was from near Augusta, Ga. Her father was also a farmer and teacher who never had do take part in the sharecropping system.

6:10 -- Mr. Hill had one brother and four sisters. They are all alive at the time of this interview.

7:00 – 9:15 -- Mr. Hill recalls the common employment opportunities available to blacks in the old days. There were very few, however, it seems that there was a larger concentration of opportunities available in regards to teaching, doctors (pharmacy, medical, dentistry), and ministers. Professional black women were almost exclusively teachers. There were black-owned business that he was aware of in certain towns and areas. He grew up in Charleston, SC, and knew of quite a few blacks that had their own businesses.

11:00 -- Though his parents were well educated, that didn’t mean that they earned a high income. They did what they could in order to provide for the family.

11:40 -- Mr. Hill recalls local black doctors such as doctor’s Sharp, Battle, Martin, and Thomas. He discusses the general charges for their services.

17:41 – 19:08 -- Hill makes comment on the attraction of Seneca Junior College, the way in which blacks in those days strove to receive a good education, and prominent founders of Seneca Junior College such as Dr. Stark.

20:34 – 22:50 -- Mr. Hill attempts to explain why Seneca became a center for black learning and progress, as it related to the movement of blacks into Oconee County from more intolerant areas such as Anderson and Pickens.

24:57 -- Mr. Hill speaks of local blacks who attained prominent status through education, such as individuals who were involved with North Carolina A&T, and Tuskegee, as well as blacks who have been involved in the medical field. His own daughter at the time of this interview was Dean of Admissions at the Medical School at the University of California. He briefly discusses his education and tuition costs, and the importance of young blacks emulating successful, educated professionals of their own race.

31:10 -- Audio ends.

CASSETTE 1

Side 2

00:36 -- Mr. Hill is speaking mid-sentence about sharecropping and farming.

1:30 -- The flu epidemic of 1917-1918 is discussed. Mr. Hill was ill during the sickness, but doesn't remember much on account that he was quite young. He goes into some depth explaining medical treatment in those days. Mr. Hill takes the pneumonia sickness as an example to describe the steps that were commonly used to treat such an illness.

4:40 -- World War II and how it affected local families and businesses are recalled by Mr. Hill. He himself was passed over because his pharmacy business was deemed vital to the community.

9:15 -- Church -- Mr. Hill comments on the importance of church in the black community regarding family as well as the place of the church as the foundation of progress in the community, and aspects related to local Methodist pastors such as their education and housing.

12:20 -- The two briefly go off topic and discuss the terms "colored," "black," and "African-American." Mr. Hill can't quite see the point of calling the community African American, stating that people of German ancestry are not called German Americans, nor are people of Italian descent called Italian Americans. They are just Americans. It is true that blacks of his generation referred to themselves as "colored." Mr. Hill comments on the fact that "black history" is rich with accomplishment, but just isn't well known.

17:23 – 22:04 -- Mr. Hill discusses local cemeteries, camp meetings at Bethel Grove, changes in transportation over the years, and singing conventions.

30:33 -- Education -- Oconee County has been a leader in black education for some time. The Seneca River Baptist Association founded the Seneca Institute.

31:44 -- Audio ends.

CASSETTE 2

Side 1

00:07 -- Aspects of education in the black community continue to be discussed. In Mr. Hill's opinion, the blacks in the Seneca area were just as educated or in many ways more educated than whites. Blacks were very driven to succeed and strove to raise their social status.

1:50 – 6:42 -- Mr. Hill reflects on how the black community was very close when he was young, and discusses his own educational experiences and why he chose pharmacy as a profession.

8:17 -- Audio ends.

CASSETTE 2

Side 2

-- Blank --

Emma Howard Interview (42)

Biographical Note: Emma Howard was born in Oglethorpe Georgia on October 15, 1895. She was the daughter of (?) and Ida Bird.

1 Cassette

Speakers-Emma Howard, Yolanda Harrell

Audio Quality-Good

Date-January 22, 1990

Location-Pendleton, SC

Side 1

00:07 – 8:45 -- Mrs. Howard states her full name, place of birth, and a short family history. She can recall that her older family members talked about slavery, but can no longer remember specifics. She discusses the story of her courtship and marriage along with common funeral traditions when she was a child.

8:48 – 19:43 -- She recalls shopping practices, what products were grown on the farm, and what food had to be purchased, her experiences during the flu epidemic of 1917-1918, church attendance at Glog Grove and Silver Springs, camp meetings, singing conventions, and her first job as a school cook.

19:47 – 31:50 -- Mrs. Howard discusses race relations between whites and blacks, her marital relationship as it pertained to gender roles and common celebrations that were important to the black community.

31:51 -- Audio ends.

Side 2

00:14 – 11:19 -- Mrs. Howard recounts the story of her marriage, her and her husband's employment with the local railroad, and her personal rearing of her sister's children.

11:24 -- Audio ends.

Ben J. Keasler Interview (43, 44)

Biographical Note: Ben Joe Keasler was born in Anderson County, SC on February 21, 1920. He was the son of Lon and Robbie Keasler. His family moved from Anderson to the Clemson area in 1925. Ben J. Keasler began working for Clemson College in 1930 at the age of 10 for the SC Agricultural Experiment Station. Through 52 years of employment, Keasler witnessed the evolution of agriculture in the state and at Clemson University. As of 1990, Keasler still held the distinction of being employed by Clemson University for the most number of years. He and his wife Lula Mae had four children. Ben J. Keasler died on June 24, 1995.

2 Cassettes

Speakers-Ben J. Keasler, Yolanda Harrell

Audio Quality-Good

Date-October 4, 1990

Location-Clemson, SC

CASSETTE 1

Side 1

1:00 -- Mr. Keasler's paternal grandparents were Ben and Phyllis Keasler. His maternal grandparents were Joe and Alice Harper.

2:11 -- Mr. Keasler grew up in Clemson, behind the local National Guard Armory. He talks about the town of Calhoun and its connection to Clemson (Calhoun was often called east Clemson), Fort Hill, Lake Hartwell, and local bottoms (swamps).

8:07 -- His family did not own its own home. His father worked at Clemson College for 30 years; the family lived on a tract of land known as Houston Place. Houston was the name of a professor at Clemson who rented land. Mr. Keasler explains how the rental system worked.

10:50 -- Growing up, he knew an older relative of his father who people called Aunt Linda White. She had grown up in slavery times, but by the time Mr. Keasler knew her, her mind had become poor and could not recall stories of her experiences.

12:11 -- Mr. Keasler's family is buried at Holly Springs, Mountains Springs, and New Light cemeteries.

13:37 -- The family was originally from Anderson County, where they were involved in farming. At some point, farming became less and less profitable, so Mr. Keasler's father moved the family closer to Clemson in order that he could work for the college. Mr. Keasler's mother stayed at home and raised the children. His grandparents were farmers.

16:04 -- Mr. Keasler states that employment for black men when he was young usually involved "...mules, picks, and shovels." Women did domestic work.

17:00 -- Mr. Keasler worked for Clemson's SC Experiment Station for 52 years. The interviewer reads from the many certificates and awards that are displayed in the house, and Mr. Keasler identifies some individuals he is pictured with. He worked under Clemson Presidents Sikes, Poole, Edwards, and Atchley. Mr. Keasler started working for Clemson when he was 10 years old. He explains aspects of his job responsibilities, identifies some of his foremen, tells a humorous story regarding occasional run-ins with snakes, and explains the evolution of the typical workday over the many years that he worked at Clemson.

31:24 -- Audio ends.

CASSETTE 1

Side 2

00:34 -- Employment issues continue to be discussed such as lunch breaks and the typical hiring process that occurred around August of each year.

3:30 -- Mr. Keasler discusses aspects of agriculture and how it has improved, and recalls the lay of the land in regards to local cotton fields and bottoms.

9:21 -- He explains the evolution of tractors, from the first, which was not much better than a mule in his estimation, to more modern versions.

10:59 -- Mr. Keasler recalls meeting at Gillsion's barn before work, some of the old buildings around Clemson, and the typical number of workers who worked the fields.

18:11 -- He discusses aspects of shopping and raising food when he was a youth.

20:04 -- He discusses where furniture was usually obtained, and recalls the process of changing the straw mattresses every year.

21:10 -- Mr. Keasler owns 60 or 70 year old baskets made by an old local man named George Robinson. He also owns old farm equipment passed down from his father.

25:14 -- Church -- his family were members of New Holly Light Baptist (now Holly Springs) in Anderson County. He can remember Reverend T. B. Williams being a pastor there when he was young and that his parents were both in the choir.

29:30 -- Education -- Mr. Keasler got very little schooling, on account that he had to work. He did attend through the fifth grade. His parents were educated, and his siblings got about the same amount of education that he did. He names a few of his teachers.

31:44 -- Audio ends.

CASSETTE 2

Side 1

00:07 -- Educational issues continue as Mr. Keasler discusses the typical hours of the school day, lunch, recess, and curriculum. His children were the first individuals in the family to attend college; all were graduates. He gives their occupations and where they now live.

5:50 -- Mr. Keasler and his wife were the first ones in the family who voted. His parents weren't really interested in politics because they were more focused on raising a family and day to day living.

7:30 -- White/black relationships -- Mr. Keasler was advised at a young age the best way to act around whites in order that people got along.

9:55 -- His family lived in the Anderson area for many years and would attend the County Fair. They also very occasionally traveled to Greenville, but most items could be purchased at the local Keller and Abbot stores.

11:30 -- Celebrations/Holidays -- July 4th, Thanksgiving, and Christmas were common holidays. Birthdays were celebrated with cake and ice-cream. Another common celebration was the local "fish-fry."

17:00 -- Mr. Keasler recalls some of his favorite childhood memories such as making a playhouse, and shooting horseshoes. He explains the "fire-ball" throwing and "jack-in-the-bush" games.

22:15 -- Mr. Keasler wouldn't change anything about his life; he has been well pleased.

23:51 -- Audio ends.

CASSETTE 2

Side 2

-- Blank --

Laura Keasler Interview (45, 46)

Biographical Note: Laura Keasler was born on May 23, 1912 in the Anderson, SC area. Her parents were Elijah and Amelia Walker. Mrs. Keasler spent time doing domestic work in New York City, as well as teaching in upstate SC.

2 Cassettes

Speakers-Laura Keasler, W.J. Megginson

Audio Quality-Good

Date-July 20, 1990

Location-Anderson, SC

CASSETTE 1

Side 1

00:40 – 11:05 -- Mrs. Keasler recalls her parents birthdays, places of birth, and occupations. Her grandfather was a slave and later farmed his own land. She discusses cotton cultivation, her siblings, their work and where they settled, recollects what she can about her grandparents, and comments on her own church affiliations.

11:07 – 19:50 -- Keasler briefly talks about the Holly Springs Cemetery on Route 187 before going into some detail regarding her mother's use of home remedies for illness, including during the flu epidemic of 1917-1918.

19:53 – 31:37 -- Mrs. Keasler recalls that her family raised most of its own food, from fruits and vegetables to cattle and livestock. Her mother was a very good cook, and did all the sewing for the family. On occasion, the family would do their shopping in the Pendleton and Anderson, SC areas.

31:39 -- Audio ends.

CASSETTE 1

Side 2

00:23 – 10:50 -- Keasler first discusses a family heirloom (china cabinet) that was passed down from her mother before recalling her mother's skill at quilting and embroidery, neighbors and family members who were involved in World War I, and aspects of local church services and Sunday school.

11:00 – 19:25 -- Mrs. Keasler discusses relatives who attended junior college, camp meetings, homecoming, and singing conventions.

19:30 – 31:40 -- Mrs. Keasler briefly discusses her local senior citizens group before talking about her early education such as learning about notable blacks in history, listening to stories of slavery passed down from the older members of her family, local white/black relationships, knowledge of the Al Green lynching in Walhalla, and the fact that the Ku Klux Klan was not active in northern Anderson County (according to Mrs. Keasler, the Klan was much more active in southern Anderson County).

31:45 -- Audio ends.

CASSETTE 2

Side 1

00:10 – 9:35 -- Keasler discusses some of the very large white-owned farms in Anderson County and the agricultural collapse of sorts that occurred in the 1920's. She discusses her husband's mixed race family and sheds light on social aspects that arose out of such situations.

She goes on to recall local events such as hot suppers, church activities, the county fair, and going to the movies.

9:39 – 19:57 -- Mrs. Keasler recalls her marriage to her husband Henry in 1928 when she was 16 years of age in addition to giving background information on his family. She discusses the treatment of mulattos by whites, aspects of her courtship and marriage, better employment opportunities in the north, and her and her husbands work experience.

20:00 – 30:35 -- Mrs. Keasler and her family moved to New York in 1940. She lived in Brooklyn and worked in New York City during this time. Wages were much better in the north than in the south during those years. She discusses domestic work in both the north and south, churches she attended while living up north, black entertainment, working on 125th Street, and the differences in educational opportunities in the north and south.

30:39 -- Audio ends.

CASSETTE 2

Side 2

1:24 – 10:00 -- Mrs. Keasler begins reading from the family bible, which includes her parent's birth and death dates along with the location of their burials at Holly Springs Cemetery. She then finds documentation in the bible that includes genealogical information regarding her father's family.

10:12 -- Audio ends.

Sara Kibler Interview (47)

Biographical Note: Sara Kibler was born in Calhoun (now Clemson), SC in May of 1909. She is the granddaughter of Butler Reid and the daughter of Robert Reid, who was the first black child born in Calhoun. Mrs. Kibler held a degree in nursing and for a time lived in New York State during World War II.

1 Cassette

Speakers-Sara Kibler, Audrey Lawrence

Audio Quality-Good

Date-May 7, 1990

Location-Clemson, SC

Side 1

3:00 – 12:25 -- Mrs. Kibler gives a short family history and their origins in Calhoun, SC. Her grandfather Butler Reid was one of the first inhabitants of the area, and owned a large portion of land. Her grandmother was Mary Reid. She recalls her early education, which was private and her later nursing education she received while living in New York State. Her parent's were Robert and Helen (?) Reid. Her father, Robert Reid, was one of the founding members of Golden View Baptist Church.

12:19 -- Mrs. Kibler recalls being around the cotton fields as a five year old. She was really too young to work, so her and her friends would play while her parents worked. Bill Greenlee married one of her aunts on her father's side. Mr. Greenlee trained horses in the Clemson/Calhoun area, and lived to the age of 104. Mrs. Kibler's father worked for the Clemson

YMCA and her grandfather Butler Reid was a farmer and owned a large amount of property. A sister-in-law, Anna Reid, was involved in some capacity with Clemson University as well.

18:09 -- Funeral/burials -- members of the Golden View Church are buried at Abel. The way in which funerals were different when she was a child is as follows: wagons transported the casket, there was no embalming nor were there any undertakers, the dead were placed on "cooling boards" in the home prior to burial, salt was placed on the chest as a ceremonial gesture, quarters were placed on the deceased's eyes, and friends and family would stay at the home of the deceased prior to the funeral service.

21:36 – 28:45 -- Mrs. Kibler discusses employment opportunities at Clemson University, the local double-track construction, shopping at Norman Boggs Store, medical care in Greenville as a child because of her poor eyesight, homemade clothes, aspects of church life, and marriage ceremonies.

31:21 -- Audio ends.

Side 2

-- Blank --

Brenda Knox Interview (48-50)

Biographical Note: Brenda Knox was born on August 21, 1951 in Anderson County, SC. Her father, Dr. Bryant Sebastian Sharp, practiced medicine in Seneca, SC.

3 Cassettes

Speakers-Brenda Knox, Yolanda Harrell

Audio Quality-Good

Date-September 13 and 24, 1990

Location-Seneca, SC

CASSETTE 1

Side 1

00:55 -- Mrs. Knox's father was Dr. Bryant Sebastian Sharp. He was born on September 12, 1877 and died in January of 1956. Her mother was Geneva Catherine Sizemore Sharp. She was born on June 23, 1910.

1:14 -- Her paternal grandparents were Joseph and Evelyn Sharp. Her maternal grandparents were Bruce and Carrie Lemon Sizemore.

1:32 – 2:42 -- Mrs. Knox discusses the fact that she knew her maternal grandparents well, but didn't know her paternal grandparents at all. Her father was many years older than her mother (he was in his 70's, she in her early 40's), and therefore her grandparents had died well before she was born. She did know an aunt on her father's side who lived in Atlanta, Ga. that would occasionally visit as well as knowing older relatives on the Sizemore side of the family.

4:01 -- Her father grew up in Seneca on land owned by his father. Her mother was from the Pickens/Liberty area.

5:11 -- Mrs. Knox raises points of interest regarding her grandparents. Her paternal grandparents lived for some time near Fairplay, SC and eventually deeded some of this land in order that St. Paul's Baptist Church could be built on it. They also were missionaries and traveled to Liberia in Africa. They did not return safely, however. They either died while there

or died on the voyage back to the United States. Her maternal grandparents were farmers who lived on land near Highway 123.

7:00 -- Mrs. Knox discusses some of the family homes and their locations.

8:30 -- Recollections of older people in her family didn't include slavery. Some family members have researched genealogies, and have had difficulty finding anyone who was a slave. It is a mystery to Mrs. Knox.

10:11 -- Burials/funerals -- The Sharp's and Sizemore's are buried at Oak Grove Cemetery. Many family members, however, are buried in various parts of the country because they moved away from South Carolina during their lifetimes. She can remember her father's funeral because of its uniqueness, at least according to how things are carried out contemporarily. It was an old style funeral, where his body rested "in state" at the family home in order that friends and family could take part in the "wake."

19:50 -- Her father was a medical doctor who had his practice in the Seneca, SC area. He went to school at Shaw University in Raleigh, NC where he attended Leonard Medical School. Mrs. Knox discusses aspects of her father's practice, including his treatment of patients during the flu epidemic of 1917-1918. She also recalls her mother's work as a nurse and insurance agent before returning to medicine at Oconee Memorial hospital.

30:15 -- Mrs. Knox begins to relate what she knows of her paternal grandparents experiences while missionaries in Liberia.

31:27 -- Audio ends.

CASSETTE 1

Side 2

00:30 -- Aspects of the Liberia mission continue to be recalled. She is not sure of the exact dates but thinks it was during the late 1890's or early 1900's.

5:50 -- Mrs. Knox discusses some of the typical employment opportunities that were available to her family.

9:10 -- Aspects surrounding her grandparents land and how it was deeded to the church (St. Paul's) are discussed.

9:40 -- Mrs. Knox discusses family members who left the area for better employment opportunities including several who moved to Ohio and one who works for NASA.

13:35 -- Issues regarding shopping trips, clothing, and furniture are discussed.

22:05 -- Church -- her parents were members of Ebenezer Baptist Church in Seneca, SC. She discusses the affiliations of other family members, local ministers, the history of Ebenezer Baptist, group activities within the church, and the influence of Dr. J.J. Starks regarding local schools and churches.

31:52 -- Audio ends.

CASSETTE 2

Side 1

00:22 – 10:55 -- Mrs. Knox discusses important churches in the community, local cemeteries, singing conventions, camp meetings, and groups in the church such as the Missionary Society and Jolly Workers.

10:58 – 22:30 -- Aspects of local education, reading material available to the family, various school locations such as Seneca Graded School, Oakway, and Seneca Institute, and differences between black and white schools are briefly touched upon. Her father's education in medicine is recalled.

22:40 -- Mrs. Knox believes that her family was involved with both the Freemasons and the Eastern Star. Her mother always voted, but is unaware of any other family member's political involvement.

26:19 – 31:20 -- She recalls talk of how relations between local blacks and whites, including stories of a lynching that took place locally in the early 1900's, her father treating white patients, and the cooperation and respect given to her father by local whites who were also in the medical profession.

31:23 -- Audio ends.

CASSETTE 2

Side 2

00:30 -- She continues to recall her father's work with white colleagues and their cooperation as well as aspects of her Uncle B.C. Sharp's pharmacy practice in Seneca.

3:30 -- Relationships between white men and black women, black marriage relationships, racial mixing with Native Americans, and people who passed for white are discussed.

12:31 – 19:10 -- She discusses aspects of local travel by train, her father's affiliation with the State Medical Association, and her parent's travel with close family friends Dr. Harold Hill and his wife Eugenia to such places as the 1939 World's Fair.

19:15 – 31:40 -- Mrs. Knox discusses celebrations such as Christmas, July 4th, cakewalks, dances, Sunday dinners, and birthdays before commenting on what she perceives as mostly positive black/white relations in Seneca and its small town sense of community.

31:45 --- Audio ends.

CASSETTE 3

Side 1

00:07 -15:40 -- Mrs. Knox briefly discusses her father's office desk and medical awards before mentioning that her mother most admired Mary McLeod Bethune, whom she once heard speak at a lecture in Atlanta. She thought nothing of being black and was given no warnings in regards to how to act around whites. She discusses her mother's nursing career before briefly touching on aspects regarding her father's medical practice and making house calls.

15:44 -- Audio ends.

CASSETTE 3

Side 2

-- Blank --

Lou Ida Maddox Interview (51, 52)

Biographical Note: Lou Ida Maddox was born in the Sandy Springs area of Anderson County, SC. She was the daughter of Benjamin and Julia Jenkins Spears. Mrs. Maddox did farming and domestic work in the local area.

2 Cassettes

Speakers-Lou Ida Maddox, unknown female speaker, Vennie Deas-Moore

Audio Quality-Good, though Mrs. Maddox is occasionally very soft spoken

Date-July 7, 1990

Location-Pendleton, SC

CASSETTE 1

Side 1

00:20 – 9:35 -- Vennie Deas-Moore begins the interview by explaining aspects of the proposed Black Heritage exhibit and her interest in artifacts, asks about the family bible, and how many children Mrs. Maddox had.

9:40 – 10:50 -- Marriage -- Mrs. Maddox states that she was married at home on December 28, 1930. Snow covered the ground; she describes the scene.

10:55 – 19:35 -- Mrs. Maddox talks about having children and making clothes for them, states her denomination as Baptist, and talks briefly about the Order of the Eastern Star (she has been a member since the 1950's).

19:40 – 29:30 -- Mrs. Maddox names her nine children and again discusses issues regarding the family bible.

29:37 – 31:38 -- Her items related to the Eastern Star society are her sash, corsage, hat, and bag. She recalls "Turnouts," which were annual meetings that Freemason's and members of the Eastern Star would attend.

31:41 -- Audio ends.

CASSETTE 1

Side 2

00:12 -- Mrs. Maddox continues to discuss "Turnout" activities such as what time of year it is held, and in general how the celebrations are carried out.

2:45 – 5:00 -- Deas-Moore begins taking and inventory of photographs in the residence.

5:05 -- Audio ends.

CASSETTE 2

Side 1

00:56 -- Mrs. Maddox was born Anderson County (Sandy Springs, SC), the daughter of Benjamin and Julia Jenkins Spears. Her father was from Abbeville, SC, and was born three years after freedom was granted to the slaves. She had ten siblings; she names each.

2:35 -- She knew her paternal grandfather, Armstrong Spears. He lived to the age of 106. She also names some older aunts and uncles that she knew growing up who were born under slavery.

3:50 -- Slavery -- one issue regarding slavery that she can recall her older relative's discussing is the fact that slaves were not allowed to worship openly. They would hold services in secret, far away from the master. Some old Negro Spirituals are based on this tradition. She recounts the migration of family members who were sold in different parts of the country, as well as the movement of her father into the upstate from Abbeville, SC. She also states that when freedom came to her ancestors who were slaves, land was either willed to them or in some cases the individuals were allowed to have the amount of land they could walk around in a day (often 200 acres).

9:45 -- The most common employment opportunities available to blacks when she was young involved farming. She picked cotton as a youth; the most she picked was around 300 pounds per day. Workers could expect payment of around \$0.50 to \$1.00 per hundred pounds. She explains aspects of the cotton operation and shipping business before making comment on the boll-weevil outbreak and help granted by the WPA.

16:00 -- Burials/funerals -- Her family is buried at Watson Crossing in Anderson County. Funerals were different when she was young in that there were no undertakers, family and friends would come to the home to pray and sing at what they referred to as a "wake," and wagons were used to transport the deceased. The involvements of Burial Aids Societies were common in those days as well.

23:50 -- Weddings/marriages -- Mrs. Maddox made her own wedding dress; she explains the steps in the process.

25:45 -- She had one brother (actually a cousin who was raised by her parents) who worked on the railroad; she explains his role. Another brother was sent overseas during World War I; he was a cook and never saw combat, but was close enough to hear difficult stories of death and the missing. In the United States, families would often get notification that their son was missing before final confirmation that the body was being sent home. Families were often told not to open the casket, so in reality they might not be sure if the person that was being buried was their relative, but they would grieve as if it was.

31:35 -- Audio ends.

CASSETTE 2

Side 2

00:19 -- Mrs. Maddox talks about issues surrounding local shopping opportunities. Most fruits, vegetables, and meat were grown at her home. She explains the process in making sugar and molasses from sugar cane.

4:55 -- Mrs. Maddox had nine children; she recalls baby showers where family and friends would bring gifts. She had all of her children at home.

10:55 -- Issues regarding her employment over the years is revisited. Employment opportunities were fairly limited for local blacks. She picked cotton for most of her life before turning to domestic work for local whites. She attempts to explain the strong ties of affection between domestic workers and the white children they helped to raise. She worked for the Burley family locally. She talks at quite some length regarding her experiences working for the family.

27:00 -- Educational issues as they related to her children are touched upon, as well as the fact that Mrs. Maddox herself attended rural schools, but had to quit because of farm work.

30:35 -- Mrs. Maddox was a member of Piney Grove Baptist Church.

31:00 -- She can recall the flu epidemic of 1917-1918. There was much sickness and death as she can recall.

31:50 -- Audio ends.

Floy McDonald Interview (53)

Biographical Note: Floy McDonald was born on July 4, 1907. She was the daughter of Anthony McKinney. She did not know her biological mother because she died when Mrs. McDonald was quite young. Mrs. McDonald was married to Frank McDonald, Jr. They had two daughters: Linda and Irish. Although the name of the establishment is not provided in the interview, it is apparent that Mrs. McDonald had been involved with nursing and home health care since the late 1950's. Mrs. McDonald died on February 26, 1999.

1 Cassette

Speakers-Floy McDonald, Will Hiott

Audio Quality-Good

Date-February 20, 1990

Location-Pickens, SC

Side 1

3:04 -- Mrs. McDonald's family had to move from their original home place in Oconee when the Lake Toxaway dam failed in 1916, washing away area homes and destroying farmland. She describes the family's flight and their subsequent places of residence. She can remember her family working on the land of Billy McWhirter (?) as well as on the Bibbins (?) properties.

7:48 -- Her father was a local sharecropper; she explains the general agreement in which the system worked. She can remember her family working for a gentleman named McQuarters (?) and another with the surname Luther.

10:46 -- Stories about her grandparents and slavery are discussed. Her maternal grandfather, James Roseman (?) was fortunate in that he had a kind and helpful master who always looked after his slaves. When freedom came, land was granted to her grandfather and there he built a log cabin. Her paternal grandfather George McKinney actually lived in the master's house. She relates stories regarding his family.

22:45 -- Burials -- Mrs. McDonald recalls some of the places in which her family is buried. Some of the churches associated with the cemeteries are no longer active.

31:42 -- Audio ends.

Side 2

00:30 -- Mrs. McDonald again discusses her father's work as a sharecropper and the relationship they had with the foreman. The foreman allowed the family to clear some of his land upon which a house was provided, and sell the firewood. This allowed them to make extra money and really helped them get established and become more independent.

4:40 -- Mrs. McDonald has been involved with the operation of several local nursing homes since the 1950's. She recalls how she became involved in health care, and relates stories of her experiences.

9:30 -- She remembers the flu epidemic of 1917-1918. It appears that a physician named Dr. Porter visited her home and told the family not to go into town on account of the spread of the sickness. He said that the sickness had been brought back from Europe by returning soldiers who had taken part in World War I.

11:20 -- Mrs. McDonald had two brothers who took part in World War I. Women really had to assert themselves during this time; they took on the responsibilities normally associated with men. Her brothers never talked much about the conflict.

13:10 -- She names her siblings.

17:48 -- Mrs. McDonald explains that she had several siblings that left the immediate area in order to find better employment up north. She names those who left and gives their place of residence.

21:50 -- Holidays/celebrations -- local churches were usually heavily involved in sponsoring holiday and celebration activities.

24:57 -- Prized possessions in her family include her mother's quilts, and her father's hunting rifle. She describes Thanksgiving activities in which the local men would hold "turkey shoot" competitions.

29:00 -- Aspects of church and Sunday school, as well as relations with whites are recalled from the days of her youth.

31:45 -- Audio ends.

Ida McDowell Interview (54, 55)

Biographical Note: No biographical information is provided in this interview.

2 Cassettes

Speakers-Ida McDowell, Wendy Lick

Audio Quality-Good

Date-December 14, 1989

Location-Clemson, SC

****Note**** Mrs. McDowell's hearing is very poor.

CASSETTE 1

Side 1

1:30 – 14:45 -- Mrs. McDowell discusses her family's interment in the old New Hope Cemetery, their origins from the Honea Path area, and the fact that her parents were slaves and later sharecroppers who farmed cotton, wheat, corn, and peas. She recalls family members who worked on the railroad before stating that her family did its shopping in Belton, SC. Clothes were homemade.

17:25 – 28:55 -- Mrs. McDowell makes mention of the local census, being taught how to make quilts by her mother, the flu epidemic and common treatments, and her membership at New Hope Baptist Church. Local ministers usually did farm work in order to supplement their income. She names other local churches and states that she attended school until the age of fourteen when she got married.

31:25 -- Audio ends.

CASSETTE 1

Side 2

00:10 – 3:15 -- Mrs. McDowell discusses aspects of camp meetings at Bethel Grove and shares recollections of her participation in singing conventions.

6:15 – 14:25 -- Aspects of school and education are discussed such as the location of her school in Belton, SC, the length of the typical school day and year, and the general curriculum offered. Her parents did not attend a formal school but rather were taught by their slave masters. Her sister Lola was the first in her family to attend college (Anderson).

23:55 – 30:14 -- Mrs. McDowell recalls that blacks were treated harshly by law enforcement when she was a youth. She also is aware of lynching incidents that occurred against both blacks and whites. She then briefly discusses marriage relationships, and her own marriage in Anderson, SC.

31:47 -- Audio ends.

CASSETTE 2

Side 1

00:10 – 4:00 -- Mrs. McDowell discusses the treatment of mulattos, Native Americans who owned local businesses, once a month shopping trips to Anderson, and holidays commonly celebrated such as Christmas. Birthdays and anniversaries were not celebrated in her family.

7:45 – 16:26 -- She recalls her happiest moments of childhood, her acceptance of being black, and how all races should live together in harmony. She recalls her husband and her son-in-law. She had ten children (7 boys, 3 girls). She names them and states that most of them at some point moved to New York. She also makes brief comment on the fact that her husband always voted, while she never did.

16:56 -- Audio ends.

CASSETTE 2

Side 2

-- Blank --

William and Inez Mickler Interview (56-58)

Biographical Note: William Mickler was born in 1908 in the Fairplay community of Oconee County, SC. He was the son of Bill and Maggie Mickler. His first wife was Alberta Henderson, who died in 1944. Inez Wright Gray Mickler was born in Oconee County in 1907. She was the daughter of Will and Carrie Galliard Wright. Her first husband, Thomas Gray, predeceased her.

3 Cassettes

Speakers-William and Inez Mickler, Yolanda Harrell

Audio Quality-Good

Date-February 20-21, 1990

Location-Seneca, SC

CASSETTE 1

Side 1

1:00 -- Mr. Mickler states that his paternal grandparents were Henry and Mary Mickler. His maternal grandparents were from the Childs family. Inez's grandfather was Jeff Galliard. Mr. Mickler remembers stories told by his grandmother Mary Mickler, who lived in the family home during her elderly years.

4:08 -- The Mickler family worked on land owned by the Stribling family, while Inez's family worked for the Shirley family.

6:01 -- Burials/funerals -- most of his immediate family is buried at Flat Rock near Walhalla, SC. Inez's family is buried at Oak Grove Cemetery. Mr. Mickler describes the numerous differences in the ways that funerals and burials were carried out when he was younger.

10:22 -- Marriages -- Most people didn't have weddings in the old days. In Mr. Mickler's case, he and his wife appeared before the judge in Walhalla in order to get married. His first wife was Alberta Henderson, who died in 1944. Similarly, Inez had been previously married to a gentleman named Thomas Gray who had been deceased for some time previously. Both Mr. and Mrs. Mickler explain how they met their first spouse.

16:17 -- Mr. Mickler's father worked in a local sawmill. His mother and grandparents were farmers. Inez's father worked at Bill Adam's hardware store locally; her mother was a cook and domestic worker.

20:10 -- Mr. Mickler has several family members who moved north for better employment and he himself traveled around several southern states while working with the Ballinger Pavement Company. Inez's father worked at a local hardware store before leaving the home during World War I. He did not return. Her mother worked as a cook for Joy Hicks café locally. This establishment was never segregated; whites and blacks were frequent visitors, and everyone sat wherever they wanted. Most patrons were either railway passengers or employees. Her family rented a home from a local man named Canter McCourtenay.

27:41 -- Mr. and Mrs. Mickler name their siblings.

29:31 -- Mr. Mickler states that he had a brother-in-law (Bobby Lee Williams) who was an employee of the local railroad and helped lay the double-track.

31:27 -- Audio ends.

CASSETTE 1

Side 2

00:23 -- The Nimmons family were influential whites in the Seneca area. Mr. Mickler names some of the property and holdings that the family owned. Many blacks worked for this family. Other common jobs available to black men involved landscaping and pressing clubs. Black women were limited mostly to either domestic or laundry related work. Inez states that a good deal of laundry work was done in the Newry community.

5:37 -- Shopping -- there were many country stores in the area where cash or credit could purchase just about anything an individual needed. Most were white owned, though Inez states that a black man named Claude Earle owned a local grocery store.

12:50 -- Clothing was mostly handmade in Mr. Mickler's home. Inez had white neighbors (Mary Strickland, Mrs. Elrod) who made cloths for her when she was young.

15:24 -- Most furniture in both families was purchased. However, Mr. Mickler's family had a large handmade dining table that could seat all twelve children along with the rest of the family at once. Some whites occasionally gave furniture to the family from time to time.

19:20 -- Mr. Mickler discusses the differences in the ways that children behaved when he was a child compared to how they act contemporarily.

22:50 -- Inez recalls her mother's work as both a cook for Joy Hicks Café, and as a domestic worker for the Woods family locally.

25:09 -- Mr. Mickler's first job at age 18 was under the federal public works program in Florida. He recalls stories and experiences regarding his time there.

31:48 -- Audio ends.

CASSETTE 2

Side 1

00:23 – 9:07 -- The Mickler's discuss aspects of local church life such as attending camp meetings and singing conventions, Sunday school, church sponsored social groups, and favorite songs that the choir would sing such as *When I Come Out of the Wilderness*.

9:10 – 18:45 -- Mr. Mickler discusses his experiences with education while at both St Paul's and Richland schools. He recalls teachers, curriculum, lunch breaks, and the common number of children per class. He is unaware if his parents attended school. He did not get to attend school regularly because of the work that had to be accomplished during the farming season.

18:50 – 31:25 -- Mr. Mickler talks about his first real job building roads in Florida. He explains the general steps during the construction process. Afterwards, Inez discusses aspects of her education. Her parents did not attend school. She herself attended at night school that was offered at her church. The Micklers discuss reading material that was commonly available when they were children.

31:28 -- Audio ends.

CASSETTE 2

Side 2

00:31 – 10:15 -- The Micklers recall the homes that they grew up in and the common furniture and quilting items that could be found therein. Mr. Mickler notes that his in-laws the Henderson's were quite well known for making baskets. Mr. Mickler talks at length about the differences in the ways children behaved around adults when he was growing up. One reason many stories from the older folks were not passed along to the younger generation was because often when they came over to visit their peers, children were expected to leave the area and not bother them.

10:22 – 21:55 -- Both Mr. and Mrs. Mickler were ill during the flu epidemic of 1917-1918. Inez can recall Dr. Hines of Seneca treating her family. Inez discusses other aspects of childhood memories such as her aunt's quilting. Inez's father left the family after joining the army during World War I. Inez knows little about his service; he lived thereafter in Virginia for many years before dieing in Atlanta, GA. Mr. Mickler states that he had a brother-in-law who he believes died in Europe during World War I.

22:05 – 31:40 -- The two again discuss area churches such as St. Paul's and St. James along with the Methodist and Baptist denominations, local ministers, and camp meetings.

31:48 -- Audio ends.

CASSETTE 3

Side 1

00:25 – 11:55 -- The Micklers discuss their older families' educational opportunities and the differences between black and white schools. Inez was the first in her family to vote. She briefly mentions that several of her family members were members of both the Freemason's and the Order of the Eastern Star. Black/white relations are discussed, along with aspects of how law enforcement discriminated against blacks, lynching incidents they had heard about, the treatment of mulattos and Native Americans, and their knowledge of individuals who passed for white.

12:00 – 20:50 -- The two very rarely went to Greenville or Anderson until they were older; their parents never had reason to go. They discuss celebrations and special events in the black community such as July 4th, Christmas, and "box suppers."

20:58 – 31:20 -- The Micklers discuss at length the origins and development of the Bruce Hill neighborhood locally as well as recalling the adults that they most liked and admired as children.

31:24 -- Audio ends.

CASSETTE 3

Side 2

00:34 – 10:04 -- Mr. and Mrs. Mickler talk about happy childhood moments, give thoughts and reflections upon growing up as blacks, and state the fact that they got along with whites. They are also both thankful for the way in which their lives turned out. Inez briefly discusses her nursing career.

10:15 -- Audio ends.

Lewis D. Moorhead Interview (59)

Biographical Note: Lewis D. Moorhead was born on August 28, 1908 in Sandy Springs, SC. He attended Clemson College, majoring in Economics and graduating in 1930. He began his career as a photographer in 1931 while working for Green's Studio in Anderson, SC. In addition, he was a photographer for the U.S. Army Air Corps during World War II and later established Moorhead Studio in Anderson, SC. Lewis D. Moorhead died on June 24, 2003 in Anderson, SC.

1 Cassette

Speakers-Lewis D. Moorhead, W.J. Megginson

Audio Quality-Good

Date-July 28, 1990

Location-Anderson, SC

****Note**** Mr. Moorhead is Caucasian. In this interview he shares his recollections of photography in the local black community, gives expert opinion related to likely dates and types of cameras used regarding certain pictures that Megginson has brought with him, discusses

prominent local studios, and shares some aspects of the photography and professional studios that helped to produce the TAPS yearbooks at Clemson College.

Side 1

00:47 -- Meggison begins the interview by mentioning the fact that his uncle J.W. Smith lived adjacent to Mr. Moorhead's property. Mr. Moorhead also knew his mother Ina S. Meggison.

1:52 -- He has been a professional photographer since December of 1931.

2:25 -- Moorhead knew of no black photographers in the area until the early 1980's. The particular black gentleman he is speaking of is Phil Leverette of Anderson, SC. He later relocated to Charleston, SC. There were no black photographers in the immediate area for perhaps 80-90 years.

3:40 -- Studios in the area included Collins (1st in area c. 1908), Green, and Wallace in Anderson; Snipes (c. 1920) in Pelzer; Orr and Downing in Greenville; and Bruce Bell (c. 1940's) in Seneca. Until the 1940's, there were no studios located in Clemson, Westminster, or Easley. Families in these areas relied upon itinerant photographers.

6:30 -- Technology of photography -- photographers used box-type cameras in the early 1900's. Moorhead describes their common dimensions and operation.

7:45 -- Itinerant photographers took the first photographs of his family around 1912. One individual that can be recalled is Mr. Davenport of Atlanta, GA. He married a woman from Anderson. It usually took one month to six weeks for the developed pictures to be received at the home.

9:55 -- Moorhead's family got its first camera in 1925. It was a box-type, though it was smaller than the professional version. In his case, film could be bought at local drug stores in either Anderson or Pendleton. Evans Drug Store is where they went specifically. Film could be developed at Green's Studio in Anderson. It usually took 10-14 days.

12:32 -- When he was young, people preferred formal pictures and settings regardless of whether they were in the studio or not.

13:41 -- Meggison produces several photographs that depict individuals in the black community in order that Mr. Moorhead can offer his expert opinion.

18:25 -- Moorhead started his training at Green's Studio in Anderson, SC in 1931.

21:40 -- Blacks very rarely came to Green's studio for portraits.

22:23 -- He photographed black weddings, the first being around 1935. It may have been held at St. Paul's Baptist, but he cannot clearly recall.

23:15 -- A custom in those days was to take photographs of the deceased at funerals. He did this for both white and black families.

25:20 -- Photography at Clemson College -- White Studios of either Philadelphia or Atlanta took the photos for the TAPS yearbooks. Students were responsible for making the casual shots with box cameras.

26:23 -- Barnett Studios of Clemson -- Mr. Barnett started off in the area employed as a weaver at La France. He began a small business in his home taking photographs for the local community before the establishment grew in popularity and he opened up a studio in Clemson during World War II.

28:55 -- To Mr. Moorhead's knowledge, Tri-County Tech was the first school to locally offer photography courses.

30:00 -- In Mr. Moorhead's opinion, J.R. Green and Harry Wallace were two of the best photographers in the area.

30:14 -- Megginson thanks Mr. Moorhead for the interview.

30:28 -- Audio ends.

Side 2

-- Blank --

Lizzie Oglesby Interview (60, 61)

Biographical Note: Lizzie Oglesby was born in Anderson County, SC on April 26, 1904. She was the daughter of Ed and Alice Jenkins Drayton Owens. Her father Ed died before she was born and her mother subsequently was re-married to Mack Owens. She was the wife of Paul Oglesby, Sr. and was a member of White Oak Springs Baptist Church. Together they had twelve children. She did domestic work locally. Mrs. Oglesby died on March 17, 2005 in Central, SC.

2 Cassettes

Speakers-Lizzie Oglesby, Yolanda Harrell

Audio Quality-Good

Date-January 9, 1990

Location-Central, SC

CASSETTE 1

Side 1

2:14 -- George Owens was her paternal step-grandfather.

2:42 -- Her family lived on land owned by Anderson, SC native Thurston Martin. They had a sharecropping agreement with him.

4:45 – 7:19 -- She explains that most of her family members are buried at Evergreen Cemetery in Anderson, SC, while her father is buried at Mountain Springs. She explains that during funerals, the foreman would provide the money upfront for the burial services and utilize the sharecropping system for payment.

7:21 – 12:30 -- Mrs. Oglesby recalls marriages and families she is related to, explains that both her parents and grandparents were sharecroppers, and lists some of the foods that were commonly grown.

12:32 – 19:40 -- Jobs that were commonly open to black men and women are discussed before recollections of area shopping, the making of handmade clothing, and furniture related issues are given. The family's oldest possessions have been lost in a series of house fires.

22:54 -- Mrs. Oglesby had twelve children; six boys and six girls.

23:09 -- Her mother Alice was a talented seamstress who was gifted at quilting and sewing. She could read but not write.

23:26 -- Music seems to be a family talent; most were talented singers and one of her sisters could play the guitar.

25:27 -- She can recall hard times being spoken of in the household. She herself can recall "scrapping" cotton, which is the process of attempting to utilize the leftover cotton that is originally not processed for use. She also can remember the flu epidemic of 1917-1918.

29:26 -- Church -- her family denomination was Baptist. They attended Evergreen Baptist, which was a small country church near Anderson, SC. She can remember a minister named Scott Jones from her youth; she reflects on aspects of his ministry. In those days, preaching at her church was only held once a month, with the rest of the services devoted to Sunday school.

31:43 -- Audio ends.

CASSETTE 1

Side 2

00:10 -- Aspects of local church life continue to be discussed. Communion, revivals, other local denominations, singing conventions, and favorite songs are recalled. Sunday school was held every week; preaching occurred just once a month.

11:36 -- School -- Mrs. Oglesby began her education at church sponsored school at Evergreen Baptist. She recalls the schoolhouse, teachers, the typical school year, lunch breaks, etc. Her education stopped sometime during her sixth grade year on account of farming. Her sister Emma Mae was the first in the family to attend college.

23:25 -- After her mother died 1920, Mrs. Oglesby lived for a brief time in Greenville, SC with her uncle. During that time, she worked as a cook in a Greenville hotel that was located close to the Southern Railroad Depot

25:34 -- She discusses reading materials provided in school and at home. She also recalls the differences between black and white schools.

29:03 -- Her mother was a member of the WMWA, which was a church mission group. Mrs. Oglesby explains their activities in the community.

31:45 -- Audio ends.

CASSETTE 2

Side 1

1:00 – 9:20 -- Mrs. Oglesby briefly discusses the fact that individuals in her family were free prior to the Civil War before recalling what she was told of how blacks were treated by whites during slavery. She herself was never warned in regards to how one should act around whites. She again refers to her parent's employment with the Thurston Martin farms in Anderson, SC. According to Mrs. Oglesby, Mr. Martin was a good foreman who was fair to his workers. She was fearful of law enforcement as a child because there were frightening stories of how they treated blacks. The man in her family was the head of the household. She discusses the relationship between blacks and mulattos; there was some friction occasionally.

9:24 – 23:40 -- Mrs. Oglesby grew up in Anderson, so the family would occasionally go to the Fairgrounds in order to watch the circus parade. She then discusses her move to Greenville at age 17 with her uncle John Jenkins after her mother died. She recalls train trips to and from Greenville, and comments on how there were more job opportunities for blacks in Greenville as opposed to those who grew up in rural areas. Holidays such as July 4th and Christmas were important, while birthdays and anniversaries were not celebrated in her family.

23:45 – 27:10 -- Mrs. Oglesby discusses her mother, a midwife, who died in 1920, recalls the adjustments that her family had to make in the wake of this death, and makes comment regarding memories of the flu epidemic of 1917-1918. She then names many of her siblings, and relates stories regarding their spouses.

31:42 -- Audio ends.

CASSETTE 2

Side 2

00:07 – 9:05 -- Mrs. Oglesby discusses her brother-in-law's career in the military, her father's most prized possessions, her feelings on being black and how she got along with whites, names her twelve children and highlights their careers and accomplishments, and recalls aspects regarding her education (curriculum, books, and teachers).

14:55 – 21:50 -- Mrs. Oglesby talks about the family of her stepfather as well as a series of house fires that destroyed many older possessions.

23:09 --- Harrell thanks Mrs. Oglesby for the interview.

25:54 -- Audio ends.

Arminus Perry Interview (62-65)

Biographical Note: Arminus Perry was born on July 29, 1905 in Westminster, SC. He was the son of Thomas and Mingshulla Jarrett Perry. Mr. Perry died on December 14, 1993.

4 Cassettes

Speakers-Arminus Perry, Brenda Goodwin

Audio Quality-Good

Date-January 18 & 22, 1990

Location-Westminster, SC

CASSETTE 1

Side 1

2:53 -- Perry thinks his parents were both born circa 1883-1884. His paternal grandparents were August and Sally Poole Perry. His maternal grandparents were Harpin and Hattie Jarrett. He can recall the deaths and funerals of both grandmothers: Sally Perry (1910), and Hattie Jarrett (November 1932). He states that his mother was originally from Georgia, and his father was a skilled blacksmith.

6:48 -- Perry begins to speak at length about his family history. During this portion of the interview, Perry states that after their marriage his parents worked for a man named Tom Carter. His father worked as a blacksmith, and during certain times of the year did a significant amount of business. His mother did domestic work in addition to being a mid-wife. Together they had six boys and five girls. His father Thomas was left a significant portion of land by his own father August, who had bought a large amount of property for \$3.50 an acre in the 1880s.

12:30 -- Mr. Perry explains that he is the third of eleven children. Lowery Perry was first, followed by his sister Hattie and then Mr. Perry himself. He then recalls several of his uncles, their occupations, and their places of residence.

14:17 -- Mr. Perry remembers stories that the older folks would tell. His father had a great grandmother who was seriously beaten by her master. The story surrounding the incident is recalled.

18:44 -- Burials -- all of his family members are buried at St. Mark Baptist Church.

19:44 -- Perry recalls the story behind the foundation of St. Mark around 1890 with the help of a “liberal” white man who donated the land on which the church was built.

21:45 -- Perry describes one of the first marriages he can remember witnessing around the year 1915.

25:47 -- He recalls the way in which funerals were carried out in the old days by describing the events surrounding his grandmother’s death in 1910. He came in from the fields one particular day to find grieving family members; his grandmother had passed away. There were no undertakers in those days; men came by to sell the family burial equipment. Following a “wake” at the house in which friends sang and offered prayer, his grandmother was buried the following day.

30:49 -- Perry states that both his father and paternal grandfather were skilled blacksmiths.

31:20 -- Audio ends.

CASSETTE 1

Side 2

1:33 -- Perry talks about some of the family’s prized possessions such as fancy fire doors that his grandfather had in the house, as well as blacksmith tools that both his father and grandfather utilized.

3:59 -- His father died in 1929 while at work in his blacksmith shop.

8:24 -- Mr. Perry can recall the older folks talking about hard times, and how it was often a struggle to make ends meet.

18:10 -- Aspects regarding the credit system and how it was utilized among sharecroppers is discussed.

19:05 -- Clothes were often handmade, though men’s cloths such as overalls were store purchased.

22:31 -- Mr. Perry’s father stressed education, and saw to it that his children were quizzed in such aspects as multiplication tables. Mr. Perry himself was unable to attend school for any length of time until the age of 17 on account of his work schedule. Several of his siblings attended school, and one moved to Leesville, SC in order to teach.

25:54 -- Employment for black men often included farming and railroad work (section work). Mr. Perry started work on the railroad at age 13.

27:43 -- Mr. Perry details his education including his time at both Seneca Junior College and Morehouse College in Atlanta, GA.

29:40 -- Employment with the railroad kept him from going to school initially, but when he decided to continue his education, he was told that his job would be waiting for him when he returned.

31:48 -- Audio ends.

CASSETTE 2

Side 1

00:16 -- Mr. Perry continues his thoughts on how the railroad company assisted him during his pursuit of education. He never had to pay for transportation to and from Atlanta, where he attended Morehouse College.

1:42 – 4:41 -- Aspects of hard times and disasters are recalled such as floods, boll weevils, and the flu epidemic of 1917-1918.

9:05 -- Mr. Perry speaks of a brother's talent at carpentry, and his father's ministry at Fairplay Baptist Church.

11:30 -- Mr. Perry begins to speak at length regarding aspects of local church life. He is a member of St. Mark Baptist Church and can remember that Reverend C.M. Galloway ministered there for some 35-40 years. Preachers often farmed in order to supplement their income. Other community churches include Traveler's Rest and Promise Land. He recalls camp meetings and singing conventions, acknowledging that the Wiley family singers were particularly talented. One of his favorite songs is *There Will Be No Stranger There*. Bravell Jones and Classy Wright taught music schools locally.

31:42 -- Audio ends.

CASSETTE 2

Side 2

1:30 -- Mr. Perry states that a white woman named Mrs. Posey (?) lived nearby, and had a child that was about the same age as him. Their mothers, white and black respectively, agreed to nurse each other's children while the other was away tending to various responsibilities.

3:40 -- Mr. Perry begins to speak at great length concerning aspects of education. He didn't attend school full time until the age of 17 due to work responsibilities. During that time prior, he may have been able to attend an average of 2 or 3 weeks per year. Seneca Institute (later Seneca Junior College) was a very important entity for the progress of black education locally. The school was founded in 1899 by the Seneca River Baptist Association and John Jacob Starks. Mr. Perry names several successive leaders of the institution: Starks eventually went to Morris College; a man named Dr. Hancock replaced him (he left for Virginia University); W.W. L. Clark and J.D. Bryan next followed J.W. Pennington. Mr. Perry briefly discusses athletics before covering tuition, school finances, donations given to the school, and the general school hours of operation.

31:40 -- Audio ends.

CASSETTE 3

Side 1

00:07 -- Mr. Perry continues to speak at length about educational issues. W.W.L. Clark was an encouraging voice to Mr. Perry in regards to continuing his education. At some point after taking summer courses at Benedict, he was encouraged to teach. He states that he was also chosen to be a principle at a small three-teacher school in Anderson, SC. Issues regarding the closure of Seneca Institute are discussed. The differences between "city" and "rural" schools are first discussed before issues such as reading materials provided at home, differences in black and white schools, and a lengthy recollection of a speech that Mr. Perry witnessed George Washington Carver give.

24:10 -- Sunday School Convention -- this group pushed for black education in the local area. It consisted of 27 black churches in Oconee County who would come together to discuss pressing educational needs in South Carolina's black communities.

31:45 -- Audio ends.

CASSETTE 3

Side 2

00:26 -- Aspects of the Sunday School Conventions continue to be discussed.

3:04 -- Mr. Perry talks at length about Burial Societies and Singing Conventions.

8:20 -- Politics in the black community are discussed.

17:00 -- White/black relationship are discussed at length. He was never “warned” about how to act around whites. He tells a brief story of a local white that would harass Mr. Perry and his friends until they stood up for themselves and never got any trouble from him again. He had an uncle who was nearly lynched on one occasion; the incident is recalled, as well as the fact that the uncle’s white boss man stayed in the jail with him in order to protect him from any potential mob action. Mr. Perry then recalls the killing of Mr. Green of Walhalla, SC that he thinks occurred sometime in the 1930’s. Names of the perpetrators are not given; though he gives the impression he knew who they were and makes strong hints.

31:45 -- Audio ends.

CASSETTE 4

Side 1

00:07 -- Mr. Perry continues recalling lynching incidents. One that occurred in Georgia where his wife was from was particularly brutal, and brought a visit from NAACP leader Walter White. He details what he knew of this and another incident that occurred to a friend of his parents. The latter lynching took place as a result of something the victim allegedly said.

10:46 -- Marriage relationships were equal in his family.

12:48 -- Mixed racial relationships occurred, though they were never openly spoken of. These situations occasionally caused much friction; an example given is one in which a local white woman and a black man produced a mulatto child. When the child was old enough to attend school, it was not allowed to attend the white school because in the eyes of the white community, the child was black. Mulattos were, however, a group that could sometimes be seen as mediators between the white and black communities.

21:35 -- His parents never took trips to Greenville or Anderson; Mr. Perry himself only went to these cities on account of his employment with the railroad. In addition, Mr. Perry assumes that there were more employment opportunities in larger cities than in rural communities.

25:44 -- Holidays and celebrations such as Christmas, July 4th, and Emancipation Days are discussed.

31:40 -- Audio ends.

CASSETTE 4

Side 2

00:34 -- His mother was proud of her children’s accomplishments. He speaks of prized family possessions and happy childhood moments.

5:56 -- Mr. Perry speaks of his relations with whites, and wishes that he could have gotten a better education.

13:37 -- Audio ends.

Hiawatha Pettigrew Interview (66)

Biographical Note: Hiawatha Jenkins Pettigrew was born on August 19, 1930. She was married to the Reverend Otis Pettigrew. She died on August 16, 2000.

1 Cassette

Speakers-Hiawatha Pettigrew, Audrey Lawrence

Audio Quality-Good

Date-July 26, 1990

Location-Seneca, SC

Side 1

00:40 -- The interview begins with a discussion of Seneca Junior College. It had closed before she had finished high school. She is unaware of why the school closed. The president's house had been torn down the previous year; her father-in-law helped to construct it. Seneca Jr. College had a curriculum that focused on teaching and ministry.

2:30 -- Mrs. Pettigrew started school at Bethel Grove, and then went on to Oconee County Training School.

4:32 -- Differences between white and black schools -- Mrs. Pettigrew had to walk five miles to and from class; white children were given bus service. She would sometimes ride to school with Lizzie Kibler, who was a local teacher. The reading material wasn't as up to date as what whites were provided, and the schoolhouse was a little more run-down. She knew these things weren't right, but hoped that progress would be made over time.

8:31 -- Her grandfather was a slave. He didn't work in the fields; rather he was the master's personal chauffeur. He took care of aspects regarding horses and riding carriages.

11:43 -- Her family members are buried at Mt. Nebo Baptist Church.

12:33 -- Her father worked with the local cotton gin (not sure whether it was for the Nimmon's or Gignilliat family), Orr Mill, and the Blue Ridge Railroad (building railroad bridges).

15:14 -- Mrs. Pettigrew attended Friendship College in Rock Hill as well as summer school at Benedict College.

16:31 -- She recalls homemade cloths and the process of making underwear out of sugar sacks. Many of the women in her family could do embroidery, knit, and crochet.

19:37 -- Mrs. Pettigrew had one brother and four sisters.

19:43 -- Her family grew most of its own food items. Fruits and vegetables were canned at home, and livestock were utilized for milk and meat. There were no refrigerators in those days, so milk bottles were kept in creek beds or in wells.

23:15 -- Weddings weren't fancy in the old days; individuals usually would just appear before the preacher to get married.

24:21 -- Funerals -- the WMWA would often donate money to families of members as an early form of insurance.

25:50 -- Mrs. Pettigrew can remember remarking to her father that one day blacks would attend Clemson College. He affirmed that they probably would, but not within his lifetime. Harvey Gantt enrolled at Clemson one year after her father died.

27:19 -- Prejudice against blacks -- blacks couldn't eat inside of many establishments; meals would be handed out the back window for instance. As a youth she noticed that blacks always had to be respectful around whites, saying "yes, sir" and "no, sir" for example. Blacks had to walk to school and would often be harassed by whites on passing school buses.

29:58 -- Mrs. Pettigrew has relatives who looked white; there may have been friction between the lighter and darker hues in her family.

31:44 -- Audio ends.

Side 2

00:07 -- Mrs. Pettigrew talks briefly about integration and issues that may have led to the movement.

1:20 -- She states that "...we didn't get our color from Africa." Her family has a mixture of African, Caucasian, and Native American ancestry.

3:09 -- Mrs. Pettigrew recalls camp meetings, singing conventions, and occasions on which whites would attend black churches such as her own; Mt. Nebo Baptist.

8:20 – 11:00 -- Mrs. Pettigrew discusses hot suppers, local church baseball teams at Bethel Grove, New Hope, New Holly Light, and Townville before briefly mentioning that she has experienced a local earthquake.

11:51 -- Holidays/ celebrations -- Christmas was an especially cherished holiday, where children anticipated a visit from Santa Claus who would bring presents, candy, and fruits. Houses were decorated with Christmas trees. Birthdays were not celebrated as elaborately as they are today.

17:25 -- Mrs. Pettigrew really doesn't think she would change anything about her life; she feels that she has been well blessed.

18:28 -- Several of her children attended college. Among the schools they attended are Howard, Hope College in NY, University of Pittsburg, Central Wesleyan, Tuskegee, Anderson College, and the University of South Carolina.

22:14 -- Audio ends.

Betty Plisco Interview (67)

Biographical Note: Betty Plisco was born in Pennsylvania, but spent much of her youth in New Jersey. She graduated from Rutgers University with a degree in Fine Arts and English. After moving to Oconee County, SC in 1984, she taught school and did social work. In addition, she served as Director of the Lunney Museum in Seneca, SC from 1987-1995.

1 Cassette

Speakers-Betty Plisco, Vennie Deas-Moore

Audio Quality-Good

Date-July 8, 1990

Location-Lunney Museum in Seneca, SC

****Note**** Ms. Plisco is a Caucasian. At the time of this interview she was Director of the Lunney Museum in Seneca, SC. The museum is in the former home of Dr. and Mrs. William J. Lunney. Dr. Lunney was a pharmacist in Seneca, SC. The home was built in 1909 and houses

period antiques as well as artifacts from all over Oconee County, SC. The home was transferred to Oconee County for preservation in 1970; the property is on the National Register.

Side 1

00:05 -- Plisco gives a brief history of the museum, its funding, and the types of antiques and artifacts in the collection before detailing the history of the Lunney family. She mentions that a local black named Bertha Strickland was a domestic employee of the Lunney family for some 40 years. Many of the prized Lunney antiques were passed down to the Strickland family. Plisco suggests that the tradition of white's passing down possessions to their domestic workers may have been quite prevalent. She also makes a comment that more could be done with issues related to awareness regarding the accomplishments of the local black community in regards to Seneca Junior College. Plisco describes several artifacts associated with Seneca Junior College while Deas-Moore takes photographs.

31:40 -- Audio ends.

Side 2

00:10 -- Deas-Moore takes photographs as Plisco continues a short tour through the Lunney Museum.

2:43 -- Audio ends.

Runette Ponder Interview (68)

Biographical Note: Runette Ponder was born in Abbeville County, SC on August 15, 1906. She was the wife of William Ponder. Though she spent much time living in Pendleton, SC, her employment with the Civil Service and domestic work took her to Washington, D.C. and New York City. She died on May 25, 1999 in Hampton, SC.

1 Cassette

Speakers-Runette Ponder, Audrey Lawrence

Audio Quality-

Date-August 10, 1990

Location-Pendleton, SC

Side 1

00:07 – 8:50 -- Mrs. Ponder gives a brief family history before making comment on her job in Washington, D.C. with the General Accounting Office. She then gives reflections of her childhood in regards to her father's farm, her early education, and popular holidays such as Christmas and Easter. Mrs. Ponder had two sisters and six brothers.

8:56 – 17:05 -- Her parents attended the local African Methodist Episcopal Church; she herself was a Catholic. She joined the Catholic Church while she was doing domestic work for a doctor's family in New York City. She describes the ways in which funeral practices and wedding ceremonies were different when she was young. She states that her grandfather was a white man from Abbeville, SC.

17:10 – 31:22 -- Mrs. Ponder makes comment on the differences between white and black schools before giving her opinion that Clemson University was a good place for the employment of blacks before desegregation, and afterwards was a good place for education of the black community. She goes on to describe camp meetings, singing conventions, homemade quilting and sewing, as well as a tornado that her family experienced.

31:25 -- Audio ends.

Side 2

00:24 -- Mrs. Ponder discusses prejudicial behavior against blacks that she experienced as a child in the South. Blacks had to sit at the back of the bus, pay higher prices than whites for common household staples, were not allowed in many restaurants, and had to endure racial slurs.

4:57 -- Audio ends.

Bessie Reese Interview (69, 70)

Biographical Note: Bessie Reese was born in 1898 in Central, SC. She was the daughter of William and Martha Singleton Garvin. Although she doesn't provide first names in the interview, she states that her first husband was from the Gantt family; her most recent marriage brought her into the Reese family.

2 Cassettes

Speakers-Bessie Reese, Wendy Lick

Audio Quality-Good, though on **cassette 1 side 2** and **cassette 2 sides 1 & 2** -- Mrs. Reese is seated too far from the recorder to make out some of her comments

Date-December 13, 1989

Location-Clemson, SC

CASSETTE 1

Side 1

00:40 – 9:35 -- Mrs. Reese gives a brief family history before describing the ownership status of her family's farm in regards to the sharecropping agreement along with the crops that were most commonly raised. She mentions a few of her relatives from her first and second husbands (Mr. Gantt and Mr. Reese respectively). Mrs. Reese's great-grandfather was the local gentleman everyone knew as "Free" Joe. She can recall the older members talking about slavery experiences that were harsh, but can no longer remember any specific stories.

9:41- 16:40 -- Mrs. Reese recalls common jobs that were available to black men, women, and young people when she was growing up. She goes on to describe where her family shopped, including what items were commonly purchased as well as her family's use of the credit system during the planting season. She briefly makes comment on educational issues in the black community.

16:44 – 31:35 -- Many family possessions from her childhood such as quilts, etc. were destroyed in a house fire. Aspects surrounding the flu epidemic of 1917-1918 are discussed; her husband became ill and neighbors were afraid to visit her home during this time. She briefly mentions the employment of a few family members before turning the discussion towards local

church life and her membership with Abel Baptist Church. Reverend Williams is the first minister she can remember.

31:45 -- Audio ends.

CASSETTE 1

Side 2

00:07 – 9:24 -- Camp meetings in Oconee, Pendleton, and Central are recalled. She states that they were usually held in October. She goes on to describe the activities of singing conventions and local church groups. She cannot recall white people ever worshipping alongside blacks. She briefly discusses her 15-year employment with the Clemson Laundry before mentioning a few local doctors.

9:30 – 17:26 -- Regarding education, Mrs. Reese describes where she attended, the grades she completed, the length of the school day and year, and the fact that her parents could read. She was married after the 5th grade at the age of seventeen.

17:30 – 31:36 -- Mrs. Reese first describes the books, newspapers, and magazines that were commonly available in her home as a child before making comment on the differences between white and black schools as well as the voting practices of blacks.

31:40 -- Audio ends.

CASSETTE 2

Side 1

00:07 -- Mrs. Reese is discussing a lynching incident mid-sentence. She shares what little she knew of an incident that occurred in Walhalla, SC. In addition, she briefly touches on aspects of how law enforcement treated blacks when she was younger.

3:43 -- Black marriage relationships were not unlike those of any other local community; some were good, some were bad. She points out that women didn't take up for themselves in those days. Mrs. Reese herself gives the impression that she was always a strong willed woman who never put up with disrespect from men. She notes that both her husbands were good men.

5:56 -- Mrs. Reese recalls the story of how she met her first husband Mr. Gantt. Both their families worked on the same farm. They didn't have a wedding; rather the preacher just came to the house to perform the ceremony.

11:05 -- Mrs. Reese discusses black/white relationships, and how things have changed over the years. Even though the two races have reconciled many differences and now generally strive to work together, she doesn't agree with whites and blacks getting married and having families. She has seen too many situations in which neither community accepted mulatto children. There is old friction between the black and mulatto communities, because many mulattos "acted white," and strove to attain a higher social status than what blacks were allowed. Her family does have partial Native American ancestry, through her great-grandfather "Free" Joe.

18:07 -- Mrs. Reese never went to Anderson or Greenville when she was younger.

21:37 -- Celebrations such as Christmas and July 4th are recalled. Birthdays and anniversaries were not celebrated.

24:25 -- She really admired her father because her mother died very young and left him to care for the family.

27:14 -- She wishes that opportunity and advancement had been given to blacks sooner, when she would have been young enough to take advantage of them.

29:44 -- In her estimation the Civil Rights Act has been extremely helpful, but fears that the younger generation may fail to take full advantage of the opportunities afforded them. She admits that it took many blacks a considerable amount of time to have faith in many of the progressive movements of white politicians on account of the fear of disappointment, which had occurred so many times before.

31:40 -- Audio ends.

CASSETTE 2

Side 2

00:05 -- Mrs. Reese briefly discusses some of the achievements of Martin Luther King before giving her opinion of Jesse Jackson. She recalls meeting her second husband; she was nine years his elder. He had died circa 1985. She then points out to the interviewer a few people depicted in photographs that she owns.

10:50 -- Audio ends.

Anna Reid Interview (71-73)

Biographical Note: Anna Reid was born on June 24, 1923 in Westminster, SC. She is the daughter of Edward and Cennie (?) Caroline Henderson Wilkes. Starting in the 1960's, she began work as a lab technician for the USDA at Clemson University in which the chemical makeup of cotton was tested. She later became the first black person appointed to the Board of Visitor's at Clemson. In addition, she served as the Assistant Director of the Black Heritage in the Upper Piedmont Project.

3 Cassettes

Speakers-Anna Reid, W.J. Megginson

Audio Quality-Good

Date-July 30 & August 22, 1991

Location-Clemson, SC

CASSETTE 1

Side 1

1:20 – 6:47 -- Mrs. Reid first discusses the area in which she grew up before highlighting her involvement with the Black Heritage in the Upper Piedmont Project. She grew up in Westminster, but since her local school only provided an education through the 9th grade, she had to move to the Seneca area in order to finish her education at the Seneca Training School. After finishing high school she attended Friendship Junior College where she met her future husband, Lawrence. She recounts the story of their marriage in which they eloped on October 12, 1941. Reverend Collins preformed the ceremony. World War II soon broke out, and her husband joined the military and was stationed initially at Camp Killman, New Jersey. He was never sent overseas; rather, he worked with the Medical Corps domestically.

6:50 – 16:40 -- During the war years, Mrs. Reid lived in a Jewish neighborhood in The Bronx, NY with her sister-in-law Sara Kibler. While there, she worked for General Electric at

the Emerson Radio defense plant. She describes the plant as multiracial and integrated; with whites the large majority but having large contingents of blacks and Hispanics as well. Most of the workers were women. Many southern blacks moved north to find employment in the war industry. She describes her first experiences working in an integrated environment. She made \$50 a month at this job. She then moves on to educational aspects regarding the black community as she experienced them growing up. There were differences in black and white schools, such as having to walk to school versus white children who rode the bus. She then goes on to describe black social life in New York City during World War II, including nights at the "Savoy" being entertained by such stars as Cab Calloway and Leena Horne; a local South Carolina entertainer known as "Cootie" Williams played the northern night circuit as well. It took her a while to adjust to big city life, because small town rural life was all that she knew. She did have some exposure to popular entertainment acts of the day previously through visits to the Little John Grill in Central, SC.

16:48 – 28:40 -- After the end of the war, Mr. and Mrs. Reid returned to Clemson, SC. A local lady named Bernice Holt, who was influential in civil rights, encouraged Mrs. Reid to apply for a job at the local Five & Dime. She was the first black sales clerk hired at the white owned business. The black community was shocked and surprised, and her presence at the store generally intrigued the public. Soon other blacks applied for employment at the store. In 1966, she was approached in regards to a Federal job with the USDA. She was hired with the USDA's Market Quality Research lab, which tested the chemical make-up of cotton. Her husband Lawrence was influential in establishing the Interoffice Mail system at Clemson University and later worked at the Clemson University Post Office.

28:45 -- Audio ends.

CASSETTE 1

Side 2

00:28 – 10:55 -- Mrs. Reid continues to recall aspects of her employment with the USDA. She was the only black in the department for many years. In addition, she discusses her appointment as the first black person to the Board of Visitor's at Clemson. Mrs. Reid knew Harvey Gantt personally; he was an acquaintance of her daughter. On weekends he would stay at Mrs. Reid's home in order to study and escape from the media. They often learned of his whereabouts, however, and would call Mrs. Reid's home in search of him. He was reluctant to give interviews on account of concern that reporters wouldn't quote him accurately. He later met his future wife Lucinda through Mrs. Reid's daughter. Mrs. Reid recalls a humorous story in which Harvey broke the chandelier in her living room while dancing the "Jitterbug" with Lucinda. Their families continue to be close.

11:00 – 21:30 -- Mrs. Reid has been quite active in the community since she retired from the USDA in 1983. She details many of her weekly activities and responsibilities. The interview turns toward stories of slavery experiences that her older relatives passed down; such as slaves not being able to congregate in public without a white man present or the fact that there was a social order among slaves that gave greater prestige to house slaves as opposed to field slaves. Literacy among her parent's generation is touched upon.

21:37 – 28:40 -- Stories from the days of slavery continue to be discussed. Some stories referred to whippings and general brutality. Others, such as the story of a slave cook named William Hawthorn who would slip leftover food out from the master's house in order to feed

other slaves is also recounted. Tales of sexual exploitation of female slaves by their owners is discussed. Mrs. Reid states that several of her family members could “pass for white.” Her father-in-law had blue eyes and red hair, for example.

28:45 -- Audio ends.

CASSETTE 2

Side 1

00:07 – 10:30 -- Mrs. Reid describes picking cotton after school and accompanying her father to the local cotton gin. She acknowledges that the film *Places of the Heart* gives a fair representation of cotton agriculture. Her father grew his own tobacco and owned his own syrup mill, neither of which he had to share with the landlord. She explains that most clothes in the household were handmade; the cloth was purchased from a Jewish storeowner in Westminster. Mrs. Reid goes on to describe the house that she grew up in; noting that rocking chairs, irons, milk churns, pots, and quilts have been passed down to her.

10:33 – 23:46 -- Mrs. Reid was born at home with the help of a midwife named Louis Earle (Aunt Lou). She describes many of the responsibilities that midwives undertook during births. She goes on to name her siblings and their migration to the north for employment opportunities. Her siblings are: William, J.T., H.L. (Henry), Roy, Robert, Janelle, and Brooks. Three cousins also lived for a time with the family: Virginia, George, and Leonard, Jr.

23:54 – 30:30 -- Mrs. Reid recalls that her family worked for a young landlord named Jule Merritt. She goes on to explain how cotton was weighed before it was taken to the market, which in this case was located in Westminster, SC. Educational issues begin to be discussed; the normal length of each day and lunch periods are recalled. A few of her teachers' last names were: Childress, Sizemore, and Floyd. Reverend and Mrs. Morton were also educators. On the way to and from school, whites would often attempt to force blacks off the sidewalk, which led to conflict. The school district had to stagger the times in which the two groups got out of school in order that problems might be avoided. Mrs. Reid learned black history in school, and greatly admired Mary McCloud Bethune.

30:37 -- Audio ends.

CASSETTE 2

Side 2

****NOTE**** the first 1:12 of audio should be ignored. A duplicating error led to unrelated audio being present [Molierè?].

1:14 – 12:02 -- Educational aspects continue to be discussed. White schools provided more grades than black ones, and the textbooks were actually handed down from white schools. Despite this, Mrs. Reid didn't feel white schools were necessarily better, because the teachers at the black schools were well educated and accomplished. Walking to and from school provided opportunity for whites to harass the black children; a particular bus driver would actually slow down in order to give the whites on his bus the opportunity to throw things at them. Despite this, Mrs. Reid had many white friends and playmates. The Holland's, Creamer's, and Barrett's were all white families who were particularly close. The Barrett's, for example, began walking home with the blacks in order that the harassment from the busses might be stopped. The bus

never would slow down if the Barrett's were present. Behavior in black schools was no different than whites in regards to teasing, etc. Mulattos were often targets of fun making by blacks, but it wasn't serious in her estimation.

12:06 – 23:27 -- The two engage in a discussion of the film *The Color Purple*, and certain aspects of the movie were accurate to her experiences before highlighting common discriminations that blacks endured. Having to wait in line behind whites at cash registers, sitting upstairs at the theater, and not being able to try on dress cloths were just a few. Mrs. Reid points out that there was never any such discrimination at the Jewish owned business in Westminster. Common play activities such as making wagons out of orange crates are touched upon, before dating practices such as "cruising" are recalled.

23:27 – 31:35 -- Church, wedding, and funeral practices are recalled. She attended Pleasant Hill Baptist Church, and many family members are buried there. Her church was part of the Seneca River Baptist Association. Sunday school started at 10:00am, with services ending around 1:00pm. She usually went to a different church each Sunday, because preaching at her church only took place once a month. Weddings were often simple affairs, with ceremonies taking place in homes. Funeral practices included wakes, where the dead are placed on "cooling boards" in the home before being buried the following day.

31:42 -- Audio ends.

CASSETTE 3

Side 1

00:07 -- Mrs. Reid talks about her experiences with baptism before describing the differences between camp meetings and revivals. Bethel Grove was where the largest camp meetings were held; there was often a festival-like atmosphere at these events. Other local black church denominations besides the Baptist included the Methodists, Fire Baptized Holiness, AME, and Presbyterians. The type of songs commonly sung in her church where she grew up were usually hymns and spirituals, rather than gospel songs. Megginson turns the conversation towards what utilities were available in her home as a child. Electricity was not provided to her family's house until she was between twelve and thirteen years old. They never had indoor plumbing until she was grown and had already moved. There was no telephone, but they had a radio and would listen to Joe Louis fights in the evening.

12:14 – 20:10 -- Other celebrated blacks that the family followed with interest was Rosetta Thorpe and Billie Holiday. She can remember the family listening to the old style record players. A few of her 9th and 10th grade experiences at Seneca Junior College are recalled, as well as remembrances of her time at Friendship College in Rock Hill, SC.

20:14 – 31:10 -- Mrs. Reid discusses "hot suppers," discrimination while riding local trains, chores that children commonly did for money, and the puzzlement white and black children often felt as to why they could play together, but not attend the same school.

31:15 -- Audio ends.

CASSETTE 3

Side 2

00:36 -- Mrs. Reid recalls a couple of lynching incidents that occurred during her childhood, specifically that of Allen Green of Walhalla, SC and Willie Earle. She can recall seeing an ice truck spattered with blood; it turns out that this vehicle had been used to drag the body of Mr. Green through the streets after he had been killed. The conversation turns toward black/white romantic relationships and the story of a white cadet from Clemson who became involved with a beautiful local black girl.

11:12 -- The *Pittsburgh Courier* was the only black run newspaper that Mrs. Reid can recall reading when she was younger. It came out once a week on Saturdays. Megginson is interested to know more about her husband, Lawrence Reid. His parents were Robert and Helen Williams Reid. His grandfather was the influential and successful Butler Reid (Butler Reid was the son of Easter Reid and a white man). Megginson and Reid discuss theories as to who it may be, since the identity of the individual has been lost over time. Butler Reid was a very successful businessman who owned large portions of land. Mrs. Reid talks briefly about "Aunt Polly," and her family connections.

28:05 -- Audio ends.

Mattie Ross Interview (74)

Biographical Note: Mattie Ross was born on January 26, 1917 in an area near Clemson, SC known as the "Quarters" near the Woodburn Plantation.

1 Cassette

Speakers-Mattie Ross, Audrey Lawrence

Audio Quality-Good

Date-April 17, c.1989-1990

Location-Clemson, SC

Side 1

00:51 -- Mrs. Ross states that her mother was originally from Pendleton, SC. Her father was from Toccoa, GA. She can remember that her maternal grandmother died in 1938, and one of her grandfathers died around 1920.

2:33 -- Her father owned a home on Jackson Street in Pendleton. The street is named after him.

3:08 -- Slavery -- there were not many details passed down to her. Her grandparents were born before freedom was granted, however, and her grandfather's siblings took different surnames. Some were Washington's, while others chose the name Burke (Burch?).

4:21 -- Most of her immediate family members are buried at King's Chapel Church.

5:20 -- Ross states that in 1970, many of the family's possessions were destroyed in a house fire.

5:56 -- Her father worked with the Blue Ridge Railroad. He started working with the company when he was 16 years old. He retired in the 1950's. Her grandfather did farming work, while her grandmother did domestic work for the Harris and Sloan families locally.

7:16 -- Many young blacks went north for employment. Some of the destinations of her family members included Cleveland, Detroit, New York, and Philadelphia. She herself moved to New York to find work.

8:54 -- When she was young, most black men farmed, while black women did domestic work.

10:21 – 13:02 -- Mrs. Ross touches upon aspects of shopping at Hunter's store in Pendleton, the family garden, homemade clothing, quilting parties, and the fact that an antique victrola survived the fire in 1970.

13:08 -- Her Uncle Ben was a very talented guitar player.

15:50 -- Ross mentions that she recalls the flu epidemic of 1917-1918 and that her father was drafted during World War II, but didn't have to serve because he had too many children to take care of back home.

17:05 -- Church -- She has been a member of King's Chapel Church locally. Reverend Brown was an early minister that she recalled preaching there. He was also a teacher at the Anderson County Training School. Another local church was Silver Springs Methodist. She goes on to discuss camp meetings, revivals, youth groups, missionary societies, and church booster clubs.

23:12 -- Education -- she attended Anderson County Training School. She had to walk to and from the location every day. Some of her teachers were: Principal Coreena Clark, Mamie Crawford, Rebecca Reese, and Cora Grove. There were 11 grades offered at this school.

27:20 -- After graduation, Mrs. Ross moved to New York in order to find work. She is very proud of her children; she lists some of their accomplishments.

30:41 -- The family had reading material at the house such as the Bible, newspapers from Anderson, SC, and magazines such as *The Grit*.

31:24 -- Mrs. Ross did learn black history while in school; she remembers reading many books by black authors.

31:36 -- Audio ends.

Side 2

00:21 -- Differences between black and white schools are discussed. There was a serious gap in facilities. White children played basketball inside their gymnasiums, while blacks had to play outside. In her opinion, many of the black schoolhouses themselves were "firetraps." She states that her father sold some of the land on which Riverside High School was built.

5:52 -- White/black relationships -- Ross gives the impression that she always stood her ground on issues, and didn't take her parent's advice to "keep her mouth shut." There was not much racial strife in the area in which she grew up. She states that it really was a "unique place."

11:05 -- Marriage relationships were equal in her family.

11:55 -- She details the mixed racial makeup of her family. Her father had half-brothers that were mixed. His mother had several children with a prominent man from Pendleton. A couple of his half-siblings were close (Sally and Jules), while the others didn't keep in as much contact.

16:22 -- 20:14 -- Mrs. Ross makes comment on the condition of roads when she was younger, details holidays and celebrations, and recalls travel by train to destinations like Cincinnati and Cleveland, OH.

21:55 -- Biographical information is given regarding some of her relatives. Her grandfather was Jack Washington. Her grandmother Aida had a brother nicknamed "Goob." He had two daughters: Mattie and Aida.

23:57 -- Mrs. Ross was born in the "Quarters" on Woodburn Plantation.

31:40 -- Audio ends.

James D. Rutledge Interview (75-77)

Biographical Note: James D. Rutledge was born on December 24, 1921 in Oconee County, SC. He is the son of Morgan and Rosie Lee Wright Rutledge. He graduated from Benedict College, and received a Master's degree from North Carolina State.

3 Cassettes

Speakers-James D. Rutledge, Yolanda Harrell

Audio Quality-Good

Date-July 17 & August 14, 1990

Location-Seneca, SC

CASSETTE 1

Side 1

1:24 -- Rutledge states that his paternal grandparents were Jack and Bell Blassingame Rutledge. His maternal grandparents were Sonie and Laura Wright. He can remember only Bell Rutledge, who lived in a large house atop a hill in the "Many Forks" section of town.

4:00 -- His father was a sharecropper who worked in the Richland community for J.D. McMahan.

5:54 -- Most of his immediate family is buried at Oak Grove Cemetery.

6:03 -- Rutledge makes brief comment of funerals and weddings as they were carried out when he was younger.

8:06 -- A few of the families he is related to are the Rileys, Crafts, Browns, Grants, and Gilberts. His wife's surname was Bezzard (?).

9:29 -- His siblings are Lucille R. Poole, George, Johnny, Willie Mae R. Webb, and Elizabeth R. Reid.

10:00 -- Rutledge produces a family bible that was printed by the Southwestern Company of Tennessee.

11:38 -- His father was a sharecropper. He recalls his mother's work as a midwife. Many of his family members left the area to find work in places such as Ohio and Charlotte. Jobs available to black men were commonly carpentry, farming, and blacksmith work. Women usually were involved with domestic activities. He recounts his family's experiences shopping and eating in cafés in the Seneca area. One local black business owner was Joe Long.

22:07 -- Rutledge describes the relationships between whites and blacks in Seneca as cooperative. Dr. Sharp, who was black, cared for both white and black patients locally. Most café's and restaurants were segregated, however. His family shopped most often with cash to buy staples such as sugar and coffee. Most clothing was handmade by his mother, who used a spinning wheel. His grandfather Johnson Wright made furniture and chair backs for the house, some of which Rutledge still owns.

31:25 -- Audio ends.

CASSETTE 1

Side 2

00:32 -- He still owns oak baskets made by his grandfather, and can recall his mother making quilts during quilting parties. Two clocks, one of which was his grandmother Bell's is still in his possession. His sister Lucille was quite a talented seamstress who worked utilized handlooms to create artistic patterns. During the flu epidemic of 1917-1918, his grandmother Bell went house-to-house treating white and black patients.

9:54 – 20:00 -- He briefly mentions that he had a couple of cousins who may have been stationed in France before moving the conversation toward church related issues. His family has long been associated with Ebenezer Baptist Church, which at the time of this interview was 100 years old. A few of the ministers that he can recall preaching there are Reverend's Morton, Galloway, and Stewart. There were other churches and cemeteries named Ozion and Richland, respectively. Her details the workings of the Seneca River Baptist Organization and its support for Seneca Junior College, which it founded with the help of J.J. Starks.

20:02 – 31:40 -- Local whites that saw the importance of an educated local black population supported Seneca Jr. College. He feels local educational opportunities made the Seneca community a little more progressive than other areas. The school covered the eighth through high school grades, plus two years of junior college. Founded in 1899, it provided educational advancement until it closed in 1939. He describes the functions of the 8 campus buildings before detailing the general curriculum offered and the school's common hours of operation.

31:44 -- Audio ends.

CASSETTE 2

Side 1

00:22 – 11:19 -- Rutledge recalls camp meetings held at Bethel Grove. The event was usually held in September, and visiting families actually would camp out around the festival grounds. Hundreds would come from around the country on the homecoming Sunday, which was the last of three days of worship and fellowship. In addition to this, Rutledge recalls aspects of singing conventions. A couple of active groups within the church were the Missionary Society and the Young Men's Progressive Club.

11:23 – 31:35 -- Rutledge began his education at age six at Richland Elementary School. It entailed grades 1-7. He had a 3 1/2 mile walk to and from school everyday. He details school lunches, hours of operation, physical structure of the one room building, numbers of students, and typical makeup of the school term (5 months). Some of his teachers were Pauline Harrison Beals (?), Cora Blassingame, and Elizabeth Gault. He then discusses aspects these same aspects of education as they relate to Oconee County Training School as well as Seneca Junior College.

31:40 -- Audio ends.

CASSETTE 2

Side 2

00:20 – 31:35 -- Rutledge continues a lengthy recollection of educational issues. Closing thoughts regarding Seneca Jr. College are given before aspects of his parents and siblings

education are discussed. He then details his own continuing education at both Benedict College and North Carolina State, where he received his Master's degree. He then recalls his career as a teacher.

31:40 -- Audio ends.

CASSETTE 3

Side 1

00:30 – 12:30 -- Civic groups such as the WMWA, Freemasons, and Eastern Star were important community benefactors. Black/white relationships in the Seneca area were generally good in his opinion. He is aware of the lynching of Allen Green of Walhalla. There was some friction between the black and mulatto communities because the mulattos "acted white," and sometimes felt they were entitled to more privileges than blacks.

12:37 – 21:55 -- Rutledge details trips to Anderson and Greenville, SC, most often in order to shop or attend parades. Common celebrations and holidays included Fourth of July baseball games and picnics, as well as gift giving during Christmas and birthdays. Other popular community events included square dancing and cake walks.

22:04 – 31:37 -- Rutledge compares the relationships between whites and blacks in the Seneca area to that of surrounding locales. He feels that in general, the communities have gotten along better in Seneca than in other areas, perhaps because of the elevated educational level of most of the black population, thanks in large part to the efforts of Seneca Jr. College. He goes on to recount his mother's work as a local midwife, and some of his father's most prized possessions. Rutledge states the reasons why his mother was his most admired adult.

31:42 -- Audio ends

CASSETTE 3

Side 2

00:17 – 9:40 -- He recounts happy memories such as learning to cook from watching his mother, as well as humorous childhood stories regarding church. He states that he has never had any problems with the white community; he had white neighbors and played with them as a child. Overall, Rutledge believes he has been blessed and is thankful for the way his life has turned out.

9:48 -- Audio ends.

Grace Shaw Interview (78)

Biographical Note: Grace Shaw was born in Oconee County, South Carolina, the daughter of Dalton and Florence Ann Young Williams. She was married to Lewis H. Shaw of Pickens, SC.

1 Cassette

Speakers-Grace Shaw, Lewis H. Shaw [briefly], Daniel Shaw, Audrey Lawrence

Audio Quality-Good, though Mrs. Shaw is very soft-spoken and is seated too far from the recorder to make out some of her comments.

Date-July 24, 1990

Location-Clemson, SC

****Note**** Daniel Shaw, Lewis H. Shaw's brother, provides information regarding his brother. By the time of this interview, Lewis H. Shaw had developed Alzheimer's disease.

Side 1

1:01 -- Mrs. Shaw recalls that her maternal grandparents were from the Seneca area.

1:35 -- Her parents rented their home; they were sharecroppers.

1:53 -- An older relative she can remember is her Aunt Louise Williams, who had five children.

2:23 -- Most of her immediate family is buried at Mount Nebo.

3:52 -- Some of her siblings moved north for employment opportunities; Detroit and Chicago were two such destinations.

4:54 -- Mrs. Shaw had several uncles that worked on the railroad. Her husband Lewis also was involved in rail work. Daniel Shaw states that his brother started working with the Southern Railroad in 1926, and retired when he was around 56 years old. Lewis Shaw was also involved in local ministry.

7:15 -- Mrs. Shaw herself farmed, and looked after her children at home.

7:40 -- The family shopped in Seneca, SC at white owned businesses, though much of the food that the family needed was produced at home.

9:05 -- Her father was talented at making white-oak baskets. Her mother made quilts.

10:07 -- Daniel Shaw begins to speak regarding hard times. He agrees that there were hard times, but points out that there seems to be no hope of advancement for poor people in modern times. In the old days, even people within the bounds of poverty had skills enough to attempt to make ends meet. He states that the community has lost its strong focus on education, parents these days don't seem to stress it as much. For example, Mr. Shaw states that by the time he was 5 he had already been taught to read and write by his father (this was even before he had entered school).

15:36 -- Mrs. Shaw's family is predominantly Baptist. Local ministers usually did other work such as farming and rail work.

17:09 – 18:19 -- Mrs. Shaw recalls local camp meetings and singing conventions.

21:00 -- Education -- She went to the school set up by Bethel Grove. This was a "country school." The term lasted 6 weeks. She later attended schools in Seneca, in which the term lasted 9 months. Mrs. Shaw recalls a huge fight that once broke out at the Bethel Grove School. Her parents didn't get to attend much school. Mrs. Shaw had two sons that attended college. She names where her children are currently living and their occupations. She did learn about "black history" at school, but had to quit on account of farming.

30:27 – 31:07 -- Mrs. Shaw recalls social events such as dancing before detailing how she met her husband.

31:45 -- Audio ends.

Side 2

00:14 -- Her parents sometimes talked about the family's experiences with slavery, but she can no longer recall specific stories.

1:42 -- She had the general feeling that she was expected to act a certain way around whites.

3:55 -- Her family never went to Greenville, SC, but did go to Anderson occasionally to shop or see relatives.

4:35 -- Mrs. Shaw makes brief comment on celebrations such as Christmas.

5:21 -- “Hot Suppers” involved dancing and purchased meals.

6:34 – 8:37 -- Mrs. Shaw states that she was the third child in her family, lists happy childhood moments, and states that looking back; she would have liked to have been a teacher.

12:30 -- Audio ends.

Cato Spencer Interview (79)

Biographical Note: Cato Spencer was born c. 1899-1903 in the area near the Georgia/South Carolina border in Anderson County, SC. He was the son of “Ju” and Della Spencer. He was married to Katie Park Spencer. They had four children. Mr. Spencer worked for Clemson College for over 40 years in various aspects of agriculture. Mr. Spencer died circa 1997.

1 Cassette

Speakers-Cato Spencer, Yolanda Harrell

Audio Quality-Good, though Mr. Cato is very soft-spoken

Date-August 24, 1990

Location-Clemson, SC

Side 1

00:07 – 11:40 -- Mr. Spencer talks briefly about several subjects; namely that of the possible origins of the Spencer surname, funerals he experienced as a child, families related to him by marriage, and his parent’s occupations. His father was a farmer who for 18 years worked the land of a gentleman named Clay Doyle. His mother did domestic work.

11:46 – 21:10 -- Spencer begins recalling family members who worked with the local railroad. He had two older stepbrothers (Jim and Horace) who worked with the railroad laying track and crossties. Jobs that were commonly available to black men included work in blacksmith shops or agriculture. His family shopped at Hunter’s Store in Pendleton, SC. There one could find just about anything from food and fresh produce, to clothes and shoes. Cash and credit were both utilized from time to time. In Mr. Spencer’s case, his family never had to buy much accept staples because they grew most of their food products at home. Clothes were handmade, as were quilts and some furniture as well. Harrell reads a few names from a prepared Spencer family tree.

21:15 – 31:37 -- The flu epidemic struck his family during around the 1917-1918 period. Virtually the entire family became ill, though only his brother Pat died. Spencer goes on to discuss his family’s church affiliation with Bethel Grove Methodist Church, along with a few recollections of camp meetings and singing conventions. The local black community named a slavery era church that preceded Bethel Grove “Brush Harbor.”

31:40 -- Audio ends.

Side 2

00:19 – 10:24 -- Spencer continues to discuss aspects of singing conventions such as “note-singing.” He mentions that blacks and whites occasionally did worship together, though gives no

specifics. He recalls his educational experience. Spencer received very little education, on account that he had to work in the fields. He got to attend school, for example, “only when it rained.” The school was a log cabin style building named Vance Grove. A teacher he can recall working at the school was Tim Grant. There were no books or magazines in his house as a youth, his parents belonged to no fraternal organizations, nor were they politically active. He cannot recall them ever voting. The main impressions of slavery times are that his ancestor’s were worked extremely hard in the fields.

10:30 – 19:46 -- Spencer discusses experiences with sharecropping. His family would work “cane to cane” (daylight until dark). Wages were perhaps \$0.25 per day. He can remember eating meals such as lunch or supper while still in the fields; they didn’t have time often to go back home to eat. Blacks had to do whatever the white’s said, and also had to show respect and be mannerly around them. Mulattos were often treated better; they were not expected to work as hard. Mr. Spencer traveled to Anderson, SC occasionally in order to purchase fertilizer.

19:50 – 26:55 -- Spencer makes brief comment on holidays such as Christmas, as well as celebrations such as cake walks and hot suppers. He most admired and liked his mother when he was younger.

27:01 -- Spencer recalls aspects of his employment with Clemson College. He worked with the college for over 40 years. Much of the farmland is now under Hartwell Lake.

29:12 -- Audio ends.

Bessie Stevens Interview (80)

Biographical Note: Bessie Stevens was born on March 18, 1905 in Pickens County, SC, the daughter of John and Martha Whitman. She worked for the Clemson Laundry Service for 21 years, retiring in 1970. Mrs. Stevens died on February 13, 1999.

1 Cassette

Speakers-Bessie Stevens, Vennie Deas-Moore

Audio Quality-Good

Date-July 6, 1990

Location- Clemson, SC

Side 1

2:30 – 5:32 -- Stevens states that her mother was a housekeeper for the family; her father worked on the local railroad as well as at the Physical Plant at Clemson College.

6:06 -- Slavery -- Some of her family members experienced slavery. She explains, however, that stories were not passed down or overheard because children were expected to clear out of the house when older people visited.

6:50 -- Her family is buried at Abel Baptist Cemetery.

7:21 -- Funerals -- There wasn’t the same amount of music in the old days at services. There weren’t any musicians. A local white undertaker (Duckett) worked for both races. Adams Mortuary was a local black establishment.

8:48 -- Marriages -- Stevens’ marriage was a simple affair, performed before the minister at his house.

10:02 --- Stevens briefly points out family photos of her sisters’ c. 1930.

11:09 -- Employment opportunities for black women usually involved some sort of domestic work, while men worked on farms (Clemson College Dairy or local sharecropping).

12:30 -- Her family did its shopping at the Smith Store in Calhoun, SC. Clothes were homemade, though the cloth was store-bought.

13:10 -- Stevens had one daughter and one stepdaughter. Her daughter moved to Ohio in 1955.

14:27 -- One of Mrs. Stevens' sister's was a teacher and pianist in the lower part of SC.

15:36 -- Education -- Stevens attended the Calhoun School. It was a one-room schoolhouse with one teacher. There were eight grades

17:51 -- During the summers, her mother would let her were pick cotton at the Cochran farms.

18:05 -- Reading material at the home included the Bible and schoolbooks.

18:58 -- Curriculum at her school covered reading, writing, arithmetic, and geography.

19:44 -- Community organizations were usually church related.

20:20 -- Her family all attended Abel Baptist. She can recall Reverend's Watson and Galloway. She did not attend camp meetings or singing conventions.

23:22 -- Stevens doesn't recall her parents ever voting, though she herself has.

24:45 -- White/black relationships -- her family never had any troubles or difficulties with white people.

27:36 -- She can remember occasionally traveling to both Anderson and Greenville, SC. Wagon and train services were commonly utilized.

29:30 -- Celebrations/holidays -- aspects of Christmas, Easter, and Thanksgiving holidays are recalled.

31:09 -- Audio ends.

Side 2

00:22 -- Discussions of holidays continue, as Mrs. Stevens discusses New Year's Day.

1:49 -- She can recall the flu epidemic that occurred during the time of World War I. There was much sickness, though she can recall no specific deaths.

2:06 -- Stevens had a sister that died in an accident. A bridge either collapsed or was washed away while she was trying to cross it in a car.

4:40 -- Stevens's father was a Freemason; there was a Masonic hall at Abel.

7:05 -- Stevens worked with the Clemson Laundry Service for 21 years. She describes the operation (washing, ironing, etc.). She retired in 1970.

11:34 -- Audio ends.

Bertha M. Strickland Interview (81)

Biographical Note: Bertha M. Strickland was born on December 25, 1927 in Oconee County, SC. She was the daughter of Jack M. and Bertha L. Strickland. Mrs. Strickland died on April 16, 2003.

1 Cassette

Speakers-Bertha M. Strickland, Vennie Deas-Moore

Audio Quality-Good

Date-July 8, 1990

Location-Seneca, SC

Side 1

2:25 -- She can recall that her paternal grandmother's name was Donna Strickland. Her great-grandmother was Sadie Collins.

3:35 -- Strickland's father worked with the railroad in NC, and was often away from home. Her mother worked for the Lunney family locally for 50 years. Dr. Lunney predeceased his wife, so Strickland's mother was largely responsible for the day-to-day operations of the household. Strickland discusses at length life in the Lunney household.

13:46 -- Mrs. Strickland, as a child, did domestic work for the Joe Bird family locally. She started work for them when she was in the sixth grade. Her brother did landscaping work for the Burton family.

15:10 -- Financially the family didn't earn much, but they made ends meet. Clothes were often passed down to them from whites families.

16:20 -- Strickland's neighborhood was racially mixed, with houses of large white families and black domestic workers just one block away.

19:05 -- Education -- Strickland attended Oconee County Training School. There were occasional problems with white's going to and from school.

22:09 -- Church -- She has always attended St. James United Methodist Church.

28:05 -- Strickland mentions that her mother was a member of the Mary McCloud Bethune Society.

31:30 -- Audio ends.

Side 2

00:30 -- Strickland makes brief comment regarding a variety of issues. Strickland's mother likely started working for the Lunney family at a young age. The way in which the Lunney estate was divided is discussed. Some thought blacks lived in the Lunney Mansion because after Mrs. Lunney's stroke, she was rarely seen outside the home. Her mother wore either a grey or white uniform while working around the mansion. Strickland's brother moved to New York after joining the military. Mrs. Strickland graduated high school in 1946. Aspects of social life such as dances are recalled. She can remember being able to do the "Jitterbug," "Big Apple," and "Charleston."

14:07 -- Audio ends.

Robert H. Thompson Interview (82-84)

Biographical Note: Robert H. Thompson was born on August 18, 1926 in Pendleton, SC, the son of William and Dorothy Rosetta Hamburg Thompson. He attended South Carolina State College, earning a degree in Industrial Education. He and his wife Elsie have 4 children. The Thompson family has lived in the South Carolina Piedmont for seven generations (Robert Thompson is fifth generation). Mr. Thompson and his family have always been socially active; at the time of this interview he was President of the Board of Trustees for Kings Chapel AME Church, and also had been a county councilman.

3 Total Cassettes

Speakers-Robert H. Thompson, Elsie Thompson, Vennie Deas-Moore, Yolanda Harrell
Audio Quality-The Deas-Moore interview audio is muffled and occasionally hard to understand -- the Harrell interviews have good quality audio
Date-Deas-Moore interview (April 19, 1989), Yolanda Harrell interview (February 7 & 9, 1990)
Location-Pendleton, SC

****NOTE**** Deas-Moore interview cassette 1 was not originally part of the BHUP Project. This field research was added to complement the Black Heritage in the Upper Piedmont Project.

Deas-Moore CASSETTE 1

Side 1

1:04 – 12:00 -- Mr. Thompson begins the interview by giving a detailed history of his family origins in Walhalla, SC. A young Native American servant who worked for the Grisham family had a child named Betty as the result of a relationship with Mr. Grisham. Betty later married a black Mexican named Reuben Thompson, who had migrated to the SC upstate area. Thompson first details his family's involvement in the foundation of the Oak Grove School before giving a short history of Kings Chapel AME Church, of which he is a member. At the time of this interview, he is the President of the Board of Trustees at this church. His wife Elsie provides a few remarks regarding her own family.

12:04 – 18:47 -- Mr. Thompson describes jobs that were commonly available to black men during his childhood. His father was a blacksmith; he describes the responsibilities of individuals in this line of work. He goes on to give brief historical sketches regarding both the family home place and the land that it was built upon. Popular social events and celebrations such as May Day, as well as church picnics at the Seneca River bottoms are recalled.

18:51 – 32:02 -- Mr. Thompson describes the first local black schools and attempts at providing education. Early black schools were not state certified. He makes comment on the operation of Anderson County Training School before pointing out that there is a recent emphasis on technical training and the increased high tech industry in the area that has helped keep the brightest individuals from moving away to other states. He goes on to detail certain aspects of the integration of Anderson County schools.

32:12 -- Audio ends.

Deas-Moore CASSETTE 1

Side 2

00:07 – 10:20 -- Mr. Thompson details the work of several New Deal programs that were active in South Carolina, such as the WPA (Santee Cooper Project) and the Negro Youth Association. The northern migration of blacks was a direct result of World War II. The draft affected male populations in the north and south, this left openings for blacks to take advantage of work in defense plants, for example. This occurred mostly in the north, because there were still labor laws in place against blacks in the south.

10:23 – 18:01 -- Mr. Thompson first describes his time as a county councilman and the role that race played in county government before making brief comment on charitable groups such as the Freemason's and Eastern Star whom were active within the black community.

18:09 -- Audio ends.

Harrell CASSETTE 1

Side 1

00:44 -- Mr. Thompson's parents were William and Dorothy Rosetta Hamburg Thompson. His father was born on January 22, 1894; his mother on February 7, 1897.

2:01 -- His paternal grandparents were Stewart (born 1863) and Josephine Thompson. His maternal grandparents were Robert C. (adopted by Hester Smith) and Mary Watkins Hamburg. His paternal great-grandparents were Reuben and Martha Thompson. His great-great grandmother was Betty Thompson.

4:25 -- His maternal grandparents (Hamburg's) were known to him; his paternal grandparents had died either when he was young or before he was born. His grandfather was a carpenter and farmer who owned his own land.

9:44 -- Slavery -- no stories of slavery have been passed down because his family comes from a long line of blacksmith's; they were traditionally free men.

10:30 -- His family is buried at Kings Chapel AME Church cemetery. The land for the church was purchased in 1887. Thompson's great grandfather Reuben's name appears on the deed. Mr. Thompson describes the general dimensions of the church property.

12:14 -- Funerals -- his grandfather talked about days when the deceased were laid out on "cooling boards" in preparation for burial (there were no undertakers in those days).

15:01 -- Families related by marriage are the Winston's and Miller's.

17:25 -- His paternal grandfather Thompson was a talented craftsman and furniture maker. He died at the age of 43, leaving his wife Josephine to care for 14 children. She established a truck farm business in order to support the family.

18:42 -- Elsie Thompson [Mr. Thompson's wife -- they have been married 44 years] begins to speak at length regarding Josephine's efforts to look after her large family. She was a successful businesswoman, and was well respected by both the white and black communities. Her death was reported in the newspaper; it was at the time an extremely rare circumstance for a black individual's death to be reported.

20:45 -- Mr. Thompson begins to give a very detailed genealogy of the Thompson family. They have Irish, German, Mexican, and Native American ancestry.

23:44 -- Mr. Thompson had aunts and uncles who left the area in search of better employment opportunity. Destinations were: Detroit (Walter), Cleveland (Booker), Greensboro, NC (Aunt Willie), and Orangeburg, SC (Sam).

25:13 -- The location of the Thompson family land is where the Woodhaven Golf Course is now.

25:46 -- His uncle Henry Thompson was a fireman on the Blue Ridge Railroad. He was killed in a local train accident.

27:15 -- Employment opportunities for blacks were very limited: one could go into business for oneself, preach, teach, or farm. It was rare to find good paying jobs locally, even if one had a college education.

29:26 -- Mr. Thompson discusses the blacksmith trade, and its importance to old south agriculture. Blacksmiths were traditionally free men. Black women were often teachers; two of his Aunts (Florence and Lessie) were involved in the founding of Oak Grove School.

31:44 -- Audio ends.

Harrell CASSETTE 1

Side 2

00:07 -- Thompson continues discussing Oak Grove School. It was a one-room schoolhouse with two teachers. It provided grades 1-7. The school was later incorporated into Anderson School District 4.

3:43 -- Shopping was done at Hunter's Store locally using both cash and credit. The establishment closed in the 1950's. In 1990, the building was the site of the Pendleton Historical Association.

6:57 -- Clothing was both store-bought and handmade. Individuals usually had one set of dress clothes for church along with work clothes.

8:41 --- His family raised most of its own food utilizing a garden and livestock. Staples such as sugar, coffee, and rice were store-bought.

9:45 -- Thompson discusses furniture pieces in the home that are handmade, as well as blacksmith tools that have been passed down.

11:35 -- Family members who were particularly talented with music are the Winston's.

14:03 -- In 1935, the family home was destroyed by a tornado. The children hid under brass beds; the house was basically flattened all around them.

16:08 -- He remembers people talking about the flu epidemic that occurred around the time of World War I. There was much death and sickness in the community, though no one in his family died from it.

17:07 -- His father served in World War I. He was stationed in France and was injured during a gas attack, though he experienced no long-term effects from it.

18:04 -- Church -- his family were members of Kings Chapel AME Church. The ministers he can remember include men named Jefferson, Chappelle, and Brown (who had the first heating system installed). A parsonage was provided for the minister. Camp meetings took place in October, usually starting on a Saturday and ending on Sunday. Favorite songs are recalled; the family has a recording of Henry Thompson [uncle of Robert] singing *How Great Thou Art*. Church sponsored groups included the Men's Club, Women's Missionary Society, and various youth groups.

29:58 -- Education -- His father went Oak Grove School before attending South Carolina State. His father's college education was cut short on account of his being drafted into military service for World War I. Robert Thompson went to Anderson County Training School before also attending South Carolina State.

31:45 -- Audio ends.

Harrell CASSETTE 2

Side 1

00:10 -- Educational issues continue to be discussed. Thompson begins to recall the names of a few teachers: Mamie J. Crawford taught both he and his father (she was an educator for fifty-one years) and Rena J. Clark, who was an educator and Principal of Anderson County Training School. Educator's usually lived in the town where the school was located; many lived in boarding establishments. Most were college graduates. Mr. Thompson's mother was largely self-educated, having only attended school through the seventh grade (she could read and write, and was the President of the local PTA for twenty-two years). Mr. Thompson's grandparents

could read and write, though he is unaware of specifics regarding their education. Mr. Thompson graduated high school [eleventh grade] at the age of sixteen. He went on to SC State, where he received a degree in Industrial Education. Mr. Thompson has three siblings; all attended college. Thompson goes on to describe aspects of the work of Jewish philanthropist Julius Rosenwald, who was a prominent benefactor of black schools. Black history was taught in Mr. Thompson's schools, and *Lift Every Voice and Sing* was a popular empowerment song when he was young. Differences between white and black schools are discussed.

14:09 -- The work of local groups such as the PTA are discussed, as well as Jane Hunter's establishment of the Phyllis Wheatley Foundation. The Odd Fellows were a popular fraternal organization.

18:47 -- Politics -- Thompson's mother, along with Mamie Morris, Albert Gantt, Maggie Wheeler, and Bill Richardson were the first's blacks that voted in Pendleton. This occurred sometime in the 1940s.

22:25 -- White treatment of blacks -- when Mr. Thompson was growing up, strict segregation seemed to be a way of life. There were many little things that blacks had to be keenly aware of while interacting with whites. For example: blacks could not purchase Coca-Cola, because it was considered a "white man's" drink. Pepsi and RC Cola were safe to purchase. When in conversation with white women, individuals were not allowed to look the female in the eye; they had to turn their heads or look down. Blacks always had to yield to whites when passing them on the sidewalk. Once a white male youth reached the age of twelve, he would expect to be addressed as "Mister" by blacks. When traveling, blacks could not use public restrooms and were many times forced to go in the woods. If caught doing this, they were often arrested and charged with "indecent exposure." If a black introduced himself/herself by their surname to a white, the white would ask for the individual's first name and proceed to address them by that name, instead of using "Mr." or "Mrs."

26:20 -- Lynching incidents -- the last one Mr. Thompson heard of occurred in Pickens, SC, where members of the Yellow Cab Company from Greenville, SC lynched a man [Willie Earl].

27:25 -- Law enforcement was harsh towards blacks when Mr. Thompson was younger. Blacks could expect false imprisonment for just about anything. If a particular black family had a good reputation in the eyes of the law, however, they were not harassed as much.

28:31 -- Marriage relationships were usually male dominated in the old days.

28:47 -- White/black romantic encounters occasionally took place. Mr. Thompson states that it seems there was always one black woman in town that wore fine clothes and jewelry, and could go wherever she wanted and say whatever she pleased. To an outsider this would seem puzzling behavior for a black during that era, but it was because the individual was the mistress of a white man.

31:45 -- Audio ends.

Harrell CASSETTE 2

Side 2

00:17 -- Mulattos -- they were seen by the black community as somewhat immoral, because somewhere along the line there were sexual relations with whites; this was not condoned. Whites often looked on them more favorably. Mr. Thompson knew of people who "passed for white" when the need arose. He states that whites often cannot tell the difference, and just

assume the mulatto individual to be white. Blacks, however, can spot the difference almost immediately. As far as Native American contacts go, Thompson points out that white women often liked to think that the mulatto skin-tone came from relations between blacks and Native Americans. Thompson states that, in truth, there was very little mixing between the two; Native Americans mostly kept to themselves.

2:46 -- Thompson's father and grandfather both owned cars, so trips to Greenville and Anderson were occasionally made. The Anderson County Fair was a popular destination, and his aunt Aida Lee lived in Greenville.

5:38 -- Celebrations/holidays -- July fourth holidays often included picnics and baseball games. During Christmas, traditions included caroling. An event called "The Hundreds," took place on Christmas Eve, where all the black men in the community would build a bon fire and have logrolling contests until dawn. School sponsored events were May Day and Field Day. Christmas was celebrated much as it is today, with Santa Claus and gift giving. His family celebrated birthdays and anniversaries. Hot suppers in effect were nightclubs and restaurants run out of someone's home without a license. Music, food, dancing, and gambling were the order of the day. These events often turned rowdy.

15:02 -- Thompson recalls that his grandfather's prized possession was a mule named "Bird." He treated the animal as a pet.

18:44 -- Thompson states that if his parents could have changed anything about their lives, it likely would have been the opportunity to get more education.

19:37 -- His father made quilting frames that could be lowered from the ceiling.

21:37 -- The Thompson family was awarded with the South Carolina State Family of the Year in 1989. He explains the process of nomination and selection, along with the awards ceremony.

24:40 -- The Thompson's have 5 children: Cecelia (New York University -- PhD in History), Pam (MA -- Atlanta University, University of Florida law degree), Diane (LD -- lives at home with them), Gloria (Coker College), and Robert (freshman at Clemson University c.1990). He goes on to talk about his seven grandchildren.

31:45 -- Audio ends.

Dora Brown Tidmore Interview (85)

Biographical Note: Dora Brown Tidmore was born in Anderson County, SC on May 22, 1917. She died on February 4, 1997.

1 Cassette

Speakers-Dora Brown Tidmore, Prudence Idlett Audrey Lawrence

Audio Quality-Good

Date-July 27, 1990

Location-Pendleton, SC

Side 1

00:45 -- Her grandparents owned and farmed their own land near the Oak Grove community. Her grandparents were well known throughout the county because they had twenty-one children [their names are not provided].

2:07 -- Her family is buried in an area called Mountain Springs. Mrs. Tidmore states that this land is now owned by Clemson University.

4:05 – 4:27 -- Mrs. Tidmore briefly discusses her parents and grandparents farms, and the crops that were commonly grown before turning to aspects of her own education and employment.

6:08 -- Her mother's involvement with Bethel Grove is mentioned, as well as the fact that many of the local houses in her neighborhood in Pendleton were constructed with the help of her father.

7:34 -- Mrs. Tidmore gives the impression that she lived away from South Carolina [in NewYork?] for many years before returning after retirement.

7:53 -- Education -- She attended Anderson County Training School, Sterling High in Greenville, Union High in Belton, and Morris College in Sumter.

9:30 -- Church -- Tidmore was the Vice President for the Council of Matrons [SC] for eleven years.

12:05 – 20:00 -- Mrs. Tidmore makes short comments on a variety of topics: shopping at Hunter's Store, white/black relations, lynching incidents, slavery, camp meeting and singing conventions, and hot suppers.

21:01 -- Mulattos -- although she states that she would never speak for how the mulatto community actually felt, her belief is that they may have thought that they were a little higher socially than blacks. She doesn't feel that many of the relationships were mutual or romantic in nature; rather she feels it more likely that the black women were being taken advantage of by whites.

23:25 – 31:35 -- Mrs. Tidmore discusses celebrations and holidays in the black community, talks briefly about her marriage, and states that she would have like to have had the opportunities that are available to the current generation.

31:40 -- Audio ends.

Side 2

****NOTE**** this side contains a short interview with a woman identified as Prudence Idlett who was staying with Mrs. Tidmore at the time of this interview. This interview does not pertain to the scope of the Black Heritage in the Upper Piedmont Project.

00:07 -- Prudence Idlett states that she was born in 1893 in Suwannee Florida.

00:43 -- The only older relative she can recall is her grandmother Mary Dance, who was raised in Knoxville, Tenn. Her grandmother's experiences of slavery were not all negative; her master and his family were "church people" who apparently treated their slaves with respect. She worked as a mid-wife.

2:25 -- Her father was a blacksmith.

2:43 -- Education -- in the old days, things regarding education were simple. Prudence states that from lunch to curriculum, things were not as "fancy" as they are today but the children enjoyed it nonetheless.

3:50 -- She had several brothers and sisters [not named] who have all predeceased her.

4:10 -- Clothes were both store-bought and handmade.

5:52 -- After she finished school, she did domestic work for the C.W. Rodgers family. She enjoyed working for him.

6:44 -- Prudence states that she moved to South Carolina with her husband on account of his work.

7:19 -- As a youth she was a member of Shiloh Methodist Church. She can recall camp meetings where services consisted of singing and the confirmation of new members to the church. She didn't attend singing conventions.

8:42 -- Hot suppers were a popular way in which communities would celebrate with food and dancing. These events would sometimes get rowdy, however.

9:22 -- During Christmas, family and friends would have parties and decorate trees.

9:51 -- Funerals were carried out in a much simpler way when she was a youth.

10:44 -- Youths often made extra money by picking cotton. It was hard work though; she didn't enjoy it.

12:01 -- When she moved to South Carolina, she worked as a cook in a local Clemson boarding establishment.

12:31 -- Prudence states that she has enjoyed her life and wouldn't change anything.

13:14 -- Audio ends.

Lucille Vance Interview (86-88)

Biographical Note: Lucille Vance was born on November 17, 1906 near Pendleton, SC. She was the daughter of Ernest and Amanda Reid Webb. She married Walter Vance on January 27, 1929. Mrs. Vance died on September 21, 2002.

3 Cassettes

Speakers-Lucille Vance, Yolanda Harrell

Audio Quality-Good

Date-July 2 & 4, 1990

Location-Pendleton, SC

CASSETTE 1

Side 1

1:31 -- Her paternal grandparents were James and Amelia Webb. Her maternal grandparents were Peter and Hattie Walker Reid. Her maternal great-grandparents were Larkin and Sara White Walker. Mrs. Vance can vaguely recall her great-grandfather Larkin; her great-grandmother Sara lived until Mrs. Vance had reached high school age. Her grandparents helped raise her because her mother died at age 34.

4:30 -- She lived in the Vine Community section of Anderson County, SC in a home that was purchased by her grandfather. He bought the house from Clotell Brown's father.

4:45 -- Slavery -- her great-grandmother Sara spoke infrequently about it. She was a child just before freedom came. Her father farmed, while her mother worked in the master's house as a cook; they lived in Anderson County at the time.

7:10 -- Her family is buried at Holly Springs in Anderson County.

7:30 -- Funerals -- her great-grandfather Larkin Walker was the first person to be buried at Holly Springs Cemetery. She can recall that they traveled by buggy; she was perhaps 5 years old.

9:20 -- Weddings -- Rosa Wheatley's marriage to Joe Young was the first she can recall.

10:50 -- Mrs. Vance discusses many of her relatives by marriage.

12:31 -- The two briefly look at a family photo of the Vance family circa 1909. It depicts Gus Vance, who was the first pastor of Old Kings Chapel. The building was erected in 1871.

14:07 -- Her father was a farmer on the Campbell place in Seneca, SC. The division of Larkin Walker's land to his 11 children is discussed.

18:58 -- Some of her family members went north; Cleveland and Pittsburg were two destinations.

21:06 -- Employment opportunities for black men often involved either farming or railroad work. Women did domestic and laundry work (typical pay is discussed).

24:27 -- Her family shopped both at Zion Community Store (Moore's) and Hill's Store locally. These were white owned establishments. Clothes were handmade by her grandmother. Shoes and the cloth for clothes were store-bought.

26:45 -- Most food was raised at home; livestock and fruits and vegetables didn't have to be bought.

31:45 -- Audio ends.

CASSETTE 1

Side 2

-- Blank --

CASSETTE 2

Side 1

00:07 -- Mrs. Vance briefly discusses a typhoid fever outbreak that effected James Webb's family.

1:20 -- Church -- her family were all members of Holly Springs Baptist Church in the Zion community near Pendleton, SC. Reverend Watkins was the first she can remember (lived in Anderson). J.C. Cowlings was another (lived in Starr). Grove Chapel Methodist and St. Luke were other popular local churches. Holly Springs and New Light Churches combined to form New Holly Light Church. She goes on to speak at length regarding camp meetings and singing conventions, and the work of the Missionary Society in the community.

18:37 -- Education -- Mrs. Vance speaks at length regarding educational aspects. She attended Ozion School; she discusses the physical appearance of the school, its heating system, the teacher (Margie Agnew), as well as the general curriculum. Mrs. Vance was an advanced placement student; she went from the first to the third grade. The normal school term lasted from November through April.

26:50 -- Mrs. Vance speaks at length regarding the growing of tobacco, as well as family members who were skilled at basket weaving.

30:05 -- Education is briefly brought up once more: her teacher Ms. Agnew lived in Walhalla and boarded locally during the school term.

31:40 -- Audio ends.

CASSETTE 2

Side 2

-- Blank --

CASSETTE 3

Side 1

00:07 -- In her opinion, black life in the Pendleton, SC area "...was very good."

1:37 -- Her grandmother prized making grape jelly and wine, growing potted flowers, and harvesting peaches, apples, and cherries.

5:12 -- Family talents -- her parents were considered very talented singers; her father led the church choir and could also play the organ.

7:42 -- She always admired her grandfather; he would always bring the kids a surprise whenever he purchased items at the general store. She liked Laura Keasler and Suzy Walker Riley as a youth.

11:43 -- She recalls happy childhood moments at her Aunt Cindy's house.

12:45 -- Mrs. Vance thought nothing of being black or being around whites; she played with whites as a child. A white named Maria Shaw was particularly close. She died at a young age; it deeply saddened Mrs. Vance.

16:35 -- Mrs. Vance feels that she has had a good life, and been blessed with a good family. She was married to her husband Walter for 60 years. She talks at length about how they first met, their courtship, marriage, and the first house they lived in.

22:23 -- Mrs. Vance talks about Sally Walker's marriage, which was the first wedding she attended.

25:28 -- Audio ends.

CASSETTE 3

Side 2

-- Blank --

Lenora Vance-Robinson (89-90)

Biographical Note: Daughter of Mary Louise Vance Martin.

2 Cassettes

Speakers-Lenora Vance Robinson, W.J. Megginson

Audio Quality-The audio is quite muffled; some of Mrs. Robinson's comments are hard to make out as a result

Date-July 23 & 24, 1990

Location-Pendleton, SC

CASSETTE 1

Side 1

1:02 -- Mrs. Vance Robinson begins the interview by discussing some of the oldest members of her family. Her maternal great-grandmother was Martha Burt. Martha's parents were Sydney (1824-1889) and Cora Burt. Sydney Burt was the first black businessman in Pendleton, SC. There he operated his own blacksmith shop. Mrs. Vance Robinson goes on to detail some archeological findings at the site (Tony Bennett of Anderson oversaw the dig).

3:57 -- Speculation is offered as to who may have owned Sydney Burt when he was a slave.

4:50 -- Her great-grandmother Martha Burt was born in 1852.

7:38 -- She believes that the original home place of Sydney and Cora Burt may have been constructed in a way in which the blacksmith shop was actually part of the structure.

8:51 -- Mrs. Vance Robinson is unsure of where Sydney and Cora Burt were buried.

9:42 -- According to the 1870 census, Sydney and Cora had five children: Elsie, Mandy, Martha, Ellen, and Sydney, Jr.

10:35 -- According to documents Megginson has seen, Sydney Burt was registered to vote in 1868.

11:24 -- Her great-grandfather was Augustus T. Vance (1849-1924). His parents were "Dandy" and Priscilla Galliard Vance. They had a daughter named Grace, and two sons named Augustus and C.B., respectively. Cornelia Thompson Alexander (member --Kings Chapel AME) said that Augustus T. Vance was a fine minister, and she was converted under his tutelage. He also did farming work. He was the first minister ordained at Kings Chapel AME Church. Mrs. Vance Robinson names the members of the first Board of Trustees at the church. She also produces a document that states that Augustus T. Vance was married on December 26, 1878 at St. Paul's.

17:21 -- Mrs. Vance Robinson produces documents that detail Augustus T. Robinson's purchases at Hunter's Store in 1902. She also reads from a *Report to the Elder's* dated 1902 regarding church statistics.

22:25 -- Education -- Mrs. Vance Robinson begins to recall aspects of the school that is located next door to her house on Vance Street [the name of the school is not given]. The school had already closed by the time she was a little girl. She reads from the deed: land was purchased from Dr. H.C. Miller. Cora Reid was a teacher at this school.

26:49 -- Anderson County Training School may have been the old Rosenwald School.

27:20 -- Church/religion -- she states that the congregation may have originally started meeting in the home of Simon Robertson. She goes on to give dates and locations of the Kings Chapel AME buildings, along with physical appearances.

31:25 -- Audio ends.

CASSETTE 1

Side 2

00:25 – 31:40 -- The entirety of this interview takes place as Mrs. Vance Robinson and Megginson look at a family photograph of the Vance family that was taken in 1907. As she identifies various family members depicted, she details aspects of their lives, such as their personalities, hairstyles, clothes, etc. Among them are: Augustus T. Vance, Martha Burt, Thomas Vance, Uncle Emmanuelle, Aunt Rebecca, and Uncle Sydney.

31:45 -- Audio ends.

CASSETTE 2

Side 1

00:31 -- Vance Robinson talks about her mother who, in her opinion, was the backbone of the family.

8:58 -- She talks about Charles Burgess and Mary Stark Vance. Mary died of the flu in 1919.

11:25 -- Megginson is interested to know if blacks may be more susceptible to disease. In her opinion blacks may well have been more susceptible, especially in those days, because of diet and poor living conditions. There was no focus on nutrition.

14:11 -- As a child she cannot recall people ever going to the hospital. Dr. Horton was local black physician who made house calls. She goes on to describe the work of local midwives (specifically Emma Vance -- no relation), and medicines that were commonly available.

20:45 -- Her grandfather [Augustus T. Vance?] was a laborer and lay minister at Kings Chapel AME. He was born in April of 1888 and died in 1968.

23:02 -- Mrs. Vance Robinson's mother was Mary Louise Vance Martin. Clara Vance Weeks was one of her sisters.

23:33 -- Mrs. Vance Robinson recalls her stepfather, Lincoln Arthur Martin. He was originally from Oklahoma, but moved to New York at some point where he became an executive with the JC Penney Company. He met her mother there in New York. She had moved there from South Carolina in order to find better employment. Vance Robinson details their courtship (he was 30 years her senior). He was also a white man, who moved in very aristocratic circle socially. There were hardships as a result of the relationship, but he didn't seem to care. They were married on October 14, 1961 in Mount Vernon, NY. The family lived in Berksdale (?) for a time.

31:45 -- Audio ends.

CASSETTE 2

Side 2

-- Blank --

Minnie Walker Interview (91)

Biographical Note: Minnie Walker was born in Anderson County, SC. No other biographical information is provided, other than the names of her grandparents: Simon and Rosa Williams.

1 Cassette

Speakers-Minnie Walker, Cassandra Aiken

Audio Quality-Good

Date-January 3, 1990

Location-Clemson, SC

Side 1

1:35 – 5:20 -- Her family did not own their own home. The family is buried at Mt. Pleasant Methodist in Anderson County. Her parents and grandparents were sharecroppers. In 1925, her brother moved to Greensboro, NC in order to find better employment opportunities.

5:25 – 12:47 -- Mrs. Walker's family shopped at white owned stores in Seneca, SC. They utilized both the cash and credit systems. Clothing for the family was both homemade and store-bought. Most food was grown at home; they had their own livestock and garden. Sugar and spices, however, were store-bought. Furniture in the house was either second-hand or handmade by her grandfather. White oak baskets that were handmade are still in possession of the family. Some family talents included preaching (uncle J.L. Williams) and blacksmithing (maternal grandfather). She can recall the flu epidemic; many fell ill and neighbors helped each other.

12:50 – 16:59 -- Church -- there are several denominations represented within Mrs. Walker's family: Methodist, Holiness, and Baptist. Reverend Smith is the first minister she can recall; he attended seminary in Atlanta, GA. She goes on to describe activities during camp meetings and church conferences.

17:10 – 22:10 -- Education -- Mrs. Walker first attended Mt. Pleasant Elementary School in Townville, SC. Teachers she can recall are: Logan, Pratt, and Richardson. In those days, the school term lasted only around three months. She later attended and graduated from Seneca Junior College. After graduation, Mrs. Walker became a teacher. Black history was not taught in her school. One of the main differences between black and white schools was a considerably shorter school term for blacks.

22:18 – 30:52 -- When Mrs. Walker was growing up, it was understood that blacks had to be differential and show respect towards whites in social situations. A lynching that she can remember older people talking about involved two Gibson brothers from Oconee County. She mentions that blacks were treated badly by the law when she was younger. Her family went to Anderson, SC twice a year by wagon in order to purchase materials for clothes. Picnics, fish-fry's, ballgames, and box suppers were popular social events in the black community. Mrs. Walker greatly admired her Sunday school teacher, Reverend Marcus.

31:07 -- Audio ends.

Side 2

-- Blank --

T.C. Walker Interview (92)

Biographical Note: T.C. Walker was born on November 18, 1907 in Pickens County, SC. He was the son of Archie [?] and Jane [?] Walker. Mr. Walker died on June 12, 1991.

1 Cassette

Speakers-T.C. Walker, Cassandra Aiken

Audio Quality-the audio is quite muffled; Mr. Walker's comments are often hard to make out

Date-January 3, 1990

Location-Clemson, SC

****NOTE**** the recorder is much closer in proximity to the interviewer than Mr. Walker is. The questions are clearly heard, but Mr. Walker's answers are often very difficult to make out. As a result, the questions asked by the interviewer will sometimes be noted in this abstract, rather than the comments by Mr. Walker.

Side 1

1:03 -- He can recall that family and friends knew his maternal grandfather as "Uncle Jack."

1:52 -- Mr. Walker's family rented their home in a sharecropping agreement; he cannot recall the landowner's name.

2:21 -- Slavery -- there really wasn't much talk regarding this issue; his sister [older?] told him stories that his grandfather told her [specifics not provided].

3:45 -- Burial locations of family members.

6:11 -- His parents sharecropping work.

7:25 -- Employment opportunities for blacks were limited; blacks weren't allowed to work in the local mills. Most did farming-related work.

9:41 -- His family shopped at a general store in Westminster, SC. Clothing items were both made and store-bought. The family raised most of its own food through the utilization of livestock and gardening.

14:10 -- Family talents?

15:44 -- Hard times/good times? -- there were more discussions of hard times when he was a youth; he shares a few stories regarding crops and dealing with whites.

21:07 -- Flu epidemic of 1917-1918 -- neither he nor his sister got ill during this time; most of his other family members did, however. He cannot recall anyone from his family dying as a result though.

22:38 -- Mr. Walker recalls family members who served in World War I.

23:39 -- Church/religious affiliation -- his immediate family attended Ozion Baptist Church; he goes on to name other local churches that other members of his family attended. He recalls camp meetings in Seneca, Pendleton, and Central, as well as singing conventions.

28:08 -- Education -- Mr. Walker attended a school in Westminster, SC. He thinks his parents attended a school somewhere in Anderson County.

31:40 -- Audio ends.

Side 2

00:27 -- He had to walk around three miles to and from school. Teachers taught black history. Books, newspapers, and magazines were provided in the home [no specifics are given].

2:26 -- He discusses white/black relationships, as well as how local law enforcement treated blacks.

8:15 -- Mr. Walker recalls Christmas celebrations.

9:50 -- Mr. Walker discusses some of his happiest childhood moments.

11:59 -- Audio ends.

George H. Washington, Sr. Interview (93, 94)

Biographical Note: George H. Washington, Sr. was born in 1906 near Belton, SC. He is the son of Fredrick G. and Tecora Seagrams Washington. Mr. Washington received an MA from Wayne State University. He was a principal and teacher at Warren County Training School in NC. After retirement at age 65, he received an MA in Divinity from Charlotte University in NC. He and his family have always been strong supporters of education in the area. He married the former Molly Jones in 1933.

2 Cassettes

Speakers-George H. Washington, Sr. & Yolanda Harrell

Audio Quality-Good

Date-November 14 & 15, 1989

Location-Seneca, SC

CASSETTE 1

Side 1

2:23 -- His paternal grandparents were W.T. and Rosanna Washington. He knew his maternal grandfather Seagrams, but did not know his grandmother because she died when he was young. W.T., along with Grandpa Seagrams helped to establish the New Hope Baptist Church near Belton, SC.

3:47 -- His father's half-siblings were Frank, Josephine, and Richard Holloway.

5:10 -- Mr. Washington's grandparent's related stories of their lives: His Grandpa Seagrams was able to purchase 375 acres of land in Greenville County known as "Possum Kingdom." His Grandpa Washington was 14 when the Civil War ended. He was a slave to the Cox family of Belton, SC. After freedom, he didn't take the Cox name and chose Washington instead. This was not a reflection of the relationship, however. The Cox family always treated his grandfather with much respect, and the two families have remained close ever since the end of the war in 1865.

8:20 -- Mr. Washington's family are buried at New Hope Baptist near Belton, SC.

9:26 -- Funerals -- he can remember the funerals of both Washington grandparents, as well as that of his Grandpa Seagrams. They were conducted much as they are today.

10:28 -- His parents were baptized and married by Dr. H. Watkins.

11:20 -- Mr. Washington married Molly Jones in 1933 in Oxford, NC. They met while at Johnson C. Smith University in NC.

12:58 -- Some older family members went north during the Depression in order to find work for destinations such as Detroit, Chicago, and New York.

13:25 -- His uncle Rich Holloway started working for the Blue Ridge Railroad at age 6 (brakeman) on the route from Belton, SC to Walhalla, SC. He later moved to Charlotte, NC.

14:07 -- Good employment opportunities were hard to find. Black men often were involved in farming, railroad, or blacksmith related jobs. Women mostly did domestic work.

15:33 -- Mr. Washington's family did most of their shopping in either the Belton or Anderson area in white owned stores. They always used cash. They bought most of their clothes. An individual usually had work and Sunday clothes. Most food items were produced at home; perhaps things like fish and cheese were store-bought. Furniture was also purchased.

20:30 -- Family talents included teaching and ministry.

21:55 -- There were plenty of hard times when he was younger, but his family was very industrious.

23:14 -- His oldest sister died c. 1924 while boarding at school. The family soon moved in order to be closer to the Seneca Institute. Mr. Washington goes on to discuss the efforts of Mr. Rosenwald in regards to the foundation of the Oconee County Training School.

26:57 -- He recalls his early college experience, and working odd jobs in order to make extra money and pay for books and tuition.

30:52 -- Mr. Washington was kept out of service during World War II on account of his home front responsibilities.

31:44 -- Audio ends.

CASSETTE 1

Side 2

00:06 -- His father had been in the Army for one week prior to the end of World War I. Mr. Washington can recall the joy of the community on learning of the cessation of hostilities.

1:02 -- Mr. Washington recalls his move to Detroit during World War II in order to work for an aircraft defense plant. He was a problem solver and trouble-shooter during the time he was there. Management was impressed, and soon offered him a lifetime guarantee of employment with the company, which he didn't accept. Instead, he returned to North Carolina where he was an educator and principal from 1940-1972. After retirement, he returned to the Seneca area.

5:16 -- Church -- his family were members of New Hope Baptist while they lived near Belton, SC. He is currently Associate Pastor at Ebenezer. Dr. A. Walker and Dr. Daniel were both ministers he can remember from his youth. Camp meetings and singing conventions are recalled. Camp meetings were occasionally rowdy events. During his grandparent's time, whites occasionally worshipped alongside blacks.

12:16 -- Education -- Mr. Washington started school at New Hope Baptist Church. There were 150 children for one teacher in the one room building. It supported grades 1-7. He recalls typical school day activities. He had to walk 3 miles to and from school. He can recall a few teachers: Ms. Williams and Cooley. They lived in their own homes. Teachers were allowed to take certification exams while in the seventh grade. His father went through the ninth grade, his mother the sixth. His father was offered a scholarship to Benedict College, which he turned down because he was anxious to be married. They both made sure their children received an education. Mr. Washington once again revisits aspects of his own education. There was very little black history taught; he only began learning specifics once he reached college. He goes on to discuss the vision and works of Dr. J.J. Starks before mentioning that his grandparents were educated by whites.

31:44 -- Audio ends.

CASSETTE 2

Side 1

00:10 -- Educational issues continue to be discussed. The foundation of Seneca Institute is discussed. It was founded in 1899 by Dr. J.J. Starks and was supported by black Baptist churches in Oconee County. It supported grades 1-12 and accepted students from a wide multi-state area. Later the school changed its name to Seneca Junior College to reflect the two additional years of study that were added after the twelfth grade. There were around 350 students and 10 instructors. A curriculum of English, Chemistry, Arithmetic, Physics, History, etc. were available. He discusses distinguished alumni, tuition, athletics, and several local leaders involved with its operation over the years.

10:45 -- The foundation of the Oconee County Training School is recalled. His father was instrumental in establishing this school, with the help of Mr. Rosenwald. There was some friction in the community as a result between those who supported Seneca Institute and the OCTS.

17:44 -- Mr. Washington goes into a little more detail regarding his defense plant experiences during World War II in Detroit.

23:10 -- His father was a 33° Freemason; his mother was in the Eastern Star organization. He goes on to describe their missionary work and social activism.

27:05 -- Politics -- his father was the first to vote in the family.

27:35 --- His maternal grandfather [Seagrams] was free before the end of the Civil War [no specifics are given].

28:29 -- Mulattos -- mulattos seemed to be leaders in the black community in the post-Civil War period. They were treated more fairly by whites.

30:07 -- Black/white relationships -- his experiences with whites have been positive; they respected blacks and helped them to build churches and schools. There was separation, however. Each race had its own place in society.

31:45 --- Audio ends.

CASSETTE 2

Side 2

00:06 -- Mr. Washington was never taught to be wary of whites; the relationships were cordial in his experience.

00:33 -- Lynching -- there was one near Starr, SC when he was young. The last one he heard about happened to Mr. Green of Walhalla, SC in the 1930's.

1:21 -- Law enforcement officials were not always fair in their treatment of blacks.

2:03 -- Marriage relationships -- in his grandparents day, the man was the head of the household.

2:28 -- Romantic/sexual relationships between whites and blacks were not openly discussed. He knew individuals who could, and occasionally did, pass for white.

7:07 -- Mr. Washington discusses aspects of holidays and celebrations such as July 4th, Emancipation Day, and Christmas.

10:55 -- He greatly admired his grandparents and parents equally; they prayed for him and looked after him during times of sickness (he was ill with pneumonia at least 4 times as a child).

12:30 -- Despite that fact that he received Master's degrees in two fields, he wishes that his early education had been better.

13:25 -- Regarding the foundation of New Hope Baptist Church; the records were destroyed in a fire.

14:36 -- The Cox and Washington families have remained close since freedom came after the Civil War. Many of the descendants of the Cox family still live in Belton, SC.

18:56 -- Mr. Washington again praises the education that places like Seneca Institute offered blacks and revisits the controversy surrounding the establishment of the Oconee County Training School.

25:56 -- Aspects of his wife's teaching career are briefly discussed.

31:45 -- Audio ends.

Ernest Watkins, Jr. Interview (95, 96)

Biographical Note: Ernest Watkins, Jr. was born on November 27, 1915 in Central, SC. He was the son of Ernest and Estelle Jamison Watkins. He married Laura Taylor in Chicago in 1954. Mr. Watkins died on May 14, 1995.

2 Cassettes

Speakers-Ernest Watkins, Jr. & W.J. Megginson

Audio Quality-Good

Date-July 21, 1990

Location-Central, SC

CASSETTE 1

Side 1

1:29 -- After naming a few uncles and aunts on the Watkins side, he states that his maternal grandparents were Jeff and Hannah Jamison.

3:16 -- Harrison and Suzy Haywood were relatives; he gives the location of the old Haywood home.

4:51 -- Mr. Watkins parents were farmers; they worked around 48 acres.

5:20 -- Mr. Watkins had three siblings: Robert, Andell (Mickens), and Beatrice (Patterson).

6:01 -- Mr. Watkins recalls daily chores and the main crops grown at the farm. Most food was grown at home; the family had its own vegetable garden as well as livestock. He goes on to discuss the cotton-picking process as well as its price and to whom it was sold (Mr. Gaines of Central, SC).

9:36 -- The family shopped at Morgan's Store and Kelly's Meat Market locally.

10:09 -- Education -- his sisters attended Tuskegee and Morris, respectively. He goes on to describe his own elementary school experience. He details the typical length of the school year, the grades available (1-7), the location of the building, hours of operation, his walk to and from school everyday, and where he bought his books. A few teachers he can recall are: Ella Williams, Professor Robinson, Rebecca Thompson, and Conyers Williams. While in school, black history was taught to the children; the works of G. W. Carver, Booker T. Washington, Mary McCloud Bethune, and Fredrick Douglas were commonly read. He goes on to detail some of his college experiences while in Clinton, SC and Trenton, Virginia.

25:24 -- Black newspapers available in his home as a youth were the *Pittsburgh Courier* and the *Chicago Defender*.

27:40 -- His parents received a grammar school education.

28:29 -- Books were always available in the home; his mother did laundry for Wesleyan College and people there would give her reading material.

30:09 -- His parents never owned a car, but had little trouble finding people who had cars that were willing to take them places.

30:45 -- Mr. Watkins talks briefly about the Jamison family.

31:45 -- Audio ends.

CASSETTE 1

Side 2

00:47 -- He continues discussing the Jamison family. His mother Estelle had many siblings: Lawrence, Bill, Bayless, George, Mack, Ada, and Ina. They lived in the Norris, SC community. There was a black Presbyterian church there: Rock Hill Presbyterian.

3:14 -- His grandmother Hannah Jamison was originally a Chapman.

3:28 -- Many family members are buried at New Olive Grove Baptist Church.

5:51 -- Watkins discusses his Haywood relatives. Harrison and his daughter Suzy were both longtime secretaries at Abel Baptist Church. Suzy was known for her gorgeous penmanship; locals would often bring her family bibles in order that she fill in their genealogical information.

11:23 -- Watkins has heard of the alleged 1888 incident in which Harrison Haywood was involved in the lynching of a white man. He doesn't believe the accusations were ever proven.

12:23 -- Lynching -- this was always a concern for the black community, though he never heard of any specifics.

14:16 -- When he was a youth, he played with white children. They would play ball, jump rope, etc.

16:01 -- Black baseball teams in the local area are recalled. There were teams from Clemson, New Light, and Pendleton that competed locally.

21:41 -- Church -- Watkins' family attended New Olive, Abel, White Oak, and Mt. Zion on different Sundays. Departure for church would typically start around 9am, with arrival back home around 2pm. He goes on to detail Sunday dinner, Sunday school, singing in the choir, and camp meetings.

31:44 -- Audio ends.

CASSETTE 2

Side 1

00:25 -- Ministers usually had other jobs in order to complement their income; many were farmers. Most lived a short distance from the church. Watkins recalls family prayer in the evenings, and memorizing bible verses.

5:23 -- Watkins had a relative (brother-in-law?) who fought in World War I. His health was not good in the years after his return; he suffered from a chemical gas attack.

6:26 -- During the flu epidemic of 1917-1918, his father became ill and his grandmother died. Dr. Clayton made house calls to the sick.

9:01 -- Watkins briefly discusses local singing conventions.

10:20 -- Watkins recalls the work of P.S. Little, who was the first black teacher in the area.

11:37 -- There were black owned businesses locally when he was a youth; they included restaurants and barbershops. A gentleman named Tom Brown owned a restaurant circa 1920.

14:30 -- Holidays -- aspects of Christmas, New Year's, and Thanksgiving are discussed.

17:18 -- Large local families included the Littlejohn's, Gaines's, and Knox's.

20:18 -- Megginson is interested to know if the stories of the Haywood family being able to "pass for white" are true. Watkins affirms that they probably could have, but would likely not have done so locally. Many moved to the New York and Cincinnati areas.

22:23 -- Watkins moved to Chicago after military service in 1946. Immediately after college he had worked in the Naval Cafeteria in Washington, DC.

25:07 -- He married Laura Taylor in 1954 while living in Chicago.

26:00 -- Watkins reads from the family bible. Birth, marriage, and death dates are given for his parents and siblings.

28:59 -- Audio ends.

CASSETTE 2

Side 2

-- Blank --

Charles B. Watson, Sr. Interview (97, 98)

Biographical Note: Mr. Watson was born in Atlanta, GA, the son of Charles D. and Lillie Sharp Watson. Watson received an education from both Morehouse and Benedict Colleges. His uncle was Dr. Bryant S. Sharp.

2 Cassettes

Speakers-Charles B. Watson, Sr. & Yolanda Harrell

Audio Quality-Good

Date-September 10, 1990

Location-Seneca, SC

CASSETTE 1

Side 1

1:00 – 9:30 -- Watson's family moved between Georgia, South Carolina, and Virginia on account of his father's railroad job. His uncle was Bryant Sebastian Sharp (born in 1877), who was the first black medical doctor in Oconee County, SC who ran an integrated practice from its inception. His paternal grandparents were John and Mary Jane Watson. John was a minister at several churches in Anderson Country as well as Ebenezer locally.

9:36 – 19:37 -- Watson's maternal grandparents were Joseph and Evelyn Glenn Sharp. They did farming related work and raised twelve children. In 1906 they, along with 8 children, left the United States in route towards Liberia, Africa in order to do missionary work. Only 3 children made it back (Watson's mother and two sisters), the rest either died shortly after arriving in Africa or on the subsequent voyage back to the United States.

19:41 – 31:15 -- Watson makes short comment on a variety of topics: His mothers teaching profession, members of the family (including Dr. Sharp) who didn't go on the African mission trip, family photo that depict the Joseph Sharp family as well as his Aunt Ella, his in-laws (the Blassingame's), his father's railroad profession, and two uncles who lived in Greenville, SC (one was a barber, the other a pharmacist).

31:20 -- Audio ends.

CASSETTE 1

Side 2

00:32 – 11:40 -- Watson recalls his summers spent with his uncle Dr. Sharp when he was a youth in Seneca, SC, talks about jobs commonly open to black men and women, shopping in Seneca (furniture, general, and clothing stores), the flu epidemic of 1917-1918 (his family was not affected), and his family's church affiliations with the Baptist and Church of God denominations.

11:45 – 31:39 -- Some of the ministers he can recall from his youth are Reverend Hicks, Dr. Starks, Dr. Clark, and Dr. Hancock. St. James United Methodist and African Methodist Episcopal were other important denominations locally besides the Baptists. He details his education: Catholic school, public school (Oconee County Training School), Seneca Junior College, Morehouse College, and Benedict College. He goes on to detail some of his grade school experiences before recalling aspects of his parent's education. His grandfather Sharp was a white man; his grandmother was perhaps of mixed Native American/African ancestry. In his grandfather's day, men were the head of the household.

31:45 -- Audio ends.

CASSETTE 2

Side 1

00:07 – 10:40 -- Advancement of the black community was greatly enhanced by the educational opportunities afforded by places like Seneca Institute. Watson goes on to recall aspects of Dr. Sharp's medical practice and his strong religious faith. Dr. Sharp attended medical school at the institution now known as Shaw University in Raleigh, NC.

10:48 – 14:00 -- Watson's uncle B.C. Sharp was a local pharmacist. The Sharp brother's offices occupied a building across from the Thomas Clothing Store locally (Dr. Sebastian Sharp was upstairs, B.C. Sharp was downstairs).

CASSETTE 2

Side 2

-- Blank --

Eldora White Interview (99, 100)

Biographical Note: Eldora White was born on July 26, 1908 in Nashville, Tennessee. She was the daughter of James A. and Rebecca Milliner Reese. After living in New York for a number of years, Mrs. White returned to the area and became involved with activities at the Pendleton Community Center. Mrs. White died on December 19, 2000.

2 Cassettes

Speakers-Eldora White, Yolanda Harrell

Audio Quality-Good

Date-March 20 & 27, 1990

Location-Pendleton, SC

CASSETTE 1

Side 1

1:09 -- Her maternal grandparents were Abraham and Carolyn Milliner (she died in 1908). Abraham married twice after her death: Daisy Walker and Florence Thompson.

3:23 -- White recalls aunts on the Reese side who lived in the Clemson area: Carrie, Maggie, and Lula.

5:31 -- Mrs. White's family was from the Seneca, Clemson, and Pendleton areas.

8:33 -- Her family is buried at King's Chapel AME Church.

12:14 -- White's father was a blacksmith; her mother was a teacher at the Central, Oak Grove, and Rosenwald Schools (she attended SC State). Her grandfather did farming related work.

15:12 -- Mrs. White lived in New York from 1928-1964; after which she returned to SC in order to take care of family and help run a café.

17:11 -- She had an uncle named Eddie Milliner who worked on the railroad; he was killed in some type of accident [White does not elaborate].

18:20 – 31:40 -- White makes short comment on a variety of topics: common employment opportunities for black men and women such as grocery store delivery, blacksmith-related work, railroad, teaching, and jobs at Clemson College. She goes on to discuss shopping at Hunter's

Store, buying and making clothing, raising vegetables and livestock, aspects of furniture that was passed down through the generations, and her uncle Eddie who was sent overseas to fight in World War I.

31:44 -- Audio ends.

CASSETTE 1

Side 2

00:33 -- White speaks at length regarding local church life. Her family went to King's Chapel AME Church, though her father was originally a Baptist before he married. King's Chapel had a parsonage for their minister. Many of their ministers attended Allen University. Aspects of local camp meetings and singing conventions are discussed. Mrs. White herself sang in the choir; she can recall that Pauline Thompson taught music. The work of church groups such as the Women's Missionary Society, Men's Club, and Youth Group are recalled.

12:56 -- Education -- she first attended school at King's Chapel AME in a two-room building. The building had a big wood-burning stove; the children sat on benches. School hours ran from 8am-3pm, with an hour for lunch and recess. Rena Clark is a teacher that she can recall being an educator there. White later attended high school at the Hampton Institute in Virginia. She later went to New York and was employed by the Naval Yard for a time before doing domestic work. She believes her mother was the first of the family to attend college. Books and newspapers were always available in her home.

28:21 -- Her father and mother were members of the Freemasons and Eastern Star, respectively.

31:44 -- Audio ends.

CASSETTE 2

Side 1

00:40 -- Mrs. White's father was born in 1859 near Clemson, SC. Her mother was born in 1878 in Pendleton, SC.

4:14 -- White states that she married a native New Yorker around 1940. She states that his name was John White [the 12/22/2000 *Greenville News Obituary* states that her husband's name was David White].

8:19 -- She was never warned about how to act around white people. Life was segregated; she had little contact with whites growing up.

9:35 -- Her mother seemed to be the head of the family in many ways; she thinks this may be due to her education.

10:53 -- Romantic/sexual relations between whites and blacks occurred, but were not openly discussed. She knew of no one locally who "passed for white."

12:10 -- She never had reason to travel to either Greenville or Anderson as a youth.

16:42 -- Christmas holidays were very special; the family would visit relatives, swap gifts, and eat large meals of turkey, vegetables, and sweets. Santa Claus would visit on Christmas Eve.

19:30 -- "Hot Suppers" were often held in local homes as a sort of fundraising event. Yard parties were similar, and auctions were also occasionally held locally (Mr. Ben Keese would auction items he purchased in Philadelphia).

28:26 -- Her father loved baseball. She speaks briefly regarding local teams, prominent players, and the locations of local playing fields.

31:40 -- Audio ends.

CASSETTE 2

Side 2

00:33 -- Aspects of baseball competition continue to be discussed, such as concessions sold at games, local baseball fields, and whites who came to watch the events.

4:35 -- She admires a cousin on her mother's side that lived in Charleston, SC. She was a very fancy dresser.

5:40 -- Happy childhood moments included the year she went to New York at age ten with relatives in order to attend school there.

9:06 -- "Color" meant nothing to her [white or black race].

12:35 -- They discuss an award that Mrs. White received to honor her service to the Pendleton Community Center.

14:55 -- Mrs. White talks about singing in the choir, and a few of her favorite songs such as *Don't Turn Around*.

20:36 -- Looking back, she would have liked to have completed her education.

26:29 -- Audio ends.

Ezra W. Whittenberg Interview (101-104)

Biographical Note: Ezra W. Whittenberg was born on August 10, 1901 in the Piedmont region of Greenville County, SC. He was the son of William L. and Carrie Ross Whittenberg. After obtaining a BS degree in Agriculture from South Carolina State, he was an educator in Upstate SC. He died on October 17, 1990.

4 Cassettes

Speakers-Ezra W. Whittenberg, Yolanda Harrell

Audio Quality-Good

Date-July 3, 1990

Location-West Union, SC

CASSETTE 1

Side 1

1:24 -- His paternal grandparents were Jonas and Sara McKinney Whittenberg. His maternal grandparents were Jerry and Mariah Ross.

2:51 -- His grandfather Jonas was originally a slave from the Portsmouth, Virginia area. A white owner from Greenville County, SC named Grey bought him off the block in order that he began work at a gristmill. After freedom, Jonas took the name of his former master from Virginia. Mr. Whittenberg was a much kinder master than was Mr. Grey, who was harsher in his treatment.

9:24 -- Mr. Whittenberg knew his maternal grandparents fairly well; they lived to a much older age than those on his paternal side. Jerry Ross had been a local minister as well as a

worker on the Southern Railroad (Charlotte to Atlanta) while still a slave. His grandfather said that many bodies of slaves who died while laying the track are buried up and down the line.

15:27 -- Mr. Whittenberg begins to recall at length several aspects of local education. The Black Baptist Association was heavily involved with the foundation of schools. In addition, he discusses the efforts of Mr. Rosenwald and Mr. Huff, two men who were important financial contributors to black educations. Whittenberg names the location of seven local Rosenwald schools.

28:15 -- Most of his family is buried at Reedy Forks Baptist Church in Greenville County, SC. His oldest sister is buried at Pleasant Grove near Ware Place, SC.

31:44 -- Audio ends.

CASSETTE 1

Side 2

00:30 -- His wife's grandfather was McKinney Daniel. Mr. Daniel was the postmaster in West Union, SC; his route and responsibilities are recalled. He owned 300 acres of land; Mr. Whittenberg takes time to point out the landmarks in all directions that encompass this land. Mr. Whittenberg then points out the property lines of both Mr. Darby's as well as his own. The location of the McKinney family cemetery is given.

13:37 -- Mr. Whittenberg names his siblings: Mamie, Daniel, Sylvester, Henrietta, Anna Bell, Essie (died), Priscilla, Preston, John B., William, A. Jonas, Clarence (died), and Geneva.

16:14 -- His wife was from the Cureton family. Her siblings were: Lillie, Jasper, (?), Bessie, Johnnie, Edward, Henson, Suzy Bell, and Melva.

17:02 -- The family photo album was lost at some point along the way; it contained photos from both sides of the family.

18:24 -- His father-in-law John Columbus Curitan (?) built the house he is currently living in. Mr. Whittenberg gives a lengthy tour, pointing out architectural aspects and rooms that have been added on over the years.

28:09 -- Mr. Whittenberg recalls farming with a thrashing machine and receiving around 1/10 of the grain collected as payment.

31:45 -- Audio ends.

CASSETTE 2

Side 1

00:19 -- Whittenberg continues discussing aspects of thrashing, bagging, and transporting grain crops.

1:55 -- After freedom, his paternal grandfather continued to be a milliner, while his grandmother took care of the home. His maternal grandfather Jerry Ross was involved in farming and ministerial work in Cherokee County, SC.

5:15 -- His oldest brother Daniel left for Virginia to work in the coal mines for a time before returning to Cherokee County, SC.

7:31 -- His brothers Daniel and Sylvester both served in World War I.

12:39 -- Employment opportunities for black men were limited, other than farming or contract work. Women did domestic work.

15:38 -- Shopping -- most shopping was done in Simpsonville, Piedmont, or Greenville at white-owned general stores. His mother made most clothing at home. Shoes, neckties, and accessories were store-bought.

19:12 -- His father would order fish from Charleston, SC. Whittenberg recalls the packing and preservation of the fish. They were sold for \$0.35 per string.

23:36 -- Furniture -- he points out prominent pieces in the home that have been passed down through the generations.

25:55 -- Whittenberg describes a “what-not” that was made by McKinley Daniel as well as tools that were passed down to him.

31:40 -- Audio ends.

CASSETTE 2

Side 2

00:14 -- Whittenberg concludes his comments regarding tools passed down from his father.

2:06 -- Family talents included preaching, as well as needle and cloth work. He goes on to describe a few steps in quilting design and homemade clothing.

6:40 -- Tornadoes were an unknown phenomenon in his youth; he had never heard of such things until he was a teenager. He tells of one incident involving a tornado that hit a Belton, SC textile mill.

13:40 -- The flu epidemic hit his family hard, though none died as a result.

15:03 -- Whittenberg goes on to discuss the first black undertaker in Greenville County before giving a brief glimpse into funeral practices in his youth.

20:45 -- Dr. Dupree and Dr. Richardson both made house calls during times of sickness. He recalls common medicines, doses, etc.

25:15 -- Church -- His family were all Baptists. They attended Reedy Forks Baptist Church; his uncle Frank Whittenberg was a minister there. Worship services were held once a month; Sunday school was held every week.

31:45 -- Audio ends.

CASSETTE 3

Side 1

00:32 – 13:50 -- Mr. Whittenberg tells a lengthy story regarding the first meeting with his future wife.

13:55 -- Burials/funerals -- Whittenberg describes the work of local Benevolent Burial Aids Societies. He recalls how much a typical burial might cost, and the terms of agreement that were often worked out between these societies and local families. He helped his father build caskets for the community.

17:55 -- Whittenberg briefly finishes the story regarding the occasion on which he first met his wife.

20:00 -- Mr. Whittenberg did not marry until the age of 27. He explains that he promised his father while he was on his deathbed to look after his youngest daughter Geneva [Whittenberg’s sister], and to make sure she got an education. He followed his father’s wishes, and saw to it that she established herself before he himself married and started a career. He names the places where he was an educator as well as an insurance agent.

26:12 -- Church -- other notable local denominations were the Methodists and Church of God. Most of these churches had their own cemeteries. He goes on to recall camp meetings and singing conventions.

31:44 -- Audio ends.

CASSETTE 3

Side 2

00:15 -- Church -- singing schools were held once a week for people not in the church choir. Whites occasionally attended his church; they especially liked the style and delivery of the black preachers. Church groups included the Women's Auxiliary, and the Baptist Young People's Union.

4:54 -- Education -- he started at a one-room schoolhouse at Reedy Forks. One teacher (Mrs. Bernie Sullivan) taught seven grades. He had to walk 4 miles to and from school. There was an hour difference in the start times between the black and white schools. Black schools opened at 9:30am and closed at 3:00pm. The school year lasted only three months. He goes on to describe the benches that students sat in, general curriculum, and lunch and recess activities. He traces his education from elementary school in Simpsonville through Morris and South Carolina State Colleges. He went on to teach agriculture locally. He states that he himself planted the white oak trees at the East End School in the early days of his teaching career.

28:41 -- Mamie (his oldest sister) was the first in the family to attend college.

31:27 -- He begins recollections of college by listing the items in his wardrobe.

31:44 -- Audio ends.

CASSETTE 4

Side 1

00:07 -- Mr. Whittenberg relates some of his experiences while in college [Morris and South Carolina State]. He describes the mail delivery job he had while in college during his early years; his last year he worked as a night watchman. After several years at Morris College, he transferred to South Carolina State and there received a BS in Agriculture.

5:14 -- Whittenberg lists the educational level of several of his siblings.

8:06 -- When he was growing up, books, newspapers, and magazines were always available in the house.

8:57 -- He didn't learn specifics of "black history" until college.

11:17 -- Organizations and social groups that his family members were a part of included the Odd Fellow's Club, Benevolent Society, and quilting clubs.

12:57 -- Politics/voting -- Whittenberg's father was the first member of the family to vote.

15:20 -- His parent's related stories to him when he was a youth that reminded him to be careful around whites. He tells a short story as an example: he hasn't worn a hat in public since the age of fifteen. Blacks had to tip their hats to passing whites. Even if a black was busy out in the fields plowing, he had to be on the lookout for any whites that might be passing through the area. If the black failed to see the white passing while doing his job in the field, and subsequently not tip his hat, he was subject to being beaten.

17:38 -- The threat of lynching incidents cast fear over the black community. He had never heard of any specifically that occurred locally. As far as law enforcement goes, Mr. Whittenberg states that, "...the white man was the law."

18:20 -- Marriage relationships -- just as today, some were equal and some were dominated by one or the other partner.

19:31 -- Black/white sexual relations occurred, but were not approved of. He relates a short story as an example of a typical situation: he knew of an unmarried powerful white landowner in Abbeville, SC who kept a black mistress for himself. They had many children, and some were sent to South Carolina State to be educated.

22:13 -- Mulattos -- there were many in his local area; he states that there were even churches who accepted only mulatto members into their congregations. Some could "pass for white." His brother had a mulatto friend; Whittenberg recalls a story in which the friend was served at a restaurant, while his brother was asked to leave.

24:03 -- Mr. Whittenberg states that Native Americans didn't live in his community.

24:25 -- His family occasionally made shopping trips to Greenville and Anderson.

25:07 -- Celebrations/holidays -- July 4th was an important holiday where family and friends would gather in fellowship. Baseball games were popular during lay-by-time [between growing seasons]. Christmas was celebrated with a visit from Santa Claus, who brought fruits and gifts. Birthdays were recognized, but anniversaries were not. Hot-suppers and church auctions were both popular fundraising events.

28:42 -- His mother prized quilts and quilt making. He describes her popular sunflower design that was incorporated into her quilts. His father prized the architectural aspects of carpentry.

31:44 -- Audio ends.

CASSETTE 4

Side 2

00:20 -- Whittenberg recalls that he most admired and liked teachers and uncles [he doesn't name specific individuals].

1:04 -- He thought nothing of being black; he didn't really relate to whites.

1:49 -- His wish is that the two races would accept each other more readily. He goes on to briefly recall how he was the first black person to run for the Oconee County Council. The top five were elected; he came in sixth out of fourteen candidates, narrowly missing the office.

5:00 -- Audio ends.

James G. (Red) Williams Interview (105)

Biographical Note: Mr. Williams is the husband of Lizealur Williams. He worked with the Southern Railroad for over forty-eight years.

1 Cassette

Speakers-James G. Williams, Harley Badders

Audio Quality-Good

Date-November 23, 1982

Location-Pendleton, SC

****Note**** This is an interview taken from a series of South Carolina Humanities Council-supported oral histories in Anderson County, including both black and white interviewees. The entire series is available at the Pendleton District Historical and Recreation Commission offices in Pendleton, SC.

Side 1

00:51 -- Mr. Williams briefly explains how he acquired the nickname “Red.”

1:42 -- He began his career with the Southern Railroad on December 24, 1925. He retired after forty-eight years, seven months of employment. Because of his experience and seniority, he survived many layoffs and cutbacks over the years. At one point he was the oldest man in the service. Railroad life afforded tough, honest work.

5:46 -- Williams talks briefly about knowing local track supervisor R.H. Martindale.

7:01 -- He begins talking about the old railroad songs that he and his work-gang used to sing. These were sung in round, with a leader (Williams) singing a line, and his work-gang repeating the line in unison. In preparation, he would sing [these first lyrics are hard to make out] “Well...you boys get right again...everybody right?” Then his work-gang would answer: “Right!” Williams would then start singing lyrics such as: “L & N come ‘round the bend, loaded down with the section board.” [The lyrics often corresponded to specific tasks.] Toward evening they would sing, “Getting so dark, I hardly can see...etc.” Other lyrics: “Every time I go to town, boys keep kicking my dog around. Makes no difference, he’s a hound, got to quit kicking my dog around.” “Captain can’t read, Captain can’t write, how can he tell if the track is right?” Songs were sung in order to motivate the workers and keep pace for their choreographed movements. Williams states that these songs were sung to move the spirit, just like in church.

22:47 -- Williams tells a lengthy story regarding his courtship and marriage. At the time of this recording, he had been married fifty-three years.

30:25 -- Mr. Williams recalls the popularity of passenger rail service in the old days, and its gradual decline.

36:10 -- When he started work, there were twenty-six men working alongside him. When he retired there was one work-gang, and four men. He goes on to relate a story in which a foreman who became stricken with illness while on the track requested that they sing a song whose lyrics included “the grace of God is so wonderful, half has never been told.” A timber dragging song included the lyrics “yon come Lula heisting high.” Mr. Williams is a member of his church’s choir. He expresses concern that older songs are losing out in popularity to more contemporary material. He states that the new songs just don’t “move” people as they did in the old days. He goes on to sing an entire verse of *Father, I Stretch My Hand To Thee*.

46:50 -- Audio ends.

Side 2

-- Blank --

Lizealor M. Williams Interview (106, 107)

Biographical Note: Lizealor M. Williams was born on June 8, 1911 [grave marker gives date January 8, 1911] in Anderson County, SC. She was married to James G. Williams, a local railroad employee. Mrs. Williams operated a hair salon and boarding house locally. She died in 2002.

2 Cassettes

Speakers-Lizealur Williams, Vennie Deas-Moore

Audio Quality-Good

Date-July 7, 1990

Location-Pendleton, SC

CASSETTE 1

Side 1

2:48 – 12:06 -- Her grandmother Morris lived with the family in her elderly years. Mrs. Williams briefly touches on a variety of topics: her ten siblings; the keeping of family records through the use of bibles; her family owned their own house, land, farm, and car; she grew up in a racially mixed neighborhood; and the fact that her grandmother was a slave [she can no longer recall any stories her grandmother may have told, however]. Traditional funeral and wedding practices are briefly recalled. Aspects of childbirth are touched upon.

12:10 – 19:52 -- Mrs. Williams recalls her hair salon business in the Clemson area circa 1940. She was required to have a license to run the business. She goes on to detail hairdressing equipment, customers, and popular hairstyles. She also ran a boarding establishment for teachers and railroad workers. Jobs available to blacks when she was young mostly involved agricultural work. Her family shopped in Oconee and Anderson occasionally. During the flu epidemic of 1917-1918, her entire family became ill.

19:59 – 31:28 -- Mrs. Williams has belonged to both the Baptist and Methodist denominations. She is currently a member at New Holly Light. She was baptized near the Zion Community Church in Oconee County. She describes aspects of local camp meeting and describes shape-note singing at singing conventions. Williams received an eighth grade education. She had a brother who attended Seneca Junior College. The relationships between blacks and whites were, in her estimation, one in which they "...got along well." She briefly mentions that Christmas and New Year's Eve were important holidays in the black community.

31:32 -- Audio ends

CASSETTE 1

Side 2

-- Blank --

CASSETTE 2

Side 1

00:06 – 5:40 -- Deas-Moore examines a family photo album and takes photographs.

5:48 -- Audio ends.

CASSETTE 2

Side 2

-- Blank --

Lucile Williams & Leah Grier Interview (108)

Biographical Note: These individuals were sisters; both were the daughters of Jimmy and Leah Wilson Fruster. Lucile Fruster Williams states that she was born around 1915 [death certificate states that she was born on June 7, 1914 and died on February 20, 1999]. She married James Williams and was a domestic worker in the Clemson area. Leah Fruster Grier states that she was born in 1907 [death certificate states that she was born on May 5, 1906 and died in April of 1992]. She married Henry C. Grier and worked at the Clemson Laundry for 37 years.

****NOTE**** the interview took place at Lucile Williams home -- she signed the donor's agreement -- therefore this cassette is placed alphabetically with "W" instead of "G."

1 Cassette

Speakers-Lucile Williams, Leah Grier, Yolanda Harrell

Audio Quality-Good

Date-August 17, 1990

Location-Clemson, SC

Side 1

2:15 – 7:50 -- Their parents were from near the Walhalla, SC area. Their paternal grandparents were Thomas and Fanny Fruster. They can only recall their maternal grandmother Julia. They go on to discuss family photos and give brief account of how they met their husbands.

7:56 – 19:28 -- Their father Thomas worked at Clemson College in agricultural aspects (horses), while their mother took care of the home. They name their eleven siblings. Jobs available to black men when they were young mostly involved farming and railroad work (they had a brother named Matthew who was killed while working with the railroad). They recall traveling by train to shop at white owned general stores in the Seneca, SC area.

19:31 – 31:40 -- They were members of Goldenview Baptist Church; their parents were members of Abel Baptist Church. They discuss aspects of "rowdy" camp meetings; they never personally attended. They go on to briefly comment upon their education at local Clemson elementary schools. The school term was only around three months.

31:44 -- Audio ends.

Side 2

00:17 – 11:15 -- Educational issues continue to be briefly discussed. They didn't know anything about white schools, so what differences there were between the two are unknown to them. A Fruster relative worked for Thomas G. Clemson; the family was some of the first black landowners around the Calhoun/Clemson area. They can vaguely recall the lynching incident involving Mr. Green of Walhalla, SC. Their parents' marriage was one of equality.

11:19 – 14:55 -- Their father Jimmy was one of the first blacks in the area to own a car. Holidays and celebrations were important to the black community, though neither sibling were able to get involved much on account of their work schedules.

15:00 – 28:32 -- Mrs. Williams and Grier recounts their employment as a laundry worker and domestic, respectively. They make short comment regarding their parents prized moments and possessions (church, car), and their thoughts on being black.

28:45 -- Audio ends.

Maxie Williams Interview (109-113)

Biographical Note: Maxie Williams was born on December 18, 1909 in Townville, SC. She was the daughter of David and Ida (?) Craig/Craft(?). She died on July 24, 2001.

5 Cassettes

Speakers-Maxie Williams, Brenda Goodwin

Audio Quality-Good

Date-November 27, 28, and 30, 1989

Location-Seneca, SC

CASSETTE 1

Side1

1:45 – 5:50 -- In regards to older relatives, Mrs. Williams first talks about her grandma Emily, whose house was always filled with the aroma of cakes, jelly, and turnover pies. Her maternal grandparents died before she was born. Her aunt Georgia Singleton was a local midwife in Oconee County (she attended both white and black patients). Her uncle Stafford Grant lived to the age of 100.

5:55 -- Her parents sharecropped over the years for the Whitfield, Shelby, and [inaudible] families.

8:02 -- Mrs. Williams had seven brothers and four sisters.

9:50 -- Slavery -- her grandparents passed down stories; at this point she cannot recall specifics [she remembers several stories later in the interview].

12:18 – 13:20 -- Williams briefly recalls playing both in her neighborhood and in “the country,” and fishing trips that her relatives would occasionally go on.

14:58 -- Mrs. Williams shows Goodwin a few of her photographs; the women in her family were known for their work as midwives.

16:48 -- She begins to discuss her grandfather Miles Brewer. The Craig/Craft(?) family [farm overseers] are also recalled.

19:24 -- Most of her family is buried at Shiloh Baptist in Townville, SC, though her mother is buried at Oak Grove Cemetery.

20:09 -- She recalls fiery preaching and exciting services at the church she attended. Families from rural areas traveled to church by wagon. She learned the bible before she learned her ABC's.

22:41 -- Williams recalls the death of her mother.

23:30 -- She learned how to cook and quilt from her mother. She shows the interviewer a few examples of the “butterfly” quilt pattern; she explains a few steps in the process of producing this design. She also has old plates passed down from her grandmother.

28:15 -- She and her husband raised the children of one of her sisters as their own following the divorce of that sibling.

29:46 -- Church -- her family was always associated with the Baptist denomination. She can recall Reverend Glenn ministering to her church when she was a youth.

31:44 -- Audio ends.

CASSETTE 1

Side 2

00:07 -- Church -- in mid-sentence, Mrs. Williams is discussing the situation whereby the congregation would donate food and money to the minister in order to complement his salary. Though camp meetings were Methodist (Bethel Grove), all denominations were welcome. When her mother was a little girl, people literally did “camp out” near the site of the services. The meetings often lasted a week, and a general festival atmosphere surrounded the event. Different ministers from around the area were involved with carrying out services. Williams states that whites have always enjoyed hearing black preaching, and occasionally attending black-sponsored church revivals. Before the establishment of all black churches, blacks would attend white churches where they had to sit in balconies upstairs; an example of this occurrence is at the local white Shiloh Church. Some of her favorite songs are: *Swing Low Sweet Chariot*, *This Little Light of Mine*, *Jacob’s Ladder*, etc. Williams states that the trials and tribulations of slaves inspired beautiful music and lyrics. She goes on to explain how slaves communicate in code through song.

15:09 -- Slavery -- Williams explains how, according to her relatives that experienced it, much of the brutality and violence against slaves were carried out by the overseer, not the master. She goes on to recall the living conditions of field slaves versus those who were cooks and domestics for the master.

22:25 – 29:03 -- Sunday school conventions were periodically organized in order to raise funds for the benefit of local black education, especially the Seneca Institute.

31:40 -- Audio ends.

CASSETTE 2

Side 1

00:40 -- Before organized education was available to her older relatives, Williams’ understanding is that they were educated in large part by their slave master’s (Maxwell, Grant, and Gaines families).

4:32 -- She mentions that the names of her maternal grandparents were George and Classie.

7:10 -- Funerals -- the first funeral that Mrs. Williams can recall attending was that of Adeline Jones. She remembers a coach-like wagon that transported the body to the church. Beforehand the body had been prepared at home, followed by a wake or “sitting up” in which family and friends would gather to pray and sing. Caskets were store-bought. She discusses local men in the area who would help with funeral services [in the days before undertakers]. Offerings were also taken at funeral services in order to help families pay for the cost.

15:08 -- She can recall the flu epidemic during the time of World War I. There was much death and sickness.

15:52 -- Williams recalls the celebrations that occurred when World War I ended. She had two brothers who served; one actually fought in France, while the other was stationed at Fort Jackson when the conflict ended. Williams states that whites and blacks came together in prayer both during and after the conflict.

21:52 -- Audio ends.

CASSETTE 2

Side 2

00:12 -- Mrs. Williams discusses a few items that have been passed down to her such as an old chest/trunk, and a safe. Quilts are also still in the family. Her grandfather Brewer made baskets. An old local man everyone called Uncle John was also skilled at making white oak baskets.

4:01 -- She had older relatives who operated a ferry across a local river. Williams recalls what she knew of its operation for travel between the Pendleton, Townville, and Clemson areas.

12:05 -- Mulattos -- relationships between whites and blacks were not approved of, but the community loved the children of these unions nonetheless.

15:53 -- She discusses the work of men such as Billy Parker in the organization of churches in the local area, as well as the involvement of blacks in the foundation and construction of Clemson College. Williams goes on to state that black history is not a straight-line narrative, but rather bits and pieces must be collected here and there in order to get an accurate picture.

23:26 -- Her paternal great grandmother had Native American ancestry. She was described as being quick-tempered, with physical features including long, straight hair and high cheekbones.

24:46 -- In her opinion, the black race as a community was never as unified as it was just after freedom. She believes that the modern black community has lost this sense of cooperation.

29:42 -- When asked how blacks and whites got along, she responds by stating that like today, it depended on the situation, etc. Some relations were good, while others were not.

31:42 -- Audio ends.

CASSETTE 3

Side 1

00:17 -- Mrs. Williams states that she was never warned about white people, but admits a certain sense of uneasiness in some situations.

1:06 -- She is aware of several lynching incidents in the area. One involved Allen Green of Walhalla (he was dragged through the streets), another involved a shootout in which a man named Gibson was killed. If a white woman felt insulted by what a black man said to her for example, that individual was in danger of being killed by a mob without trial. She can recall being frightened of the chain gang when they occasionally passed her house. Williams states that she has never been able to understand how the Ku Klux Klan could claim to "uphold the law" by hiding behind a sheet and carrying out justice without the benefit of a trial. She points out that Martin Luther King never hid his face from the public.

10:42 -- Mrs. Williams details the work of church groups such as the WMWA and Burial Aids Society.

17:27 -- Education -- schools were supported financially by church conventions. She first attempts to identify members of a graduating class from Seneca Institute as depicted on a brochure before going on to detail some of the issues regarding the foundation of the Institute and naming prominent graduates. Later she recalls the situation regarding the eventual closure of the school.

30:44 -- Audio ends.

CASSETTE 3

Side 2

1:07 -- Relatives of hers attended Benedict, South Carolina State, and Morehouse Colleges. Books, newspapers, catalogs, and magazines were available in her home; chief among these was the Holy Bible.

5:26 -- She gives the location of the East End School, which she attended. She was not taught “black history” per se, because at that time the history was an oral one and not yet widely published. Blue-back spelling books were prized educational tools when she was a youth. Among the schools she attended were: Boiling Springs, St. Paul’s, and the East End School. Due to overcrowding, some older students who were educated in certain subjects were asked to help teach the younger children. School years were limited for children who helped their parent’s farm. Williams herself had a four to five mile walk to and from school everyday. She describes carrying large lunch buckets, and recalls an educator named Clarence Howard.

19:34 -- Employment options after graduation varied; for higher education graduates, ministry and educational jobs were available. She did have a few relatives who left the area; blacks were always on the move in search of better opportunity.

26:20 -- Williams recalls common recreational activities such as dancing, making ice cream, and attending box suppers.

28:07 -- Shopping -- her parents shopped at the Dobbins', Nimmons', and Gignilliat establishments locally, utilizing both the cash and credit systems depending on the time of year (cash-winter, credit-summer). Since most food was raised at home, her family only bought staples such as sugar, coffee, fruits, and candy from local stores.

31:44 -- Audio ends.

CASSETTE 4

Side 1

00:07 -- Her family didn’t have to buy meat products; they owned their own livestock. She explains the process of preparing meat and eggs during the year.

2:52 -- Mrs. Williams worked as a local nurse; she became known as a sort of advice counselor to her patients. She talks at length about her philosophy of life.

8:56 -- Audio ends.

CASSETTE 4

Side 2

00:45 -- As a youth, trips to Greenville, SC were never made; she can recall one trip to Anderson by train in order to have her tonsils removed by Dr. McQuarter.

3:14 -- Holidays/celebrations -- baseball games during lay-by-time, and July 4th Celebrations were popular. During Christmas, her family would bake cakes and prepare locust beer and popcorn. Santa Claus would visit, often bringing homemade gifts. Birthdays were also recognized in her family.

11:46 – Mrs. Williams states that her parents most prized possessions were their children.

12:45 -- She states that she greatly admired a Sunday school teacher named Laura Harrison, and an aunt named Edna Wright.

17:39 -- Mrs. Williams was always proud of being black since a very early age. She played with white children as a youth and didn't feel any difference. She always had self-respect for herself.

24:53 -- There have been several instances of serious illness in memory, including typhoid and flu epidemics. She recalls that people burned cloths and used lye soap to disinfect. During the flu epidemic there were no funerals, just burials. Her mother was skilled in home remedies [a few examples are given].

31:45 -- Audio ends.

CASSETTE 5

Side 1

00:07 -- Church -- she names a few more of her favorite songs: *Get Right Children, and Let's Go Home, Near the Cross, What A Friend We Have In Jesus, and It Is Well With My Soul*. Williams sings lyrics from *How Great Thou Art* and *Be Peace in the Valley*. She goes on to discuss her strong Christian faith, and her belief that true "freedom" can only be achieved through knowledge of the Holy Bible.

11:38 -- Audio ends.

CASSETTE 5

Side 2

-- Blank --

Viola Williams Interview (114, 115)

Biographical Note: Viola Williams was states that she was born on May 20, 1907 in Clemson, SC [death certificate suggests May 20, 1902 through February 1994]. She was the daughter of Mary Legree Wright. Mrs. Williams was a domestic worker and also a technician at Clemson University's Long Hall bacteriology lab for 18 years. Both her mother and grandmother were domestic workers for the Calhoun family at Fort Hill. She died in 1994.

2 Cassettes

Speakers-Viola Williams, Susan Cline-Cordonier, Will Hiott, W.J. Megginson

Audio Quality-Good

Date-July 19, 1990

Location-Calhoun Mansion -- Clemson, SC

CASSETTE 1

Side 1

00:07 – 21:10 -- Her first memories of Fort Hill can be traced to around the time she was seven years of age. Her mother was a domestic worker at the home. Her grandmother, Nancy Legree, was a slave who worked for the Calhoun and Colhoun families. Legree was born in Abbeville County. After briefly working at Fort Hill, Legree moved with Ransom Colhoun [William Ransom Colhoun -- died in 1862?] to Columbia, SC. Slaves were not allowed to pray,

sing, or proclaim their faith. A story was passed down to Mrs. Williams by her grandmother Legree detailing an incident that occurred to another slave while in Columbia. An older slave named Ms. Dina was overheard by Ransom Colhoun proclaiming her faith in song. When confronted, she continued to proclaim her faith even at the threat of death. After emancipation, Nancy Legree returned to the Abbeville, SC area and married a man from Charleston, SC. Pictures and news articles regarding her grandmother were destroyed in a house fire. Williams goes on to describe some of the responsibilities that her mother had as a domestic worker for Margaret, Carrie, Ida, and Rebecca Calhoun.

21:14 – 31:36 -- Her mother lived in the servant house behind the mansion [the physical appearance of this building is described]. She can also recall that servant's quarters were very near the contemporary location of the football stadium. The Whitt, Martin, and Dupree families lived there, among others. Williams is not sure if these buildings were pre or post Civil War era. She also recalls that the college post office was located on the upper story of the mansion for a period of time.

31:40 -- Audio ends.

CASSETTE 1

Side 2

00:06 – 10:32 -- She recalls as a youth observing her grandmother Easter Reid making coffee and grits. Easter worked on the Davis farm near Keowee, SC before moving to the Clemson/Calhoun area. Her grandmother had been a member of Abel Baptist from the very beginning of its inception; the church was originally a very simple structure.

10:35 – 31:34 -- Mrs. Williams gives a tour around the mansion; as each room is entered, Williams recalls how each looked when she was a child. Among the locations discussed are the outside grounds, dining room, parlor room, John C. Calhoun's study, the Calhoun girl's bedroom, Margaret Calhoun's bedroom, as well as the breakfast room. She states that the outside cookhouse was not in use when she was young.

31:40 --- Audio ends.

CASSETTE 2

Side 1

00:10 – 11:28 -- Mrs. Williams's mother had to enter and exit the mansion through a side stairwell that led to and from the basement cook-room. Williams describes some of the foods that her mother commonly cooked. She was not allowed to bring leftover meals home to the family. Lunch was the largest meal of the day; supper consisted of leftovers from this meal. Mrs. Williams describes the deaths of both her mother and father.

11:33 – 29:03 -- Williams was born at home with the help of a local midwife named Mariah English [?]. Williams worked at the bacteriology lab at Clemson's Long Hall for eighteen years in addition to local domestic work. Her husband worked at the Clemson dining hall for forty-eight years. The group goes down to the basement area of Fort Hill; Williams describes how things looked when she was a youth. Coal was used for heating and cooking. She goes on to describe her mother's typical routine starting at 7am in preparation for serving the Calhoun family breakfast.

29:09 -- Audio ends.

**Other Black Heritage
Oral History Workshop (116-118)**

3 Cassettes

Speakers-W.J. Megginson, Stefan Goodwin, Vennie Deas-Moore, Henry Lewis Suggs, Mike Kohl, and Anna Reid

Audio Quality-Good, though the audio speeds up toward the end of **cassette 2 side 1**

Date-August 21, 1989

Location-Unknown

These individuals lecture regarding research criteria and interview techniques, problems faced, and archival methods.

CASSETTE 1: 1 hour

CASSETTE 2: 1 hour

CASSETTE 3: 45 minutes