

R. N. HOGAN INTERVIEW At Fred Humphrey's house on Chicago's West Side

Date: Uncertain but before National Lectureship was held in Georgia and right after Houston, probably '68 or '69.

Reel 1

Boyd= B: I want to know more about the black church; fill up my ignorance. Especially since coming to Stony Island and the shift in population there has heightened my interest quite a bit. I haven't sought for writings on the black church and people from whom I have inquired tell me that little exists, is that true?

H: I'm afraid that it is true. Very little that I know about exists.

B: I've had an interview with Brother Kennedy and Robert Woods just to satisfy my own curiosity at this point. I feel somewhat awkward as a white man asking for this information, I think the ~~sign~~ signs of the times indicates that most blacks would like for a black man to write it. A number of black ~~men~~ men are capable of writing it and I don't mean to take away from that.

H: I don't know of any who have shown any interest in writing.

B: I understand Roosevelt Wells ~~had~~ has had the curiosity and perhaps has written a term paper or Master's Thesis.

H: Possibly so. I don't know anything about it. I know little about it yet I've been in the church around 59 years. I obeyed the gospel when I was 10 years old. I was brought up in the church of Christ. All of my people are members. They've never been anything else, as far as I can remember. My granddaddy was an elder ahead of me in a congregation out there in Monroe County, Arkansas. There were few congregations among us at that time when I was a boy. In fact, I did not know of a single minister who was working for a local congregation. Preachers were just going about preaching here and ~~yon~~ yon, like they would preach the first Sunday at one congregation, and the second at another, the third at another, etc. Their support was very ~~meager~~ meager. Then the ~~brothers~~ brethren would get up and thank you for ~~xx~~ \$2.95, \$1.50, etc.

KK

B: That was a fair amount of money considering the times.

H: Yes, at that time. Eggs were selling for 10¢ a dozen.

My first knowledge of the church was there in Monroe County, Arkansas. I was born in that state. My dad died when I was 4 or 5 years old. Mother turned me over to Brother Bowser. He brought me up and trained me. I went to school in ~~Kentucky~~ ~~at~~ Louisville, Kentucky. I did some traveling, preaching for various congregations. There is an old congregation in Thyatira, Mississippi and I have gone down there to preach. Belewie (?), Mississippi had a small congregation. We didn't have a large congregation among us anyplace. Thyatira, Blackton, Arkansas and a couple of congregations in Nashville were those of any size. There were just a few congregations among us. In fact, the work

didn't start growing among us until the white brethren started supporting. Brother Keeble in holding meetings in various sections of the country. It seemed that one congregation among the white people became interested in the large populations of Negroes--let's see, I don't know if it was in Florida or Alabama. But they became conscious of the fact that the gospel should be preached to them and they got Brother Keeble to do the job. I doubtless could look up the church, but right now I don't know which one. Anyway, the meeting was a success, he baptized a good number of people. A number of the whites were crippled to the extent that they were baptized as a result of the meeting. So the white brethren became aware as to what it meant to sponsor such a meeting. It didn't only mean establishing the work among the Negroes, but it also meant the gaining of a number of white people who went out to hear him out of curiosity. ~~Hezxxxxxxsedztxxxxbrz'xaxgbrzazkatzazfzbxz~~  
~~zuzioxzixzazekexaxz~~ As we say, he caught a lot of them curiosity-seeker. That event was published in the religious journals, like the Gospel Advocate and the Firm Foundation and that inspired everyone to sponsor a like meeting. As a result, other preachers, if they learned they were good preachers, were supported in meetings of that kind. As a result, we had a number of congregations established and the work began to grow among our people through the support of the white brethren. Of course, they would sponsor the meeting, get a preacher in there, support him--in fact, they did it to the extent that a number were ruined. They were not discharging their duty in doing what they should do because of the support the white brethren were giving. I remember well 1941, I was called into Houston, Texas by the white brethren because they had supported the work there among my people from its beginning up until '41 and they had made up their mind that they were going to stop supporting them because they discovered that they were not doing what they could be doing. But before giving up their support, they asked me to come down and see if I could work among them for at least two years to build them up to where they would be ~~xxx~~ self-supporting. That I did. I remember well taking up about \$6 or ~~x~~ \$7 ~~x~~ a Sunday. I began to roll up my sleeve and let the ~~xx~~ hammer fall on them for their failure to support the work. The very first collection jumped up to \$29~~x~~ and something. After I was there about six ~~xxxxxx~~ months, I told the brethren they could discontinue half of their support to me. At the expiration of that year, the congregation supported me fully. I worked on with them another~~x~~ year because I had agreed to work with them two years. Upon leaving, I recommended Brother Paul Settles and he started with them being supported fully. He worked with them a number of years and has been self-supporting since. That was at Stonewall and Waco, the church where John ~~Whitly~~ Whitley is working k now, in the 5th ward. Houston is divided up into wards. They had invited me there for a meeting before that time and we conducted a meeting in the their Ward. We <sup>had</sup> 80 <sup>odd</sup> responses and got a congregation started. Of course, they started out self-supporting. We have quite a number of congregations over the brotherhood and, all stem from the interest of one congregation in the ~~xxxxxx~~ Negro population of that area and they secured the service of Brother Keeble and from the success of that meeting was called to a number of other cities where he baptized them by the hundreds.

B: Back to your own family background, I'd like for ~~xx~~ you to reach as far back as far as you can remember, the names of your parents, who they lived with, etc .  
 and Hickman

H: My people all came from Maury/County, ~~Tennessee~~ in Tennessee. My daddy came from Hickman County and my mother from Maury County. As far as I can remember, they moved from there to ~~xxxxxx, xxxxxx~~ Monroe County, Arkansas. As for names

and dates, I don't know that I ~~g~~ can give you very much, although I do have a record of it somewhere. My granddaddy was named Nathan Cathey, my mother's parents were Catheys. Now my father, Hogan, his name really wasn't Hogan, he adopted that name because it seemed that my father's father passed before he was born and Robert Hogan married my grandmother shortly after he was born. He was just a little baby, and so he took on the name Hogan. Really his name was ~~xxx~~ Delk. He was brought up by Robert Hogan and he married my mother whose name was Emma Cathey. That has been a number of years ago. My father's name was Willie Hogan. They married in Tennessee and they came with my grandparents to Arkansas. I haven't learned what inspired my grandparents to move, but they were slaves and they have told me many a time about their experiences as slaves. ~~xxxxxxxxxxxxxxxx~~

B: Do you recall some of these?

H: Their experience was very good. They had very good masters. They often praised them for being so different to them than other masters were to their slaves. It's difficult for me to recall all the things they called attention to. He left his master and went into what I guess was the Civil War, some war they fought, it seemed like he escaped injury. It wasn't long before the war was over and they were freed. I don't know what all was involved in their decision to come to Arkansas, but they did, and it seems like they got hold of some land that was a wilderness, woods, etc. which they had to clean up and get it to the extent that they could farm it. That had about 150 acres--I don't know if he had that much when he went there, but he bought that much or worked up to that much, anyway. He was the father of oh, I don't know how many children, seems like he had four or five boys and about five girls. My mother, I can't recall how far down the line she was, but she'd be in her ninety's if she was living now. There is just one of those children alive now, and that's an aunt over in Toledo and she's about 92 now. Of course, some of the grandchildren are yet alive. I ~~know~~ my mother's brother has a son that is here in Chicago. He is not interested in the church. I have several cousins yet alive from that family.

As I said, my dad died when I was 4 or 5 years old. I was born in 1902. I guess it was about 1906 or 7 when he died. Then my mother turned me over to G. P. Bowser who ~~xxxxxxx~~ brought me up and taught me the way of the Lord, who taught me to preach.

B: What was the connection? Why did she turn you over to him?

H: She married again, but that did not have anything particularly to do with it, since Brother Bowser had a ~~xxxxxxx~~ little Christian school he was trying to teach, she wanted me to be brought up in a wholesome Christian environment. He was interested in me. He wanted me to come to school, up to the little school in Silver Point, Tennessee. I went right with him and stayed with him. In a way they just adopted me.

Brother A. M. Burton persuaded them to give up that school and come to Nashville. He had bought a building in South Nashville. He wanted Brother Bowser to come ~~in~~ and work with him in that school. Soon after he gave up that school and went down to work in Nashville and started school, named the Southern Practical Institute. But Brother Burton put ~~a~~ white man as the principal of that school, Brother C. E. W. Dorris, you may have heard of him, I think he wrote ~~w~~ one of the commentaries. Anyway, prejudice between whites and Negroes was terrible at that time. He wanted the Negroes to come in the back door of their own school. In fact, he insisted upon it. I was among them. He just gave up and went home. Wouldn't do it. Brother Burton heard me preach as a boy

to 26 hrs  
about 2000 hrs

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romantic interest

He became interested in me. He had me living out at his home while going to school. I did his chores around his house. When all this turned up I did what the other students did, I just went home. I've thought about it a number of times, I believe that was a ~~great~~ mistake I made. Had I stayed with him, I would have been in a better position to have been a better worker in the church, because he was definitely interested in the work of the church anywhere. That was just about the ~~xxxxxxx~~ ended our school. We moved then to Louisville, Kentucky. I attended school there. When vacation time rolled around I'd go down in Arkansas to visit people. I got quite a kick out of riding the stock and experiencing the life in the rural. I'd go back for school, not being allowed to stay from the Bowers very long since they had adopted me as their child. But they allowed me to go down and visit with my mother and her parents in Monroe County in Arkansas during vacation time.

\* I continued to study and talk with Brother Bowser. I became stronger as a minister, got to the place I could conduct meetings, so finally I moved to Chicago. Brother Kennedy and I got the work started here on the South Side. I had a number of calls for meetings, so I just left this work with Kennedy and went to Muskogee, Oklahoma. That was my first local work. That was about 1932 or 3. The white brethren invited me over to Okmulgee, Oklahoma to conduct a meeting for my people in that area but few of the whites attended it. We baptized 189 in that meeting. Five preachers and a number of whites were converted in that meeting. From that meeting I began to receive calls more than I could ~~xxxxxx~~ answer. I think the next work we got started was at Haskell, Oklahoma. We baptized 40 some-odd. And then Shawnee, Oklahoma, I forgot how many, notwithstanding, we got a congregation started. Oklahoma City, baptized 103, that was in 1938. I was called ~~xx~~ right back the next year and baptized 93. And down in Sherman, Texas, I forget how many, 80 something. And different places--it's been so long. One mistake I made, I didn't keep up with the people that I baptized and the number of congregations started as the result of me doing the preaching in Oklahoma and Texas. I moved to Wichita, Kansas and while there, they invited me to Los Angeles in 1937 and we got a congregation started in South Los Angeles known now as the 110th and Wilmington congregation. When I went into Los Angeles, there was just one small congregation, about 50 or 60 members. We got the 110th and Wilmington started, then came back the next year, 1938, and got the church started where I am laboring with today. I baptized 37. We have now on our church roll--often when people ask me ~~xxxxxxx~~ how many members we have, I have to ask them, What do you mean? on the church roll or faithful to the church? --we have about 1650 on the church roll but we have from 9 to 11 hundred each Lord's day. We had one small congregation in the city and another small congregation of about 9 members in Oakland, California, seems to like there were about a half a dozen in Riverside and that was all that was in the entire state. Now we have 12 congregations among us in Los Angeles and then scattered all over the state, Bakersville, Fresno, Barstow, Oakland up in the Bay area we have about 12 congregations, San Fransisco, Richmond and all around. So the work has grown very well among us. We have a goodly number of good preachers. I don't know how many congregations the Lord has allowed us to have a part in getting started.

Now that we have grown to the extent there are now very few meetings sponsored by the white brethren. We can carry on by ourselves, now and that is good. Wherever we can it should be done. X But we haven't started to begin to commence when we look at the look at the multiplied thousands of people that don't know the truth. I've been telling this all over the brotherhood.

B: Were your grandparents's masters members of the church? How did your people ~~xxxx~~ hear of the church?

H: They seem to have gotten it through their masters. That's one reason they were treated so well. They heard of the church through their masters in Tennessee, because when he came to Arkansas, he cleared up the ground and put up a building and got a congregation started. He started with his family.

B: Did he take the name of his master?

H: That's right. Cathey. I don't know about the Hogan~~x~~ name. My mother and father were not ~~xxx~~ slaves, just my grandparents. The grandparents stayed in Tennessee some time after slavery and my mother and dad were born after ~~xxxvxx~~ slavery. I don't know very much about my dad's grandparents~~x~~. Of course, his dad died before he was born.

B: In talking with Brother Levi Kennedy, I know that the black church had some of ~~xx~~ it's oldest congregations in Hickman County and Maury County. I know from white church history, there was a family of Catheys that moved from that area to Senatobia, Mississippi and began the work of the church there. Do you know of any other early black churches other than these?

(black)

H: There seems to be some connection between those/Catheys and my grandparents, because he went to Senatobia to visit some of his relatives in Thyatira. I remember he took this trip. I was just a boy and remember that very well. But the oldest church among us that I can recall was in Midway, Texas. I don't know whether that congregation is older than the ~~xone~~ one in Arkansas or not. It's the oldest one among us in the state of Texas.

B: Do you have any dates? Do you know who is responsible for this? Where is Midway?

H: The town is between Dallas and Houston, about halfway. It is quite a Negro community, there and ~~x~~ around about Madison, Texas. Dates? I'm sorry, I possibly have some dates at home but I don't recall them now.

B: Who told you about this church? Have you been there?

H: Oh yes, I've been there and preached. I've heard older preachers talk about it time and again stating that it was the oldest. Some seem to ~~low~~ have under the impression that it is the oldest congregation among us~~x~~.

B: Do you know of some older congregations in other states? What about Louisiana and Alabama?

H: No, we don't have very old congregation down there. Now Brother Keeb~~ee~~ went into Atlanta and that might have been where he ~~x~~ got started. I guess that congregation is not older than the late 20's, ~~xx~~ 1928 or thereabouts. In 1923 I went to Detroit and there was one congregation there. When it got started, I don't know.

The oldest congregation<sup>s</sup> that I know of is at Center Point, Arkansas, Blackton, Arkansas, Thyatira, Mississippi and Midway, Texas. ~~x~~ That's besides those in Tennessee.

B: Where is Blackton?

H: It is about 33 miles West of Helena. It's just a little spot in the road.

B: Where was Silver Point, Tennessee?

H: It's 75 miles East of Nashville, Near Cooksville.

B: Was there an old church there?

Brother Bowser

H: No. I don't know what caused/~~rix~~ to go up there. He seems to have gotten the land pretty cheap. I know of no church already up there, and I don't know if there was one in Cooksville which was not very far. Seems like Brother Bowser got those congregations started. We have a book published by his daughter that would give that history. ~~ixkx~~ Sister Holt. You could get a copy from her son, G. P. Holt in Indianapolis, or write her. I don't have it in stock at the Echo. That little that I put out ~~xxxx~~ has the history of my work, and even of my grandparents, but I think I just said that they moved from Tennessee to Arkansas at a certain time.

B: I'd like to send this to you for corrections or dates. Can you speak now of black and white relations in these early times? Any incidents of churches getting started?

H: No. Other than the interest of this particular city and they decided to get Brother Keeble there. That was the first of the whites sponsoring meetings among the Negroes.

B: Was there any white help at Blackton or Center Point?

H: ~~ixkx~~ No, I don't know of any help. The old ministers, T. H. York, G. P. Bowser, Brother Keeble, Womack, & old man J. H. Clay, and later, T. H. Busby, Alonzo Jones. I don't know, but there seems to have been quite a connection between the Church of Christ and the Christian Church back there. Some of the Christian Church preachers came among the Church of Christ congregations and preached for them. I remember old Brother Bostick and Ivory was another one. They were really Christian Church preachers. But we had so few preachers among us that the Church of Christ, the group that didn't go along with them, wouldn't permit them to come in among them and preach. I remember they tried to get my granddad to come over with them and he was one of the fighters of the Christian Church. In that area, he kept our brethren from uniting with the Christian Church.

B: Would you identify where this list of men lived and worked?

H: The Christian Church men lived around Little Rock, Arkansas. J. H. Clay, Brother Keeble, Brother Womack lived in Nashville, Tennessee. Alonzo Jones was formerly from Alabama. He lived up in Silver Point and went to school there. Maybe he did live in Nashville some. These preachers used to go all over the brotherhood and have appointments. Brother T. H. York lived in Detroit. Brother D. J. ~~Mxxxx~~ Bynam lived in Memphis, Tennessee. Brother D. M. English lived in Detroit. Seems like he was from Hickman County, Tennessee. He's a relative of Brother Kennedy.

B: In the early days the division between the Christian Church and the Church of Christ was not complete. Do you know of any other contacts between these two groups?

H: No.

B: Someone said Brother Keeble came out of the Christian Church.

H: Brother Bowser did, too. He was formerly a Methodist and left them and went into the Christian Church and came out of it, of course.

B: Do you know anything about that?

H: Brother Bowser couldn't go along with their ~~xxx~~ type of delegated conventions and also the mechanical instruments of music in worship. This seemed to have been the grounds on which they separated. It's been so long, I don't remember any other disagreements ~~arisen~~ among them. These were the main causes of Brother Bowser leaving the Christian Church. Their idea was of "shaking" people in from ~~the~~ ~~denominational~~ churches without baptizing them for the remission of their sins. They had quite an argument over that. I don't know if he had ~~xxxx~~ help from other brethren but it seems like Brother Bowser fought that battle along ~~fuzz~~ ~~xxxx~~ at that time. I don't know if his coming out had an influence on Brother Keeble's coming out or not. He was quite a stickler for a "thus saith the Lord" and that seemed to cause him to give up the Christian Church.

earliest

B: Would you describe your/rememberance of a typical worship service ~~xxxx~~?

H: The people just came together to sing and pray. So often, they didn't have a minister to preach, so one of the older members who was best qualified among ~~us~~ would get up and ~~xxx~~ exhort the membership. They would have the Lord's supper, take up the collection and go home. ~~xxxx~~ Unless there was preaching they didn't come back a night. The service would last about an hour. They would sing a number of songs, a number of prayers. ~~xxx~~ They did have a Bible classes, then following that was the regular service. Including ~~the~~ Bible class, the whole thing might last an hour and a half.

B: What about the all-day affairs?

H: Sometimes they would have that if there was a meeting. It was called a Dinner-on-the-Ground. The members would bring the food and it was really on the ground back then. They would go outside the old church building and spread their table-cloths on the ground, put the food down, and everyone would get down on their knees and eat.

B: What about their buildings?

H: The building at my ~~xxx~~ home was a log building and my granddad, with the help of other men built it. They would go into the woods, cut the logs and bring them. They'd put dirt between the ~~xxx~~ logs--daub them with mud. They would make their own shingles to cover it with oak shingles. They just all got together and made these things. They went to town--no, maybe they didn't-- seems like they made their own doors. They would bur their hinges and some blacksmith would make those. It was very little they bought from the lumber company--I don't think they got anything from it but the windows. And they were made of wood. They covered the opening with a string or a little chain to fasten them. I watched the building the building of the one at my home and the one in Tennessee called Pleasant Union where Brother Kennedy knows

about. It was a log building. Among us, that was just about what we had. As for buying lumber and getting a carpenter to build it, there was no such thing.

B: Do you know about the church in Center Point?

H: I've only been there twice in my life. It seems like they ~~xxx~~ have a frame building. I don't know how they went about getting it but they had sawmills around the country and they could get it that way. But in my home the had a log building.

B: Norman said his dad came from Selma, Alabama. Do you know anything about this?

H: NO. I know his dad and he has a sister that worships with us in Los Angeles--Cravens--and she is getting on up in her 80's. I think she is older than his dad. I didn't know where they come from.

B: Where was the first time that you preached?

H: Silver Point, Tennessee when I was just a boy 13 or ~~xx~~ 14 years old. I preached my first sermon in our school building there.

B: How many boys were there in school at the time? Were there any girls?

H: Oh yes. There were girls and boys. I don't remember the number. I do know the fellow who started out with me--Eddie C. Franklin. He and I preached our first sermons the same night. He made rapid strides as a minister but he got discouraged and quit and seems like he quit the church. He died here in Chicago. It seems like Brother Hamilton and he were first cousins, his father and Eddie's mother were sister and brother. Brother ~~is~~ one of those old-time preachers. I had forgotten about him.

*James Hamilton*

B: When did Brother Bowser start his school?

H: Seems like it started in Nashville in a very humble way. ~~xxxx~~ I think it was in ~~xxx~~ his house. I have some material on it and seems like it is in Brother Keeble's book. He started the Christian Echo which I'm publishing now. From Nashville, the school went to Silver Point. The school started in the Jackson Street church building, 14th and Jackson in Nashville.

B: When was it in Fort Smith?

H: That was after the Burton school effort failed in Nashville after Silver Point ~~xxxx~~ period. We went to Louisville and from there, Brother Bowser moved to Fort Smith. From there to Detroit, and then to Fort Worth, Texas. At that place Brother Bowser worked in the school with Brother Winston as President and G. C. Washington as Dean. Then we went all over the brotherhood really trying to build a school and finally got some of the white brethren interested. This was in 1934, during the depression. I remember Brother Winston and I went over to where Brother Tackett was--I forget the town in Texas--and he was interested to the extent that he sent us to look at some property in Terrell that was started by the whites and they left off building the school. Because of its location--it was on the white side of the tracks--they wouldn't let them have it. But they continued, ~~xx~~ and Brother Stewart and Brother Winston met with some of the white brethren in Cleburne, Texas and they stimulated quite an interest among the white brethren from that meeting. From that meeting we got the property in Terrell because this old

*which met in the church bldg -*



brother--I can't think of his name-- was on the board of this ~~xxxxxxx~~ military academy there. J. B. McGiness, white, this old brother knew they were giving it up, it was on the Negro side of the tracks, anyway, so he got the rest of the board to sell it to us pretty cheap, \$75,000. I for-get the year but it was just before 1950. We look upon the Bowser Christian Institute as merging into Southwestern Christian College. We've had quite a struggle keeping the doors open but the Lord has blessed us thus far. For a couple of years we have had a Negro president. Its really better now than it has been, it has more students and the outlook is brighter.

~~xx~~ B: Let's go over your outstanding meetings again. What would be the most outstanding ones up to the present:

H: Okmulgee, Oklahoma, Oklahomax City, Los Angéees, Bakersfield, Houston, Texas, Sherman, Texas. These were the most successful. Now in Tulaire, California we baptized about 47 people. This was sponsored by the white congregations. We~~xx~~ tried to get them to support a Negro minister for a while but they thought that ~~the~~ <sup>or the</sup> white brother~~s~~ in ~~xxxxxx~~ their congregations could do the job but it didn't work. That congregation \_\_\_\_\_ (spurned, turned ?) and is no more. They don't ~~x~~ have a congregation there. We started off and crippled so many people there, many would have obeyed had they gotten a Negro minister in there. They decided to wait and see and they went completely down.

B: What about dates?

H: This last was in 1940, the same year we held the meeting in Bakersfield. We had 78 baptized in that meeting, by the way, there was 43 colored and 35 white in that meeting. Oklahoma City and Okmulgee was in 1934. 1938 in Oklaho-  
ma City and also Sherman, Texas. 1939 in Houston. ~~2928zzixnxzmxzmgzixxx~~  
1937 and 1938 in Los Angeles because we had a couple of different congregations started from these meetings. I think that's it. The whites helped the ones in Okmulgee and to a certain extent in Oklahoma City, they got them started~~x~~ by supporting the minister but not continuing after that. ~~x~~ In Sherman, Texas they supported the minister and helped them with the building. They didn't support them in Bakersfield. The ~~wixk~~ whites ~~zzixzfxzmxzmgzixxx~~  
~~zmxzmxzixkzixz~~ supported the meeting in Tulaire but after a month or two, after they say they were not going to get a Negro preacher, they just quit. The Los Angeles church supported themselves. They had some ~~xxx~~ preachers there in the old congregation and they worked with the new congregations. Now the one where I'm preaching, I continued to preach there, hold meetings, come back and work with them and built them up to such an extent to where they were able to support me and they did. We rented a store-front and soon outgrew that. We bought a building which didn't have much to it so tore it down to the floor and re-built it, putting up a nice building which would hold about 250 people, I guess. We outgrew that soon and then bought the present property from the Christian Church. That auditorium will seat about 650 people. We out-grew that and ~~x~~put up our present auditorium which seats 1500. We have had it full alright but it was a special day. Dedication day we couldn't get them in there and there was another day that we've had it full again. In our ordinary work, we've had the lower floor full and it seats 1200. There's room for 300 in our balcony. Some time ago we had some there. I guess it was about 1300.

B: Where did you meet your wife?

H: In 1919 and 1920. Her hame then was Maggie Bullock and I met her at Hampshire, Tennessee, that was in the community known as Cathey's Creek. My people came from down in that area. I was a boy preacher going around and was ~~xxxx~~ down in that area when I met her. That, of course, caused me to go back down there quite regularly~~x~~ trying to marry her. We had 4 children, lost

one when it ~~xxxx~~ died. My baby now is about 42 years old. We have about 12 grandchildren and 14 greatgrandchildren. My grandson and his family live in San Francisco but the rest of the group is in the Los Angeles area.

B: Brother Kennedy mentioned that ~~x~~ when you came to Chicago you were restored (to the Lord). How long were you away from the church and what experiences led you away?

H: I was led away from the church by the discouragement from the older ministers. It seemed like at that time the older ministers labored under the impression that you had to be old and seasoned before you were qualified ~~(xxxxxx)~~ as a minister. A youngster, inexperienced, had no ~~business~~ business preaching. They would say things and do things such as discouraging a congregation that would be wanting me to come and preach. I'd like not to call names--let's just say old timers did this. I got myself into it one time by calling ~~xxxx~~ names. It was up in Oakland, California and I had been calling the name of one man, saying that it was necessary for there to be some deaths before the Lord's work could ~~xx~~ go on and I proceeded to give an example. After calling his name, after service was over, a girl walked up, I think she was a niece, and she told me I was talking about her uncle. ~~xxx~~ So, let's just say it was the "old-time preachers that worked against me. One time I was playing ball with some of the boys during the week and when I got up to Nashville for a preaching appointment I found that that I had been cut off because of it. I was just a boy myself. My wife's grandfather said a number of things along that line because I was playing ball. ~~xx~~ I'd see some little boys out shooting marbles and I'd get out and play with them and he'd say ~~x~~ "Got no business preaching!"

B: Was this looked upon as being un-Christian?

H: Oh my, yes! You go to a ball game and pretty well had ~~xxxxxxx~~ a confession to make to the church in those days among our people. "Worldly-minded!" So I became discouraged and gave up ~~xxxxxxx~~ preaching for three or four years. It wasn't long. I worked in the factories of Detroit during that time, but left there because the ~~xxx~~ people with ~~xx~~ whom I was ~~xx~~ associating wasn't a good influence. That was one reason I left. I came here to ~~x~~ Chicago where I had a brother at that time, my only brother, and he got me a job over with him at ~~xxx~~ Pie-Bakers of America. He was a foreman over one department and he got me on. I still wasn't going to church. My brother didn't care anything about the church. Levi and his wife talked to me about it, pointing out the wonderful progress I had made as a minister, and my ability as a preacher, and they just kept                     . I told them I was not completely satisfied out there. There was something bothering me, of course. I told them I was going to make my confession and I did. I came down here on Maypole. Brother Daniels was living then. I made my confession then went back to Detroit and made it over there. From then on I have been ~~x~~ growing. I've been determined the ~~xx~~ old Devil wouldn't discourage me ~~xxxxxxx~~ any more. I was running wild over in Detroit with those fellows. I had a first cousin that had an awful lot of influence on me and he was just as wild as he could be. A terrible thing.

B: Did he ever repent?

H: Yes. We went over here on the West Side, Levi was working with him at the Maypole Avenue church, so I talked with him about the need of establishing a church on Chicago's South Side. I suggested to him that he and I work together in getting ~~xxxxxxx~~ a work established. He agreed. I told him that I thought it best that we get the consent of the leadership of Maypole. Of course, that's where he was working. I was going over to ask ~~xxx~~ Brother Daniel

for him. Had Levi and his family just started working on the Southside ~~ixzxmx~~ without saying anything, it would have been considered a "pull-off". We went to talk with him and told them our plans and they agreed. Brother Daniel said "Been talking about starting a work on the Southside and talking never did do anything. I agreed with ~~x~~him and told him we were going to do something this time. He agreed. So Levi and I went over there and rented a building at 51 and Dearborn, a storefront. We cleaned it up, fixed it up and started the Southside congregation. We worked together there a short while--I don't know how long now--then I left and went to Oklahoma, leaving the work up to him.

B: Why did you leave for Oklahoma?

H: I had an invitation to conduct a meeting among my ~~xxx~~ people in my hometown in Arkansas and it was quite a successful meeting. Brother Bowser was living then in Fort Smith and I went up to see ~~him~~ them. He urged me to come there and hold a meeting in Fort Smith. I did that ~~xxx~~ and people came down from ~~xx~~ Muskogee to hear me and they ~~xxxxx~~ wanted me to come and work with them. Brother Bowser urged me to do so and I did. I didn't go back to Chicago. I finally got the work started over in Okmulgee. I persuaded Kennedy to come down and work with ~~them~~ that congregation a while. And he did. He ~~xxxxx~~ wasn't there very long before they <sup>(Oklahoma)</sup> felt that we had run out on them. They got on him because I had run out on them and persuaded him, so he came on back and has been here ever since.

B: It must have been a relief for Brother Bowser to know that you were back preaching.

H: Oh yes. He was very pleased. But I give Levi Kennedy and his wife credit for having me over to their home, sat me down and worked me over and I mean every bit of it. There was something that bothered me. I wasn't satisfied out there. I was thinking within myself that I was going to get back into the church and go back to work. Once they finished with me I just went right on, and been going ever since. Thank God that he spared me through that time. That was about 1927 to 29 or 30, thereabouts. I'm pretty poor at dates. .  
black and white

B: Would you comment on the church today? What are some discouragements and what are areas of hope?

H: I see a number of things that are quite encouraging that indicate that the attitudes toward black and white is so much different. The younger generation seems to have established themselves in God's Word to the extent that they oppose a number of things that were ~~opposed~~ encouraged by the older ones. Now ~~xxxxxxx~~ prejudice is a subject that you just couldn't go into with ~~xxxxxx~~ whites. I remember while I was there in Muskogee--I liked to have called a fellow's name who's on my mind, a preacher, he was quite a young man but quite a great preacher--he was conducting a meeting over in Tulsa and Brother J. A. Jones, who ~~xxxxxxxxxxxx~~ worked with us over there in Muskogee and encouraged us very much, one of the white elders, invited me over to hear this young man. I got one of our leaders and we went over and they wouldn't let us---they took us down into the basement first and it was such a difficulty you couldn't hear very well so they brought us back up, took us around the back and put us ~~xx~~ in the dressing room. When the preacher backed up far enough, they opened the door~~xxxx~~ leading into the baptistry, and we could just see his back, we couldn't see his face very well. Then there was no such thing as a ~~R~~ Negro going into a white congregation and sitting in the audience. They would put you in the basement, a classroom or up in the balcony or something of that

*Delaware?*

kind. And that lasted up until just a few years ago. The fact about it, a couple of years ago, down in Alabama, Brother Fred Gray, and a group of Negro brethren went over to hear a debate in one of the white congregations and they wouldn't let them in. (chuckle)x So there's quite a bit of it going on yet in some places. In the schools, that the thing that is most encouraging. They are allowing our people to attend the white schools now, the colleges. We had to go to other schools. One thing that is really shocking, Billie Sol Estes, I've known him for quite some time, personal friends, and he thought a lot of Floyd Rose, Alonzo Rose's son, he tried to get him in Abilene. They wouldn't let him in. He went right down town there and got him in a ~~xxxxxx~~ white Methodist school. Boy, I had to fight that thing. I used the Echo to fight it because it wasn't Christian. I suggested they disconnect the work "Christian" with it if they are not going to be Christian. We worked on that thing pretty heavy. We had Bible to back it up. The students got hold of that paper and went to the faculty and administration and because of the contention of the ~~xxxx~~ students, young preachers, they had to give over. And the same thing at David Lipscomb. We still feel that the administration of David Lipscomb didn't do it right in closing of our school in Nashville. We are completely knocked out of an elementary school with a Christian environment when they took that property. ~~xxxxxx~~ Part of the youngsters that attended that school started preaching as little fellows. They won't let them attend there at David Lipscomb now.

*end of reel 2*

REEL 3

B: What do you hope for the ~~xxxx~~ future of the Christian Echo?

H: I hope it will continue along with the printing plant we have developed. I hope we can get some younger fellows interested in printing and this work after I have given it up. We are interested in building a publishing house where we can print tracts, books, etc. We do job work now but we haven't sought this kind of business because we didn't have a printer on which we could depend. We cant pay a man what he is regularly paid in Los Angeles--\$4.50 or ~~X~~ \$5.00 an hour. All we can do is \$3.00. What little I know--and I have had to learn to operate our equipment and learn quite a bit in the process-- lineo-  
typex machine, Ludlow, 2 letter presses, 2 offset presses, camera, repro (?) press, etc. We have a big carriage press, 17 1/2 x22". I've taught some fellows what I know and ~~xx~~ some move on up to the ~~x~~ biggest machine. Often a new man comes in and learns the ~~xxxxxxx~~ lineotype and that's as far as he goes because he can go out and get a job with that qualification and then I'm back where I started. Because of that we haven't taken in much job work. But we have a young man now who came in from Chicago about three months ago and he seems quite interested. He doesn't have a family 'though and that kind of worries me. He gets on the lineotype and works up these sermons that comes in from the preachers, then he comes and questions me, and do you know we baptized him a few Lord's days ago. It looks like he's going to stick. His hame is Lee Ivory. He also is a writer and published a little paper when he was here in Chicago and ~~xxx~~ he's interested in getting it in circulation there.

\* Our brethren are thinking about ~~xx~~ publishing Bible class literature. We have several brethren that are qualified to do it ~~xxx~~ such as Calvin Bowers, ~~X~~ Caroll Pitts, Marion Holt, Eugene Lawton, Roosevelt Wells and others. They feel that we can put out literature more suited to our people than the white brethren are putting out. We also think that this might be a ~~xxxxxxx~~ contribution toward maintaining a publishing house.

B: (I rehearsed what I knew of ~~X~~ Sweet's buying out a series from Cook of Elgin, Ill)

H: I'd like to have something like this going by the first of the year.

B: Why don't you take some material that Sweet or even the Advocate has published materials that would take little or not editing and ~~get~~ the artwork revised? Some of their older series would still be good Bible material.

H: Perhaps we could get it at a reasonable price.

B. How did the National Lectureship get started and what has been your contact with it?

H: I believe our first one was in Oklahoma City. What inspired it was that I was in Houston and became aware that there were so many places in Houston that had not heard the gospel. I called all the leaders and preachers of the state together and ~~x~~ devised a plan whereby we could reach the cities that had large Negro populations. We selected Marlin, Texas. All the congregations among us were supposed to have sent in donations to preach the gospel to the Negroes in that city. This in our first meeting and ~~X~~ naturally it met with a lot of opposition--we ~~xxxxxxx~~ were holding a convention, etc.

Some of our main and strongest preachers attacked us. I'll never forget, Luke Miller got up and said, "Here I've been fighting conventions all this time and here we are having one." I said, "You've been fighting a convention?" He said "Yes." I said "Well you must not have known what a convention is." I told him I fight what goes on inside a convention but I couldn't fight a convention. When we engage in a meeting we are calling people into a convention whether we call it that or not. We put out literature to get people to convene to hear the gospel and then get up in a convention that we've called to get up and fight a convention? We fight what goes on in a convention that 's ~~is~~ not in keeping with the Bible. We had a fight but we succeeded.

We did get the work started in Marlin as a result. That inspired our lectureships. The next year or so when G. E. Stewart was ministering in Oklahoma City and he called for a National lectureship among us and its been going ever since. Our objective mainly is to unify our speech--preachers ~~xxxx~~ saying one thing or then another ~~xx~~ saying something different on the same subject. ~~xxxxxxx~~ It has made a tremendous contribution to unity of our brethren on various subjects, and it is still doing it. So it is a thing we look forward to every year. The last one we had was in Houston, Texas and it was a very successful lectureship. Some of the things our brethren differ on we try to iron them out and keep our brethren together.

B: Brother Kennedy said he and others helped locate the place and make sure things were ready for it. He said he was left out on some of the plans this year. They came to him while he was in the hospital and he disagreed on some point and the committee went ahead without consulting him further. Do you see a change evolving?

H: No. We've just left it up to Kennedy to arrange the place. They make application for it to come to that particular congregation. We've left it up to him to decide and he's been doing that for a number of years. Now this year what he had reference to is there is some disagreement on some of the practices of some of the preaching brethren. Some brethren have been working with the denominational churches, calling on them to pray and exchanging pulpits, cooperating with them in money-raising schemes, etc. Some of our brethren complained because these men were on the program and this was why they were consulting him. Possibly it was discouraging to him because he has said he is giving up the arranging and has suggested Brother Holt make the final arrangements hereafter. One reason I accept Kennedy's resignation on things of that kind is because of his physical condition. Kennedy has been a go-getter across the years and worked hard ~~xxxxxxx~~ at what he was interested in. He was in charge of the Living Endowment and I recommended someone else take that over for the same reason. It is just too much on him. Other than that I don't see any change.

B: Where will the lectureship be next year?

H: Well I think Kennedy arranged for this next year and I believe Savannah, Georgia is the place. Winston is wanting it in Cleveland but I think it is settled that it will go to Savannah. We haven't had much of any lectures in the Deep South.

B: Why?

H: They haven't called for it. They had it last year where Brother Grimsley is the minister---I forget the city and I didn't attend because of the big building program. Fort Lauderdale, Florida. He asked for it and was ready to host it. Others haven't applied for it.

B: When did the Youth Lectureship get started? Who was the main thrust behind that?

H: I give Brother Orum Trone of Detroit credit for that. He was interested in the youth of our congregations and he started it in Detroit. It ~~was~~ has been growing and gathering momentum as its marched along. Now it is getting too big for one congreg~~ation~~ to handle. They have around 1500 visiting youngsters attending. Its pretty hard to handle having places for them to stay, etc. It's scheduled to be in Los Angeles this year, so we have our work cut out for us. I need to get back there now to get committees set up for it.

B: On both lectureships, would you comment on black/white relationships?

H: There ~~hasn't~~ hasn't been very much black/white relationships to my knowledge. I haven't seen any whites attending but a few that happened to come out. I don't know if they have been notified and invited to come in. I don't think they have. We've had them speak on ~~a~~ lectureships, in fact, all of our lecture-ships we have white ministers to come in to speak but so far as attendance, I haven't seen too many. Down in Houston, maybe a dozen, half a dozen. We had three or four of the wh~~ite~~ brethren to speak on it. We usually advertize that everybody is welcome but that has not been sent to white churches. Usually we just announce it through the ~~the~~ Echo.

B: Have there been other lectureships where more whites attended? I have heard there was.

H: No. I don't know of that. ~~It's been several years since I've missed 2 or 3 National lectureships, several youth conferences. These latter usually come at a time I am in meeting work. I missed the one in New York but I got to be at the one in Cleveland because it was held in connection with the city-wide meeting. The one before that we had in connection with our meeting in Los Angeles, but usually I'm too tied up. The National meeting is usually arranged to be held before most meetings begin each year.~~ I've missed 2 or 3 National lectureships, several youth conferences. These latter usually come at a time I am in meeting work. I missed the one in New York but I got to be at the one in Cleveland because it was held in connection with the city-wide meeting. The one before that we had in connection with our meeting in Los Angeles, but usually I'm too tied up. The National meeting is usually arranged to be held before most meetings begin each year.

B: Who is Brother Tackett and what has been his help to the black brotherhood?

H: He has a church-leading setup. It seems that congregations pay 10% of their total incomes into this organization for a certain length of time which makes them eligible for a loan through this fund. That's what he as been doing across the years. Brother Winston is very closely connected with it. He lets the Coloreds have the loans through Brother Winston who has worked himself up in that organization. I guess he is on the board of directors. He just about has to approve the loans before they are given. I forget if its three years before you are eligible or not. Any~~way~~ way, after you have been with it a few years, you are supposed to get all your interest back. You don't have to pay interest if you are in long enough.

B: Is he interested in money ~~of xxx~~ or the black church?

H: He's interested in the church, black or white.

B: I'm not from Texas so I am not aware of white churches that have received money.

H: Oh yes. ~~X~~ Some in California and a number in Texas have.

B: Is he a ~~xxx~~ wealthy man?

H: No. He's a fine old man, though. He set up this and has a group of men with him to help direct it and it's doing pretty good.

B: Robert Woods, as a younger man coming up in the church, could see a Bowser camp and a Keeble camp. Would you care to comment.

H: That is true. That grew out of a practice that entered the church quite a number of years ago down in Hickman County. It seems that Brother Keeble got off on this "Holy Kiss" --that it should be practiced in the church. It was practiced and it brought confusion. It seemed some were discriminating when it came to the kiss (laugh). Brother Bowser was called in to settle the confusion. He pointed out that ~~xx~~ kissing was ~~ax~~ form of greeting and in Romans ~~x~~ 16 Paul named those to be greeted. The old orthodox greeting ~~xx~~ was of putting the hands on the sholders and kissing each cheek. In England the custom was to kiss the ~~xxxx~~ back of the hand. ~~X~~ Another country has the custom to bow down and kiss the ground. Our form of greeting is the hand-shake and whenever you deviate from that it brings confusion. Because of this trouble in Hickman County, there was a division between Brother Keeble and Brother Bowser. Brother Bowser thought the practice should be discontinued because of the confusion it created. The problem spread out among them and came in to Nashville and the churches split, thus making the Jefferson Street and Jackson Street churches. From then on there seemed to have been ~~ax~~ little animosity between these ~~xxx~~ two, our leading ministers. They just didn't work together as they should have but they finally got together. Since both men had schools, their pupils naturally looked to different man for guidance. And they had a different method. Brother Bowser was a book-chapter-verse man. Brother Keeble was more on the illustration-type to teach the lesson without much Bible. But both of them were getting the job done. There was not much division among those that came up under them but ~~xxx~~ some looked to this man and others looked to that man for guidance and recommendations.

B: The tensions faded after they died?

H: It had done that while the men lived because the two of them got together a good bit before either of them died. But you could detect a little something that was not whole-hearted. We tried to get the Bowser and NCI to merge.

B: Who was "We"?

H: In 1934, When Brother Winston, Brother Bowser and I had a series of consultation ~~x~~ meetings among the brotherhood. The first one was in Paris, Texas, and then to Atlanta, Georgia and then to Nashville. When we got to Nashville, Brother Keeble, Brother A. C. Holt and some of the rest of them blocked the meeting. They ~~x~~ opposed the merging of the schools. Let's see, I don't think NCI was in existence then. They were meeting at this other property that we had bought.



B: Southern Institute?

H: No. The Southern Practical Institute had been discontinued. That is what caused us to go over the brotherhood to buy this old Hefner property. But Brother Keeble through Brother Burton, persuaded him to open that school. In fact, it was condemned and through Brother Burton, he got the city officials to permit them to conduct a school there in a small way. Well, we were trying to unite these two schools. Brother Bowser was down there in Fort Smith and then they had this little school going here in Nashville; ~~xxxxxxx~~ ~~xxxxxxx~~ and we wanted to merge them. So they blocked it, wouldn't agree to it. We we went on back to Fort Worth, Brother Bowser continuing on there until we went on into Texas and got this work going. It worked fine because NCI continued to operate, training youngsters up through elementary and high school and then they would come on to Southwestern for their junior college work and go on to OCC or some other school for their higher training.

B: Comment on racial intermarriage.

H. To my understanding it has been engaged in in a very small way. My attitude toward it is that when two people meet and fall in love, regardless as to who they are, I think it is there business and no one else has the right to oppose them. There has always been interracial marriage. Timothy's mother was a Jew and his father was Greek and I never found that the Apostle Paul ever lambasted ~~xxxxxxx~~ Timothy ~~xxxxxxx~~ or criticized his parents. But the only intermarriage seemingly that is really opposed vigorously is Negro and white. You can have people of different nations ~~xxxxxxx~~ marrying-- ~~xxxxxxx~~ you can marry a German, Italian or Italian marry an Englishman--as long as it is not a black man. (chuckle) I think ~~x~~ if I was to marry a ~~xxx~~ thousand times it would be with someone of my race. I believe we would be more compatible and have less trouble. Of course, we have some black and white that get married and they are doing fine. We have two ~~xx~~ such couples in the church in Los ~~xxxxxxx~~ Angeles--not where I preach. We did have such a couple but he died. They were very faithful to the church. She was a white woman and ~~xx~~ looked after him like he was her husband until he ~~xxxx~~ died. There was no trouble. There are two other such couples in the church at Compton. They suffered quite a bit of criticism from both sides. They came to me. One ~~xxxxxxx~~ of them, the girl ~~x~~ was from here and the parents were Lutheran ~~(x)~~--I don't know why they sent her to Pepperdine. She ~~xxxxxx~~ went there, but this boy was not going there, and she married him. The parents wrote me and tried to get me to ~~do~~ what I could to discourage them. They came and counseled with me. I told them that if they were in love I could not discourage ~~x~~ them, but I told them that they were going to have a lot of criticism. I was just telling them what they would have to face and it was up to them. The parents finally wrote to a Lutheran minister, a white fellow, and tried to get him to discourage them. They had a meeting with him and he asked them if they loved one another. They said they did. He said as far as he was concerned that was it. So they did get married and had children, yet they have suffered quite a bit of criticism like I told them. My idea is that if people are in love, its their business, their lives. There is not too ~~xx~~ much of it out our way. I don't know how it is elsewhere.

B: Robert Woods and I traveled in behalf of the Day Camp, and while in Nashville we talked with Brother Choate who wrote Roll Jordan Roll, he and Robert began to ~~xxxx~~ talk about a man there by the name of Alexander Campbell, and they discussed the rumorm that the black man was related to the white Alexander Campbell.

H: Yes, but his Dad's name was Alexander Campbell, not the white Restoration leader. Oh, No, no. Not the 'original' Alexander Campbell. The Negro Alexander Campbell baptized ~~mexxxxxxxxxxxx~~ ~~Robert Campbell~~ This Campbell that is there in Nashville is Robert, and he died. His father was the Negro Alexander Campbell. I knew the Campbell family well and as far as I know there never was any connection other than the fact that Alexander was named after the White Alexander Campbell. I have not heard that the family was once slaves of the white man or anything like that.

B: Would you know of some doctrinal matters that has plagued the white church --like ~~xxxxxxxxxxxx~~ premillennialism --and what impact have these had on the black church?

H: There have been very few if any that believed that among us. There has never been a division over the issue to my knowledge. But I did ~~xxx~~ know that it existed especially among the white brethren. Even this cooperation, we have had little of that. Some of the white brethren have supported some of ~~xx~~ our brethren and tried to ~~xx~~ indoctrinate them but it hasn't amounted to anything. In fact, one brother came over to where I preach and he wanted to start talking ....( a gap in the tape)...We haven't had much of that. There was one little thing that did creep in among us that was stamped out very quickly--there are a few places it is going--and that was this 'anti', such as communion and classes, etc. We had one or two brethren to get ~~xxx~~ off on that. One I know of in Cleveland now. I was in a meeting at Pontiac, Michigan and he came over there and had a tent down the street. I challenged him ~~xxxxxxxxxxxx~~ ~~xxxx~~ and he came up there. I tried to get him into a discussion on it but he never would. So it hasn't amounted to anything.

I was about to tell you about this brother who came over to our congregation and he wanted to get up and ~~xxxxx~~ talk about cooperation. I told him to leave that right out of here. I said that if that was what he was going to talk about then we certainly didn't need him. What was that fellow's ~~x~~ name. It's been a long time ago and we were over on 43rd and McKinney. It wasn't Roy Cogdill. I know him. It was just some local preacher.

B: Have you had any trouble out of mutual ministry?

H: No, we haven't had any at all.

B: Where are the Echo files kept and where could one go to do research on them?

H: All the files we have are in the Echo office.~~xxxx~~

B: There's one at Southwestern?

H: I doubt it seriously. As far as I know the only complete copies of the paper are with me. I'm quite sure. I don't know of any other.



B: If someone wanted to do research on black church history what sources would you recommend? Living people or printed work besides Thelma Holt's book.

H: I know of no others besides those old-timers who are still alive.

B: Like who?

H: Most of them have been called away. Brother T. H. Busby is about the ~~only~~ only one still around.

B: I understand Sister Tuggle would be good.

H: Yes, she would. She was with the school in Nashville and was secretary to Brother Dorris. She helped us raise money for the old ~~xxxxxxxprxxxxxxx~~ property, so she ~~knows~~ knows about it. She ~~with~~ with the school in Silver Point. There are not too many old one still around.

B: I know the threat of liberalism means a lot of things to different people, but do you want to make any comments on things which might be tending in this direction?

H: All I can say is that we have two or three brethren that are advocating liberalism and those of us who are for a strict teaching of the Bible are 'legalists'.

B: Any names?

H: These are things I have gotten from other fellows, things that I have heard, its indirect. I don't like to name names for as far as I am concerned, no one is guilty until he's proven guilty. This seems to have been discussed recently and it doesn't amount to anything so far as the church is concerned but we don't know how far it will go. We are discouraging it in our writings and in our lectureships. I don't think its going to do very much damage.

B: From what you have heard, what are the doctrinal viewpoints which are at stake.

H: ~~xxxx~~ It seems to me that some are preaching belief on the Lord without emphasizing baptism, ~~xxxxxxx~~ the one church, ~~xxxx~~ etc. In fact, they seem to be going far enough to advocate there are Christians in all churches. They are having meetings, exchanging ~~xxx~~ pulpits, letting sectarians come over and have a part in services, etc. These are things I have heard.

B: Robert Woods said he was glad that something was being ~~xxxxxx~~ collected regarding the black church. He hopes that both sides can be written, telling the relationships between the two and that eventually there can be ~~w~~ one church. Would you like to comment on what you would like for the future?

H: I think the young ministers of today are working in the right direction in condemning the discrimination and prejudice which has existed between the races in the past. They are preaching the truth on this matter and I think through this the races will be brought closer together in Christ. The hope and future of the church depends on the work being done by the younger ministers. A lot of us older ones are dying out. They are contending for what is right in facing the issue and preaching against discrimination of all kinds.

B: What are you doing along this line at Figeroa?

H: I think people will do better when they are taught better. We have declared war on discrimination and hate of any kind. We welcomed a white preacher last Sunday to preach for us and had two baptisms and four or five restorations. It was Brother Byler (?). He has a radio program in our area. Our pulpit is open to anyone; we just don't discriminate. I think both Negro and White need to get into the pulpit, take their Bibles and show the sinfulness of it. It could be eliminated.

Now here's another thing I want to call attention to and I think it plays a great part along that line. I find a difference between the Negro congregation and the white regarding the relationship between the elders and the preacher. I want to leave myself open so when I study the Bible I can't stand on what the Bible teaches, and if I have the wrong idea, I'm always ready for correction. I have for some time been contending that it is a mistake that we make in teaching that the elder is over the evangelist. That's one reason among our white brethren, especially, that a number of our white preachers can't get up and preach what they believe is right because the elders tell him, the elders are over him. They give direction, how long to preach, what to preach, what not to preach. I never have understood that the elders are over the evangelist or the evangelist over the elders but they are "workers together in the Lord." I have not found that Bible that shows that the elders are over the evangelist. In fact, were it not for the evangelist the elder would not have any place to elder. And not only that, but I think it is a ridiculous idea to labor under that an evangelist can go out here in the world, and here's a man out there who does not know a thing about Christ, or the church of Christ, he goes out there and preaches the gospel to him, converts him to Christ, baptizes him into Christ, and teaches after he gets him into Christ, and continues to teach him until he feel that he is qualified as an elder, then the evangelist appoints him. According to the Bible, the evangelist is the one to do this for him. You don't have the record where one elder is supposed to appoint another. There is no authority for that. So as soon as he appoints him as an elder, he crawls up under him and says "I'm under you now!" I don't find a Bible sustaining that. The only Scripture according to a couple of my best friends who are white brethren, they called me into a meeting and we were discussing it, and the only Scripture they gave was Acts 20:28, "Take heed unto yourselves and all the flock over which the Holy Ghost has made you overseers to feed the church of God which he has purchased with his own blood." And the argument was, inasmuch as the elders are over the congregation, then if there is a preacher <sup>member of</sup> the congregation, then the elders are over the preacher. I said, "Let's go back and read that."

We read it and we find that the preacher was leaving when he appointed them over the congregation. He didn't believe it. And the next thing, it says that they were overseers for the purpose of x feeding. "The question I want to ask is, Who does the feeding? Does the elders feed the evangelist or does the evangelist feed the elder?" Well they had to admit that the evangelist does the feeding. He ~~xxxx~~ fed him in the beginning, he appointed him and he does the feeding now when he gets up there in the pulpit. The elder does not feed the evangelist. ~~xxxx~~ Why did he make the overseers to feed? \_\_\_\_\_ (?) There is just no Bible for it. When it comes to receiving accusation, Paul told Timothy, "Don't you receive an accusation against an elder but before two or three witnesses." ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ If he is under the elder why is it he is here receiving accusations against them? "Lay hands on ~~xx~~ no man hastily". Don't be in too big of a hurry to appoint him. Why? "Some men's sins go before them ~~andxxxx~~ into judgement and some follow after." Then he tells him to rebuke him. To them that sin. Who is he talking about in the 5th chapter of I Timothy? He talking about the elder. "So them that sin, rebuke before all that others may fear." If he is under the elders, how is it that he is authorizing the evangelist to rebuke someone he's under?

One thing that is holding the work back is the white preacher is so ~~xxxx~~ riveted to the idea ~~zbazzbz~~ that the elder is over ~~zbazzbz~~ him. We just don't teach that. We teach that they are workers together. Now we have elders where I am, but those men ~~xxxx~~... I baptized one of them. When we got ~~x~~ that congregation started out there, the elder was in Holly Springs, Mississippi on a farm. He came there and we worked with him and trained him and then we appointed him. But we let them understand that we are workers together. And we work together where I am. The elders and the evangelist work together and everything goes on smoothly. But when the brethren say the elder is over the evangelist and ~~gzzzzzzzzzzzzzzzzzzzzzzzzzzzz~~ get up there and get so much down the line preaching the truth, first thing you know the elders tell him to go someplace else. I believe when an evangelist agrees to work with ~~xx~~ a congregation, together the elders and the evangelist make that agreement. And whenever they leave, together the elders and the evangelist make that agreement. If it is for the betterment of the congregation they should agree along that line. But to get up there and fire him, and he's scared to death if he doesn't do as they direct, he's afraid of being fired. He's reluctant about presenting various things that need to be presented the elders ~~xxxxxxx~~ won't let him do it. He goes when the elders say go and comes when the elders say come, and all such as that. I ask my brethren, "Where is the Bible authority for teaching that the elder is over the x evangelist?"

B: You are meddling now.

H: (laughter) But that's it. That's one difference between the white and Negro congregations today. I get a letter from my white brethren, "I'm Brother So-in-So, working under the elders at Such-and-Such place." If he's an elder and you build him up that way, and you tell him that you are under him, why, it's no wonder he's telling you to go and come when he gets ready.

B: What is the unique function of the elders?

H: The function of the elders, the man is to oversee, keep the wolves out, keep peace and the main thing is to teach, and go after the lost sheep. That's one thing I can't understand about them, ~~xxx~~ instead of watching the flock the main things they watch ~~xx~~ are the preachers and the money. Now that's

right! And that's just about it. They let people live any kind of a way, do anything almost, yet you can't get them to go after them, they'll let them ~~xxxx~~ but he's going to keep his eye on the preacher and the money. Whenever these brethren wake up to the fact that just doesn't sustain that kind of a thing, and let that elder know he's to work with the preacher, and get that instilled in their hearts, you're going to find more peace in the church.

Our work just moves along just as smooth. A matter came up there at Figeroa, and instead of them going ahead into that thing, unless it was something that needed immediate attention, they said, "When Brother Hogan comes home, we will have a meeting." In our meetings, I don't dictate to them. A lot of times what they bring about I give away to it and they give away to what I bring up. We work together. We don't have them having meetings when I am gone and making decisions so that when I come in the whole thing is changed and you don't know which way to turn. No sir. We work together.

the shots B: What is your unique function as the evangelist? You're ~~xxx~~ kind of ~~x~~ calling ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ in an administrative way, are you not?  
MKX

MKX H: ~~xxx~~ Oh, yes. I do. For one thing, because of the fact they'd have to admit that I am better qualified to call some of the shots. If they were going to have a meeting, I know the preaching brethren better than ~~x~~ they do. The only ones they know are the ones that come to visit our congregation. If some brother is off on some idea, they might have someone to say that they heard him preach and he sounded pretty good, but he doesn't know that he won't do here. I know that. For instance, ~~xx~~ we have a city-wide meeting and were discussing the preacher we were to get to hold that meeting. One of the ~~xxxxxxxxxxxxxxxxxxxxxxxx~~ elders called a preacher and said he had heard a man that he thought would be pretty good and ~~x~~ he was one of the weakest ~~xxxxxxxxxxxx~~ preachers among us. If you were to put that kind of a man under a tent to meet some of the challenges he would have, man it would take ~~xxx~~ years to get the church straightened out! We had one brother in a meeting and a Baptist preacher assailed him ~~and~~ he was arguing that the Bible was the Holy Ghost -- the word was the Holy Ghost, because Jesus said "It is the spirit that quickeneth...the words that I speak unto you are spirit and truth." The Baptist preacher met him in a debate and ~~xxx~~ said "Alright, Phillip went down to the city of Samaria and preached Christ unto the people. Did he preach the Word?" "Yes." "Well then what was that they got when the apostles came down?" That Baptist just wallowed him all over the pulpit! It set the church back a number of years. Some of the stronger preachers wanted to go in there and debate him and he just replied that he had met the best you have and there is not need of me debating you again. ~~xx~~ So there are a lot things the elders don't know anything about. At Figeroa they talk things over with me and ~~xxxxxxxx~~ I tell them why and we just agree. They don't say, "Now Brother Hogan, the elders want you to do so-and-so. You can hold a couple of meetings and you be back here at such a time, etc."

B: I wish I had a little more of you spirit.

H: Well you've got too much against you. You've got a whole brotherhood against you. That's the trouble. It takes some time and ~~xxxxxxxx~~ somebody is going to have to wade into this thing.

B: The problem that I face as do a lot of young ministers, is that this is the situation that we are under and many of them are leaving the pulpit. It is very discouraging.

H: Why, of course. There was one thing a fellow said to me that I wanted to mention, "What about a young fellow, he's young and ~~xxx~~ ~~xxxx~~ ~~xxxx~~ the elders ~~xxxx~~ ~~xxxx~~ have got to direct him." I said, "Well, if he's qualified to ~~xxx~~ be the preacher for that congregation he's qualified for those elders to work with. Now that's it. ~~xxxx~~ ~~xxxx~~ ~~xxxx~~ Look at the divine order. Ephesians 4: "He gave some to be apostles, first, some ~~xxxx~~ prophets, then second, ~~xxxx~~ come the evangelist and then your elder, and here comes your teachers. That's the divine order. The evangelist's work comes first. Again, were it not for his work the elder wouldn't have any place to ~~xxxx~~ elder. What qualified ~~xxxx~~ the evangelist to be under him when it is the evangelist who has called him? Why should he be under him? It just doesn't make sense to me. I realize that they are workers together in the Lord. These preachers won't leave every time you turn around. ~~xxxx~~ Before he can get his work going, here he has to leave and start out with another congregation. First time he crosses one of the elders, ~~xxxx~~ ~~xxxx~~ or gets in the pulpit and says something he doesn't like, he's got to go.

B: I appreciate getting to talk with you.

H: It's been a blessing. I tell you, Brother Boyd. Didn't you have an article in the Echo.

B: Yes about Lake Geneva bit, etc. I explained how Ira North started it and how it is now in the hands of some of us local men to promote. ~~x~~ Ira's elders ~~x~~ (chuckle) wanted him to cut down on some of his activities.

H: I think that's another mistake that is made. They want the preacher ~~x~~ just to stay there. The Lord says go and the elders say stay. Paul said, "Woe unto me if I preach not the Gospel." It's "go" or "~~x~~ woe". A thing like that is the work of the church. A thing like that, they should be glad to send their minister. When I leave Figeroa, it doesn't mean my salary is ended. They pay me \$175 a week and take care of my utilities, telephone, and up-keep of my property, insurance, I own my own home, car, etc., and when I leave my salary goes on just like I am there. The church has fellowship with me in this work. Of course, during ~~xx~~ the winter-time, we don't do much meeting work. I guess it should be done anytime. But anytime there's a call and I'm invited to go, then I tell the brethren where I am going and when I'll be gone and say "You brethren look after the work." They pray for me and encourage me and sometimes they say they will take care of my travel expenses. They send me to various places. I go to school every year and they take care of that. Also the lectureships every year.

B: I've interviewed Robert Woods and Brother Kennedy. When the elders heard about it they did not like it. I was spending too much time learning about church history and not spending enough ~~xx~~ time over at Stony Island. I'm really ~~xxx~~ fudging to be here today.

H: Well the fact of it is, your work is ~~x~~ a contribution to better understanding and promotion of the Lord's cause. They should be happy. Now what objection do they have of that? It is the church. You are not writing Negro history generally, it's the church, is it not?

B: Right.

H: Oh my goodness! Well, you see if I was interested in that, the elders where I am just don't say a word, x'cause they encourage me. My brethren don't insist that I give so much time to this work. You go here, you go yonder...We get together and see what work needs to be done and then divide up and say "What part of it will you do Brother Harvey, Brother Duncan." We just go on and do the work. If there is something which they feel that I, as the minister, ought to do they x say so and I go and do it.

B: You are a great encouragement to me.

H: We've got a lot of strong brethren. I was up in Sacramento in a meeting and the preachers were meeting in fellowship. I was invited to speak, but was not assigned a topic. Someone responded, "Anything which you feel will be helpful." I said "Thank you, brethren, there's one thing I've been wanting to work on when all the elders and preachers were there. I went to work on that. They brought up Acts 20:28. The evangelist is the proclaimed of the gospel. The apostle is "one sent" and had the power to impart the Holy Spirit, etc. The apostle is leaving and thus the work of the elder is to be done. He said "I know greivous wolves will enter in, not sparing the flock. From your own selves brethren will arise speaking perverse things to draw away disciples after them," so you watch while he was gone. Why did the Holy Ghost make you overseer? To feed.

(end of tape)