

INTERVIEW WITH MRS. D. J. BYNAM, October 29, 1973 in her apartment in the Brewster Project, Detroit, Michigan

(She had tried to call me before I arrived to get me to come the next day when the old treasurer of the church would have church records out of the bank vault but couldn't reach me ~~or~~ nor could she find a preacher who knew my name or phone number. She was quite upset at this. She said that when her husband was alive he knew all the white preachers and worked well with them. He especially worked well with Claud Whitty and Harmon Black. She protested the separation of blacks and whites wherein they did not exchange pulpits, work cooperatively on certain projects, etc.)

B: Would ~~xx~~ you give me your full name and date of birth.

By: I was born September 9, 1889 as Susy Minor. My mother and dad have been in the Church of Christ since I was 7 years old, or perhaps not quite that old. I remember on my 5th birthday she had to go to church that night and she told me how old I was and when I was born and I have never ~~xxx~~ forgotten it.

B: You have a good memory to remember something from that age.

By: Oh, yes. I can go ~~xxxx~~ 'way back. I was baptized in the church by T. P. Porter, he was the preacher then in the Church of Christ at Lyles, Mississippi, Coahoma County, and I have been in there ever since. I have one brother, Jerry Minor, don't have any sisters, but I have 84 in-laws and out-laws in the state of California. My brother lives in Los Angeles. He would love for me to come out there but I don't want to go. I didn't know why but he says I'm staying here with Brother Bynam just like I did when he was living. He's been out there in Elmwood Cemetary ever since the 23rd of April, 1960. I've been right here alone ever since. I stayed here three ~~x~~ years before my brother could get me to come out to visit him. I couldn't stay all night out of here and go to sleep to save my life! I had five sisters but they are all dead, but I've never had but one brother. I got a letter from him Saturday and he was supposed to come here this year. The last time he came he took me all the ~~xxxx~~ way back to California in his car and I've never had a trip like that. He had to make me go, though. I didn't want to go. I said "I'm ~~xx~~ too old. ~~xx~~ I ~~can't~~ can't live to make the trip in a car." He said ~~xxxx~~ "If you get tired, it ain't like it used to be. We can stop and go in any motel or any hospital between here and California. I'm going to take care of you. We left here Tuesday morning at 7:00 and we pulled in his driveway ~~xxxxxxx~~ ~~Wed~~ ~~Wednesday~~ parking lot the next Wednesday at ~~xx~~ 4:15. And you know, I was no more tired than I am now, 'cause we didn't drive at night and we just stopped every time we wanted to go see something and if we wanted to stay all night there, we just stayed. (Let me go get my upper ~~xxx~~ plate. That's the reason I'm having difficulty talking.)

B: (I formally introduce the tape) You mention that your folks were brought up in the church from their yourth.

BY: From our youth. All of us kids were brought up in the

Church of Christ. I don't know when they came in the church of Christ.

B: That was what I was going to ask you.

By: They was in the Church of Christ when I knew them.

B: This was where? Do you have any idea?

By: Yes I do, because I knew the man--Now it was a lot of white people there. I was raised on a farm. There were a lot of white people around in the neighbor-hood, you know how they scattered out in the country. There was one white man, he had a great big grove and his house sits 'way back in there. I don't know what his first name was but ~~he~~ everybody called him ~~X~~Captain Eldridge. And old man J. G. Key~~s~~ from ~~Hixx~~Hemmingsway, Mississippi~~x~~, he was a preacher in the Church of Christ, they had a church, but they had a ~~rk~~ revival that summer. I know I was five years old. He had great big trees that came around and made a harbor, and he had ~~chairs~~ chairs and things out there in that harbor in his front lawn and this old man did the preaching. He baptized quite a ~~few~~ few, and from that the church of Christ got among the colored. When the meeting was closed at the brush harbor, as they called it, ~~xx~~ a tree harbor, ~~why~~ why they had a church. It was just a ~~wood~~ wood frame church right down the road from us and they would go down there to worship every Sunday. I'd go ~~down~~ down there to Sunday School until we built a little church house down there. My dad, his farm was thataway but his house sit ~~back~~ back on the road ~~and~~ and you'd have to come up to a little lane to it. ~~and~~ they built the church right at that lane on the ~~road~~ road. That's where I came up.

B: Were there any other churches like that in the area? Did the preacher start any others?

By: No. Brother Keys didn't hold nary another meeting. And after they got the church built, you know how they built the church themselves then, well, T. ~~Porter~~ Porter came there to preach. He preached a long, long time. I was about 14 years old and he baptized me.

B: Who was this Brother Porter, Where did he come from?

By: T. P. Porter. Well he lived out there near the little town of Lyons. I don't know where he come from or how he got started to preaching. Our next preacher we had was K. R. Brown, he was from Gulfport, Mississippi. He would come twist a month. W. A. Scott was in there. He was very well educated, having his A.B., Ph. D. degrees. He then came and started preaching. Down there at Edward~~xx~~, Mississippi they had a white Christian College. W. A. Scott lived at Edward, him and his wife, she was from E. Liverpool, Ohio. When I was 16 he carried me down there. He got my dad to let him take me and put me in L. B. Leman'S(she pronounced Layman) scho~~ol~~ and they taken me. I stayed with him.

B: And this was a white school?

By: Yes. Then W. A. Scott digressed into this Kodakalanthians. You ever heard of that? It was some kind of a lodge. He printed the Christian Informer. I went there two years and I can tell

you somebody else around here that went to the same place,
~~xx~~ Samuel Holt, out here in Inkster.

B: He's from that part of the country?

By: He was from Savannah, Tennessee, but his daddy had a whole lot of land down there on the River. It was so many of them down there, white and colored, and you couldn't tell them apart, you couldn't get there unless you went there on a boat, and they named the landing, Holtsville or Holt's Landing. Now that's Samuel Holt out here in ~~xxx~~ Inkster. His brother, Granville, is our elder. Samuel is an elder over here at Lemay. His daddy was an elder, old man John Holt.

B: Would you repeat this ~~xx~~ school again and what you know about how it got started?

By: No, I don't. If I did I've forgotten it. Lemay's Christian College was it's name. It was out from Edward about 2 miles. It was a gang of colored kids going there, because down there them Christian white people weren't as prejudiced as they are now. We'd all go to school. And the boy what worked, James Dodson, he run the press that ~~xxxxxx~~ printed the Christian Informer and the Kodacolanthian Journal. Him and his sisters, we all went there. 'Cause we could walk from W. A. Scott's home, where he lived there in Edwards down to the school 'cause the school was there in Edward~~xx~~. Supposed to be, but you know it wasn't in the town.

B: I'm not aware of any school there. This is my first time to hear of it. In any of my readings about church history, I don't recall it. Is this a part of what we call today the Christian Church?

By: That's it! That's it! W. A. ~~xxxxxx~~ Scott digressed, went to the Christian Church. Lemay and them was in the Christian Church. That wasn't the Christian Church because they wasn't ~~ixx~~ like us, but the Christian Church, go right down that little street and ~~xxxxxxxixxx~~ it was there in the back of the house and they had music. Well you see we didn't have any music at home. W. A. Scott preached there a while but they were ~~giving~~ *keeping up* such a wrangle about the music until they finally got rid of him. And Brother Keeble held meetings ~~there~~ out there in the country, and Brother Bowser, also. I was just a kid then and don't know so much about them but I know we would go every night. They'd baptize the people in a place called Big Creek, ~~xxxx~~ just across the Big Creek Bridge.

B: How large was the church when you were a child?

By: It was maybe 35 or 40, maybe in the 50's. 'Cause you see, all the people back then had big families. When you got one you'd get that family and that's the way it went. We'd have Sunday School and preaching and if we didn't have any preaching, we'd have Sunday School and communion on Sunday morning. We'd have prayer meeting and Bible class Wednesday night. Everybody had to pray. All the young converts and me. The first time they said for me to pray, I ~~said~~ ~~xxxx~~ ~~xxxx~~ liked to have fainted. I said "Mama, pray for me." She did but when she got home she kept talking. When I'd get out there on my knees, I couldn't think of a thing to say. My mother passed the 8th of July, in ~~x~~ '34.

I got the telegram in there now. My dad passed the second of March the next year. She died in September. It was about 7 months difference in their passing.

B: Were they born in slavery?

By: Oh no. My dad was born in Richmond, Virginia. His mother died in childbirth. His dad raised him until 21. He was raised up in his daddy's house. His Aunt ~~XXXXXX~~ Betsy taken care of him. She was the cook and things like that. He remembered her. He had one cousin named Fred Minor, he was tall, about 6 foot, great big man. When they got grown, his daddy give him a dollar gold piece and he kept it as long as he lived. My brother has it. His father gave him his start in life. Him and cousin Fred started out in life together and they went to Strayhorn, Mississippi.

B: Why?

By: I don't know why. He said they ~~didn't~~ didn't know where they were going. They just heard of it and Mississippi was a pretty good place then. It wasn't like it got later, after I was born. Then he met my mother and married her. I forgot Cousin Fred's wife's name but she was a short woman. My father never did have a brother or sister--nobody but us and he was very, very devoted to us. We were the only family he knew. He was a good man. He was a short man not an inch taller than I am.

B: If your father was not born in slavery and he was raised by his father until he was 21, was his father born in slavery or was he a freed man.

still

By: No, my grandfather was a white man. That's why my dad I guess/was a slave. You know how they used to do. They don't do it now like they did then. And he raised my father right up in his house. And his Aunt Bessie, he used to talk about how she'd make him drink that milk. He never did like milk or butter from the time I got acquainted with him.

B: Was this Aunt Bessie white or black?

By: She was black [Editorial comment: She said the word "black" in a soft, whisper-like tone. From some other things she said, I gather 1) it was not natural for her to use the word as "colored" was more familiar, 2) some would call her "Uncle Tom" due to her pro-white attitudes. It might have been awkward for her to admit to a white man that she was different.] His mother was a colored lady, named Mary. He used to dream ~~xxxxx~~ as a young child around 4 years old that every night this woman ~~xxxxxxx~~ (his mother) would come and get in bed with him. She had that cloth tied up on her head. She would get so close to him and he'd come of that bed hollering "Here she is again!" But he was sleeping-dreaming. She died in childbirth with him. She was a Bedfrey and she had two brothers. One was named Jimmy and I knew him. I didn't know Uncle Jake because he died before I could remember. I was about as large as I am now when Uncle Jim died. Uncle Jake was the oldest one and he married Lizzie, who after Jake died, married Uncle Jim. My mama always had that against her. They had two kids, Lula and Ila.

B: Was your grandfather's ~~name~~ name Minor?

By: Yes. His name was Berry Minor and my dad was named Berry Minor. My mother didn't have but one boy. My dad did not want any more Berry Minors so she named him Jerry Minor!

B: Do you know your grandfather's occupation?

By: No, I think he had a big farm and a lot of cattle and a lot of colored people worked for him.

B: Was your grandmother one of the colored women who worked for him?

By: His Aunt Bessie, I ~~xx~~ never did live to see her.

B: I'm talking about this black/white marriage.

By: She was just a colored lady's daughter he taken and got that one baby by her and she died. He kept the baby to raise.

B: And you don't know why your father left for Mississippi?

By: No, they were just rambling. After Strayhorn, he came to Lyons, Mississippi, which was not so far away. He stayed in Mississippi until 1918 and then he moved to Cotton Plant, Arkansas. 'Cause that was good farming and Arkansas was a better place for colored people then. In Mississippi he didn't have as much land as his family could work and no one would rent him any, so he sold it and went to Cotton Plant. Where he went, the grown children went, too. I was grown and in St. Louis at the time. My father ~~x~~ died at Cotton Plant in 1935. My mother and father were married 63 years.

B: Would you describe a typical worship service of your youth?

By: Just like it is now when Brother Bynam was living. It never did change. Brother Bynam came down there and had a meeting at Bealer, Mississippi, an inland city. You could go back and forth in buggies and hacks back then from where we lived. That was 1918. He started preaching when he was 19 years old. He preached 10 years at Blackton, Arkansas, he quit and went to preaching in Memphis.

B: Do you know much of his beginning?

By: I don't know anything about that. I know he was born and reared in Pochontas, ~~xxxxxxx~~ Mississippi (Ark ?), right out of Memphis, and he stayed there until he came here. I met him in 1918 when he came down for that meeting. I don't know how he heard about the church or who baptized him. I know he preached in Nashville some. His parents were not members of the church. His dad's name was Nelson and his mother named Mary. She lived with him when his daddy died. She died a Baptist. He tried his best with her. He was extending the invitation one Sunday and she came down about half way in the aisle then turned around and went back. He never could get her in the church. He was a good preacher. He used to tell the young preachers here in Detroit how he learned to preach. He worked at a foundry and study his Bible at night. He used to go out ~~x xxxxxxx~~ into the woods and preach to the trees. He never used a manuscript. He ~~xxx~~ said if one studies his Bible and get it in the head one doesn't lose it. That way the wind won't blow a manuscript away and out goes the sermon! He seemed to study all the time. We lived at 1718 McDougall in a 2-family flat. I used to see him walking down the street gesturing with his hand. I knew he was practicing his sermon. If I didn't have anything to do, he would set me down and we would read the Bible chapters at a time, him reading one verse and me reading the next. He read both the Old and New Testament every day and thus knew them very well.

B: Did he have a formal education?

By: Yes. About like people had in those days, but he educated himself with Brother Bowser helping him. They knew each other ever since I knew him. I'm not sure when they met but they were good friends. Brother Bowser would stay with us when he would come for a meeting. You couldn't get in the living room when they were together. No need in trying. They would have books everywhere and one the floor. Brother Bynam had gangs of books and Brother Bowser would have some, too. Brother Bynam didn't talk much. He loved to read. That make it kinda lonesome. He's read everything from a comic book on up. Him and Brother Keeble used to hold meetings together as well as him and D. M. English. One preach one night, the other the next. My husband knew Brother Womack, Brother Keeble's father-in-law. Seems like he was the man who baptized him.

B: Did your husband ever write a biography of himself?

By: No but I'll tell you who did. Annie Tuggle. I don't know where she is now. Brother Holt told me she was in a nursing home but was at church every night when he was out there in a meeting. When I was out there, they had just gotten there, & she and her sister, Irene Moody. I didn't get to see them. They were from ~~xxxxxxx~~ the Memphis area, Senatobia, Mississippi.

B: Can you give me more detail about your education?

By: I started to school at 6, as was the usual custom there, but Mama had already taught me my alphabet and how to count to 100. ~~School lasted three or four~~ months out of the year with time off for cotton chopping and harvesting. I never could chop because of back trouble so I helped with other chores. Then when I was 16, I went with Brother W. A. ~~xxxxxx~~ Scott to Southern Christian Institute and stayed there until my senior year. Sister Scott and I didn't get along too well. She used to make me stay with their 5 children while they went out on Saturday. I got tired of it and called my daddy and he came to pick me up ~~xxxxxx~~ one month before school was out. I never did finish. Sister Scott was very light and was from E. Liverpool, Ohio. My daddy let us have more freedom than she allowed. By the time I got home, I was beyond the schooling offered there. I had gone to the 12th grade. School would usually start at home in October or November and go to June. When crops were laid by they would have summer school. Cotton-chopping time was in May. I was the big housekeeper. I milked and cooked and cleaned up.

B: What ~~xxxxxx~~ happened after you came back home?

By: Now I didn't meet Brother Bynam until 1918, some time later. I first married Will Flagg who was my home community. There were a lot of them Flagg boys and they had a butcher shop in Lyons. He passed and that left me alone again. I don't know what he died of but he was sick a good while. He died in John Gaston Hospital in Memphis. It's a colored hospital. In 1918, when my family moved to Arkansas, I had a job at the Mac Williams building running an elevator. When I left Lyons, I went to St. Louis. I was married then. I think we married in 1912. My husband was a farmer until he got tired of that and then we moved to Clarksdale, Mississippi. He got a job on the Yazoo and Mississippi ~~RxxxR~~ Valley Railroad and worked in the White House in Clarksdale. The railroad came through Lyons and he met some of the workers and they persuaded him to come to work there. We lived at 235 Jeffersonx until we moved to Memphis. I had a sister there. He thought he could get a better job

in Memphis. He went to work for the city on the garbage truck and was there until he died. I guess we were there 10 years when he died.

B: Did you have any children? x

By: No. I've never been pregnant in my life. The doctor's said I just happen to be a barren woman. Nothing wrong with me otherwise. Healthy as an alligator! My sister lived at 238^{1/2} Sassafras, right off of Chelsea. She lived there until she died. She has two children there now. Jerry Steveson and Maggie Lois. Maggie lives in the house. When my brother was here, we went through there to see them.

Brother Bynam was preaching in Memphis when Brother Bowser persuaded him to come to Detroit. Brother Bynam's was like a mother to me. When she died, I was at the wake and went to the funeral. Sister Reed and I stayed at the house and fixed food for the family. Brother Bynam went to church Sunday morning and then to the funeral that afternoon.

B: What about the rest of the family? Did your ~~sisters~~ sisters die in infancy?

By: No. They were all grown. My oldest sister was Minnie, then Mamie, then ~~Lilly~~ and every one of them died in Memphis at my sister's house. My baby sister ^{Lilly} died in California, I think. My oldest sister was 83 when she died and the others were in their 70's. ~~My baby sister was a Childress~~ Lilly was a Childress. She had one son and a daughter in Toledo. Her husband was Poke Childress. He died in '41 and she stayed with the kids. Her baby boy is in Chicago. They have lots and lots of kids and now both of them are in their 60's and now they baby-sit the grand-kids. ^{Carrie}

B: You met Brother Bynam in Bealer?

By: Yes. We were both married at that time. He was in the meeting there and I had a sister over there when I met him. I think his wife died in '28. Later when we were living in Memphis I used to see him at church, at Lauderdale and Iowa, That's Vance Avenue now. He had a house at 621 Williams. He had hardly left that area before he came to Detroit.

B: How did you two get together?

By: I wouldn't have had him on a Christmas tree. I didn't want him. I just didn't like him. He was three years trying to marry me. I just told him, "I don't want you." I don't know when or how he got interested in me. He knew all my folks. It looked I just couldn't get rid of him to save my life. He's just come over and sit. When we married, that was the first thing he said to me. "I know'd I was going to get you 'cause I asked the Lord for you. I ain't never asked the Lord for ~~nothing~~ it and I didn't get it." I said, "Well you've got a tiger by the tail!" He said, "You ain't going to be no trouble. You're going to be just like Sister ~~Minor's~~ other kids." And I wasn't. We never had a second's trouble in our lives. I was 42 when we married and he was 55. If ~~anybody~~ anybody had told me I would have married him, I wouldn't have believed it. 'Cause I had a good job working for Memphis Power and Light at Madison and Third. (I had the elevator job in Clarksdale). We married Dec. 27, 1930 and he died April 18, 1960. When Brother Keeble came up here and held that 31 day meeting, him and Brother Lee--you know Brother Keeble was kind of a funny man. Where he put his grip, that's where he stayed and he wasn't going to move--he stayed with us. He'd tell Brother Keeble, "I have a wonderful wife but I have one objection. She just loves money." I told him not to believe that but said you can't live without it. I guess I was raised that way, but I didn't wait for nobody to do things for me. I loved to work.

Everytime he would go ~~h~~ off to hold a meeting, I had a job in Grosse Pointe and would go to work. I did domestic work for Dr. Ussurs, 1206 Ball~~bourne~~ at Kerchival. His house and office were together. Now both~~s~~ of them are dead and they were not old. He had a gong of people working there, technicians, cook, ~~xxxx~~ a man to wait on tables, a woman to clean the house, butler, a woman to wash and iron, etc.

B: After you married, when was it that Brother Bowser persuaded you to come to Detroit?

By: He persuaded Brother Bynam to come in '30. Brother Flemings and Brother Brewington were elders when we came here and when I came here Christmas eve, Brother Flemings said, "Sister Bynam, if you had come here the first of the year, that old man would have had a whole lot of money. All the money we's paying him, he's spending coming down there to see you!" Every other Sunday night he'd tell us he had to go to Memphis on business tomorrow." When Brother Bowser persuaded him to come here, D. M. English was just leaving. They met on the way between here and Memphis, Brother English died in Memphis, They met in Indianapolis and spent the night together so he could get Brother Bynam informed on the work ~~xx~~ here. ~~x~~ After Brother Bynam left the church in Memphis, they got Brother Owens but he died. His wife went to Indianapolis where here people were and she died there.

B: When did you first know Brother Keeble and Brother Bowser?

By: I was 19 when I met Brother Keeble. He was wonderful, Minnie was his first wife. They stayed at my mother and father's. She would come every night and sit on the first seat she would get to. She was strict. He would preach with her in the back of the church. I don't know why. Brother Keeble didn't eat much but if you had turnip greens, cornbread and salt pork, that was all he was going to eat. He said he didn't want all that stuff down in his stomach, one digesting before the other and they would get to fighting. If he had fried chicken or rice, he just ate that. No desert and no salad. He loved those turnip greens. It didn't matter how big the leaves were, he didn't want them cut up. He'd roll it around his fork and eat it. When he stayed at my house when he held his meeting here, he liked ~~xxxxxxx~~ hoe cakes, like biscuits. He ~~xxxxxxx~~ said when he was a little boy and his dad would ~~xxxxx~~ ~~xxxxxxx~~ be late coming in from work, his mamma would have dinner waiting, his mama would give him a biscuit when he got hungry. He'd fall out in the floor and tell her he wanted it "heavy". He said when I got grown and married, I like my wife "heavy". He said, "I've got one 210, and when I got up the next morning there was only 10¢ in my pocket. I didn't even think of it." He started peddling ~~xxxx~~ (pig's) feet until he could get him a job. Every morning he was there, I'd make him a hoe cake--you know, a biscuit that you cook in the skillit, put some grease under it, cook it and turn it over. I'd make ~~xxxx~~ biscuits for everyone else. He wasn't much on cornbread. He'd say, "Sister Bynam, That's why I brought Brother Lee along so he could eat up the scraps. When my wife tries to disguise it over, thinking I don't know the difference, but I do." He didn't want nothing but the biscuits, no grapefruit, orbacon and eggs or anything elde.

He baptized people down there in Mississippi in his meetings. One year when I was about 10 or 12, Brother Bowser came and held a two weeks meeting and then a week after that, Brother Keeble came and held a month's meeting. That's the way they used to do down there. After my people moved to Arkansas Brother Keeble was supposed to come for a meeting and I was over there visiting

and we had been to the church, sang and prayed until 8:00 p. m. and were fixing to go home because we knew he wasn't coming. When we stood up to sing the dismissal song, he walked in the door. He had walked from Wheatly to Cotton Plant because the train had left him. That was about 15 miles or so. Wheatly was a big ~~xxx~~ rice country, had a rice factory. Folks out in the country didn't care too much for time, so he preached that night anyway. Then he went home with us. He went on to hold the meeting and the church was full every night and was pretty much full Sunday morning when he left. My second oldest sister's husband was a preacher of a country sort and preached there on Sundays... Then once a month we'd have a good preacher, Brother James Hampton, who lived in Helena. He's dead now. I never did live in Arkansas. I'd just go out to visit my folks. Mama would always tell me if I was coming home to come when the meeting was on.

B: When did you first meet Brother Bowser?

By: I've been knowing him for a long, long time. He was in Nashville trying to get a school started there, but he didn't have much luck. After he went to Fort Smith, Arkansas he got a pretty good little school there. After it ran out there, the brethren decided to help him get a school going in Texas. He didn't live until the Southwestern school got in operation but he was living there for a while. He was a little bit of a fellow and didn't look like anything in his dress, had a knob of an arm but he was a most wonderful fellow I have ever seen. And he had a wonderful wife. He ~~x~~ had a T-Model Ford and she traveled with him from the Atlantic to the Pacific. He could drive ~~itx~~ in spite of his one arm. He'd hold meetings and work for the school. After he left and went to Texas, that's when he give out.

B: Someone said he was ~~x~~ ugly and often didn't dress neat.

By: He wouldn't. She'd have to make him do that. He wasn't neat at all. He wore 'gater shoes with rubber in the side. But she kept him clean. He could hold his hand up like that (palm flat and toward the face as though holding a book in front of himself) and I don't believe there wern't many scriptures in the Bible he couldn't quote. Usually when you'd see him preach, he wouldn't open a Bible. He'd hold up his ~~knob~~ hand and quote it off to the audience. He was a wonderful preacher. He use to stay in my house. He had 2 daughters, Thelma and Philistia.

B: Regarding black/white relations, have you known of other mixed marriages?

By: Yes. My baby sister's second boy married a white girl, and they got three little girls. They have been married about 15 years. That's the only one in our family. That was funny. When I went out to California to Los Angeles--I have relatives scattered all over the state--my brother has a son, Berry Minor who preaches in Bakersfield--they wanted me out for Christmas Day and so went out there for dinner. My sister's baby daughter had the dinner and I think there were 63 of us. Her baby son, Albert, he's very comical, he said, "Aunt Susie, I'm so glad you got here. Youj just wait. I've got something to show you." I asked what it was. He said, "You know, we were almost a century getting it, but we've got some naturally curly heads in the family!" (chuckle) Then, directly, Junior

came in with his wife. They had two children then and they were naturally curly headed. He said, "~~XX~~ See what I was telling you." Married her in San Diego and she's a little bit of a lady. They're still together.

B: What was the family attitude toward that?

By: They didn't say a word. What ever you do, that was your~~x~~ business. ~~My~~ My sister was nice to them and she liked them two little girls.

B: Was there much of a distinction between light skin and dark skin in your family?

By: That never did effect our family. We never did have nothing like that. Some of them were brown skin and some were black. How-
ever they came, that's the way we accepted them.

B: Would you talk about how the white church helped the black church?

By: ~~XXXXXX~~ That's the way the church got started. That's the way Brother Bynam had such a success in Detroit. They worked together. When the white brethren had their breakfast meetings, he didn't miss a one. And when we had anything at church, it didn't matter who was preaching, at the revivals, there would be as many whites as there were coloreds. I've never seen it like it is now (segregated) before. Brother Whitty and Brother Bynam worked like brothers. Brother Anderson (Adamson ?), was out at Fairview. He's dead. He used to preach at Cameron and Brother Bynam would preach out there and teach the Bible class. Brother Black says we let him learn how to preach on us. Brother Bynam would go out of town and Brother Black would preach over there. I've been knowing Harmon Black ever since he started preaching. These new preachers we've got in here, they don't seem to want to work with each other, much less anybody else. I never hated nothing as bad in my life when they run Brother Montgomery off. That's a wonderful man. He's a wonderful teacher, a wonderful singer and he's a good preabher. He's the best teacher I've sit under~~x~~ since Brother Bynam has been gone. They run him out of there and I just ~~hollered~~ hollered like like I was crazy all day long. They wouldn't give that man nothing but let him sing some Sundays. This is over at Oakman Boulevard (Northwest) where I go. They wouldn't give him a Bible class to teach. He just sit there in Brother French's ~~class~~ class and Brother French doesn't know as much about the Bible as me. The only time he could get to teach was when Brother French couldn't be there. Well you know, that was disgraceful. I told Granville Holt, out here in Inkster, "Why don't you appoint Brother Montgomery an elder over ~~xxxx~~ to the Westside because, believe me, Baby, he can do it all. He's got ~~xx~~ the most sweetest wife I ever met." He said that was what they were discussing. I told them they ~~x~~ ought to do it. He said he knew his good qualifications.

B: Did you say your folks were baptized by a white man coming to preach?

By: He wasn't a white man. He was a black man but it was a white man that got him. Captain Eldridge got the gospel in there. He was a member of the church of Christ~~x~~ just down the road from us.

J. G.

Brother/Keys held that meeting for Brother Eldridge.

B: Do you know of other times when whites helped blacks?

By: That's the way we got started down there and the way we got the church built. After that first meeting, Brother Keys baptized 25 or 30, the ~~xxx~~ white people set out to help them build their church. And they would come and help them. They was there every Sunday, some of them. 'Cause you see when Brother Keeble came in there and preached the Gospel of Christ, that's the first time the colored people ever heard it. They didn't go down there to the white church. They'd go down there and ask them but they didn't go. They'd ~~x~~ go down there to Cassidy, a big Baptist church right down the road. Then after the Keeble meeting and after they got the building, then the white people would come down there every Sunday to show them how to conduct the service. The colored people didn't know anything about the Church of Christ. They'd come Sunday morning and evening for Bible class. That went on for as long as I was there, always. We hardly ever ~~never did~~ have a service by ourselves. When Brother Keeble or Brother Bowser held a meeting, all of the white folks were there. And then they got a church started among the black people in Quitman County. It was right at the end of Popall (Paw Paw ?) Cemetary. Who do you think taught those colored people? They didn't know anything about communion the first day of the week or anything. Brother Keeble and Brother Bowser were both in Nashville then. And those white sister would come and teach me. This is the first time that I have every seen a church that didn't want any white teachers in my life. Right now. And when Brother Bynam would be out of town, Brother Black would always preach at Cameron Avenue. Always! And on Wednesdays at Hamilton Avenue they'd have a sewing class making quilts and clothing for kids, every week we'd get there at 9:00 and work til ~~x~~ 12. We'd fix dinner and some brethren would come and all eat together then have a Bible class and go home. Brother and Sister Gray would come by and pick me up every week. Brother Bynam would come by for the ~~Bible~~ dinner and Bible class. These people today don't know and don't seem to want nobody to teach them nothing. I think if they had given Brother Montgomery anything, I think he would have died there. (She rambled on about this in a pro-white attitude)

B: Did the black and white church have any contact in Clarksdale?

By: There wasn't a church in Clarksdale then. I'd have to go out there to where the church was out on Cassidy Bayou. That was about 4 miles out. I'd usually go out to my dad's and stay all night and then go to church. He didn't live very far away.

B: Was your first husband a member of the church?

By: Yes. But he wasn't faithful like he should have been. He was off and on. All of his people were Baptist but he did not go to that church. If he didn't go to the church of Christ, he didn't go to no church. He came into the church after we were married.

B: Did you have any contact with the white brethren in Memphis?

By: No, and I don't think it is 'til yet. I'll tell you there are some terrible things happening in the church of Christ now. I guess it's got to be. Do you know what they are doing now? You can't get rid of the preacher in the black church. If they don't want him...This is a fact. Brother Yeldell in Memphis at Vance, they dismissed him and he was supposed to

go to Highland Park and he didn't make it, he was supposed to go to Wyoming and he didn't make it, he wandered around here for two or three months and then went back to Lauderdale (Vance Avenue) and I won't say who did it, but I will, J. S. Winston, Kennedy (who is dead) and all them big guys went down there and appointed him elder. He's there. He's the preacher and the elder, too. So you haven't got enough scripture to get rid of elders. I was out there in Los Angeles at that great big --I didn't mind that ~~xxxxx~~ though 'cause I think he'd have stayed there until he died--At Figeroa where Hogan is, ~~x~~ he's an elder. He's a wonderful man. Now you know he's there as long as he lives. And you know where he gets the scripture? Peter was an elder and a preacher, too. And when you take a notion you want to get rid of the preacher these preachers come in there and ordains him an elder. I never seen that before. ~~x~~ It busted that church wide open in Memphis. He had an article in the recent Echo, I wish you could see what he said. He was talking about how they done and ~~ow~~ he has suffered. It was outsiders coming in and meddling. He said he thought every church was supposed to do its own business.

B: Do you know of any negative or bitter experiences from the white people?

By: No. White people every where in the church of Christ have always tried to help the colored. That's the truth so help me God. We never would have got Joseph Campau if it hadn't been for the white people here in Detroit. They gave Brother Bynam over \$3,000 on that building and he turned it in, every dime. We had that building paid for when we went in. Brother Bynam and that Lutheran preacher were pretty good friends cause we lived there close, he mingled with all the people. When he told him he was going to sell it, we were just running out of Cameron Avenue, they'd be lined up on both steps and both rest rooms--couldn't all get in. When work started up from the war, everybody came here from down yonder. He made an offer on it and made it known to the ~~xxxxxxx~~ brethrens.

Back where I was baptized the people were segregated. The churches were not four blocks apart, and we would get together on special occasions. They used to have what they would call Children's Days where the kids would put on a program and say memory verses. The child always had to say a verse out of the Bible and then he could recite any other memory work. We'd have basket dinners and stay and eat all day. The two churches used to get together for these. That 's the way I come up. They say I love white folks, that I'm prejudiced, but I'm not. I've just been used to that all my life.

B: What about publications, Did you know of the Echo back then?

By: We got the Echo way back then, My mother taken it. I don't have any old copies. I do have one of Brother Bowser's old books, "What we believe and Why we Believe it." There are two papers I've been reading most of my life and my mother used to take me up in her lap and read to me. She taught us. We used to have a Bible study every day. From the time I could remember until the time we got grown and married, I don't remember one Sunday morning we ~~didn't~~ didn't get up. My mother fixed breakfast, that that was big enough to cook was gone, when the breakfast was fixed, she would push it on the back of the stove and she would come in and sing a hymn, my daddy would get on his knees and pray. I can hear him now asking the Lord to help him raise his little children as God-fearing children, that they may grow up acceptable in his sight. That was every Sunday morning. Then we'd get up and eat breakfast and go to church. There wouldn't be a day pass but what Mamma would sit down and teach us from the Bible, them that could read. Aint't got

nairy neither wasn't in there yesterday. Ain't got but two but we shore was ~~xx~~ there. I can remeber when I wasn't quite three, the third chapter of John, Mama used to read that to me. I can say most all of that passage yet. If you wanted to be in them Children's days, they used to have them here and it was ~~k~~ always the first Sunday in June. The kid what said the longest chapter or the longest verse--but if you didn't have a Bible verse you couldn't be in it--you'd get a prize. I would always win the prize cause I'd say the 15th Chapter of I Corinthians. Once you get it in, you don't forget it. I could do better than that, man. When I was 14 years old my daddy got me a Bible and I just loved to read, I get up every morning and read the Bible before the boy throws the paper--It was a Bible that had 500 questions and answers in the back. I could say every one of them and give verse and chapter. Brother James Hampton was the preacher and he would usually ask me, and he would get a chair so I could sit down. I could go through them just like that. I'd get ~~¥~~ \$5. and that was money back then. The last time I did it was at the other church in back of the Cemetary (Paw Paw), and I didn't miss a one. When I was going to school, we had a strap which we used to put around our books, and on the way to school I would go over my lessons and wouldn't have to take a book out of my strap when I got there. The teacher used to ask ~~me~~ me to come up front and keep her company. It seemed like I could learn anything. I'm not as sharp now as I was then.

B: What other publication did your folks get?

By: Firm Foundation from Austin, Texas. I don't know how they happened to get that one. They white people was taking ~~x~~ it and asked them, I guess. We got in touch with the FF through the white church. ~~z~~ She taken it as long as she lived. The Gospel Advocate and Christian Standard we took, too. Is the Standard still being published? (Yes) I've been reading that all my life cause she'd been taking it. She loved to read. Newspapers weren't so hot down there and we didn't know anything about them. I don't know if they were printing them then, perhaps in the big cities. Surely not back when I was four. When I got so I could read, I had a room of my own, I'd ~~xxxxxxx~~ shut that door and lay in that ~~xxxx~~ bed and read all day long. I didn't want to eat. After the folks finished with these publications they would give them to other people if they wanted. I don't know that they saved any special issues.

B: Did you ever see Nashville Christian Institute?

By: No. I only knew SCI not NCI--down at Edward. When Brother Keeble got it going good, I was out of school and gone. He and Brother Bowser never could agree on things. They always were pulling apart. I don't know much about it cause I was young then. They never seem to make unkind remarks about the other. Brother Bowser left Nashville and went down there to Silver Point. That's the first school he opened. I never went there but Annie Tuggle went down there. In 1947 or something like that he came here to open his school at Joseph Campau. I'm telling you what's a fact. You never did meet D. B. Mayberry, he's a master plumber. He 's been dead a long time. Them people put more money in that place. They had it set up there in the dormitory sleeping kids, ~~x~~ taking kids in. It was just a ~~xx~~ mess. Nobody in there had a college degree but Sister Anderson's Clara. Brother Bowser didn't have any, Thelma didn't, and none of the teachers. There was a gang of folks teaching. Clara ~~x~~ was bookkeeper. It lasted until the Board of Education found out about it.--It wasn't long. They were longer fixing it up getting them cots and

stuff in there for them to sleep on and stay than they were in the school when they got it fixed. My husband was not preaching there at the time. My husband left here in '48. This was '47, and they got it started, ~~xx~~ had single and double beds upstairs in the class rooms and downstairs. Oh, but they baptized ~~xxxxxx~~ many a thousands of dollars in that setting it up. When they had to go down to the Board of Education for a hearing, the Board gave them so many ~~xxxxx~~ hours to get out of there and send them kids home. They had to do it or go to jail. Brother Bowser was living here with Philista, his daughter, on Scoville.

B: What happened to your husband's library after he died?

By: I gave the bookdesk to Brother Wilson. The people who came to visit him--they didn't even come when he was sick--but I didn't care, they got the biggest portion of them. And I didn't know it until he was dead. He had a concordance and some other books in by his bed. After he died, Brother Wilson come here and I gave him bookdesk and all the rest. I didn't need them. There was one book I sure do hate I give it to him. I just wasn't thinking--"Death" by G. C. Brewer. I knew him in Memphis. It was about death. He had 5 or 6 Hardeman's books and a lot more. He and Brother Whitty used to exchange books and when he would get a lot of them, Brother Whitty would have to come after them.

B: When your husband came here, Cameron was the only black church of Christ?

By: No. There wasn't a black church. Cameron Avenue ~~xxxxxx~~ was the first black church and we didn't have it when we came here. Before that it was just a store-front down here at Alexandrine and St Antoine. I don't know how old the work was before my husband came. Brother English and Brother York and preached here. It was several years old. Brother Keeble held a meeting here. He came here to work in Dodge plant a while. He brought his family. He moved here. He preached there but not long. He said he came from work one evening and told his wife to start packing us. "As soon as I make this pay day, I'm going back to Nashville. Of all the places I ever been in in my life, I'd druther leave out for heaven from any place ~~xxxxDxxxxxxx~~ in the world but Detroit!" He told me that. He said, "Sister Bynam, I hope you make it but I wouldn't risk my chances from here to heaven, not in Detroit

B: Why?

By: The folks. They's a heap better now than they w used to be. These in the church. When Brother Bynam came here they had B. C. Vernor out the church--he'd done spent about a thousand dollars--and wouldn't let him in. He couldn't come back until ~~x~~ he paid back the money and you know depression was coming on worse and worse every year. In '32 the depression hit the highest. He was treasurer and he spent it and they wasn't going to forgive him. He didn't pay it all back--how could he? There wasn't but about two men working in Detroit and that was W. A. Jones and he was working at the Post Office and T. K. Rouse, he's dead, but he's a mail carrier. Nobody knows what the money was spent for. He had a big trucking company, had covered vans that moved people and haul and sell coal. I guess he put it in that. In '32 here in Detroit, they had a long soup line on Superior and Alexandrine right below the church. I could look out and see people lined up with their buckets and things. It was just that bad. The church didn't have nothing but the store when we ~~x~~ he came. All the bedrooms and things were in the back. I lived back there a while. They knocked it all out back to the bathroom. It was just a living room, bedroom and a bath. They put

the rest of it into the church and made it bigger. They got the Cameron church building in '34. Brother Whitty and them owned the building--West Side Central--they had sold it to some Baptist people.

B: Is that where West Side Central started?

By: No.

B: Why did they own it?

By: I don't know. When I got here they were over on Kirby and Grand River. All I know is they owned this. Brother Whitty told Brother Bynam about it and who to see. So he did. Brother Whitty was the man who was handling it. We could get the property for \$1500. That was cheap but yet a whole lot of money in '34. That Sunday they had the meeting at the church. Brother Whitty told Brother Flemmings, one of the elders, Brother Brewington was the other one, they were fixing to close the Baptist folks, they had done lost it. He asked for the brethren to bring in \$50 as "good faith" that Sunday and he would see the other leaders. Brother Jones was treasurer, and W. D. Morrison and ~~xxx~~ elders were to sign. Brother Morrison wouldn't sign. Brother Baldwin who is now dead and gone, said, "Who wants that old building. I passed there 5 years ago and it was falling down and they had it propped up!" Brother Morrison said he'd never sign a note to get money to buy a cow. W. E. Jones asked Brother Flemmings if he wanted the money. He said, "Yes." I've done told Brother Whitty I would bring it by there today." He said, "Will you be responsible for it?" He said he would. Brother Jones pulled his billfold out and give Brother Flemmings that \$50. I got in the car with the Flemmings and carried the money over that Sunday. Brother Morrison was selling real estate and he didn't feel it was worth buying. After it went through, my mother got sick and I had to go home. I was gone from Feb until May. When I got back they were in Cameron then.

B: Why did Brother Bowser want him to come?

By: He said he could do a great work ~~x~~here. He said that situation in Memphis wasn't anything like what he could do here. They needed someone who had the get-up-and-go and try to ~~do~~ do. Brother Morrison never did preach. ~~ix~~ Sister Owen's father, Brother York--she lives on LaBelle in Highland Park, and Brother English, he resigned or quit or something. There were about a 100 members when they moved to Cameron. We stayed there until they went into Joseph Campau during the War. They were lined up on the steps on Sunday Morning. They really did come in here. There wasn't a fuss that started the move, the just needed more room. They didn't want to sell Cameron building 'cause that was the first colored church in Detroit, The Lutheran minister said all his members had moved out of the community and they hardly had enough to have services. So we managed to get that building. Everybody went over there when we moved. Cameron was locked up for about 6 months. Brother ~~Holt~~ A. C. Holt was here then and Brother Morrison asked the elders to let them open up Cameron Avenue and they agreed. Brother Holt preached for those who lived in that area. He didn't have a church before then, just preached first one place then another.

One time we had a meeting--a Youth Conference here which Brother Trone got up and Brother Black came over. I met him in the vestibule. He asked me if I attended there, ~~at Cameron~~. I told him I hadn't been there in years. He said it was the first time he had been there since Brother Bynam passed. He said after that night he wouldn't be back any more. They had him speaking

on ~~ix~~ "Integration" and he was confident he wouldn't be invited back after what he planned to say. Trone didn't hear it like he thought it ought to be. I heard it. He told them that maybe in the next 100 years the Church of Christ would be integrated. Why? He said if a white Christian is working making \$150 or \$200, he'll put \$50 in the offering whereas a black Christian making the same amount will put in ~~XX~~ \$2 and think he had done something. He said we won't be integrated until the colored brethren, we weren't using black back then, make up their minds to do something for the Lord. He said "We can't afford to integrate with them and let them slow us down." The majority of them will stop ~~x~~ us. How many old folks homes do you support? What are you giving to the orphanages. What are you doing for anything?

END OF THE TAPE. The next day I asked a few more questions re come of the above material I wasn't clear on. Oct. 30, 1973

B: What was the religious background of your parents?

By: I was never in any Sunday school except the Church of Christ. They were Baptists and attended the Cassidy Baptist church but did not often attend. She had just about read herself out of it by reading the Bible. After they came into the church they worshipped with Eaton Fields, an elder and Alford Middleton was an elder, too. Poe Childress was an elder, too. He was my brother-in-law. I can't think of the deacons. My dad served as a deacon for a while but later said he couldn't serve. The preacher who came there was J. C. Keys and they called him "Jimmy". I don't remember any of the ~~x~~ leaders in the white church besides Captain Eldridge. Mrs. Cribbs lived right across the road in front of us, she was a member. I used to go over there and help her wash her dishes when I was 8 years old. Her husband was a member, too. Brother Keys preached there a month or six-weeks and ~~xxxx~~ he left ~~x some of the white people~~ and went back home to go to his wife and 3 ~~xxxx~~ or 4 kids. We met there with the white people, 25 or 30 of us, until we built the church. Then they came down and helped us until we got elders. We used to go down and sit in the back and have Sunday School with a white lady teaching us before we moved. I guess there were 75 or 80 white members. The white preacher, I've forgotten his ~~x~~ name, but after he had taught them in a Bible class, he appointed them ~~xxxx~~ elders and deacons then he turned us loose. But they never did stop visiting us.

B: Was this white church called the Christian Church?

By: No. Church of Christ. No instrument of music. No fussing about it even. Down at the school Brother Leman and Brother Scott were from the Christian Church, and so was K. R. Brown. Digressives the called them. They preached the same thing and would come to our church but digressed with their societies and music. Brother Scott was Grand Worthy Council of the Kodacolanthians, whatever that is. He'd go around to the churches and set up this organization.

B: You said it was a lodge. Was it black or white or both?

By: It was both. It had headquarters in Jackson. He printed a paper for it. It wasn't as big as the Firm Foundation. It was a lodge for men and women. They would have their turn-outs, too. It would meet once a month. They used ~~to~~ to have to go there by train ever ~~x~~ so often. We were just 27 miles from Jackson. I'd have to stay there and put the kids to bed. They lived in Edward near the school, the Southern Christian Institute. It ~~x~~ was about 10% colored when

I went there. None of the coloreds stayed in the dormitories. We just went to the class rooms. The total enrollment was about 3 or 300. We were segregated in the lunch room where we couldn't see one another. We couldn't join in any clubs. We went to church with Brother Scott preached, the Christian Church where they had music.

B: How come you to know about this black and white mixture in Savannah, Tennessee where Brother Holt is from?

By: I've never been there but Brother Bynam used to go there and preach. Velma, Brother Holt's daughter was raised there and Grandville, they would tell me a lot about it. There was a lot of mixture between black and white, nothing but. It was way out in the country. The old man Holt was a white man and he gave them a farm. He was pretty wealthy. The only way to get there was by boat. They knew Brother Bynam a long time. That was a Christian Church and Velma was the pianist (pie-an-ist), ~~xxxxxxx~~. She lives at Woodland. Brother Holt would meet him at the landing ~~xxxxxxx~~ with two mules, with very broad backs, make you legs stick out.

B: Would the white or black Holt meet him?

By: The only Holt I know is Granville. (She hesitated) He's white. They's all white. Brother Bynam married Velma and the license said he was Indian and she was White. I told him he should have ~~xxx~~ let Brother Whitty marry them.

B: Did you know of some of the Holts passing for white when segregation was bad?

By: They didn't have to pass for white, they were all down there together. Brother Bynam didn't agree with me about the wedding. He didn't see it that way. He said she did reply to the license bureau man right for she is white and she ain't black. Ain't none of them black. ^{by Sister Bynam} They were terribly prejudice. They didn't want their children marrying anybody unless they looked like they was white. Harrold, the baby boy, married a girl and she was brown skinned, she wasn't black and she wasn't white--about a shade darker than me, and they wouldn't let him marry at home. ^{Samuel} Samuel came to pick up Brother Bynam and I, we were on 28th street between McGraw and Warren, so Brother Bynam could marry them. When we got there, Liddy, Samuel's wife, spoke of the time they had. The mother seemed to be undecided her approval of the wedding. Then ~~xxx~~ and Granville's wife ~~x~~ had a time trying to get something together for the guests who came for the wedding. ~~xx~~ It was held but the mother-in-law ~~xxxxx~~ never did accept the girl. I don't know that the girl ever went to her house. They lived with Samuel. Since Samuel's wife is dark, she knew she was not approved of also. They lived together for a year or two then said she got tired of them white folks, and left for Chicago. He never did get her back. Then he married another brown-skinned woman, but they were too far over the hill then. Everybody in Inkster will tell you that they didn't like colored people nor associate with them. Old granddaddy Holt, used to come and visit, and we would go out there and stay quite a bit, he worked at Fords, he ~~xxx~~ said at dinner they used to talk some about colored people. Velma had a job downtown in some building and told Brother Bynam, who used to have to go down quite often, if he should see her to just bow and don't recognize her 'cause she was passing for white. When she married her first husband, she was passing as ~~xxxx~~ white and was a hostess down at a hotel on Woodward. I know that 'cause I read the license. She listed herself as white and he was Indian.

Sam's wife

B: Have you know others of a similar situation passing for white?

Xxxx

By: No. I saw Harold recently and he was as white as he could be but she is brown skinned. They have a big boy now.

B: Tell me about your mother's people.

By: She was a half Cherokee Indian. I can remember them feathers of my grandfather. He lived down there in Mississippi near where we lived. I don't know if there was a reservation nearby. My grandmother was a little bit old lady. She wasn't a full blooded Indian. I don't know if he could have taken her to a reservation. I was very little and don't remember much. My mother was dark but my daddy was light and had sandy colored hair. My mother's hair was long a course like a horse's hair. I never did see my grandparents much--only twice--and he'd make Indian whoops. Mother didn't talk of her Indian background. I don't recall there being other Indians much around there. None that wore feathers like that. He had some kind of a special jacket, too. The first time I saw him I was about 5. I remember my folks going to either my grandmother's or grandfather's funeral. I was about 6 then. Where they lived or what happened, I don't know. We never went to their house. They would always come to our house. My mother was Cynthia Bedford but I don't know her father's name.

B: Are you sure your father was raised in the house of his father, a white man?

By: Yes it was. Him and his Aunt Bessie stayed in the house, not in a house out back. I don't know if the white man was married. I don't believe my grandfather lived with Aunt Bessie. She was just there to take care of him. I never heard of another woman except a cook. I think Aunt Bessie was his mama's sister.

B: Was this cousin Fred Minor a product of a black-white relationship?

By: Yes, but I don't know if my grandfather was his father. I do know he was a big and white. His wife was named Lee. They used to come see us. They were not raised in the same house. My daddy told me they were cousins. They came and stayed a long time with our family when I was about 8 years old.

B: How did they travel when they left Virginia?

By: I don't know. His daddy didn't turn him out in the world broke. He may have used some of that money to get to Mississippi.

(end of tape)