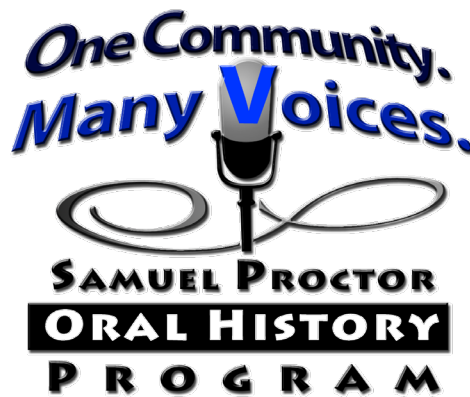


# Joyce McGhee

Poarch Creek Project  
CRK-009B

**Interview by:**

**Dr. J. Anthony Paredes**  
**July 25, 1972**



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**CRK 009B Joyce McGhee**  
**Southeastern Indian Oral History Project**  
**Interviewed by J. Anthony Paredes on July 25, 1972**  
**1 hour, 30 minutes | 40 pages**

**Abstract:** Joyce McGhee speaks about the history of her relationship with her late husband, Chief Calvin McGhee. They knew each other from childhood and became sharecroppers after marrying, and then purchased land. She recalls the first house they lived in, which they built together, and the animals they kept, especially hogs. She goes on to talk about raising their children and a boy they housed. During her work as a nurse and midwife, she observed the gaps in the birth records of Indians, and discusses how they were left out of racial identification on the census and birth certificates. She goes on to discuss racial discrimination at the time. She speaks about bringing their children up within the Pentecostal Holiness religion, and the healing of one of sons. She describe the process of making cane syrup with her family, and how they made ends meet during the early years of their marriage by hunting and fishing. She then speaks more on her husband's childhood and history of activism, and on their family's transition from the Episcopalian to the Holiness church.

**Keywords:** [Poarch Band of Creek Indians; Chief Calvin McGhee; Family histories; Discrimination]

**SAMUEL PROCTOR**  
**ORAL HISTORY**  
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CRK-009B

Interviewee: Joyce McGhee

Interviewer: Dr. J. Anthony Paredes

Date: July 25, 1972

P: This is July 25 and this is Mrs. Joyce McGhee which will be speaking, discussing the early life and early years of marriage of the late Chief Calvin McGhee.

M: Do I hold out my hand?

P: If you just talk in a normal voice, I think it'll pick it up.

M: Back in our early childhood, I used to make great remarks about Calvin and a cousin of his, was a Rolin boy, used to help to drive the cattle in. The first people to use for a dip vat. Back in that time, they drove them from great droves of cattle to a dip vat. And the dip vat was right there where I was at and I'd notice a lots of him and this one boy was the most helpful with the cattle on horse or on foot. Also, they would drive our great horses, wild horses, and dip them in this same dip vat. Same time. They was young, very young, and right in the beginning to grow up. But the first time Calvin and I had been together from really small when we was in the strawberry patch, picking strawberries. And we was really little children then. After that...during the time we were dip—I would see him during the time they driving the cows up, which his father lived just across the field from where I was at. I was with a place that was called the J.W. Emmons home, well known by the community and most of us kind of people. He was a man that was a so-called white man and he was the one that had the vat there. He was the one that would have these boys to drive the cattle and the wild horses and things like that to this vat for insects of the woods at that time or period. That was in the year concerning about 1915, [19]16. Well, after that, we began to get more grown

up, not say acquainted, because we had known one another practically all of our lives. The Conner Mill Company had a train track come down through the plantation that I have now. The late Chief and I became owners later in our years. Meanwhile, there would be several of, including myself and the other girls and boys, all the Indian girls and boys and with myself, we would ride on the shift...lever car. It was a lever car you see now used on the L and N a lot, but not too much no more because you had the two on each side, and two to push down and the other one to push up. That's the way we spent a lots of afternoon, especially in our Sunday afternoon. The same railroad track that I'm telling you about that this lever car would be on, Calvin's mother had told me of her and the older, her first children are cutting the wood for the engine of that train to run on that same track. They would cut what they call . . .

P: Lightning?

M: It would be all pine wood. And I heard her and the older children of my husband's brothers and sisters would be with their father and mother, cutting this wood for this train, to run this train with. Well, my husband have to do that after he got on up large enough to help with the wood. But the most of they work, really at his early days, other than the little farm that his father would have, was the pulp wood. Sawed logs, cut crossties for the L and N Railroad and different and make singles, they would make shingles and different things like that. Well, after Calvin and I was married, we sharecropped. We didn't have any land until we finally got able to buy us a little piece and then a little piece. But on the meanwhile, after we was married, time was very hard back in them times, lots of people called them

Hoover Days. But back during that time, we would gather and put up different things we could always get, such as berries when it was coming in time. And we had a jar, we would put up a jar for each day for the year. That was our test. We put a jar of something for each day of the year. During this time, my mother was with me, which helped us to compile this stuff together, and also she was a great deal in my help, learning me how to prepare it and how to fix it. We would make jam, jelly, and preserves, all canning material for pies. But anyway, we would get stuff like that for the living. We didn't have any money. Stuff was cheap at that time, but you didn't have the money if it was cheap. My husband was a great hog man. He could have luck with hogs when no one else couldn't. At that time, the hogs ran out into the woods, the so-called wild hogs, but he always had a great number of his own, but other his father would have a great number out in the woods. But anyway, the fall come time that we would kill hogs. He'd always kill hogs enough to salt down for pickle and smoke for us to have for our entire year. We never dried any beef as some of the folks in the community back in the early part of the 1900s would dry beef and that was very handsome, but we never did have any dried beef. We would just had our pork, which we would salt down and we would smoke some, make up a sausage and smoke them. But anyway, that was how we made our living. Now, Calvin and I's first communication in love, that was something—we do not court too much. We just grew up together, both of us thought lots of one another. But on the other hand, we kept one another in mind, evidently, because while we we'd been separated, I'd been out of the community a year, year and a half. I was working at a general hospital in Brewton, Alabama.

And I came to a funeral of one of the older people that was from the community, and he was at this funeral also. It was his aunt. During the time we was out this funeral, well, he made a potion to me that we were to have a cold drink, so we did. And during the time, he asked me if I would answer a letter and I told him I would. So, from that, we answered the letter, and a couple of letters he asked me would we supposing he and I would get married. We wasn't on all that too old. We wasn't really ready to marry, we could have waited several years, but we did. We went ahead and married and from then on, we didn't have anything to rely upon excepting what he and I did for ourselves. From our beginning, though, we sharecropped right smart with different people. Well, and he would work in the wintertime for as his father and older brothers and other Indians of the community did. Our first house that we ever owned is a little house you'll notice in the picture with he and the present chief which are of the East of the Mississippi tribe of today and was our third son. But anyway, he's standing by this little house, holding him in his arms when he was very small.

P: Why don't you talk about building that house.

M: This was our first home that we ever could say was ours. We began on cleaning the ground and cutting the logs. He cut the logs and what was known in that day as snaking them up to the site where it was intended to be put up. He would snake those logs up and then they would be peeled and different ones in the community would come in and help. That was called a house-raising. But from then on, we built our log house. His father was a great help to him because he could always look at timber and tell if it would split or if it wouldn't split. So our

shingles that we covered our house with was sawed at a certain length and while he tacked the shingles on, his father and I practically made the shingles. It was very easy learned. In other words, the women of that day helped with anything that the men had in common to work at. But I helped to build our home and I was proud of it. And when I'd seen George Washington's fireplace, I said, well, Doc, here's our old fireplace in our home. Because when I looked at George Washington's fireplace, only trip that he and I was on in Washington, we went over to the George Washington home and seen this huge fireplace, much larger than the one we had in our little home. But, anyway, we had a large fireplace made all made out of rocks and mud. What they was called then sticking mud. They would make mud up and use grass that they would to put with that mud and that would tie the mud to the rocks. And I always loved my fireplace because it was large. If you wanted to have a big chunk on it, fine. If you wanted to have little one on it, it was fine. If you wanted to cook on one end of it, it was fine. If you had stuff, which we did have what was known as a spider skillet and you could cook, boil, bake, or do anything you wanted to. Put your fire under this spider and on top of the lid, which we many time did do. But from there, we went on—

P: Excuse me just a minute. Why don't you talk about the other part of the house that was made out of the timber? The culled lumber that you said that you got . . .

M: Later on this thing, at the time we put it up, we just put up one large, must have been a twenty by twenty room besides a kitchen. It was, I would say twelve by twenty, all the way across the house and about twelve foot wide. But later, we put



our addition room on the end. One the end of this was culled boards, I would say about twelve inches, that he would get from—it was over to a mill that he worked at. He could get this here timber that was refuse timber to be sold as first class. He got this at a cheaper rate. We used it. It was real hard, because sometimes the nails would bounce back at you, but we made it, and by this time, then we had a nice little home. We had a porch, a what we'd call a hall in between the one big room and the one we had put up lately. But, later, he bought in his father's home after his father got old and could not keep up his home. There was a mortgage on his home and he was about to lose it. Or, he did lose it and me and my husband bought this place in. That's the place that we still have. We'd taken it from a mortgage that his father had to have during the hardships and never was able to repay it. The home that we are living in now, we never even finished it, not when he passed away, because he got into the school works and he got into the government which he had always had in mind. His father had talked to him about it from childhood, that the government owed him, someday he would be paid. So, the home that I'm living in today still lacking some work that we moved into it, it was never finished. But, anyway, the land eventually was ours and some of it yet being paid for, but, anyway, it's our home and we was proud of it.

P: Okay, the day you were married. Or the year, it doesn't matter the exact day.

M: . . . Calvin and I was married February 17 at a justice of the peace's house in Atmore. The witness was two of his sisters and one of his niece. From the time we married, we lived in the house with his older brother and his wife for a short

little while. Then we moved to Monroe County and sharecropped over there. At this time, after we had been in Monroe County, I'll say a couple of years, or three years, we came back home because that's when we began to build our home.

The land that we put out home on, we did not buy. It was just a corner of past off in the lot and we had permission that we could build our home on this corner. At the same corner today is where my son, Houston, who are the present chief, taking his father's place, are gonna rebuild him a home at the same place. The land is now ours.

P: But when you built your house, you owned it?

M: When we built our house, our log house, it belonged to Mr. Curtis in Atmore. He gave us permission to put up a log house there. Later, we bought this land from him. This forty acres was joining a thirty acres that his father owned, which was taken from his father, and through a mortgage and we paid it up and we got also the thirty acres was his father's. But when we built our home on this corner, this forty acres that belonged to Mr. Curtis, he give us permission to build our home there, which was the little log house I was speaking about.

P: When you started out in that house, did you have animals?

M: We had, at all times, we had a sow that would breed and every year from our first marriage year, we had hogs. We would keep our hogs, he would have hogs wild in the woods and he would always have some tame hogs to our home. Also, we had milk cows. We usually, at all time would have one milk cow. During the time of our boys growing up, we had as many as two and three milk cows, but we had

at one time, better than fifty head of cattle. Our first tractor we owned, we sold a good deal of our cattle and bought our first tractor, which was a little Ford tractor. But before we bought this tractor, we was farming. My husband and older boys was farming with two horses, two mules and one horse, which at one time before that time, I'll say, me and my husband only had a small, say a forty acres, he rented fifty acres and I helped him to plow on this one. I plowed a big red ox.

P: A big red ox. Was it your ox, or . . . ?

M: We rented a big ox, my husband did, and I would plow alongside, beside him. Of course, he'd make several rows ahead of him. My ox didn't go so fast. We called him Old Red. It was so funny during this time—our oldest boy could ride this anytime and anywhere he got ready. And the boy who we also was keeping, give him a home, Milton Sells, this ox would not let him get about. My son told him one time, said, I'll tell you what you do. Said, I'll pull, I'll lead the ox up by the mule. You get off of the mule and get on the ox's back and he won't know you're on him. So this boy, he did, he slipped off of the mule and he got on the ox and the time he hit the ox's back, which the ox had a saddle on, up in the air he went, I would say ten feet. But that didn't stop him, but he never friendship with the old ox. This individual, the ones I'm speaking about, him and our oldest boy, they had lots of fun together during this time. I'll have to tell a funny joke on them. They had heard the people talking about making sour corn, so this same boy and my son must have been twelve, thirteen, fourteen years old then, they come in one day. It was cold. Our oldest boy, he was smoking a cigarette, something we didn't allow him to have at all. He pulled his cigarette out, out of his mouth, taking

the pack he had in his pocket and said, here, dad. Said, I'm going to give you this, I don't want it. So we noticed that there was something wrong with him. The other boy that was with him, the same one, he began to lay. So, we questioned, we said, what's wrong? He said, Dad, we got the churn jar full of sour corn in there, it tastes good. The boys had made that beer and it was strong enough that each boy was practically full. Roy Lee was so full that didn't realize he was coming in where we was at, smoking. But, back in them time, we had lots of fun living hard and growing up, but the children, they would have such things as that.

P: How did Calvin react to the boys doing that?

M: Oh, he taking the tobacco. He said, all right boys, come carry me to it. Roy Lee says to Dad, said, we got the old churn jar full of corn, said, it's sour, it'd make good beer. So they go out and the barn was a little way off from the house, so they found it, and Calvin, as usual, he carried the sour corn down and emptied it over where the hogs was at. It didn't hurt the hogs, I don't think they got drunk. But anyway, I didn't have any more trouble with my boys making beer our of corn. From then on, he always had our hogs that we killed. You'll notice in one of the pictures , one time, Calvin, who became the chief of the Creek Nation East, he was gutting this hog and so many people, they would just like to come and watch him gut his hogs. It'd just come natural for him to gut his hogs. But, by some means, they take the picture of this one. Also, you'll notice in a picture where he was where he had his pasture with his cattle and he had a few cattle when he passed away. And also, up until today, we have a little stock of the hogs that was his when he passed away. And the lake, for the past twenty-some

years, he had rented the land out because he could not farm it. He was entangled with the government and with all the tribes of the people. He always give them his free time. Never at one time would he turn them away, told that he had something else to do. He'd always take the time . . .

P: What would you say about the kind of father he was? How did he raise his boys?  
How about that?

M: I have something I want to see.

[Break in Recording]

M: Anyway, for the last twenty years, he had to rent his land out. He got to the place he was not able to farm his land because he would see people from two o'clock until two o'clock the next morning. People would come far and near would get there sometime in the middle of the night. He would always get up and fix coffee, give them a welcome, come in and see them, and they would get off and try to get back home, whatever state they was living in in time for them to go to work. But, each year, when he rented his crop out, he would always reserve out a piece that he had on haze, and that was what, that was the corn he would have for the hogs and cattle that he continued with up until his death. We always had hogs and cattle in the raising of our children. He was a good father, he raised his children. He's told me a many time, he thought we did wrong in keeping our children in Sunday school too late because in our church, our belief, sometime we'd go to Sunday school and leave at one or two o'clock and that would get children disheartened. And we realized that after we had got our children grown

that we shouldn't have tied them down in church at an early age that long on Sunday. But anyway, we raised our children, we didn't let them smoke nor drink if we knew it. They was twenty-one years old before we let our children smoke or either drink. I'm sure they did many times, but we did not let them do it in our presence because we just didn't think it was for their health. We had five boys and they was all grateful to their father. Lost the oldest boy two years before my father, their father passed away. The four boys today share and share alike. And they all have wives, but them wives never interfere with the brotherhood of the four boys.

P: Going back to an earlier story, would you tell that story about the time Calvin got paid for a man's wages?

M: Yes. He's told me lots of times, and he mentioned several of the other men who are living here in the community now that was of his age. They would go and chopping cotton or pulling corn or different things like that. The adults would get a price and the children would a price. So, one time they was working, I think they was chopping cotton if I make no mistake. Well, he was chopping and staying up with his father and his mother. The other children was playing along and coming on behind and every so often they would gain a row on the children. But, anyway, he stayed up with the adults. So, when it come time for the man to pay, maybe after the second week, they paid. At that time, they only paid on the weekend for what they've done that week. So, maybe the first week, Calvin got as a child got, but the second week come around, the man of the farm they was working for come and said, this boy has done an adult's work. I've been watching him and he

was stayed up with the adults, so he will be paid as an adult. Well that was in they childhood, but coming on up, when our children began to get big enough to go out with Calvin and I when we was working and the other mothers and fathers in the community and their children would go out and work, we had one certain person that we did a lots of work for in picking cotton. At the time, it come to pick cotton. Well, this gentleman wanted to pay the grown-up fifty cents a hundred, but children only got thirty cent a hundred. Well, it didn't take my husband just a thought to two before he realized that a hundred pound of cotton was a hundred pound of cotton, made no difference who picked it. So when they got ready to pay off at the end of the week, he told his gentleman, he said, now, the children's hundred pound of cotton will have to be fifty cents because, sir, you realize and I realize, a hundred pound picked by a child, don't how small he is, is a hundred pound of cotton. It is a hundred pound of cotton and he must have fifty cent as you pay for the hundred pounds or either we don't come down here no more and pick. And when I said we, he said, that mean the entire community. It was very good at that time to stick together and work, obey and what was best for one would be best for all. But, they straightened that out and everybody got paid the same for the cotton.

P: When you were bringing up your family, did you and Calvin ever talk to your children much about being Indian and being proud of being Indian—

[Break in Recording]

M: They wouldn't say an Indian because they was scared something would come back on them. But anyway, they would mark the father and the mother white, W for white. Some of their children would be M for mulatto and some would be white. On down, some would be black, marked on the United States Record of Census. I remember one instance of that some families was looking up trying to find who their people were. So, they come and they said, Chief, I found my people, but some of them is marked black, some white, and some mulattoes. Calvin said, well. Said, remember, there was no Negro census taken before 1870, so them black and mulattoes had to be Indians of one or the other tribe. You would know what tribe according to what boundary they was in, the spot they was in. So, don't feel bad, because you will find that in all of the early records, or most of them. But some would be taken as Indian, but you mighty few times find that. Said, for why the reason, I don't know. But, anyway, I spoke up and I told these people, I said, now, I left the hospital when I was nursing, when I married, I taken care of lots of ladies with their childbirth. I have around five or six, seven hundred children that I have birthed, helped bring into the world. I had license for that. My license called for either white or black. Negro was supposed to be black. Indian and all other tribes are supposed to be taking white. I remember one instance of one of my babies was born, this child was all Indian. I said to the mother, I said, I am not going to put white on this baby's birth certificate. Because I said, anywhere he ever carries this birth certificate and they look at him, he is not a white man. I said, I am going to put on this birth certificate what he is, he is an Indian. And she was thankful that I would, because



at the same time when she came along, the mother of this child, her birth certificate, they didn't put Indian on her birth certificate. A midwife of one of the tribes, I believe might have been Aunt Lizzie Jackson, if I make no mistake, was the midwife during that part of the period. Well, she knew the child was an Indian, so when the baby come along and the birth certificate come where it had to be on record, I said, that child's put Indian. But on the other hand, many, many of our people was born that never had a birth certificate and they had a hard time of proving documental proof who their father and mother was and what tribe they was and where they was born. Eventually, practically all of them I think during this claim and talk with the government has got their birth records all cleared out. But a many of our Indian people never had a birth record back in the early part of the 1900s.

P: But all of those that were born by a licensed midwife like yourself did have birth certificates?

M: Most of all that had licensed midwives after it became, in that period, they would have birth records. There are very few of them that their birth was not recorded, because that was a strict thing you was supposing to do, record that birth record. But, some of my children that was Indian children before this real little Indian came along, I had went as instruction. I put on this birth certificate as white but when I seen my mistake, I made it different and from then on, all of my babies was put, if they was Indian, they was put Indian.

P: About how long ago was that when you finally decided you were going to put them down as Indian? About how old is that person now that you did that for?

M: I believe it's about thirty.

P: That was about how long ago?

M: I would say about thirty years ago, I begin to put my children down as Indian children because I recognized a Indian is not a white person, he is a Indian. You will see lots of light Indians, but still, you go back on his background, he's Indian.

P: Along that line of the three different races, could you tell about when Calvin and some of the other men used to work during the Hoover Days, riding the truck up to Huxford?

M: Whenever, whenever this fight came up that was called the Civil Rights Bill, Dr. Luther Martin King was the leader of that, and my husband and I have talked a lots about it. And he would tell me, on the other hand, the Indian was treated so bad until there wasn't much we could say about Dr. Luther Martin King, because he was only trying to fight for his rights as the Indian had had to fight for they rights and still. More than we could say, my husband would tell me, say, you remember, I walked nine miles in Hoover Days to catch a truck. Rid on the back of that truck. He told me but ten or twelve of fifteen to twenty miles, they would ride to work what was known at that time as a WPA work. The Negroes, the Indian, and the white man all rid the back of that truck together. Neither one of them rubbed off on the other person. They were glad to get to ride that truck. They went to their work and they come back. Each fellow got off on that truck

went to his own residence and we was thinking about that in during that time. At time, if they would just let it go, like Dr. Martin Luther King was doing in his work for his people, it would work out itself. Everybody would know their whereabouts. Everybody would stay in their place, is what Calvin and I would talk a lots of time. Because we would speak of the dark Indians during this time could not go into a drugstore and sit down and get them something cool to drink, and in the winter days, something hot to drink. No. They would go and they were specifically told by somebody that you can't be served in here.

P: Was Calvin himself as a youngster or as a young man ever turned away from any place because he was Indian for any reason?

M: No, I do not believe Calvin at never at no time was turned away, because I remember one time he was over in Mississippi, where the Choctaw Indians was, and he told me this when he come back home. He said they went to go into a restaurant at downtown in Philadelphia, Mississippi, and he had this person with him, one of the Choctaws, and he said, no, we can't go in there. Said, they don't allow us in there. Calvin said, well, you just get behind me. And there was another gentleman with Calvin that was an Indian also, a great large Indian, and he was of the Choctaw race, but he was from the Florida. He wasn't from Mississippi. But anyway, Calvin and this other man and this one from Mississippi, they all three went in and so the two men that was with Calvin, Calvin didn't show too much of the Indian, but a person that look at him didn't know he was an Indian. I know he was something. He wasn't a white man. But anyway, they come out to him and said, I believe you are at the wrong place or mistaken. He

says, oh no. We at the right place and we want out dinner. And said, maybe you don't know who we are. He told the manager of this restaurant down in Philadelphia, Mississippi—I don't know the name of the place. He probably told me, but I forgotten now the name. But he said, we are American Indians. We've got a right to any place in the United States because said each tribe owns one part or other of the United States. And he said, we just happen to own this part of it back here. With the, said, I'm Creek Indian, but said, these Indians I've got with me are Choctaw Indians. But says, maybe you don't really understand that. Because said, up until this time, the Indian has never been paid for their land and it actually belongs to them yet.

P: How long ago was that that happened to him?

M: That was in 1958.

P: Going back to another thing, could you talk about Calvin as he grew up, his religious training, and the kind of religious background that he had, and then the religious background you and Calvin gave for your children. You talked a little bit about that, but the kind of religious background he had.

M: Calvin was raised up with a father that really feared the Lord. Also his mother too, but his father was the most prompt to be at service. At that time, it was Methodist or Baptist. Either one. They would come in and have, they had what was known as a bush arbor. Well, they had a little plank church, too. This little plank church, they had a fireplace in that church, but Calvin would say many time that his father would carry him and one of his sisters. They would meet on prayer

meeting nights, on service nights, lots of time when there'd be nobody there other than him and one of the uncles. The uncle was Uncle Bill Rolin, would always meet for that prayer service, my husband and his father. Said his father always led it off as the Lord is my shepherd. Well, he would continue that whole verse. So my husband always spoke of that verse of the Bible being one of the greatest verses that he knew of. In the later years, after Calvin and I, after our family began to come along, well, we practically—and also his mother and father too at that time, belonged to the Holiness religion. We brought our children up in Holiness religion. He died in the faith of the Holiness, Pentecostal Holiness. Also, the majority of his people, what he was some people now, some belong to the Episcopalian, some belong to the Mennonite, some belongs to the Baptist, some belongs to the Methodist, but the majority of them belongs to the Holiness Church of today. Our faith was very strong. I remember our third child. I can speak a little on that because he could help a lots of people if he could only have faith and faith is not just saying faith, it is having faith. Believing in the word of God is not just saying the word believe, but it's a different belief. If you believe God, you go to him in earnest, God will come to your rescue. Why I know this, our third child, George, was locked, when he was three and a half years old, from the hospital. He was sent home from the hospital with his jaws locked. His jaws stayed locked from the time it happened until God healed him, ninety days. He did not have no passage through his stomach whatsoever. All the doctors that we had him to said he was completely grown together in his own stomach. And his stomach and backbone was all, was just the skin and the bones. As he lived, he

would tell us to carry him home and not to carry him out anymore to any church. He would say, if he lived, said, he would be a perfect little Indian because he says he's got no brain. He would have no mind whatsoever. But we kept holding on and we was Holiness people, we believed that God would heal, but by some means, we didn't have the faith that we should have had. But, from time to time, people come and praying with us. Day and night, some of the family, some of the community was with us at all times. One day, the Lord heard somebody's prayer. Somebody touched the hem of the garment. My child's mouth was open, his eyes was open, which hadn't been for weeks, was only a little crack. And in his breathing, he would breathe like a kitten trying to meow. So, he quit that and he breathed and he went to sleep. My husband said to me, we went to move him. I had him on a pillow. We had nursed him for weeks, day and night. He said, I'm gonna go in here and lay him down on the bed. Take him off'n the pillow. Said, God's healed him. And I was very scared. I said, no let me, I'll carry him. He said, on no, said, I'll carry him. So, he told the people that was with us, who I could name, some of them that's living till today. But anyway, he told them, he said, God's healed him, so why can't we accept it? Then said to believe it. He carried him in there and he laid him on the bed. The next morning, my mother came to the bed with a cup of coffee for my husband. And whenever she spoke to him and told him that she had him a cup of coffee. This baby of ours, his name was Frank, he was our third child. He opened his eyes and he tried to smile, which was—he looked exactly like a small monkey. He was, he did not have any flesh between his skin and the bone, but when he did that, well, Calvin jumped up,

take the coffee back in the kitchen and weaken it down with milk and come and give it to him. And with my mother and Calvin did give him a cloth of coffee, just warm coffee made down with milk and coffee. So from then on, Frankie was healed by the Lord. So, that's why we still have faith in Pentecostal Holiness Church, but we don't have the faith that God wants us to have now. Very few people that gets a miracle done now, but it's on their liking. It is not on the liking of the Lord because He's the same yesterday, today, and forever. When this some boy of ours was ten years old, he had polio. Well, the doctors, when we carried him, he said he had polio and we could not carry him back home. We had to send him to the hospital and quarantine him. In the meanwhile, I talked to this doctor. I said, let me carry him home, we will have him in Mobile tomorrow at eight o'clock. He was supposed to be carried down into a isolated room at eight. I said, we'll have him there at eight, let me carry him home for now. He said, just why do you want to carry him home? Said, your child has got polio and the whole settlement will have it. Well, I said, the whole settlement's been with him all the while up until now. I said, if I carry him home, we can have prayer for him tonight. And I said, I believe the Lord said, fast, pray and believe and I said, we can do that. And, I said, the Lord, if he sees fit for it to be his will, He'll come to our rescue. We carried this boy home. We carried him. We carried him to Mobile the next morning, we had him down there at eight o'clock, but the community all came in and sat with us. We stayed up all night, we had prayer for this child, we trusted him with the Lord. Somebody, during the night, had enough faith and belief, according to the will of the Lord, because when we got to Mobile with him,

he did not have any, he could walk, he could get up, he would get down, he could go, he did not have any symptoms of polio. They would not let us bring him home. We had to leave him down there for five weeks because he was put in an isolated room and the doctors had pronounced him with polio. The whole time, he'd written us a letter every day and someone in the settlement would visit him every day, could see him through a glass window. He never had any polio. Same boy is living today.

P: That's Frank?

M: That's Frank. Sensible man.

P: And the doctors had given him up for dead, or at best, being an idiot all his life?

M: Given him up for dead. Told, when he came home from the hospital, he might be living twenty-four hours. At the time he was sent home from the hospital, I had taken a virus trouble in my stomach and I had to be home and the doctors said, since your wife is home, if you want the baby to die at him, you carry him, because he won't live over twenty-four hours. He is living today and he has got as much sense as any common man that you will see. That exactly is why we are still firm believers, because you make out of yourself what you are. Now, any person have this faith and belief and ain't only for one, but has so few that's has been drilled and pronged into them, because having faith and believing are more than just talking about it.

P: Do you happen to know whether Calvin ever directly asked for God's help in his work on the Indian activities?



M: He put his whole trust in the hands of the Lord and felt, just two weeks before he died, two weeks and two days, we was coming from Oklahoma, he said, if we never make another trip, that I feel that I have finished my work. And he says, I know that the Lord has helped me with my work. The Lord had saved records over in the other countries which our country had destroyed back in the time of Andrew Jackson of the war of the Creek Nation. Our country had lost their records. Misplaced them someway or other, but England and Spain still had the records that was signed with them, with the Indians and with the United States. And Calvin knew that the hands of the Lord had been kept on the papers, had prepared and preserved them for the time being. Because we do know that God's words said all things would be made straight. All crookedness will be made straight at the end of the coming of the Lord. So that's the period of time that seemed to me like we're living in now. Things are being straightened out.

P: As I understand it, many people are called by the Lord to preach. Do you feel like in any direct way Calvin was called to do his work for the Indian people?

M: I believe Calvin was set on this Earth it begin with to work with his people. He done it his whole heart and mind because, as I've mentioned about, some of the Indians had undermined the other Indians. Just like William McIntosh undermining the Indians because of the big massacre of when hostile Indians killed him, because he had signed some government land, Indian land over to the government in Georgia. So, I believe that Calvin was completely set for the works of his people. He could remember when this one Indian had betrayed the other Indian and had let the Conner Mill Company cut this land off in one spot of the

ground that was ceded to Lynn McGhee, would be known as Richard McGhee place. Now, he brought that up and he had that in court, and they ruled against him in court because the money was put in the Mobile Federal Bank in 1914. That was when the timber was cut. 1920, the Federals from Washington, D.C. moved the money from Mobile. In 1920, they carried it to the Federal Bank in Washington. My husband had that in court and they ruled against him anyway. They just said it was put in the Treasury out there. But since my husband's been gone, while I've been working in Washington and over in Suitland, Maryland, where the records center was at, I learned that the individual money that the government had taken would be restored back to them.

P: For the timber.

M: For that timber. Last week, I give the figures that my husband had: how much, when it was cut, how much it brought and where it was cut. I turned it over to a lawyer last week to redeem that money, get for the Richard McGhee's heirs. Now, that won't go on the Lynn McGhee's heirs, because there was three tracts of that land, but that absolutely in effect went to Richard McGhee heirs.

P: And you say that the reason that was cut in the first place is that another Indian undermined the other?

M: The Conner Mill Company some way wanted to cut that timber, find what they called virgin timber. And one of the Indians, unbeknowing to the other Indians of the community and of the land, give them authority to cut it. Somehow or another, the government got a hold of it and the government stopped the

payment on it. No one never got paid for it, even the man that let him be cut, he didn't get paid for it.

P: And this was one of the things that Calvin remembered from his childhood that guided him?

M: He remembered that from the childhood, kept that in mind and he was going back after it again when he got through with this government Creek Indian treaties. So that is why I picked up where he left off and I turned it over to a lawyer.

P: Now, he must have been what, about twelve years old when that happened? When they cut that timber?

M: He was born in 1903 and the timber was cut in 1914.

P: So, it was something that hadn't happened a long, long time ago, but he remembered it happening from his childhood?

M: He remembered it was a dirty deal, one of the dirty deals done to the Indians. Back in the raising of our children, as I was telling you about how we canned and how we gathered stuff up for the half of the winter, and also for the time that we would be in the field farming, we raised cane. My husband would raise a patch of cane and you'll notice in this picture here with him and the boys on their overalls out stripping cane, getting it ready for the mill. We would strip this cane and he would carry it someplace where the cane vat was, which was made with a pan and a mule to crush the cane up. And my mother was a great hand, she was a

great hand in making syrup, but whenever she would work with the syrup, we didn't have to pay for a toll, but if we carried it somewhere else, and my mother didn't work at the vat making the cane. The vat, as well as I remember, had five sections in and it would begin to juice from the first section, and in time it worked it on down to the fifth section, it would be syrup. Be ready to put in the cans. But we usually would pay someone to, after we would haul it to the mill, to the vat, cane vat, they would make it for the tenth of it. We'd make ten gallons, well, they'd have one gallon and we'd have nine. A lots of time, people back in them times that if the syrup was made right, that was where they would get a majority of sugar, sweetening and stuff like that. That cane would be sugar and you could use that sugar for sweetening a lots of things instead of going and buying what we call maple sugar, you could have your own sugar. It wouldn't look so good in using it in lots of things, but still it would be the same. If it had to be sugar, it'd be sugar. And that was one part of our raising of our children. We growed of our own syrup, we'd growed our own meat, we'd had our own milk and butter, and in that way, the small prices that you would get for you menial labor would make ends meet for the other part of the living.

P: Was Calvin one for much hunting and fishing?

M: Calvin was a great hunter and fishing boy. His mother was the one, she could stay on the bank. Every evening after working all day long, she could go in the evening and stay on the bank fishing. Calvin, he enjoyed fishing, but the latter part of his life, he completely put his whole life in working with his people, for his people, and for they benefit in some way. Last part of his life, he did not have a

joyful life in his hunting and his fishing. He enjoyed hunting deer and he enjoyed his coon dog. That was his greatest pleasure, but the latter part of his years, he didn't get enjoy either of them because he was so involved in studying a book or going somewheres finding out something concerning his people. Who they was, where they came out from and the different things like this. As they never had schooling to know these things and it just had to be hunted up.

P: What I was meaning to ask was, in the early years, did hunting and fishing, was that an important source for food for your family, or not?

M: Hunting and fishing was the one main reason for it, of the—

[Break in Recording]

M: I remember Uncle Isaac, one of Calvin's father's brothers, he's still living now, I remember him telling me back when he was a child that his father would get up in the morning before they would have breakfast and go out in the woods and kill a deer. The meat would all be gone and they had to have meat, so they got all the meat they used, they got it from the woods. At that time, there was plenty of wild hogs in the woods, but their main meat was deer. They loved deer and Uncle Isaac said he could remember of his father going out before day and getting, being there when day breaks and getting our deer to bring home a lots of time. And he remembered also of his father getting on horses with other Indian men that would come and they'd be gone for two or three days. They would have the stuff packed. He said his mama would have stuff packed for him to put in his saddle bags and they'd be gone for two or three days on them horses. And

they'd leave before daylight so nobody would see which way they went, but they would go somewhere here in Alabama, somewhere, and they would get gold nuggets. And they got this gold nuggets for what they called a muzzling shotgun. They would make bullets out of that gold. They never sold any of it, but Uncle Isaac would tell me. Uncle Isaac told me this way, I mean he would talk to me and Calvin about it when he was in childhood. And Calvin would question him about it, which direction and all this. Said, oh no. Said, you didn't see them when they come and you didn't see them when they left. Said, the Indian, after the war, the Indians, they would have certain places and they would have them all marked, but said there was a very few people that learnt where them places was and where the marks was at.

P: To find that gold?

M: Yes, sir, to find that gold and evidently other things that the Indian back in the early days would bury.

P: Did he ever say why they made bullets out of gold? Were they better?

M: Never, I don't. Uncle Isaac never did tell me. I don't know if Uncle Isaac would remember now about it or not because Uncle Isaac told us that thirty years ago.

P: Back to hunting and fishing, was there ever a time when you and Calvin used to eat a lot of wild game and things?

M: Oh, Calvin and I and Calvin's mother. We used to enjoy what we'd go off and stay all day long, carry our lunch and we would gopher hunt. We thought gopher

was a great dish with the Indians. We would fish a while and hunt gophers a while and we never cooked any up, but my husband would tell of him and his other boys in boyhood would go and they would roast these such a while. They would get rabbits, squirrels, fish. They'd cook them, make fires and cook them. Used to tell me about cooking something in bay leaves. I don't remember just what he'd tell me, but they put these rabbits and fish and squirrel, they'd put them on a pole and cook them and he said that would be the best meat you ever ate after rambling in the woods half a day to get a hold of any and be really tired and hungry.

P: You say you all didn't eat, didn't cook the gophers. What did you do with the gophers that you caught?

M: Oh, we'd bring them things back home and cook them.

P: Oh, I see. You just meant you didn't cook them out there in the field. You brought them home and cooked then.

M: No, we didn't cook them like that. We brought them things back home.

P: How did you cook gophers?

M: Gophers, you could cook them any way. But the old Indian dish, the greatest dish they could remember, would be a stew made out of gopher. And you can learn that from the old Indians today, you just ask them how did they like gopher stew and they would, a lots of time, they would season this gopher stew with garlic. They loved garlic because the old Indian used the garlic for high blood pressure.

It was a great remedy for high blood pressure. It would keep it down off them. If you had it, it would help you. But them gophers, they was a great dish.

P: Changing the subject in another direction, because I think it's important to understand the whole man, would you say in any way as a young man and growing up that Calvin had any of a wild streak in him at all?

M: Yes, he did. He had a wild streak in him, and in case he got hold of a firewater because he would drink it. And in case he did, he was a one hundred percent man until somebody crossed him, and he didn't take no for an answer. So he did have a little wild streak in that way, but Calvin was never a man and one of the awfulest things he ever spoke of was for his people to have to have a bond fixed for burglaring or stealing.

P: To have a what now? I don't understand.

M: A bond. When the law would catch them and they'd have to have a bond for burglaring or stealing.

P: Oh, I see.

M: Or lying and he didn't have no parts. He would tell me a lots of time. He always said now, I'll will go my limit for a person because there's sometime a person has to kill. They'll be pushed so far until killing would occur. But said, nobody do not have to steal, lie, nor burglarize. And that was something that he taught to his people, that that was one of the most uncriminal thing that they could do, would be to steal, burglar, that's stealing the same. But anyway, and lying. Now, he



didn't go for that, not period at all. But Calvin had at all times, all of his years, he had more good parts about him than any evil because he never was, if he would get to drinking with his fellow man and like all of his life, a man didn't think that there was part of clinging to him unlessing they bought him a drink. And I know I've had to just hurt the feelings and tell him, he don't want that drink, he don't want to turn you down. Will you please not bring it? But in the most part of his years, when he was in the church, he period didn't drink at all.

P: Well, the drinking he did do, that was before you were married? Or in the early years of marriage?

M: Some of, oh, it was mostly—he wasn't a wild boy, period, before we was married. And after we was married, well, before he really become what you call a middle-age man, he would drink. He would drink too much. At times.

P: What were the kinds of things, you think, that made him occasionally drink too much?

M: Well, I don't know, unlessing it could have been the way the Indian had been treated all their lives 'cause he constantly talked about that, from time to time. He never could forget that, what before he was working at it. He'd always think about when the time comes, that the government would have to do something about what they had done to Indians.

P: Were there any other people in the community who would talk about it as much as he did?

M: No, when he began to fight for a decent school for the children to go to, the older people then, not even ones in his ages, the older ones they all, Calvin, there ain't a thing you can do. Said, it's went this far and our older people didn't try to do nothing about it, there ain't a thing you can do now. And he would always tell them, it's never too late. Said, we can do it if we try. Said, all we need to do is stick together on it. Well, he got a few to stick with him, but they never believed there was intending to be anything done. And to them, it had just went so long, nothing, well nothing's still on, but he eventually brought all of his points to a play.

P: When he was a younger man, did the occasion ever arise that because of his feelings about the way Indians had been mistreated, he ever actually got in a physical fight with anybody about that at all?

M: Well, I couldn't say much that he did, because my husband was a small man, but he didn't take no for too many answers, and people realized that. He didn't have to help, but my boys, in growing up, they would get in fights and them boys is known of today. I remember a little incident happened not too long ago and the ones that this was about, they got into another bunch of people and said, I forgot that was one of them McGhee boys. [laughter] Because them McGhee boys, now, you don't say nothing about an Indian person, about a dark person. Either of them are not too dark, but they are all Indian. They love it, they worship it, and the other fellow ain't going to slander it around them because they are very strong and powerful. Not saying because they're my boys, but it's what the community will tell you about them. It's the friends that goes with them will tell you about them. One boy told me, said, you know, we was in the car last night

and did you know that son of yours, Frank? Said, he just automatically hit one that was in the car that had said the wrong thing. And he said, he just put him to sleep till we liked and not got him woke up. [laughter] But said, that was the quickest thing I ever seen done. Said, he had automatically hit him before he even realized he'd hit him. And he said afterwards to that this gentleman, told him, said, that was just the same as a mule kicking me. [laughter] Big temper, he just doesn't do this anymore.

P: You know one thing you were talking about that I'd forgotten all about this, I forgot to ask you were Calvin McGhee was born and what his parents were doing and was he born in Headapedida, or where was he born?

M: Calvin was born at Hog Fork on the ground right where he at now.

P: He was?

M: Well, he was born on what was known to all Joe McGhee place, just joining the land that we on now. But he was born right there in that section. His mother and father was farmers there.

P: Joe McGhee, was that Isaac's father or uncle?

M: Yes. His name was John F. McGhee, but the community knew him as Grandpa Joe and Uncle Joe, and that was where we had a terrible time of finding out really who Grandpa Joe was.

P: Another short question, did Calvin McGhee ever have a nickname that anybody called him besides Doc, as you used to call each other?

M: His brothers called him Boob.

P: Boob?

M: Boob.

P: Do you happen to know why?

M: I never knowed why, but all of his other, his brothers and sisters would always call him Brother Calvin, but he and a couple of the boys that generally, when they mentioned his name, they'd call him as Boob, but why, I don't know. I called him Doc, I don't know why.

P: How did, generally, how did Calvin McGhee get along with his brothers and sisters?

M: His brothers and sisters, all remarkable, thought Calvin was one of the best of them. They all got along with him remarkable. For myself, I never had a cross word with either of his brothers or his sisters. I lived in the house with them many, many times. We never had any, any kind of arguments whatsoever. After, in the latter part of Calvin's years, that was one thing bothered him a lot. His brothers and sisters got into different churches and that worried him very much 'cause he wanted them all back in one church as the original was. But some was in the church at Hog Fork, some was in the church at Headapedida, some was in the church at Poarch. And each one couldn't miss his church day. They had to be on his church day and that way it didn't put the family together too much. And that worried him very, very much, and he would say it looked like a crew of people

could all belong to the same church. All worship the same Lord and all be on the same road. And he worried a terrible lots about that, his people.

P: When was it that they started splitting up like that? About how many years ago was that?

M: I just don't know how many years it's been, but on the other hand, preachers done this by coming in. One, he preaches this. He's gonna change that name and have it this name. Another one to come along, he's gonna change this name, he's gonna have it that name. And they all would get a few of these people and the preachers actually caused the Indian people to split up because the Indian people all from history back, years of the Indians serving the Lord as a great spirit. And they all served the Lord as a whole. But later, there would be preachers come in and one would follow this preacher and one would follow that preacher and first thing you know, we had a half a dozen churches around.

P: Now, was there still just one church, basically, when you and Calvin were first married?

M: Yes, it was mostly is known, it was known as the Baptist Church then. Right after that, it was what was called a Free Holiness. Everybody worshipped and served together. The Presbyterians come in was the first that came in, that first drew the Indian bunch away from one another. It got a majority of the Indian people, but still there was a few held on to the Holiness, but now there's bunches of the different bunches of the Holiness.

P: Did you and Calvin, for any period of time, go to the Episcopalian Church?

M: We sure did. We both went, and we went there with our children.

P: Could you just say something about how it was that what made you and Calvin change your minds from the Holiness and then go to the Episcopalian church for a while?

M: Well, at that time, we really hadn't known too much about the Holiness. Really, at the time, Calvin and I wasn't, and it was Holiness in and around and about, but we hadn't really been acquainted with the Holiness and with the Holiness belief. And on the other hand, we had really never felt the spirit of God. We were just taking hearsays of man, so that was why we went into the Episcopal Church and when we really learned God's word.

P: Did somebody come from the Episcopal Church and talk to you and try to get you to come or what?

M: Well, we had a great friend, Brother **Macey** and his wife, Mrs. Macey. I believe our first Episcopal authority was Mr. Edwards. And yes, they would come and advised us, invited us to their church and we really wanted to raise our children right. But, I don't like to speak this word, but the Presbyterian, at that time, you could smoke and belong to the church. You could have a can of beer and belong to the church. You could go out dancing. Well, when we went to reading the Bible really for ourselves and we really got enthused over really Christians. Well, we seen so many places in our world, the word of the Lord was contrary to that. And we didn't try to divide—a divided house can't stand. So, we never tried to bring any reproach on anything, but we just dropped out. And we was talking one time,

I know, to Mel. Mel, when he passed away, was a Presbyterian. Still belonged to the Presbyterian Church. So, he said to Calvin, and I'm not saying this into no advance, but this is all true. He said, Calvin, he says, you know, I feel like that I'm going to have to make a change in my life. He says, I'm trying to changing about getting over with you in your belief. Well, he says, just how's, he says, I'm gonna do that. He says, the Episcopal Church is the only church I can live in because, he says, I drink beer and I smoke. Said, I have fun. And he said, I can do that that be their member. And Calvin said, well take it like this, Mel. Said, if you really get conviction from the Lord, said, that will automatically go from you. Said, you won't have to. Said, the Lord said well some people say the Lord will take that from you. Calvin said, oh no. Said, the Lord won't take nothing 'cause he said he don't want it. But said, in other words, you won't want it neither. But that was a question that come up concerning the—as far as I know though, Mel was Episcopal when he died.

P: Well, how did Calvin get along with his brother Mace, who became a preacher?

M: Oh, Calvin, he got along well. That's what hurt him so bad. Because Brother Mace was a preacher, Brother Mace lived the life and Brother Mace was a man who believed in a miracles, in healing. He believed in people fasting and asking for the gift of God for these things. As the Bible says, there's a gift for each one in the church can be given. And Brother Mace believes in that and my husband believed it also. And he would think it would be so bad for the other brothers and sisters which was in other churches that believes, just believed like Brother Mace. They believed in healing, they believed in praying, and believed in all of it,

but still had another name for the Church, which would pull them, separate them from the their worship. And that, Calvin always, he went with to all that church. When Calvin was up here, he would go to church with Episcopal. When he was down with some of the others, he would go to church with the Mennonites. When he was with Brother Mace, he would go to church out at Brother Mace's. Down home, he would go to church at our home. Wherever, if we was everything, wherever we was at. We would be in different states with some of our people and there would be a Church of Christ, we would go with them to their church. We would be with some of our people what was Roman Catholics, we would go to church with them. If they went into the house of the Lord, we would always would go in with them, because we felt that the Lord's house was much our'n as it was anybody's when we got in it.

P: Was there anybody in the community who might have thought it was wrong for Calvin to go to all these different churches?

M: Oh, yes, we had one pastor that was down at Hog Fork and he was—well, that the organization that they claimed, it's known to be as a oneness. Well, they did not want their members to go, period, out to the other churches. In other words, if they had a light, they wanted it under the bushel, burn it by itself, is the way my husband would speak it. He would say, if you got a light, let it shine in any church, not put it under a bushel. But, they would, and that right—when my husband died, he didn't have his name on no church book other than the Lord's, because he believed in serving the Lord. He wanted to be right, but he did not, at the time he passed away, he did not have his name on any church book. But he



would worship and serve the Lord with all of his people. If his people served the Lord, he would serve the Lord with them.

P: You once said that you thought he was trying to bring this tribe back together, is something—

M: He has worked harder than anything else to bring the faith of them back together, for them to worship with one another. But he never had no such seed in that.

[Break in Recording]

M: When we would get up, of course we would have our meal, our breakfast, and then he would go and get prepared to go out to the field and I would go, if I had something together for the dinner, I'd go and gather whatever I was intending to have for dinner. Have it ready and if there was anything to be done in the evening, I would help him plant a lots of time. We did our planting by dropping the seed. As he would open the rows, I would drop the seed, and one time, I know that he kept getting after me about I was dropping rabbit beans. And sometime I was dropping them too much and sometime I wasn't dropping them enough. I told him. He said, well, he said, listen. He said, your works will find you out. I said, yes, sir, when these things come up, you gonna see them. [laughter] And so they did. Some places, I would have them pretty close together in pretty good bunches. But we usually, we would work and when we come in, I'd work hardly, hardly not till nine. I'd just go out and work so many hours with him. Keep him from having to open his rows and turn around and come back and drop them. I'd always be out there. But when we come in, he would help me in the

kitchen. He would always help me with the children. He would wash the children and put them to bed as regular as I would when my mother wouldn't be with us to do that. Now, when my mother was with us, she would always, she would take care of the cooking and the cleaning and taking care of the children when I was in the field with him. But we would go on Sundays, at back most of the time on Sundays then, we didn't go out to church because we was living a far ways, we was. First few years we was married, we was sharecropping and we was living way back on a farm, but we'll usually use that Sunday to visit the family back, come back home to see the families. So, that's would be what we would do. We would usually, on Saturday nights, we would come either to see some of my people or back down home, 'cause our first three years, we lived in Monroe County, until we came back home.

P: Was it hard sharecropping? Did you make much money?

M: We didn't make any money, we just made a living because we would get half. The man that we sharecropped with would furnish the land and half of the fertilize. We would finish the work and pay for the other half of the fertilize. Back in them time, well, corn or cotton was all we would raise, and that was very cheap. You wouldn't get anything for bale of cotton, hardly. And if he has any bad weather, we would usually say just cut even for a living and maybe have corn to fatten our stock with or to live on for coming through the winter.

P: Could you have your own garden and it was all yours?

M: Our garden was all our'n and the peas was all our'n. We could always gather peas, and what people used back in them days was pea houses. You could put your peas, have a little room on the barn built. Gather your peas and put them in there and the air going backwards and through it, there wouldn't be sun, not like it now they'd be at up if you put them in there. But in the other, in too, we would have what was called a potato hill or a potato house. And we would put that away. The potatoes would be all our'n and the garden would be all our'n and the peas would be all our'n. But the corn, we would get half of the corn that was raised. And the cotton, we would get half of what the cotton made after the fertilizer was paid, which never was too much money out there.

[End of Interview]

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